



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Catechetical renewal

Read about it in our annual Religious Education Supplement, pages 9-12.

CriterionOnline.com

September 16, 2016

Vol. LVI, No. 49 75¢

Answer to a prayer

Couple's devotion to St. John Paul II leads to unforgettable engagement

By John Shaughnessy

Every love story has a beginning, and this one begins with a prayer.

It's a prayer that Kara Gregg made long before she met Stephen Janssen—and long before Stephen finally discovered the perfect way to propose to her.

Now 28, Kara made the prayer shortly after she graduated with a nursing degree from Marian University in Indianapolis in 2011.

Believing she had always been called to marriage, the oldest of eight children in her family started praying for "a happy and holy marriage" someday.

She also began praying for her future husband, even though she wasn't in a relationship at the time.

"I prayed for his strength, his purity, and for his goodness as a husband and a father," says Kara, who grew up as a member of St. Nicholas Parish in Ripley County in the Batesville Deanery.

Yet four years passed without a hint of God answering Kara's prayer. And on the evening when she initially met Stephen in May of 2015, her first impression was that there was no way that God was leading her to this guy.

The beginning of a friendship

At the time, both Kara and Stephen were nurses working the night shift at Riley Hospital for Children in Indianapolis. Because the number of patients in Kara's unit was low that night, she was assigned to help in the pediatric intensive care unit where Stephen works.

During the shift, Kara asked Stephen a work-related question. She waited for an answer. Seconds passed and none came so she walked away, less than thrilled with him. In his defense, Stephen says he was so focused on his work that he never heard the question.



Stephen Janssen offers an engagement ring to Kara Gregg on July 28 in Krakow, Poland, beneath a statue of St. John Paul II. Stephen and Kara were among the 64 young adults from the Archdiocese of Indianapolis who traveled to Krakow for 2016 World Youth Day in late July. (Submitted photo)

That moment of miscommunication lingered into the next night for Kara when the nursing shift manager assigned Stephen and Kara to care for the same child. Yet as they worked together through the night, Kara had a change of heart.

"I remember laughing with him and the ease of the conversation," she recalls. "I remember texting my best friend saying, 'I've never been able to talk to a guy like this before.'"

Stephen felt the same way: "It has never felt that easy to talk to someone and share parts of my life as I did with her."

Shortly after meeting Stephen, Kara went on a trip with a cousin to Rome where they were invited to a private Mass at St. Peter's Basilica. During the Mass, she once again prayed for the intention of her future husband, including her longing for someone who shared the depth of her Catholic faith.

After the Mass, she asked the priest to pray for that same intention. As he did, he placed a zucchetto of St. John Paul II on her head, and he also added this intention, "for a happy and holy marriage."

See ENGAGEMENT, page 14

Economic focus must shift from profit to people, cardinal says

VATICAN CITY (CNS)—The current economic model that places profit over the common good of all human beings must change in order to confront the challenges the world is facing today, a Vatican official said.



Cardinal Peter Turkson

The world must heed Pope Francis' warning of the dangers of "an economy of exclusion and inequality,"

Ghanaian Cardinal Peter Turkson, president

of the Pontifical Council for Justice and Peace, told participants at a conference studying the pope's views on the economy.

"We need a new social economy to meet the challenges of the present day, one in which the human being is firmly at the center, where all are included in economic social life, and where creation is cherished and protected," Cardinal Turkson said.

The Sept. 13 event, titled "The Economy according to Pope Francis," was sponsored by the Pontifical Council for Justice and Peace and the embassies of Germany, the Netherlands and Austria to the Holy See.

In his speech, Cardinal Turkson highlighted the pope's warnings on the "liquid economy," or an economy judged by the ease with which assets can be converted into cash, and therefore focusing more on finance than on labor and the production of goods.

This type of economy, he said, is one that "refuses to put the human being at the center of economic life."

"For Pope Francis, a liquid economy goes hand in hand with a throwaway culture. This is the ultimate economy of exclusion," Cardinal Turkson said.

The pope's call for the world to move from a liquid economy to a social economy, one that "invests in persons by creating jobs and providing training," is a solution that shifts the priority "from economic growth and financial health to human flourishing and the ability to live well," he said.

See CARDINAL, page 14

Mary is Mother of Mercy, witness to Jesus' mercy, Archbishop Tobin tells NCCW attendees

By Victoria Arthur

Special to *The Criterion*

A gathering of hundreds of Catholic women in Indianapolis during the Holy Year of Mercy included, fittingly, a birthday celebration for the Mother of Mercy.

The opening Mass for the National Council of Catholic Women (NCCW) convention was celebrated on Sept. 8—the feast of the Nativity of the Blessed Virgin Mary. Archbishop Joseph W. Tobin, principal celebrant of the Mass, emphasized Mary's key role in Divine Mercy, and praised the convention's timely theme of "Catholic Women: Instruments of Mercy."

"This year, Pope Francis invites us to turn our thoughts to mercy," Archbishop Tobin told the more than 700 convention

attendees from across the United States. "When he spoke of Mary in his letter that introduced this jubilee, he called her under one of her most ancient titles: Mother of Mercy. And he said that she will help us rediscover the joy of God's tenderness. For her entire life was patterned after the great presence of mercy made flesh within her.

"Chosen to be the mother of the Son of God, Mary from the first moment of her existence was prepared ... to be part of the covenant between God and the human race," the archbishop continued. "She treasured Divine Mercy in her heart in perfect harmony with her son, Jesus. The hymn of praise she sang at the threshold of her cousin Elizabeth's home was dedicated to the mercy of God, which extends from generation to generation."

See NCCW, page 7



Archbishop Joseph W. Tobin delivers a homily during the opening Mass for the National Council of Catholic Women convention on Sept. 8 in Indianapolis. (Photo by Victoria Arthur)

St. Teresa of Calcutta's witness, life of faith inspire readers

(Editor's note: In celebration of Mother Teresa's canonization on Sept. 4, The Criterion is sharing stories from people who have met her and/or been inspired by her to serve people in need.)

By John Shaughnessy

Having lost five babies during different stages of being pregnant, Carol Heckman turned for help to a woman who had known darkness and suffering in her own life.



Carol Heckman

"I spent a lot of time praying to Mother Teresa to intercede for me and ask our Lord to provide for the safe delivery of my daughter," recalls Heckman, a member of St. Simon the Apostle Parish in Indianapolis.

Her prayers were answered on Feb. 3, 1998, when she gave birth to a girl—a child she named Teresa.

"Ever since, I have been praying to Mother Teresa for the health and safety of my Teresa, of her siblings, Anna and John, and of all God's children."

Now the mother of three college students, Heckman watched the television coverage of Mother Teresa's canonization with great joy.

"I thought back to the times and the ways that she influenced me, and the way I try to live my life. I was impressed enough by one famous quote attributed to her that I began my dear father's eulogy with it: 'Not all of us can do great things. But we can do small things with great love.'

"There is little doubt that she lived those words every day of her adult life, as did my beloved father. Although I fail often, I strive to follow their example."

'She became my role model'

During her 17 years as a public health nurse for the Marion County Health Department, Cecelia Kiley gained inspiration from a picture of Mother Teresa that she had pinned to the wall of her cubicle office.

"Although I had never met Mother, her fame as a servant to the poor captured my attention," recalls Kiley, a member of St. Elizabeth Seton Parish in Carmel, Ind., in the Lafayette Diocese.

"I wanted to emulate this angel of mercy as a public health nurse. Out in the community, I saw poverty at its worst.

In many cases, it was even dangerous to enter a home. It was at these times that Mother Teresa inspired me to see Christ in those I was serving.

"Today, I feel honored and blessed that my special role model was recently canonized a saint."

'If you love her, let her go'

Cathy Sullivan's surprising journey to entering the Catholic Church began in 1997 after she read the book, *Mother Teresa: A Simple Path*.



Cathy Sullivan

In fact, the then-member of the Methodist Church was so drawn to the story of Mother Teresa's "love of God and acceptance of all people" that she read the book six times in a row.

The book also led the Batesville resident to an interest in learning more about the Franciscan sisters, who lived in the nearby community of Oldenburg. Her interest in the Catholic faith grew even stronger when she taught physical education classes at St. Louis School in Batesville. Attending school Masses with the children led her to want more.

"I attended 6:30 a.m. Mass alone, sat in the back pew, and didn't tell my husband at first because I didn't think he would understand," Sullivan recalls. "After attending Mass and crossing my arms for the blessing for six years, I couldn't take not receiving holy Communion any longer.

"I wanted to have Communion every day, and I wanted to attend Mass every day, and the Catholic Church had what I wanted. And Mother Teresa and the Sisters of St. Francis in Oldenburg influenced me by their lifestyle."

Yet, she also didn't want to go against her husband, Tom, who didn't yet share her call to the Catholic Church.

Then came the influence of Father Daniel Mahan, who became the pastor of St. Louis Parish in 2002.

"I invited Father Mahan to our home after Mass, and he talked with Tom and me about my calling," she says. "He told Tom that it would be a huge sacrifice when the Lord was calling me to the Catholic faith for me not to be able to enter. After my husband had a sleepless night, the next morning he said the Lord spoke to his heart and said, 'If you love her, let her go.' So two weeks later, I was set to enter the Church on



Pope Francis celebrates the canonization Mass of St. Teresa of Calcutta in St. Peter's Square at the Vatican on Sept. 4. (CNS photo/L'Osservatore Romano)

Aug. 10, 2002."

During those two weeks, Tom scheduled a meeting with Father Mahan at the rectory.

"Tom told Father Mahan that he could not handle us worshipping in separate churches," she says. "He asked Father Mahan to allow him to surprise me and enter the Church with me.

"Long story short, Tom surprised me, and we took the vows on that morning. Afterward, I was fixed on the eyes of my

husband for two weeks in awe of what he did for us. He attended RCIA [Rite of Christian Initiation for Adults] in the fall, and I had been given instruction from the Sisters of St. Francis for six years."

The journey of their Catholic faith continues. So does her appreciation of the woman who set her on this faith journey.

"St. Teresa of Calcutta has my allegiance. I hope to meet her face to face in eternity one day. Blessings to her powerful witness." †

Grant applications for funds from three endowments are due by Oct. 31

Criterion staff report

Through the generosity of parishioners in the Archdiocese of Indianapolis, there are three endowment funds that support a semi-annual grant awarding process.

This grant process is jointly administered by the archdiocese's

Finance Office and Office of Stewardship and Development.

In the spring and fall, the parishes, schools and agencies of the archdiocese may apply for grants which will be available from the following three endowments:

- Home Mission Endowment Fund, used to support parishes and schools that

qualify as home missions;


- Growth and Expansion Endowment Fund, used to support growth and expansion initiatives throughout the archdiocese in our parishes, schools and agencies; and

- James P. Scott Endowment Fund, made possible through a generous gift by James P. Scott to be used to support

capital needs in the archdiocese.

The spring and fall grant application deadlines are on April 30 and Oct. 31 each year.

For more information, log onto www.archindy.org/finance/grant.html, or contact Stacy Harris in the finance office at sharris@archindy.org, 800-382-9836, ext. 1535, or 317-236-1535. †



Phone Numbers:
 Main 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 © 2016 Criterion Press Inc. ISSN 0574-4350.



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.
 Copyright © 2016 Criterion Press Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367



9/16/16

Moving?
 We'll be there waiting if you give us two weeks' advance notice!

Name _____
 New Address _____
 City _____
 State/Zip _____
 New Parish _____
 Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Speakers share how to find forgiveness, joy amid sorrow

By Sean Gallagher

Few people have walked the path of faith that Jennifer Trapuzzano has during the past two years.

She was married to her faith-filled husband Nathan for less than a year, and was a month away from giving birth to their first child when he was gunned down on April 1, 2014, while on an early morning walk in their Indianapolis neighborhood.

Despite the uniquely tragic nature of her experiences, Trapuzzano has drawn a message of mercy and forgiveness from it that is relevant for people who face more ordinary crosses in their daily lives.

More than 300 people heard her story on Aug. 31 at the ninth annual "Inspirational Insights" hosted by the Southside Catholic Business Professionals (SCBP) at the Primo Banquet Hall and Conference Center in Indianapolis.

Archbishop Joseph W. Tobin, another speaker at the event, reflected on the lives of three people he has known to offer perspectives on finding joy amid pain.

The SCBP also honored the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove as the "Catholic Persons of the Year" for their many decades of ministry in the archdiocese, especially in Catholic education.

"It is a gift to us to have served on the south side especially, and in all of the archdiocese," said Benedictine Sister Jennifer Mechtild-Horner, prioress of Our Lady of Grace upon receiving the award on behalf of her community. "St. Benedict calls us to receive Christ in each person we meet.

"As we have served in the schools and all around the churches and hospitals in this area, we have been receiving Christ in you. And so we thank you for being with us and helping us serve."

"Inspirational Insights" is also a fundraising event through which the SCBP has helped to support Catholic schools and charitable agencies across Indianapolis.

Trapuzzano noted how the Catholic education she received as a child helped form her to face her difficult challenges later in life.

"This Catholic institutional life, while I did not know it at the time, was the base for where my faith is today," she said. "I

want to take a moment now to thank you all today for coming together to support these institutions. Attending a Catholic elementary school was certainly a foundation to my faith today, so thank you all."

'Choosing to forgive'

In the immediate aftermath of Nathan's murder, Trapuzzano said she had times of devastation and deep prayer.

"The days and weeks that followed left me tired with little energy to do much else than pray and contemplate heaven and my path to seeing Nate again," she said. "I relied on the backbone that was my faith and prayed constantly. My tongue felt too tired, my thoughts too incoherent to speak much those first few days, but I was able to pray the Hail Mary and the Our Father over and over again."

Her faith was steadfast as she faced crosses she never imagined.

"Jesus calls us all to follow him," she said. "And sometimes even in the really hard, difficult days, he asks the hardest questions. But once you've experienced such sorrow and pain, you find it easier to unite yourself with his pain on the cross, and you find it easier to say yes to him, despite your inadequacies."

That faith was put to the test later when she was invited to speak about the effect of her husband's murder at the sentencing hearing of his killer, Simeon Adams, who was 16 at the time of the shooting.

She said she looked at it as "the biggest opportunity I could ever have to truly be a witness to Jesus Christ."

"So the one chance I had to speak to my husband's murderer, I told him that I forgave him," Trapuzzano said. "Because in my heart I knew, I could not pray the 'Our Father' and speak the words 'to forgive those who trespass against us' in good conscience if I refused to do so myself. How could I call myself Christian, if I did not follow in Christ's basic tenets of love and mercy?"

The act of forgiving her husband's murderer was a moment of healing for Trapuzzano.

"By choosing to forgive, I allowed my heart to let God in even more, to bring him to Simeon who needs him more than anyone I have ever met, and to find even more grace than I could ever imagine," she

"So the one chance I had to speak to my husband's murderer, I told him that I forgave him. Because in my heart I knew, I could not pray the 'Our Father' and speak the words 'to forgive those who trespass against us' in good conscience if I refused to do so myself. How could I call myself Christian, if I did not follow in Christ's basic tenets of love and mercy?"

—Jennifer Trapuzzano



Benedictine Sister Jennifer Mechtild-Horner, prioress of Our Lady of Grace Monastery in Beech Grove, speaks on behalf of the sisters of her community after they received the Southside Catholic Business Professionals' Catholic Persons of the Year Award on Aug. 31 at the organization's ninth annual "Inspirational Insights."



Jennifer Trapuzzano speaks on Aug. 31 about finding forgiveness and joy in times of trial during the Southside Catholic Business Professionals' ninth annual "Inspirational Insights," held at the Primo Banquet Hall and Conference Center in Indianapolis. (Photos by Sean Gallagher)



Archbishop Joseph W. Tobin speaks on Aug. 31 to more than 300 attendees of the Southside Catholic Business Professionals' ninth annual "Inspirational Insights," held at the Primo Banquet Hall and Conference Center in Indianapolis.

said. "I cannot put into words how much of a release it is to not feel such hatred, but to rather feel pity and hope. It is an incredible feeling to not be trapped by anger. And all of that came down to a decision I had to make for myself, a 'yes' I had to say to our Lord."

Trapuzzano acknowledged that making a choice to forgive can be difficult and that she took solace in knowing that Jesus, dying on the cross, didn't forgive his persecutors personally but asked his heavenly Father to forgive them.

"If you are having trouble with forgiveness, then ask the Father to do the forgiving for you," she said. "On the days I could not bear to even think the words, I told the Lord to say them for me. If you match your will with the Father's, it will bring great healing to you. Forgiveness is a process, but it is what we need. It is the healing that we need. And that mercy and compassion is there."

'Christian joy does not die when sorrows abound'

In his remarks, Archbishop Tobin explored the path of finding joy amidst the pain of the cross by recalling three people he has known who "taught me something about the mystery of the cross, and how God will not allow suffering and death to have the final word."

One was a religious sister who was confined to a hospital bed for decades while suffering from debilitating rheumatoid arthritis.

Another was a priest who was determined to keep serving God's people despite being partially paralyzed by a

stroke.

And the last was his father, who lost a leg while serving in the U.S. Army during World War II.

"They taught me ... that it is in embracing that cross and following in service to others that you'll find real joy," Archbishop Tobin said.

The challenge of such a lesson, though, is that feelings like joy cannot be produced simply by choosing to feel them.

"If God commands these certain emotions of us and we can't make them happen on our own, then we have to pray, 'If you're going to command me to feel these things, grant that you would give them to me when you command them,'" said Archbishop Tobin, paraphrasing a prayer of St. Augustine.

Ultimately, he said, it is the Holy Spirit that brings the believer to joy when experiencing sorrow.

"Feelings are movements of the soul," Archbishop Tobin said. "And they're produced simply by us as Christians. They're produced by the Holy Spirit."

"The Holy Spirit produces joy in us, not magically without my mind being engaged, but by causing me to see the glory and the beauty of Jesus Christ."

He concluded his reflection by noting that "Christian joy does not die when sorrows abound."

"Joy and sorrow in the Christian life are not sequential. They are simultaneous," Archbishop Tobin said. "We're called to rejoice always and yet sorrow breaks over our lives like waves. ... Joy and grief can often exist in the same human heart. That's the nature of the Christian life." †

White Mass for Catholic medical professionals is set for Sept. 29

The St. Raphael Guild of the Catholic Medical Association will hosts its annual White Mass for Catholic medical professionals in the archdiocese and their families at 6 p.m. on Sept. 29 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Joseph W. Tobin is the scheduled principal celebrant of the Mass.

A dinner and reception will take place after the Mass at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Tickets for the dinner and reception

are \$15 for regular admission and \$5 for medical students. Tickets can be purchased by sending an e-mail to info@indycathmed.org. A link to purchase them online can also be found at indycathmed.org.

The guild is a chapter in the

archdiocese of the Catholic Medical Association that, according to the guild's website, "informs, organizes, and inspires its members, in steadfast fidelity to the teachings of the Catholic Church, to uphold the principles of the Catholic faith in the science and practice of medicine." †



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

Most Rev. Joseph W. Tobin, C.Ss.R., Publisher
Greg A. Otolski, Associate Publisher

Mike Krokos, Editor
John F. Fink, Editor Emeritus

Editorial



Members of the Crusaders for Life hold signs and cheer during the March for Life in Washington on Jan. 22, the 43rd anniversary of the U.S. Supreme Court's *Roe v. Wade* decision legalizing abortion. (CNS photo/Jaclyn Lippelmann, Catholic Standard)

The campaign to repeal the Hyde Amendment

The Hyde Amendment is 40 years old this year. It undoubtedly has saved many lives. But the Democratic Party officially wants to repeal it, against the wishes of pro-life Democrats and almost everyone else.

Named for the late Rep. Henry Hyde of Illinois, who was a strong pro-life congressman, the amendment had wide bipartisan support when it was passed in 1976 because neither party thought that taxpayers should be forced to pay for abortions. How times have changed!

The Hyde Amendment says, "None of the funds appropriated by this title shall be available to pay for an abortion, except where the life of the mother would be endangered if the fetus were carried to term, or in the case of rape or incest."

For 40 years, the amendment has been attached to the federal budget and spending bills passed by Congress. The Guttmacher Institute, the research arm of Planned Parenthood, has estimated that one out of four babies born to mothers on Medicaid would have been aborted were it not for the Hyde Amendment.

At this summer's Democratic National Convention, pro-abortion delegates managed to pass the party's platform with this language: "We will continue to oppose—and seek to overturn—federal and state laws and policies that impede a woman's access to abortion, including by repealing the Hyde Amendment."

Despite the efforts of pro-life Democrats, this made the Democratic Party more clearly the party of abortion. Its leaders believe that it will win the support of women who, they think, support legalized abortion and would like to have the government pay for them.

That doesn't seem to be true, though. In an article reporting on the Democrats' plans to repeal the Hyde Amendment, *Our Sunday Visitor* included the results of a survey conducted in July by the Marist Institute for Public Opinion for the Knights of Columbus. It showed that 62 percent of all Americans strongly oppose tax-funded abortion.

The survey results showed that tax-funded abortion is opposed by 65 percent of African-Americans, 61 percent of Latinos, 84 percent of Republicans, 61 percent of independents, and 44

percent of Democrats. According to Democrats for Life, by the way, one-third of Democrats, or about 23 million voters, are pro-life.

The Democratic nominees for president and vice president, Hillary Clinton and Tim Kaine, have both declared their support for the party's push to repeal the Hyde Amendment. Clinton has long supported abortion rights before organizations like Planned Parenthood, and is known for her remark at the World Summit of Women in 2015 that "deep-seated cultural codes, religious beliefs and structural biases have to be changed." She has changed since she first ran for president in 2008 when she echoed her husband's campaign of making abortion "safe, legal and rare."

Kaine, a Catholic, meanwhile, has supported the Hyde Amendment in the past, but changed his position when the Democratic platform was passed and he became Clinton's running mate.

We admit that we do not expect the Hyde Amendment to be repealed. That would require an act of Congress, and it is highly unlikely that Democrats will win control of the House of Representatives. But just the fact that this got into the Democratic platform demonstrates how far our society has fallen in this post-Christian world.

Abortion proponents have been successful in convincing Americans that abortion is just a normal part of women's health care, something that women should do if they happen to become pregnant at an inconvenient time. At the Democratic convention, delegates actually cheered when Ilyse Hogue, president of NARAL Pro-Choice America, bragged that she had aborted her child for that reason. Women are being encouraged to be proud, not ashamed, of killing their unborn child, as demonstrated by the #ShoutYourAbortion campaign.

All this is being reported shortly after the canonization of St. Teresa of Calcutta. Perhaps we can think about what she said back in 1982 when she gave an address at Harvard University: "It is something unbelievable that today a mother, herself, murders her own child, afraid of having to feed one more child. This is one of the greatest poverties. A nation, people, family that allows that, that accepts that, they are the poorest of the poor."

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Leaving our values at the door of a strip club

I was recently talking to a Massachusetts family with a 21-year-old son on the autism spectrum. Because of the Asperger syndrome and obsessive compulsive disorder that have affected him since childhood, he is only about 13 or 14 in his understanding and behaviors.

Jimmy (not his real name) has been in and out of mental institutions, and recently had to be placed into a group home because his single mom could no longer manage him at home. Jimmy came from a good family, conscientious and Catholic, raised in a clean environment by his mother and grandmother, who hoped to see him cared for in a protected and secure setting at the group home.

Soon they saw, however, that there were issues: the residents had unlimited TV access in their private rooms; there seemed to be high worker turnover; and some of the staff were not only heavy smokers, but used foul language.

Things took an unexpected turn as Jimmy prepared to celebrate his 21st birthday. Others at the group home started pushing him to visit the strip club in a nearby town now that he was "going to be an adult."

Always guileless and never hesitant to talk openly about whatever was going on around him, Jimmy blurted out to his grandmother that the group home staff were going to drive him the next weekend to the Foxy Lady Club.

A series of phone calls ensued. When the grandmother spoke with a staff member at the home, she was informed there was nothing she could do to prevent it, that the group home routinely offered transportation to the strip club not only for their residents, but for residents of the other group homes operated by the same company in nearby towns.

The staff member said that Jimmy was now 21, and the group home had to let him do what he wanted. A second phone call to the staff supervisor resulted in the same song and dance: The group home had no choice but to cater to his wishes. He was within his legal rights now that he was 21. They would drive others at the home to the strip club, etc.

Finally, the grandmother called the Massachusetts Department of Developmental Services, which had contracted with the company running the group home, and spoke to the woman in charge of Jimmy's case. She noted that Jimmy was not only within his legal rights, but it was, she asserted, a matter of basic human rights to allow him go to the strip club.

His grandmother replied it would be a failure to care for persons with mental

disabilities if caretakers facilitated sexually-addictive practices, which such persons were prone to engage in anyway, often struggling with self-control and masturbatory behaviors, and this might set them up for a trip back to the mental hospital.

When she continued to protest that visiting such a club was not a good or moral activity, the official replied, "Well, if you're concerned about 'values,' I leave my values at the door every time I go to work in order to get my job done."

Cases like Jimmy's serve as a disappointing reminder of how low the bar has come to be set in certain segments of our society. The misappropriation of public tax money by state agencies to subsidize damaging behaviors in a vulnerable patient population is also regrettable and fundamentally unjust.

The family's struggles further highlight an astonishing cultural misunderstanding around the idea of "human rights." To suggest that the activity of leering lecherously at the bodies of naked women is a "basic human right" is itself a profound perversion, and represents a lamentable instance of outright moral bankruptcy.

Probably the most striking element of a case like Jimmy's is the remarkably well-honed ability of some who serve in positions of authority and leadership—while professing to be "good" or even "religious" people—to jettison their values and beliefs the moment they are called upon to stand up and defend what is right.

Because individuals like Jimmy are consistently unable to make good decisions on their own behalf, it goes without saying that they require a guardian to attend to their interests and protect them.

Yet legal guardians, like Jimmy's grandmother, are finding themselves in the unenviable position of being ignored on certain issues by those entrusted with the care of institutionalized residents, apparently determined to bypass the guardian's will whenever specific sexual agendas or views about "rights" need to be duly imposed.

Good parents never drive their children to strip clubs, and neither should any institution entrusted with a protective parental role.

On the contrary, such institutions should erect appropriate boundaries and limits on harmful behaviors, so their residents can grow and flourish, contribute positively to society, and perhaps one day become good and mature moral agents themselves.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

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

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

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to crit@archindy.org. †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Difficult moral choices cannot be avoided, must be addressed

“Catholics often face difficult choices about how to vote. This is why it is so important to vote according to a well-formed conscience that perceives the proper relationship among moral goods. A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter’s intent is to support that position. In such cases, a Catholic would be guilty of formal cooperation in grave evil. At the same time, a voter should not use a candidate’s opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity” (U.S. Conference of Catholic Bishops, “Forming Conscience for Faithful Citizenship,” #34.)

We Catholics who are citizens of the United States of America are in a tough spot when it comes to making choices on Election Day. Our Church’s position is clear: a person who votes for a candidate or political party because they promote intrinsically evil acts such as abortion,

euthanasia, assisted suicide, ill-treatment of workers (including immigrants and refugees), redefining marriage, racism or other immoral acts would cause the voter to “be guilty of formal cooperation in grave evil.” What are they to do? Stay home on Election Day? Write-in “none of the above”?

It’s a serious dilemma. No candidate for political office perfectly represents the positions of the Catholic Church. No political party has written a platform that is in complete agreement with our perspective on morality and social justice. And yet, we are strongly urged by our pope and our bishops to get involved, to exercise our God-given right—and responsibility—to select leaders and affirm policies that are morally responsible and promote the common good.

How do we go about this?

Here is what the U.S. bishops say in “Forming Conscience for Faithful Citizenship:”

“There may be times when a Catholic who rejects a candidate’s unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons. Voting in this way would be permissible only for truly grave moral reasons, not to

advance narrow interests or partisan preferences or to ignore a fundamental moral evil” (#35).

“Morally grave reasons” is the standard set by the U.S. bishops for voting for candidates or policies that are clearly contrary to Church teaching on matters that are intrinsically evil. The bishops continue:

“When all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods” (#36).

A similar dilemma arises when a candidate promotes one intrinsically evil act (such as abortion) while his or her opponent appears to reject this evil while actively promoting another intrinsically evil act (such as deliberately subjecting workers or the poor to subhuman living conditions). The bishops address these moral dilemmas as follows:

“In making these decisions, it is essential for Catholics to be guided by a well-formed conscience that recognizes that all issues do not carry the same

moral weight and that the moral obligation to oppose policies promoting intrinsically evil acts has a special claim on our consciences and our actions. These decisions should take into account a candidate’s commitments, character, integrity, and ability to influence a given issue. In the end, this is a decision to be made by each Catholic guided by a conscience formed by Catholic moral teaching” (#37).

In the end, each of us must decide. It would be easier (more comfortable) if the Church would tell us who (or what) to vote for or against. But that is not the Church’s role, and Catholics would be among the first to cry “Foul!” if our pope, bishops or priests inserted themselves into the political process in an inappropriate way.

What is the role of the Church? To proclaim the Gospel, to call attention to intrinsic moral evils, to urge all people of good will to defend human life above all, and to invite Catholics to accept our role as missionary disciples sent to bring our incarnate Lord to the “peripheries,” the ends of the Earth.

The moral dilemmas we face are not an excuse for passive inactivity. We are called to choose—like it or not—and through our difficult choices to defend life and promote the common good. †

Las decisiones morales difíciles son ineludibles, deben afrontarse

“Los católicos a menudo afrontan decisiones difíciles sobre cómo votar. Es por esto que es tan importante votar de acuerdo con una conciencia bien formada que perciba la relación apropiada que existe entre los bienes morales. Un católico no puede votar a favor de un candidato que toma una posición a favor de algo intrínsecamente malo, como el aborto provocado, la eutanasia, el suicidio asistido, el sometimiento deliberado de los trabajadores o los pobres a condiciones de vida infrahumanas, la redefinición del matrimonio en formas que violan su significado esencial, o comportamientos racistas, si la intención del votante es apoyar tal posición. En tales casos un católico sería culpable de cooperar formalmente con un mal grave. Pero al mismo tiempo, un votante no debería usar la oposición a un mal intrínseco de un candidato para justificar una indiferencia o despreocupación hacia otras cuestiones morales importantes que atañen a la vida y dignidad humanas” (Conferencia de Obispos Católicos de los Estados Unidos, “Formando la conciencia para ser ciudadanos fieles,” #34).

Los católicos que somos también ciudadanos de los Estados Unidos nos encontramos en una situación difícil a la hora de tomar decisiones en el día de las elecciones. La postura de nuestra Iglesia es muy clara: la persona que vota por un candidato o partido político porque promueve actos intrínsecamente malos, tales como el aborto provocado, la eutanasia, el suicidio asistido, el tratamiento desigual

de los trabajadores (lo que abarca a inmigrantes y refugiados), la redefinición del matrimonio, el racismo u otros actos inmorales, sería culpable de “cooperar formalmente con un mal grave.” ¿Qué debe hacer el elector? ¿Quedarnos en casa en el día de las elecciones? ¿Escribir “ninguno de los anteriores”?

Se nos plantea un dilema serio. Ningún candidato al gobierno representa a la perfección las posturas de la Iglesia católica. Ningún partido político ha redactado una plataforma que sea totalmente coherente con nuestra perspectiva sobre asuntos morales y justicia social. Y sin embargo, nuestro Papa y nuestros obispos nos exhortan con vehemencia a que participemos, a que ejerzamos el derecho (y la responsabilidad) otorgada por Dios de elegir líderes y de respaldar políticas que sean moralmente responsables y que promuevan el bien común.

¿Cómo podemos lograr esto?

He aquí lo que dicen los obispos de los Estados Unidos en su publicación *Formando la conciencia para ser ciudadanos fieles*:

“Puede haber ocasiones en que un católico que rechaza una posición inaceptable de un candidato incluso sobre políticas que promueven un acto intrínsecamente malo decida razonablemente votar a favor de ese candidato por otras razones moralmente graves. Votar de esta manera sería solamente aceptable si verdaderamente existen razones morales graves, y no para promover intereses mezquinos o las preferencias de un partido

político o para ignorar un mal moral fundamental” (#35).

Las “razones morales graves” constituyen la pauta fijada por los obispos de los Estados Unidos para votar por candidatos o políticas que sean abiertamente contrarias a las enseñanzas de la Iglesia en cuestiones que sean intrínsecamente malas. Los obispos prosiguen:

“Cuando todos los candidatos tienen una posición que favorece un mal intrínseco, el votante concienzudo afronta un dilema. El votante puede decidir tomar el extraordinario paso de no votar por ningún candidato o, tras deliberar cuidadosamente, puede decidir votar por el candidato que piense que sea quien probablemente menos promueva tal posición moralmente defectuosa y que sea quien probablemente más apoye otros bienes humanos auténticos” (#36).

Un dilema parecido surge cuando un candidato promueve un acto intrínsecamente malo (como por ejemplo el aborto provocado) en tanto que su oponente aparenta rechazar este mal y al mismo tiempo promueve otro acto intrínsecamente malo (como por ejemplo, someter deliberadamente a los trabajadores o a los pobres a condiciones de vida infrahumanas). Los obispos abordan estos dilemas morales de la siguiente forma:

“Al tomar estas decisiones, es esencial que los católicos estén guiados por una conciencia bien formada que reconozca que todas las cuestiones no tienen el mismo peso moral y que la obligación

de oponerse a actos intrínsecamente malos tiene una relevancia especial en nuestra conciencia y acciones. Estas decisiones deberían tener en cuenta los compromisos, el carácter, la integridad y la habilidad que tiene un candidato de influenciar en un asunto específico. Finalmente, estas son decisiones que cada católico debe tomar guiado por una conciencia formada por la doctrina moral de la Iglesia” (# 37).

Al final, cada uno de nosotros debe decidir. Sería mucho más fácil (más cómodo) si la Iglesia nos dijera por qué o por quién votar o no. Pero esa no es la función de la Iglesia y los católicos deberíamos ser los primeros en reclamar “¡falta!” si nuestro Papa, los obispos o los sacerdotes se inmiscuyen inapropiadamente en el proceso político.

Entonces ¿cuál es la función de la Iglesia? Proclamar el evangelio, atraer la atención hacia los males morales intrínsecos, exhortar a las personas de buena voluntad a que defiendan la vida humana por encima de todo e invitar a los católicos a aceptar el papel que nos corresponde como discípulos misioneros enviados para llevar al Señor encarnado a las “periferias,” hasta los confines de la tierra.

Los dilemas morales que enfrentamos no son una excusa para la inactividad pasiva. Estamos llamados a elegir, nos guste o no, y a través de nuestras difíciles decisiones, a defender la vida y a promover el bien común. †

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.

September 21

St. Mary of the Assumption Parish **"Italian Dinner"** at Persimmon Festival, Main St., Mitchell, 11 a.m. until food runs out. Information: 812-849-3570.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

September 24

Primo Banquet Hall, 2615 National Ave., Indianapolis. **Angels of Grace: A Celebration of Women**, style show, lunch, award ceremony, 10:30 a.m.-2 p.m., \$35. Information and registration: 317-788-7581, www.benedictinn.org.

Benedict Inn Retreat & Conference Center, 1402

Southern Ave., Beech Grove. **Right Relationship with Creation**, spirituality of the environment based on Pope Francis' call to care for our common home, hosted by St. Thomas Aquinas Parish Creation Care Committee, 10 a.m.-noon, lunch included, \$20. Information: 317-257-2844, mildred.brady@gmail.com.

September 25

St. Mark Parish, Perry County, 5377 Acorn Road, Tell City. **St. Mark Shooting Match and Picnic**, 10 a.m.-6 p.m. Central Time, shoot for ham and half side of beef, raffle, country store, handmade quilts, games for all ages. Information: 812-836-2481.

St. Catherine of Siena Parish, Decatur County, 1963 N. St. John St., Greensburg. **Maryknoll Mission Benefit**, freewill offering breakfast,

whole hog sausage, eggs, pastries, biscuits and gravy, proceeds benefit Maryknoll Mission, 8-11:30 a.m. Information: 812-663-4754, stcatherinevs@gmail.com.

SS. Peter and Paul Cathedral, 1347 N. Meridian, Indianapolis. **Bishop's Bash**, Mass and dinner hosted by Young Adult and College Campus Ministry, Mass celebrated by Archbishop Joseph W. Tobin, food available for purchase from food trucks, games, fellowship. Information: 317-261-3373, kvargo@archindy.org.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Alpaca Farm Open House**, watch felting, spinning and weaving demonstrations,

alpaca items for sale, 1-4 p.m. Information: 812-535-2931, wvc@spsmw.org, sistersofprovidence.org.

September 26

Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, 6 p.m., \$15, all welcome. Information: 317-7481478.

September 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Abbey Caskets open house**, Abbey caskets and urns on display, staff available for questions, 10 a.m.-6 p.m. Information: 800-987-7380, info@abbeycaskets.com.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on fourth Tuesday, candle-lit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, rectory@saintmichaellindy.org.

October 1

St. Mary Parish, 415 E. Eighth St., New Albany. **Parish Festival**, 10 a.m.-3 p.m., food, games for all ages, kids' activities, DJ music. Information: 812-944-0417.

Mount St. Francis, 101 St. Anthony Drive, Mount Saint Francis. **Homecoming at Mount St. Francis**, Mass on the grass at 4 p.m. followed by cookout, music and family fun, free, bring your own beverage and lawn chair, final event of 40th anniversary of Mount St.

Francis Center for Spirituality. Information: 812-923-8817, 40@mountsaintfrancis.org, mountsaintfrancis.org or on Facebook as Mount Saint Francis Center for Spirituality.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Harvest Celebration BBQ and Hootenanny**, locally grown foods, Highland Reunion band and other local musicians, beer garden. Information: 812-535-2931, wvc@spsmw.org, sistersofprovidence.org.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

St. John Paul II Parish, St. Paul Church, 218 Schellers Ave., Sellersburg. **First Saturday Devotion**, 8 a.m. reflection on mysteries of rosary, recitation of the rosary, litany, consecration prayer to Mary, Mass at 8:30 a.m. Information: 812-246-3522.

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish

around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

October 2

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road, Sellersburg. **Turkey Shoot and Fall Festival**, 11 a.m.-4 p.m., chicken dinners with homemade dumplings, carry-out available, booths, raffles, quilts, firing range. Information: 812-246-3522.

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 10 a.m.-6 p.m., chicken and roast beef dinners 11 a.m.-4 p.m., money raffle, quilt and variety raffles, booths, silent auction, country store, games for adults and kids. Information: 812-934-3013, option 2.

St. Malachy School Gym, 7410 N. 1000 East, Brownsburg. **Longaberger Bingo**, hosted by St. Malachy Altar Society, \$10 for bingo, \$20 for bundle pack, refreshments available for purchase, all prizes are Longaberger products, 1:30 p.m., event starts 2 p.m. Information: 317-268-4238, altarsociety@stmalachy.org.

October 3

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast Day of St. Mother Theodore Guérin Mass**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org, sistersofprovidence.org. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.



Giving to the last drop

Community Blood Center (CBC) honored Seton Catholic High School (SCHS) in Richmond for the second year in a row with a \$1,000 High School Leadership Grant. In this Aug. 24 photo, a student holds an award presented by CBC account representative Melinda Frech, second from left in the front row, to SCHS principal Rick Ruhl, second from right in the front row. The award was for the 2015-2016 "Highest Percentage of Blood Drive Participation." It was the third CBC High School Leadership Grant awarded to SCHS in the last two years. "As a Catholic school, we continually try to help our young people serve those in need, to love serving, to love God and love others, and we see blood drives as a very visible way for them to learn to do it," says Ruhl.

Women of the Church conference registration deadline is Sept. 26

A "Women of the Church" conference will be held at Monastery Immaculate Conception, 802 E. 10th St., in Ferdinand, Ind., in the Evansville Diocese, on Oct. 7-9.

The presenters are Catholic Relief Services president and CEO Carolyn Woo; director of the Cushwa Center for the Study of American Catholicism at the University of Notre Dame Kathleen Sprows Cummings; and University of Notre Dame professor of theology Dominican Sister Mary Catherine Hilbert.

Archbishop Joseph W. Tobin and Bishop Charles Thompson of Evansville, Ind., will also participate in the program.

The breakout sessions on Saturday will feature the topics of leadership formation, vocational discernment, spirituality, Catholic health care, youth ministry, the Benedictine charism and

cultivating leaders for a multicultural Church.

The conference is designed for both women and men in the Church, including professional lay ecclesial ministers, scholars, teachers, youth and campus ministers, parish leaders and volunteers, health care providers and social workers, religious and those discerning a call.

It is hosted by Saint Meinrad Seminary and School of Theology in St. Meinrad and the Sisters of St. Benedict of Ferdinand.

The cost is \$190, which includes a Friday reception, Saturday banquet and lunch. The cost for lodging is separate.

Registration is required by Sept. 26. Registration, lodging costs and other information is available by logging onto www.womenofthechurch.org, e-mailing info@womenofthechurch.org or by calling 812-367-1411. †

Two-night St. Maurice Parish mission features Catholic actor Frank Runyeon

A parish mission featuring Catholic actor Frank Runyeon will be held at St. Maurice Church, 8477 N. Harrison St., in Napoleon, at 7 p.m. on Sept. 25-26.

Runyeon will give dramatic presentations of stories from St. Luke's Gospel on Sunday night. On Monday night, Runyeon will take a humorous but also deeply challenging look at the story we are actually living, the struggles we face daily as Americans to live lives of real joy in the middle of a media-centered culture.

Runyeon starred for seven years as Steve Andropoulos on "As the World Turns." He appeared for four years as Father Michael Donnelly on the Emmy

award-winning "Santa Barbara," and as tycoon Simon Romero on "General Hospital." He has also guest starred on many television shows, in movies, on stage and on radio.

At one point, Runyeon considered becoming a priest. He has a bachelor's degree in religion from Princeton University and a master's degree from Yale Divinity School and General Theological Seminary. He now travels giving talks and parish missions.

There is no charge for the mission, although freewill donations will be accepted.

For more information, call 812-498-7512 or e-mail hustedlaurie@gmail.com. †

Marian University offers three-part series on refugees and migration

The Marian University Richard G. Lugar Franciscan Center for Global Studies Speaker Series will offer a three-part series of talks on refugees and migration at Evans Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, in Indianapolis, at 7 p.m. on Sept. 28, Oct. 20 and Nov. 16, plus a special talk by former Indiana Sen. Richard Lugar on Dec. 4.

The speakers and topics are as follows:

- Sep 28: Catholic Relief Services program manager Erin Atwell, "Conflict and Displacement: Catholic Relief Services' Emergency Response in Iraq and Turkey."

- Oct 20: German consul general Herbert Quelle, "The Refugee Crisis in Europe and its Impact on the

European Union."

- Nov 16: Trinity University in San Antonio professor and author John Francis Burke, "Building Bridges, Not Walls in the 21st Century World of Migration," with book-signing.

On Dec. 4, Lugar will speak on "America and the World" for the Annual Global Studies address.

All of the events are free and open to the public, and each will be followed by a small reception with opportunities to speak with the presenters.

For more information, contact Pierre Atlas, Marian University political science professor and director of the Richard G. Lugar Franciscan Center for Global Studies, at 317-955-6336 or patlas@marian.edu. †

Archbishop Kurtz encourages NCCW members to show, receive mercy

By Sean Gallagher

At the Sept. 10 closing Mass of the annual convention of the National Council of Catholic Women (NCCW)—whose theme was “Catholic Women: Instruments of Mercy”—Archbishop Joseph E. Kurtz of Louisville, Ky., reflected in his homily on an iconic image of mercy, the recently canonized St. Teresa of Calcutta.

The president of the U.S. Conference of Catholic Bishops recalled an encounter he had with St. Teresa in 1976 when he was a priest of the Diocese of Allentown, Pa., and heard the founder of the Missionaries of Charity give a speech.

See more coverage in next week's issue of *The Criterion*.

At the end of it, a man sitting in the front row of her audience told

St. Teresa that he wanted to return to Calcutta to work with her.

“I’ll never forget what she said in reply. Archbishop Kurtz said. “ ‘Sir, the person that Christ wants you to serve is already at your doorstep.’ I think she was talking, first of all about the way we treat our family. Right?”

“Sometimes, it’s easy to forget that Christ has put at our doorstep certain people in our life to serve. That is the gift that St. Teresa of Calcutta talked about.”

The convention, the 96th one in the nearly century-long history of the NCCW,

was held on Sept. 7-10 at the Downtown Marriott in Indianapolis.

In his homily, Archbishop Kurtz praised the members of the NCCW for seeking to perform 1 million works of mercy during the Church’s Holy Year of Mercy.

But in light of the Mass’ Gospel reading, which recounted the parable of the Prodigal Son, he reminded them both of the power of the mercy they can show to others and their need to experience mercy themselves.

“It’s people seeing the good that you do and the women you are so that they can give glory to God ... ,” Archbishop Kurtz said. “We have the privilege of being companions with the Lord Jesus and ambassadors who are witnesses to the risen Lord. And that can only happen when we come to the Lord with humility, ask forgiveness for the sins we’ve committed and then trust that God’s grace will come alive in our hearts.”

In his closing remarks at the Mass, Archbishop Kurtz thanked the members of the NCCW for the good they do in the Church and in broader society.

“I want to thank you for your leadership and your witness in the various parishes and dioceses in which you are involved throughout the United States,” he said. “The role and leadership of women within our Church and within our society is something that is essential to the life and well-being of our Church and of



Archbishop Joseph E. Kurtz of Louisville, Ky., and president of the U.S. Conference of Catholic Bishops, preaches at the Sept. 10 closing Mass of the National Council of Catholic Women convention held at the Downtown Marriott in Indianapolis. (Photo by Sean Gallagher)



Sharon O'Brien, director of the Catholics for Family Peace Education and Research Initiative at the Catholic University of America in Washington, receives Communion from Archbishop Joseph E. Kurtz during the Sept. 10 closing Mass of the National Council of Catholic Women convention held at the Downtown Marriott in Indianapolis.

(Photo by Sean Gallagher)

society. And so I thank you for that.”

After the Mass, NCCW member Sharon O'Brien, director of the Catholics for Family Peace Education and Research Initiative at The Catholic University of America in Washington, spoke of how attending the convention was a boost for her life of faith.

“Connecting with a thousand other Catholic women makes you feel energized about your faith,” she said. “We learn so much from each other. It’s absolutely amazing what women in other dioceses are doing.”

She also said the convention was a way to help all the members focus more on being merciful in their daily lives.

“It’s an opportunity to demonstrate that an encounter with others is an act of mercy,” O'Brien said. “We’re called as women of faith and disciples of Christ to encounter each other. Coming here is a reinforcement [of that].”

(For more information on the National Council of Catholic Women, visit nccw.org.) †



Kim Padan of Danville, Ill., sings during the Sept. 10 closing Mass of the National Council of Catholic Women convention held at the Downtown Marriott in Indianapolis. Some 700 women from across the country attended the convention of the organization that was founded in 1920. (Photo by Sean Gallagher)

NCCW

continued from page 1

Through workshops, presentations and numerous opportunities for prayer, the theme of mercy was unmistakable throughout the Sept. 7-10 convention, held at the Downtown Marriott. This marked the first time the annual event has taken place in Indianapolis.

In welcoming visitors from nearly all 50 states, as well as Canada, Archbishop Tobin referenced “Hoosier Hospitality,” which he said he has experienced first-hand since arriving in Indianapolis. Ella Wagner, president of the Archdiocesan Council of Catholic Women and a member of NCCW for decades, said that the response from attendees was tremendously positive.

“Everyone loved the city of Indianapolis,” said Wagner, one of the principal planners of the event and a longtime member of St. Pius X Parish. “I heard nothing but positive comments. I’ve been to the convention many times,

but [being able to host] was a once-in-a-lifetime opportunity.

“I cannot say enough about all the volunteers who made this happen,” she continued. “They truly went above and beyond to make everyone feel welcome.”

The NCCW, which is celebrating its 96th year, has placed renewed focus on the spiritual and corporal works of mercy during this jubilee year. Specifically, the organization has challenged its members to count such individual acts and reach a collective goal of 1 million works of mercy by the end of the Year of Mercy on Nov. 20.

That challenge extended to the annual service project associated with the convention. Organizers in the host city select the charity that will benefit, and this year, they chose Holy Family Shelter in Indianapolis. Convention attendees were asked to bring new clothing items—particularly underwear and socks—to donate to the homeless shelter that is specifically dedicated to families.

The response was overwhelming, according to Wagner.

“These women are absolutely the most generous people,” she said. “There was an unbelievable quantity of items collected, along with monetary donations.”

The U.S. bishops created the National Council of Catholic Women in 1920 to give women a unified voice, a program of service and a vehicle for collaboration. Since its founding, the NCCW has aimed to empower and educate all Catholic women in spirituality, leadership and service so that they may respond with Gospel values to the needs of the Church and society in the modern world. Its annual convention



St. Barnabas parishioners Teresa Grande, left, and Francesca LaRosa provide music for the opening liturgy at the National Council of Catholic Women convention on Sept. 8. LaRosa is the parish’s director of music. (Photo by Victoria Arthur)

“brings together women from around the U.S. to pray, learn and share ideas,” according to NCCW President Sheila Hopkins.

Those ideas focused almost exclusively on the mercy theme at this year’s convention, with Archbishop Tobin setting the stage during his opening Mass homily. The mother of Jesus, he said, brings us closer to her Son and helps us to understand his infinite mercy.

“My sisters and brothers, at the foot of the cross, Mary, together with John, who was the disciple of love, witnessed the

words of forgiveness that were spoken by Jesus. This supreme expression of mercy toward those who crucified him show us the point to which the mercy of God can reach,” he said. “Mary is witness that the mercy of the Son of God knows no bounds and extends to everyone without exception.

“Because of her, we come to know Jesus, our savior . . . the face of the Father’s mercy.”

(Victoria Arthur is a freelance writer and member of St. Malachy Parish in Brownsburg.) †

"Air Conditioner, Heat Pump or Furnance"

133rd Anniversary Sale

FREE LABOR

On the installation of a
**AIR CONDITIONER,
HEAT PUMP OR FURNACE**

Cannot be combined with any other offer. Must be presented at time of order. **EXPIRES 9/30/16**
THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

CALLTHIELE.COM

133rd Anniversary Sale

**1/2 OFF
SERVICE CALL**

Save \$45 with Paid Repair
Cannot be combined with any other offer. Must be presented at time of service.
EXPIRES 9/30/16 M-F 8-4
THIELE 639-1111

133rd Anniversary Sale

**FREE
10 YEAR WARRANTY
ON PARTS & LABOR**

High Efficiency Air Conditioner, Heat Pump or 90% Furnace. Call for details.
Cannot be combined with any other offer. Must be presented at time of order.
EXPIRES 9/30/16
THIELE 639-1111

133rd Anniversary Sale

TUNE-UP

Air Conditioner or Heat Pump

\$59.95

Cannot be combined with any other offer. Must be presented at time of service.
EXPIRES 9/30/16 M-F 8-4
THIELE 639-1111

SERVING CENTRAL INDIANA

THIELE

Heating & Air Conditioning

SINCE 1883

Whatever it takes. **bryant** Heating & Cooling Systems

(513) 5987722

Prayer must be at heart of uniting communities, priest says

By Mike Krokos

The gathering included Scripture, music, a recitation of a Litany of Saints, intercessions, and a litany for healing.

Father Douglas Hunter, associate pastor of St. Pius X Parish and chaplain coordinator at Bishop Chatard High School, both in Indianapolis, delivered a homily.

But “a call to prayer and action for peace and unity” was at the heart of the message approximately 50 people heard on Sept. 9 at St. Andrew the Apostle Church in Indianapolis.

The event was held in conjunction with the nationwide celebration of a Day of Prayer for Peace in Our Communities called for by the U.S. Conference of Catholic Bishops in July to raise awareness of violence and racism within communities and empower people to do the work needed to restore racial harmony.

As a former law enforcement officer at Perry Meridian High School in Indianapolis, Father Hunter has witnessed firsthand the challenges many young people face today.

“We as a loving, Christian community, can provide the foundation of support for them,” he said in his homily.

Our faith in Scripture and the sacraments is not meant to be compartmentalized, Father Hunter continued.

“God did not give us the Eucharist and his word for ourselves,” he noted. “He gave it for everyone.

“We are the vessels that go out and make a difference within the world.”

Parents must stop placing the responsibility of their children on other people, and take that responsibility back on themselves, Father Hunter said.

Many children, he added, are looking for adults to take the lead in helping nurture their lives of faith.

“To our young people, you can invite them back. All they really want is an invitation,” he said.

When it comes to faith, “hold them accountable. Hold yourselves accountable,” Father Hunter said. “I hold myself accountable in prayer each and every single day, and I hope all of you do, too.

“But I cannot pray for the world by myself. We are a Christian community. We’ve got to pray together. No matter what is taking place in our lives, we have got to pray.”

The day chosen for nationwide prayer was the feast of St. Peter Claver, the



Deacon Kerry Blandford, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, left, proclaims the Gospel during a Sept. 9 prayer service in the parish’s church. Also pictured is Father Douglas Hunter, associate pastor of St. Pius X Parish and chaplain coordinator at Bishop Chatard High School, both in Indianapolis.

(Photo by Mike Krokos)

Spanish Jesuit priest and missionary who ministered to slaves for 40 years in Colombia and became the patron saint of slaves and ministry to African-Americans. He is said to have personally baptized about 300,000 slaves.

Pearlette Springer, coordinator of Black Catholic Ministry in the archdiocese, said Father Hunter’s message was very relevant to our call as disciples of Christ.

“I like the way he ended it, by saying, ‘Do not be afraid, go out and proclaim the Good News,’ because that is what we are called to do,” she said.

Deacon Michael Braun, director of the Secretariat of Pastoral Ministries in the archdiocese, said opportunities like this can serve as a bond for our diverse Church family.

“I think prayer services like this are important for building unity,” he said. “We’ve been a people of distance and separation for far too long. We have to do the hard work of overcoming our fear and ignorance, and start beginning to come together. This is a good way to do that.”

St. Joseph of Carondelet Sister Gail Trippett, who serves as pastoral associate at Holy Angels Parish in Indianapolis, proclaimed the first reading at the prayer service.

She said she believes that the Church and the example of its saints have a lot to offer in terms of rooting us and grounding us in our faith.

“Sometimes, we get so busy in life that we forget that some of the easiest ways are to come together in prayer, to keep peace in our hearts, to radiate it when we leave,” Sister Gail said. “That does so much good.

“As Father Doug was saying, it was that love and that peace that he got from his family that gave him another option, and we need to continue to be that option today for the children of today.”

Children can be affected by so many negative influences—on TV, in music, and through the violence they see around them, Sister Gail noted.

“We’ve got to be the countercultural piece, and Church and prayer is where you get that.” †



“I like the way he ended it, by saying, “Do not be afraid, go out and proclaim the Good News,” because that is what we are called to do.”

—Pearlette Springer, coordinator of Black Catholic Ministry in the archdiocese, reflecting on Father Douglas Hunter’s homily

What was in the news on September 16, 1966? The ICC is formed, and pope warns priests about ‘doubt, anxiety’ after council

By Brandon Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the September 16, 1966, issue of *The Criterion*:

• **State bishops form Conference to foster welfare of Church**

“The formation of an Indiana Catholic Conference (ICC), to promote the general welfare of the five Indiana dioceses, was revealed this week in Indianapolis. Headquarters for the statewide Conference will be in Indianapolis, where an office will be maintained by a full-time lay executive secretary. Named to the top post, to represent the state’s five bishops and various diocesan agencies and programs, was James Brennan, 47, former executive officer with the Ohio Education Association in Columbus. He was to assume his duties on Monday, Sept. 19, with offices in the Illinois Building in downtown Indianapolis. Prime purposes of the Conference are to provide a forum for the development of a common viewpoint among the dioceses of the state, and to provide the mechanism for developing this viewpoint through discussion and exchange. Further, the Conference is embodied to present this viewpoint before state departments and agencies, and organizations, including the Legislature, on matters of concern to the Church.”

• **Council aftermath: Pope cautions priests about ‘doubt, anxiety’**

“CASTEL GANDOLFO, Italy—Pope Paul VI cautioned that ‘a wave of doubt, embarrassment and anxiety’ has invaded the minds of many priests in the wake of the Second Vatican Council. This, he said, ‘often poses numerous complex and unruly problems which easily reject ...

attitudes of piety and religious customs so far treasured and honored.’ ”

- **Prelate, senator: Alert Catholics to urban ills**
- **Catechetical Sunday observance slated**
- **Annual Volksfest set at Troy parish**
- **Anglican orders’ ruling questioned**
- **Seek to re-evaluate campus apostolate**
- **Pope can accept, reject bishops’ resignations**
- **Group asks Canon Law revision to permit ordination of women**
- **Archabbot Gabriel enroute to Rome for abbatial parley**
- **Catholic Social Services adds four to its staff**
- **Urges new catechism based on Bible, council**
- **St. Joseph Sisters to try out variety of religious garb**
- **Compulsory Mass attendance by students dropped**
- **Restriction put on Polish priests**
- **Priest-scientist role emphasized**
- **Theologian supports new penance views**
- **Expect 664 students at St. Mary-of-Woods**
- **Head of Anglicans predicts one church**
- **Asks psychological testing of students for the priesthood**

FATHER STEVE GIANNINI AND FATHER JAMES BROCKMEIER INVITE YOU TO ATTEND OUR 10TH ANNUAL FALL FESTIVAL

SAINTS FRANCIS & CLARE OF ASSISI
Roman Catholic Church

FALL FESTIVAL

FRI., SEPT. 23RD & SAT., SEPT. 24TH

LIVE MUSIC

FRIDAY - PARK AVENUE BAND
SATURDAY - SO THEY SAY

\$15,000 MEGA RAFFLE (must be 18 to win)

FISH FRY ON FRIDAY
MEXICAN FIESTA DINNER ON SATURDAY
SPONSORED BY THE RAMEY FAMILY

MIDWAY RIDES • KIDS GAMES • GREAT FOOD • PETTING ZOO • PHOTO BOOTH
SILENT AUCTION • FESTIVAL MARKETPLACE • WINE AND CANVAS • MONTE CARLO

NEW THIS YEAR WINE & DESSERT BAR FEATURING BUCK CREEK WINERY

#SSFCFest
www.ss-fc.org
License # 140481

THANKS TO OUR PLATINUM PRESENTING PARTNERS:

Read all of these stories from our September 16, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

Prayer helps close the breach between Gospel and daily life

By Ken Ogorek

Our chief shepherd and catechist—the vicar of Christ in southern and central Indiana—Archbishop Joseph W. Tobin, calls the rupture between the



Gospel and daily life “the great divide of our time.” It’s no exaggeration to say that Satan wants you to compartmentalize religion so it’s “that thing I do on Sunday, and maybe a few more days a week when I pray.”

Catechetical Sunday’s theme this year, “Prayer: The Faith Prayed,” is meant to help folks realize that

religion is a way of life. Every area of your life is illumined by your faith in God and love for his holy, Catholic Church. Conversely, each aspect of your life is great raw material for prayer. God doesn’t want you to hold back in prayer. He wants you to pour out your heart to him each time you spend time with him in prayer.

Catechetical Sunday isn’t a one-and-done phenomenon. Yes, it’s a specific day when we honor catechists for their great service to us. Its tone and theme, though, are meant to permeate the entire program year of parish faith formation efforts.

Our U.S. Conference of Catholic Bishops (USCCB) make great resources available to all Catholics and people of good will via its excellent webpage usccb.org. On the USCCB homepage is a link to Catechetical Sunday resources. See, for example, a family resource by Mike Aquilina called “Praying with the Fathers of the Church: A Reflection per Day for Advent-Christmas and Lent-Easter.” Plan now to use this tool with your family later this year and early next year.

Author and speaker Jim Gontis offers “Another Look at Sacramentals and Devotional Prayers.” What a great resource for growing in knowledge of prayer and ability to communicate with God in this way!

“The Word of God as a Source of Prayer” by Chris Chapman includes contemporary examples and practical suggestions. Father Robert Hater, longtime Archdiocese of Cincinnati catechetical director, offers the theological reflection “Embracing Our Universal Call to Holiness.”

This year, don’t let Catechetical Sunday pass you by then be forgotten like yesterday’s football score. Avail yourself of the resources above and participate in catechetical opportunities offered by your parish, deanery and beyond.

Most of all, be mindful of your prayer life. Just visit with God for a few minutes each day. Call him to mind often as you go about your daily activities.

When you reach out to God often in the relational conversation that constitutes healthy prayer; when you listen to the handful of major ways God talks to you daily in sacred Scripture, Church teaching, and sacramental experiences; when you tell God what’s on your mind and ask him to inspire your heart so each area of your life is touched by faith, you can’t help but connect the Gospel and daily life. Your spirit is refreshed regularly. A skip in your step—attitudinally if not literally—is noticeable. The great divide of our time is healed. Satan is confounded.

When your prayer life is vibrant, a certain joy is evident to those you encounter in daily life. They might ask you what your secret is. You might have an opportunity to introduce them to Jesus. You might be an answer to unspoken, even unknown, prayer.

(Ken Ogorek is director of catechesis for the Archdiocese of Indianapolis. He can be reached at kogorek@archindy.org.) †



Children and Father J. Peter Gallagher are all smiles while surrounding a chocolate chip cookie rosary on July 1 during vacation Bible school at St. Lawrence Parish in Lawrenceburg, where Father Gallagher serves as pastor. The vacation Bible school program, which Father Jonathan Meyer helped develop, is an example of the authentic renewal of catechesis that has taken place in the Church since the end of the Second Vatican Council, and which has taken on new energy since the mid-1990s. (Submitted photo)

Authentic catechetical renewal seeks to bring faith and life together

By Sean Gallagher

Catholics across central and southern Indiana—indeed around the world—have “a right to solid, effective catechesis,” says Ken Ogorek, archdiocesan director of catechesis.

He has worked hard over the past nine years to continue an authentic renewal of catechesis in the Archdiocese of Indianapolis so that this right is respected.

And he’s also been doing this at the national level for the past year and a half as president of the National Conference of Catechetical Leadership.

“It’s invigorating,” Ogorek said. “It’s not without its challenges. As a parent, I’m familiar with what we sometimes call ‘growing pains.’ And so growth often involves a bit of struggle.

“Having said that, it’s invigorating and a blessing. I

just ask for prayers that authentic catechetical renewal will continue by God’s grace in our country and beyond.”

Ogorek and other catechetical leaders in the archdiocese and beyond spoke recently with *The Criterion* about the importance of the authentic renewal of catechesis for all the faithful.

He sees three “key traits” of catechetical renewal that began after the close of the Second Vatican Council in 1965, and took on new strength in the mid-1990s with the promulgation of the *Catechism of the Catholic Church* and the Vatican’s General Directory for Catechesis.

The first trait is what Ogorek describes as “affirmative orthodoxy.”

“We acknowledge that the basic doctrinal and moral teachings of the Church are not only true, but they’re also

See RENEWAL, page 12

Prayer program teaches participants how to hear God’s voice in their lives

By John Shaughnessy

Phyllis McNamara understands when people say they’re overwhelmed by the daily demands of work and family life, but she also has a hard-to-deny comeback for anyone who says they’re too busy to spend time with God each day.

“He’s giving you a whole day, so you can set aside some part of it with him,” says McNamara, a member of Christ the King Parish in Indianapolis.

“Once you start doing it every day, it becomes a habit. And then you look forward to that time, and then it becomes a part of your life that you can’t do without.”

For McNamara, one of the best ways for learning how to develop a closer relationship with God is a program called “*Oremus*: A Guide to Catholic Prayer.”

The guide book for *Oremus*—Latin for, “Let us pray,”—declares, “You will discover how God speaks to you, even in the smallest encounters. Following the tradition of the Catholic Church and the wisdom of the saints, you will learn how to express yourself to God in prayer, and how to hear his voice.”

McNamara has helped people develop those skills as the leader of an *Oremus* study group program at Christ the King. Years before, she learned the value of listening for God’s voice and talking with him when she was devastated by the greatest tragedy a parent can experience.

“My daughter Julie died 10 days before her 17th birthday in 1989,” recalls McNamara, who also has a son, Jim. “She had an asthma attack and died.

“I was a single parent, and my kids were my life. You can die from that kind of pain, and that’s what I wanted to do. I wouldn’t have survived if I couldn’t talk with God. I still get sad sometimes, but then I’ll remember she’s safe, and I know who she’s with. That’s what God promises. I know he’s got her because he’s told me.”

While the program helps people see that “desolation and consolation are a normal part of everyone’s walk with God,” it also shows how prayer can be used to connect with God in routine moments of life.

“Some of the young mothers in our group said, ‘How can I pray while I’m doing the dishes?’” McNamara says. “I tell them, ‘You’re thinking about God. You’re doing this for your family. That’s prayer.’”

As a spouse and the mother of two girls, Connie Sandlin acknowledges, “I know I should pray every day, but sometimes I get distracted.” One of the most impactful parts of *Oremus*’ eight-week video program for her was an admission from the priest who developed it and leads it—Father Mark Toups, chancellor of the Diocese of Houma-Thibodaux in Louisiana.

“You hear his personal story and his struggles in his prayer life, even though he is a priest,” says Sandlin, the

See OREMUS, page 12

‘Faithful Citizenship’ can help Catholics form consciences for election

By Sean Gallagher

Glenn Tebbe has witnessed up close the nitty gritty work of politics in the halls and offices of the Indiana Statehouse in Indianapolis during the annual sessions of the state’s General Assembly.

As executive director of the Indiana Catholic Conference (ICC), Tebbe is the public policy spokesperson for the Church in Indiana and an advocate for the Church’s view on promoting the common good among Hoosier lawmakers.

Voters across the state and nation will play their part in the difficult work of politics on Nov. 8 when they will choose a new president and a wide range of office holders at the state and local levels.

While Tebbe knows that this work often involves much learning and discussion—not to mention partisan wrangling—he also knows that prayer should come first as Catholic voters form their consciences for the election.

“In terms of forming your conscience, that’s a critical aspect,” Tebbe said.

“Conscience is listening to God speaking to you about what the proper thing to do is at this time and in this circumstance in order to do good and avoid evil.

“Prayer is a time to listen. But prayer also includes seeking the truth about topics of concern through God’s word and the Church’s teaching. All of those are essential steps that help one to form one’s conscience. Prayer is part of all that.”

An important resource to help Catholics across central and southern Indiana and across the nation prayerfully prepare to participate in the upcoming election is “Forming Consciences for Faithful Citizenship,” which the U.S. bishops revise and re-issue during presidential election years and is available online at usccb.org and archindy.org/faithfulcitizenship.

“It’s a great summary of Catholic social teaching and the pertinent issues with regard to our obligations to civic responsibility,” Tebbe said. “And it does a nice job of over-viewing the salient issues that we should be thinking about

regarding candidates and their impact on these issues.”

“Faithful Citizenship” encourages Catholics to be involved in public life and to apply their faith to public policy issues. It also explores the basic principles of Catholic social teaching, and applies them to issues affecting political campaigns today. Finally, it helps Catholics determine how to balance the call to do good and avoid evil in the political process.

“For anybody that’s serious about this, it’s written in such a way that it’s easily understood,” Tebbe said. “And it’s broken up into parts. You can sit down with it and take your time. You can read it in pieces. An adult education class can do it over several weeks.”

Holy Family Parish in New Albany has sponsored a series of study sessions of “Faithful Citizenship” this summer. Zachary Mocek, pastoral associate at the New Albany Deanery faith community, has led the sessions and posted online video summaries of them on YouTube.

He has used study guides for “Faithful Citizenship” that are posted at usccb.org for the sessions that include Scripture readings, prayer and discussion on various sections of the document.

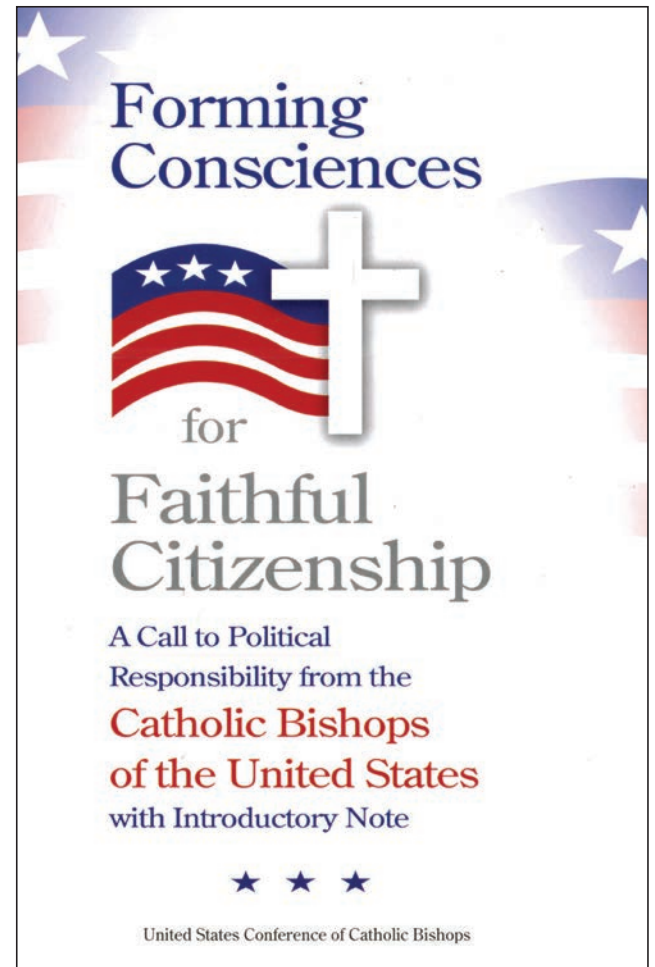
“You don’t have to give an hour-long lecture on what this is,” Mocek said. “You come together for 60 to 90 minutes to pray together and discuss these highlighted points [in the study guide]. It’s very beneficial.”

In addition to the study guides, four bulletin inserts on “Faithful Citizenship” are available at usccb.org.

“That’s something that I think all parishes should distribute,” Tebbe said. “It’s relatively inexpensive to do.

“There’s just a plethora of things for parishes, parish leadership and individual people. They can download the resources and use them in reflection, conscience formation and prayer. It’s out there for everybody to use.”

Ken Ogorek, archdiocesan director of catechesis, said “Faithful Citizenship”



“Forming Consciences for Faithful Citizenship” is a teaching document revised and re-issued by the U.S. bishops during presidential election years that helps Catholics prayerfully consider their participation in the political process from the perspective of Scripture and Church teaching.



A sign in English and Spanish is seen as people wait to vote outside a polling place in Kissimmee, Fla. The U.S. bishops call in “Forming Consciences for Faithful Citizenship” to take part in elections in order to promote the common good. (CNS photo/Scott A. Miller, Reuters)

effectively applies the wisdom of Scripture and the teachings of the Church to the concrete circumstances of the political process.

“This resource brings those two ingredients together and allows us to reflect on issues of the day in light of God’s outreach to us in Scripture, and in various teaching documents of the magisterium, both not-so-new and those that are very current,” he said.

In leading members of Holy Family Parish in reflecting on “Faithful Citizenship,” Mocek always returns to the critical part that prayer should play in their participation in public life.

“That’s the most important part of it,” he said. “We gather all of the information, and then we talk to God about it and we pray about it. How do we know what to do, and how do we know what he wants us to do if we don’t talk to him? That’s been a major highlight at the end of each session. I re-emphasize the prayer part of it.” †

Tebbe notes importance of voting despite candidates with “very serious flaws”

By Sean Gallagher

The U.S. bishops have revised and issued “Forming Consciences for Faithful Citizenship” during presidential election years for decades to help Catholics prayerfully consider their participation in electing office holders from the perspective of Scripture and Church teachings.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC) and the public policy spokesperson for the Church in Indiana, thinks “Faithful Citizenship” might be especially helpful in this election year where, he noted, the presidential candidates for both major parties “have very serious flaws.”

“No person is without flaws,” Tebbe said. “All of the candidates previously had their virtues and flaws. But these two candidates have very serious flaws in terms of their positions and how they might lead. I think it does pose a harder choice.”

One option that voters can consider, Tebbe said, is to not vote for any presidential candidate, an action that “Faithful Citizenship” says is a legitimate choice under certain conditions:

“When all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a

dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful

deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods” (#36).

“You have an obligation to vote,” Tebbe said. “But it doesn’t mean that you have to vote for every position on the ballot. So, if you choose to not vote for somebody for a particular office, know that you have to look at the consequences that somebody else is making a choice.”

He also noted the extraordinary nature of making such a choice.

“It’s obviously an exception,” Tebbe said. “It’s taken only with due deliberation. If a person in good conscience says, ‘I can’t vote for either one,’ they are not obligated to vote for either person.”

Tebbe did encourage Catholics in Indiana, however, to vote for candidates for other offices despite how they may be troubled by candidates for president or another office.

“Don’t be discouraged by the fact that our presidential candidates are so poor,” Tebbe said. “Those aren’t the

only people on the ballot. There are other positions on the ballot that are quite important and that have direct impact on our lives—as much if not more so than the presidency. Don’t let the presidential campaign discourage you from voting.”

In any case, Tebbe said that it is important for Catholics to live out their faith in society at all times, not just at election time.

“We are called to witness to our faith each day of our lives, not just during elections and not just when we’re barking about public policy or arguing with people about which direction we should go with regard to one issue or another,” he said.

“Being a disciple is not just an episodic, now-and-then kind of thing. It’s every day, all day long in the choices we make and in the witness we give to everybody.”

‘Don’t be discouraged by the fact that our presidential candidates are so poor. Those aren’t the only people on the ballot that are quite important and that have direct impact on our lives—as much if not more so than the presidency.’

—Glenn Tebbe, executive director of the Indiana Catholic Conference

(A link to “Forming Consciences for Faithful Citizenship” and other related resources can be found at www.archindy.org/faithfulcitizenship.) †



Glenn Tebbe

Shelbyville parish helps with new USCCB program on prayer

By Natalie Hoefer

“It happened that while Jesus was praying in a certain place, after he had finished, one of his disciples said to him, ‘Lord, teach us to pray ...’” (Lk 11:1).

Some 2,000 years later, Christians are still seeking to learn how to pray.

The United States Conference of Catholic Bishops (USCCB) is launching an eight-session series to address this desire. The series is called “Prayer: The Faith Prayed.” Through expert-led webinars, videos and articles, Catholics—whether catechists, teachers, parents or simply interested individuals—now have easy access to online tools to grow in this imperative pillar of faith.

The USCCB did not create this series in isolation. Rather, they sought feedback from those in the know.



Michael Steier

Members of St. Joseph Parish in Shelbyville were among those whose feedback helped make the series better by their input, says Michael Steier, associate director for the USCCB Secretariat

for Evangelization and Catechesis.

“We need the connection between the parishes, the dioceses and the country,” he says of the request for parish feedback on the program. “[Pam McClure, St. Joseph administrator of youth religious education,] generously agreed to invite participation of adults—some catechists and some not catechists—who were interested in growing in their prayer life.

“They were very supportive and positive in their program review, and very often praised program features that they found helpful and that they encouraged us not to lose after the pilot was over.”

The program, which is online and will be available in English and Spanish, is based on the fourth pillar of the *Catechism of the Catholic Church* and chapters 35-36

of the *United States Catholic Catechism for Adults*.

“The series is of great use for catechetical leaders in parishes or teachers in Catholic schools, or parents providing home school education, and people who want to grow in their prayer life,” Steier explains. “One person said she was pleasantly surprised that this course will assist people who want to grow in faith but don’t have a specific mission to accomplish.”

The program offers history, information, applications and examples of prayer highlighted in eight sessions: What Is Prayer? Seeds and Flowering; Forms of Prayer; Teaching Prayer to Persons with Disabilities; Sources and Manner of Praying; Prayer in Communion with Mary; Prayer and Penance; Praying the Lord’s Prayer; and Leading Others in Prayer.

Each session offers tools in a variety of media—webinars (the primary source for learning), video vignettes, articles, PowerPoint presentations and other tools.

Burlington, Vt., Bishop Christopher J. Coyne, former auxiliary bishop of the Archdiocese of Indianapolis, created a series of short video vignettes of about three minutes each focusing on gestures used during Mass.

“I recommend people look at Bishop Coyne’s vignettes, even if they don’t do the whole series,” says Steier. “They are a great way to get a lot out of a little bit of time.”

The vignettes can be viewed by visiting goo.gl/0QqaT1.

Beth Schoentrup, a former leader of adult religious education at St. Joseph, says that she “enjoyed the sessions a lot.”

“The piece on prayer and various forms of prayer, I thought that was very strong and would help adult catechists,” she says.

“Really, many of the speakers were strong. I liked the way some of the speakers looked at things from a different angle, but still a Catholic angle.”

Some of the other comments Steier received from the St. Joseph reviewers helped him know what the series got right:

- “Liked working through the program



Above is a scene from one of the “Prayer: The Faith Prayed” vignettes by Burlington, Vt., Bishop Christopher J. Coyne, former auxiliary bishop of the Archdiocese of Indianapolis. The vignettes are hosted on the website of the United States Conference of Catholic Bishops (USCCB).

at my own pace. Some [programs] you have to take wherever it’s offered and the pace is dictated by the leader and number of participants. With this, I could choose whatever time and date to participate.”

- “Loved Father DeSiano linking scriptural characters to religious orders.”

- “I liked the exercises and the meditation on the body in motion that Bishop Coyne did.”

- “The series built one session upon the other. That was very helpful.”

- “I liked the illustrations in the PowerPoint presentations.”

- “I benefited from the good historical background and scriptural background that helped demonstrate prayer forms, especially the Psalms.”

- “I felt encouraged to slow down, savor and try new ways of prayer.”

- “The presenters encouraged real and true intimacy with God. This reminds me we have to listen when we pray, not just ramble and give one-sided statements.”

One piece of feedback Steier received from the St. Joseph reviewers led to a

positive addition to the series: the creation of vocabulary sheets.

“It was suggested that some terms were used that some [people] might not be familiar with,” he says. “So we looked at key words causing issues or that could cause issues, and went to the glossary of the catechism for comments on those words.”

The program is almost complete, with Steier estimating it being finished sometime between late October and Christmas.

What has already been developed can be viewed by logging onto www.usccb.org/leadership, then selecting “Prayer: The Faith Prayed” from the list on the right hand side of the screen.

Archdiocesan director of catechesis Ken Ogorek is excited about the program.

“The evangelism and catechesis secretariat of the USCCB has been putting out some really good resources,” he says. “Anything they do is top quality. They’ve really made it a point to invite some very talented people to share their gifts.

“I really encourage people to capitalize on any of their resources.” †

Prayer: The Faith Prayed

CATECHETICAL SUNDAY UNITED STATES CONFERENCE OF CATHOLIC BISHOPS **SEPTEMBER 18, 2016**

Copyright © 2016, United States Conference of Catholic Bishops, Washington, D.C. All rights reserved. Image: The Eucharist, Michele Hebenberger, courtesy of Das Group, Inc. To order publications no. 7-536 visit usccbpubliding.org or call 800-235-8722.

RENEWAL

continued from page 9

good and beautiful and helpful, because God loves us," he said.

The next is that Church "abhors false dichotomies." At different times in the Church's history, he said, difficulties in catechesis have cropped up because there was too much of a focus either on the content of the faith or the experiences of the person being catechized. These should not be seen as opposed to each other, Ogorek said.

"Yes, there are things in life that are either/or, especially in the area of moral absolutes," he said. "But a lot of the mystery of our beautiful faith is a both/and dimension. It's head and heart. It's teaching and witness. It's the Gospel and everyday life."

Ogorek also said that authentic catechetical renewal celebrates human experience, but also acknowledges its limits.

"When we teach the faith, we certainly need to incorporate and address human experience," he said. "There are some aspects of God's infinite majesty where human experience is always going to fall at least a little short."

"Sometimes we just need to proclaim divinely revealed truth and then perhaps use it as a starting point to shed light on our human experience, rather than believing that, in all cases, we can start with human experience as a key to unlock every aspect of our faith."

Father Robert Hater, a priest of the Archdiocese of Cincinnati, has worked to shape the authentic renewal of catechesis for more than 50 years.



Fr. Robert Hater

At 82, he could easily enjoy his golden years in retirement. But he continues to teach at a seminary and college in Cincinnati, assist at a parish there and serve as a theological consultant for a catechetical textbook publisher.

In his 2014 book, *Common Sense Catechesis: Lessons from the Past, Road Map for the Future*, published by Our Sunday Visitor, Father Hater emphasized the importance of the preparation of catechists to ongoing catechetical renewal.

He said they require two things: a knowledge of the basic teachings to be taught, and ways to present it clearly and effectively.

"The catechist in today's society has to be well prepared," Father Hater said. "They're busy people. They're not professionals. They're being asked to do something that is sometimes quite challenging."

A growing number of people who came of age during the mid-1990s when catechetical renewal took on renewed energy are now taking leadership roles in passing on the faith in parishes across central and southern Indiana.

Jackie VandenBergh, coordinator of adult faith formation at St. Susanna Parish in Plainfield, was a young adult during that time and tries to bring faith and life together in all she does.



Jackie VandenBergh

"Seeing a connection between our faith and our daily lives makes a great and often immeasurable difference in our

lives," she said. "For some, questions about faith, God and the meaning of life are born in the midst of tragedy, trial, trauma, illness or a life-altering experience."

"Having both a relationship with Christ and the perspective that comes with our faith, we are able to see and encounter God working in our daily lives to the point that we could even experience gratitude in the midst of suffering."

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, was a young college seminarian during that period and looked forward to passing on the faith with vigor and conviction as a priest.

"There was a great drive within me to be involved and even create, if need be, programs or experiences to help young people know the Lord and serve him," he said.

In recent years, Father Meyer has helped develop a distinctly Catholic vacation Bible school program focused on Scripture and the mysteries of the rosary that he has used in his parishes and has started to spread to other faith communities.

"It works as a really good way to drive home a theme," he said. "Every day, the music, game, snack, color of clothing the kids are asked to wear, points to the biblical passage which is [related to] the mystery. If kids go home and know the five mysteries of the rosary for that year, we are winners."

Kristina Vogt, director of religious education at St. John Paul II Parish in Clark County, is even younger than



Children from St. John Paul II Parish in Clark County and their parents decorate personal chalices on April 6 at the New Albany Deanery faith community as part of the children's preparation for receiving their first Communion. (Submitted photo)

VandenBergh and Father Meyer, coming of age when Twitter and Facebook were becoming commonplace social media platforms.



Kristina Vogt

She now tries to keep up with newly emerging digital media to pass on the faith effectively to the people of her New Albany Deanery faith community.

"You're not changing content," Vogt said. "It's about

adapting your method to reach those people. We just have to present it in the right way."

Ogorek said that the efforts of catechetical leaders across the archdiocese and the country to further authentic catechetical renewal are building on a foundation laid in large part by Archbishop Emeritus Daniel M. Buechlein.

"A lot of the fruit of those efforts in the 1990s are part of our heritage," Ogorek said. "In some way, they're the gifts that keep on giving."

Archbishop Buechlein worked to put catechetical renewal on solid footing in central and southern Indiana after becoming shepherd of the archdiocese in 1992, and later led the influential U.S. bishops' Sub-Committee on the Implementation of the Catechism.

This committee made sure that catechetical textbooks were in conformity with the *Catechism of the Catholic Church*.

"I think that Archbishop Daniel helped catechists be clear on what it is that we are supposed to teach, the content of our teaching," Ogorek said. "His support of good assessment encouraged catechists to think about the extent to which they were getting through to the folks they were trying to teach."

"Archbishop Daniel was also supportive of faith formation commissions. A parish faith formation commission helps the parish catechetical program improve each year in response to the real expressed needs of the faithful in the parish."

Ogorek said that Catholics across central and southern Indiana all have a part to play in continuing authentic catechetical renewal.

"Pray for catechists, for parents who are doing their best to pass on the faith to their kids," he said. "Affirm really good catechesis when you see it. And if you see something that is well-intended but maybe not as effective as it could be or should be, I think the faithful should feel free to speak the truth in love to folks who are leading catechesis in their parish and the archdiocese."

(To learn more about catechesis in the Archdiocese of Indianapolis, visit www.archindy.org/catechesis.) †

OREMUS

continued from page 9

pastoral associate and director of religious education at St. Anthony of Padua Parish in Clarksville.

Even more powerful for Sandlin is the image that Father Toups created in the early part of the video series that she shared with about 30 parishioners during

this past Lent.

"He talked about encountering God before you even pray," Sandlin says. "God is waiting for you. I think about that now before I pray. He tells you to picture yourself sitting next to Jesus. That whole first week is about encountering Jesus before you pray."

Both Sandlin and McNamara noted that another strength of *Oremus* is the short series of prompts that are used to draw

people to share a more personal response to the Scriptures they are reading. They both focused on the prompts, "I sense the Lord was telling me ..." and "I ended the prayer wanting ..."

"What I love is that there are no right or wrong answers," McNamara says. "This is all you, and how you're being directed by the Holy Spirit to answer the questions. It's all about, 'What speaks to you?' and 'How do you want God to talk with you one on one?' It made prayer quieter, more thoughtful, instead of rushing through it."

That thoughtful approach to prayer was enhanced by the use of a journal during the program, Sandlin says.

"I'm not one who usually keeps a journal, but I did find it helpful," she says. "It helped me put my prayers into words—to talk to Jesus about it."

It also helped her to make her prayer more personal—an approach that was different and difficult for her at first.

"I pray a lot for my girls, my family. But this was different—'What does Jesus want for me?'" Sandlin says. "Several of us really struggled with that. We don't always think of ourselves. We started talking and said, 'I'm a child of God,

too, not just my children.' I had to start thinking, 'What do you want from the Lord?' It helped me see the value of daily prayer. It made me realize what I was missing."

That reaction was shared by the 30 parishioners who participated in the *Oremus* program during Lent at St. Anthony of Padua.

"They kept going to [Franciscan] Father Joe [West, the parish's pastor] after Mass, telling him how much they loved this program," she says. "It improved their prayer life so much that after

it ended, they wanted to continue meeting. We meet the first Monday of each month."

McNamara knows the difference that talking to God and listening to him has made in her life.

"It teaches you not just to do memorized prayer," she says. "I learned that you just have to be quiet. I just had to stop trying to control everything. I just had to listen because God is talking to you all the time."

"It's given me peace. Peace of heart. And confidence. Because I know I'm really not by myself. God is with me."

(For more information about *Oremus*, visit the website, www.ascensionpress.com.) †



Phyllis McNamara, left, has led a Catholic prayer program called *Oremus* at Christ the King Parish in Indianapolis—a program designed to help people develop a closer relationship with God. Here, she talks with Cindy Flaten, director of religious education at the parish. (Photo by John Shaughnessy)

Retired pope says governance wasn't his gift, but Francis is good

VATICAN CITY (CNS)—While retired Pope Benedict XVI said organization and governance are not his strong suits, he also said, "I am unable to see myself as a failure."

In a book-length interview with the German author Peter Seewald, Pope Benedict said that when he resigned he had the "peace of someone who had overcome difficulty," and "could tranquilly pass the helm to the one who came next."

The new book, *Last Testament*, will be released in English by Bloomsbury in November. The German and Italian editions were released on Sept. 9, but some excerpts were published on Sept. 8 by the Italian daily newspaper *Corriere della Sera*.

Pope Benedict insisted once again that he was not pressured by anyone or any event to resign, and he did not feel he was running away from any problem.

"My weak point perhaps is a lack of resolve in governing and making decisions," he said. "Here, in reality, I am more a professor, one who reflects and meditates on spiritual questions. Practical governance was not my forte and this

certainly was a weakness."

Pope Francis, on the other hand, "is a man of practical reform," the retired pope said. His personality and experience as a Jesuit provincial and archbishop have enabled him to take practical organizational steps.

The retired pope, who is 89, said he had no inkling that then-Cardinal Jorge Mario Bergoglio would be elected his successor; "no one expected him."

"When I first heard his name, I was unsure," he said. "But when I saw how he spoke with God and with people, I truly was content. And happy."

Pope Benedict said it made no impression on him that the brand new pope chose to appear on the balcony of St. Peter's Basilica without wearing the ermine-lined red mozzetta or cape. "What did touch me, though, was that even before going out onto the loggia, he tried to phone me."

Electing the first Jesuit pope and the first Latin American pope, the College of Cardinals showed that "the Church is moving, dynamic, open, with the prospect of new developments before it," he said.

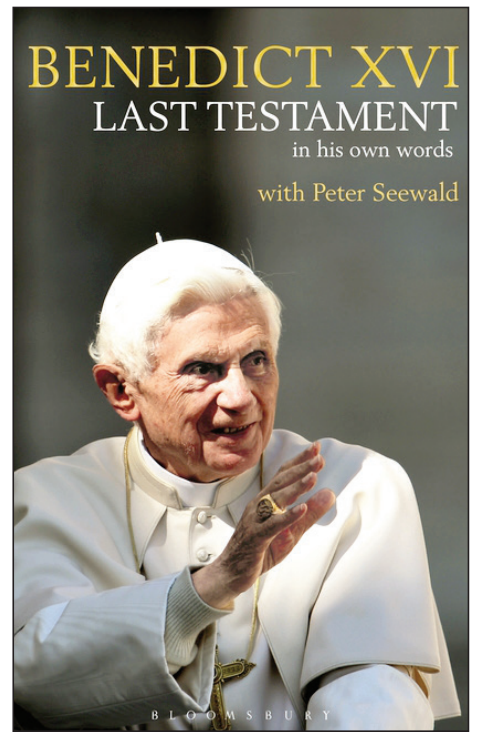
"What is beautiful and encouraging is that, even in our day, things that no one expected happen, and they demonstrate that the Church is alive and brimming with new possibilities."

Seewald also asked Pope Benedict about reports that during his pontificate there was a so-called "gay lobby" in the Curia, and the group protected certain priests by threatening to blackmail others.

The retired pope replied that a commission of three cardinals he had named to investigate a major leak of reserved documents and conduct an administrative review of Vatican offices and procedures identified "a small group of four, perhaps five persons," which a few Vatican officials and the media later would refer to as the "gay lobby."

"We dissolved it," Pope Benedict said.

The retired pope, who has had a pacemaker since 1997 and can no longer see out of his left eye, told Seewald that preparing for death is part of his daily routine. It's not a matter of getting his earthly affairs in order, he said, "but of preparing to pass the ultimate examination before God." †



The cover of *Last Testament*, a book-length interview Pope Benedict participated in with German author Peter Seewald.

MRS gets \$1 million-plus grant from Mormons for refugee resettlement

WASHINGTON (CNS)—The U.S. bishops' Migration and Refugee Services (MRS) is receiving a \$1.25 million grant from the Church of Jesus Christ of Latter-day Saints to aid in its refugee resettlement efforts once the newcomers arrive in the United States.

The Mormons, as the denomination's adherents are popularly known, have refugee-processing capabilities overseas, said MRS executive director Bill Canny, but do not offer domestic resettlement services.

Canny told Catholic News Service

(CNS) that this is the first time in memory that the Mormons have made such a gift to an agency within the U.S. Conference of Catholic Bishops, although Catholic Relief Services, the U.S. bishops' overseas aid and development organization, has received grants from the Mormons dating to the Ethiopian famine more than 30 years ago.

Grants of this nature, of this size, Canny added, don't often happen, "not often enough."

Canny said the Mormons had

conducted a successful fundraising drive to aid Syrian refugees.

Afterward, "they then approached nine resettlement agencies, offering each of them a gift to help with resettling refugees currently. So they got in touch with us as one of the resettlement agencies. We began to discuss how to distribute the money and the in-kind goods, and we wrote a small project for them, and they agreed to it and gave us the go-ahead."

Of the \$1.25 million, \$425,000 is in cash while the remaining \$800,000 is an

in-kind contribution from the Mormons, according to Canny.

The cash portion of the grant will help MRS "further ... develop volunteer networks in dioceses and parishes, so that's important," Canny told CNS. "It's going to allow us to have some money for special medical cases of refugees, and perhaps to help with some housing. And it will help improve the system" to allow more family reunification in situations where members of one family are split between the United States and a refugee camp. †



Invites you to the
**34th Annual
Celebrate Life Dinner**

Tuesday, October 4, 2016

**Registration – 6:00 p.m.
Dinner and Awards – 6:45 p.m.
Sue Ellen Browder – 8:00 p.m.**

**Indianapolis Convention Center
The Sagamore Ballroom**

Featuring
Keynote Speaker **Sue Ellen
Browder**

Sue Ellen Browder is an award winning journalist and author who is seeking to "set the record straight" about the women's movement and the sexual revolution.

She will be available after the dinner for a book signing.



**TO REGISTER OR FOR MORE INFORMATION
Go to www.rtindy.org or call (317) 582-1526**

St. Michael Church Picnic

in beautiful Bradford, Indiana
Featuring fried chicken or ham dinners
with all the trimmings including
homemade dumplings and pies!

Mass at 8am and 11am

Dinners served 10:30am until 2:30pm.

Adult meals \$10.00 / Children 5 to 10 years \$5.00

Children 4 and under free when dining in the dining room only

All raffles held at 4pm

Sunday, September 25

Other attractions, something for all ages:

Handmade Quilts Wine Tasting

Silent Auction Raffles

Kids Pedal Tractor Pull

Kids' games

"Everybody Wins" Bingo

Raffle License # 2016-139691

For more information:

www.saintmichaelschurch.net / (812)364-6646

**RAFFLING A \$15,000.00
Vehicle Voucher for
any new or used vehicle
at Carriage Ford!**
Good only for cash payment toward any new or used
vehicle in Carriage Ford's inventory by October 15,
2016. Price established on Carriage Ford's website.
Tickets are \$100.00 each with only 333 tickets
being sold.

Located 15 miles west of New Albany, off Hwy 150
(When using GPS, enter our physical address:
11400 Farmer's Lane NE Greenville, IN 47124)

ENGAGEMENT

continued from page 1

“He made me cry because those were the words I always used in praying for my future husband,” Kara recalls. “That was the start of John Paul II’s involvement in my life.”

Life-changing moments

That involvement included her reading the book, *Saint John Paul the Great: His Five Loves* by Jason Evert. Kara connected with the saint’s devotion to Our Lady of Fatima, whom St. John Paul II credited with saving his life following an assassination attempt in 1981 on May 13—the feast day of Our Lady of Fatima.

Kara soon shared the book with Stephen, who she “was drawn to, but I didn’t think he could be the one” because he didn’t seem to understand and share the depth of her faith.

“I hadn’t always been the strongest Catholic,” says Stephen, who grew up as a member of St. Susanna Parish in Plainfield. “But that book was definitely life-changing. It started a huge, monstrous change in all aspects of my life.”

It also set the stage for the evolution of their relationship. By late July of 2015, they started talking every day, trying to get to know each other as friends. By November, their relationship took a deeper turn.

“I remember a conversation where I said, ‘I’m feeling a lot more than friendship with you,’” recalls Stephen, who is 26.

Kara smiles and adds, “I always had a hard time being vulnerable with other people. This was the first time I was able to put down those walls. It was very beautiful to me, very freeing.”

Their thoughts soon turned to marriage.

“We started opening our hearts to each other and God,” Stephen says. “Both of us had prayed about our relationship, and what plans God had for our relationship. By January, we knew God was calling us to get married.”

A journey of faith and love

Their conversations about marriage soon led Stephen to wonder what would be the best time and place to propose to Kara.

His thoughts quickly turned to a journey of faith they had committed to make when they were still in the friendship stage of their relationship.

By October of 2015, Kara and Stephen had independently signed up to attend World Youth Day in 2016, the gathering of Catholic young people from around the world that occurs about every three years.

Beyond their growing involvement in their faith, Kara and Stephen also felt drawn to attending World Youth Day in late July because it was being held in Poland, the homeland of St. John Paul II—who called for the first World Youth Day in 1986 when he was pope.

Stephen immediately thought of proposing during World Youth Day.

“It’s in Krakow,” Stephen says, recalling his thought process. “John Paul II was the one who started World Youth Day. Then there’s our devotion to him and our prayers to him for our relationship—and how much he has interceded for us.”

Kara let herself dream of a proposal there, too: “I was hoping it would happen, because it would be so beautiful—with our devotion to John Paul and each other.”

Yet she had no idea that Stephen boarded their plane to Poland with an engagement ring in his backpack that he didn’t let out of his sight.

‘I wanted her to remember this day’

Stephen also prayed about the proposal on the plane.

“I prayed, ‘Lord, show me where and when,’” he recalls. “I prayed because of what it means to ask Kara that question, probably the most important question I’ll ever ask her. I wanted her to love it. I wanted her to remember this day forever.”

After they checked into the hotel where the 64 young adults from the Archdiocese

of Indianapolis were staying in Krakow, Stephen soon learned that their hotel was about 400 yards from the Church of Our Lady, the Queen of Poland—where St. John Paul II had laid the cornerstone and later consecrated the church when he was the cardinal archbishop there.

As Kara and Stephen ran by the church the next morning, they noticed a sign that read, “Fatima 13.” Then they both saw a large statue of St. John Paul II outside the church, with his arms outstretched in welcome.

Stephen knew he had the setting for the proposal.

“When we went by it, I thought, ‘That’s it! It’s God’s plan!’ He set it up.”

Next, he wanted the right time. Finally, he chose 3 p.m., the hour when the Divine Mercy Chaplet is traditionally prayed, signifying the time when Christ died on the cross.

So shortly after 2 p.m. on July 28, as Kara and he were listening to a speaker at a conference, he hustled her out of the room and began rushing them to the church and the statue of St. John Paul II.

‘Is God letting this happen?’

“On the way, he’s pouring his heart out to me,” Kara recalls. “He’s telling me he wants to serve me and serve with me—and selflessly love me and help me get to heaven.”

“I could see the past five years unfold before me—the praying, the longing. I’m thinking, ‘Is God letting this happen?’”

At 3 p.m., in front of the statue of St. John Paul II, Stephen, with tears flowing down his face, knelt on one knee and extended the ring toward Kara.



Stephen Janssen and Kara Gregg have scheduled their wedding at St. Nicholas Church in Ripley County in the Batesville Deanery for May 13, 2017—the 100th anniversary of the first time that the Blessed Mother appeared to three shepherd children in Fatima, Portugal. (Submitted photo)

“I was so overwhelmed—in a good way. It was such a gift,” says Kara, wiping away tears as she remembers the moment. “It shows God’s faithfulness through all those years of waiting and praying.”

The couple has scheduled their wedding at St. Nicholas Church for May 13, 2017—the 100th anniversary of the first time that the Blessed Mother appeared to three shepherd children in Fatima, Portugal.

Asked about her hope for her wedding day, Kara says, “A happy and holy marriage.”

Sitting by her side, Stephen nods and says, “That was Kara’s prayer first. Now, it’s ours.” †

CARDINAL

continued from page 1

To achieve this, the cardinal continued, the principles of solidarity, subsidiarity and the common good highlighted in Pope Francis’ encyclical on the environment, “*Laudato Si*”, on Care for Our Common Home,” can be applied to the modern market economy.

Also citing Pope Francis’ apostolic exhortation, “The Joy of the Gospel,” Cardinal Turkson explained that solidarity can lead to the “creation of a new mindset” that places “priority of the life of all over the appropriation of

goods by a few.”

These principles, he added, also can be applied to global problems “that do not respect national boundaries” and therefore call for a unified response.

“Climate change is an obvious example,” he said. “The same is true for other environmental problems, including the loss of biodiversity, the strain on water supplies, and pollution of the air, the soil, the water.”

Global issues such as unemployment, inequality and environmental degradation can be remedied by moving toward a social market economy, Cardinal Turkson said. However, global and business leaders also must come to terms with the causes of such problems.

While technological advances have improved efficiency, he said, they also have created problems with employment, which is “an essential source of human dignity.”

“More and more people are being discarded as machines take up their tasks. And as technology gets more and more advanced, what will a ‘robot economy’ mean for workers?” the cardinal asked.

In order to serve the common good, Cardinal Turkson

said, businesses must “put the creation of employment ahead of a fixation of profits.”

Government policies that provide tax cuts to the wealthy while “fraying social safety nets and weakening unions,” he said, also have contributed to a growing inequality that has given the wealthy “too much influence over policy.”

Societies that become too unequal, he added, “lose a sense of shared purpose necessary for deliberating on the common good.”

A new social economy, he said, must be respectful of nature instead of relying on “old-school industrialization,” making the world dependent on oil, coal and gas.

Extreme pollution, climate change and the destruction of vital ecosystems caused by such industrialization will continue to push people into extreme poverty “if we fail to act,” he said.

Everyone must “play their part” in ensuring an economy that is sustainable, equal and respectful of human dignity, he said. “Let’s not fall into the trap of assuming that the state alone is responsible for the common good while ‘the business of business is business.’” †

USCCB urges HHS to compromise in ongoing contraceptive mandate case

WASHINGTON (CNS)—A Sept. 9 letter from USCCB officials to the Department of Health and Human Services (HHS) stressed that a compromise could effectively be reached in the Affordable Care Act’s contraceptive, abortifacient and sterilization requirement.

The letter, in response to the government’s request for comments on a proposal mandating contraceptive, abortifacient and sterilization coverage, echoed the Supreme Court’s May 16 decision in *Zubik v. Burwell*—the combined lawsuit of the Little Sisters of the Poor, Priests for Life, and several other religious groups, that said providing contraceptive, abortifacient and sterilization coverage to employees through their insurance plans violated their religious beliefs.

The court sent the cases back to the lower courts saying religious employers and the government should be “afforded an opportunity to arrive at an approach going forward that accommodates petitioners’ religious exercise while at the same time ensuring that women covered by petitioners’ health plans receive full and equal health coverage, including contraceptive coverage.”

For this accommodation to happen, the USCCB letter stressed that “any government-mandated [contraceptive, abortifacient and sterilization] coverage must be truly

independent of petitioners and their plans,” meaning the coverage should be offered by a separate communication and with a different policy, enrollment process, insurance card and payment source.

The letter, signed by members of the USCCB’s general counsel, also said such coverage should not be automatic in order to protect the conscience rights of people with religious objections to contraception and sterilization coverage.

It said that another look at the HHS contraceptive, abortifacient and sterilization requirement provides an opportunity for the government to “bring to an end years of church-state litigation and, in turn, to avoid a legacy of ongoing and unnecessary conflict with substantial portions of the religious community in the United States.”

It also noted that the Supreme Court had urged the litigants “to resolve this matter amicably,” which the letter said they had sought to do by “describing, in good faith and in great detail, a way to reach an amicable resolution.”

But these groups cannot change the regulations, the letter added, stressing that only the government could and should do this instead of ignoring “the sincerely held and repeatedly stated religious objections of a substantial minority of our civil society.” †

<p>Report sexual misconduct now</p>	<p><i>If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:</i></p>
<p>Carla Hill, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410 317-236-1548 or 800-382-9836, ext. 1548 chill@archindy.org</p>	

Online Lay Ministry Formation

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

- Courses on the Catechism of the Catholic Church from CDU
- All 12 classes for a Certificate in Lay Ministry available online
- 20% discount for all employees, volunteers, and parishioners
- Employees also receive reimbursement upon course completion

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

Lending Based on Family Values ... Honesty, Sincerity, Integrity

Purchase, Refinance, Debt Consolidation Loans
Conventional, FHA, VA, Rural Housing Home Loans
(317) 255-0062 or (866) 690-4920
on-line 24-hours at www.grandviewlending.com

Grandview
Lending Inc.

Check out our video on our website
Local Catholic Company serving the Archdiocese of Indianapolis

Children are gifts to be received with unconditional love

By Mike Nelson

What is a gift?

In our contemporary world, a gift is something to be unwrapped, looked upon, acknowledged and then it can be used, set aside, or stashed and forgotten about. It can be returned or exchanged, maybe for something “better,” or something more appropriate.

In other words, we may or may not welcome these gifts, depending on how they fit into our lives. So how do we regard the gifts God gives us—specifically, the gift of children?

Children are the fruit of the greatest of God’s gifts—the gifts of love and life, Pope Francis declares in *“Amoris Laetitia”* (“The Joy of Love”), in a chapter that speaks about welcoming children into a family. “Love always gives life,” he writes (#165).

“Each new life,” he continues, “allows us to appreciate the utterly gratuitous dimension of love, which never ceases to amaze us. It is the beauty of being loved first: Children are loved even before they arrive” (#166).

And that “gift of a new child, entrusted by the Lord to a father and a mother, begins with acceptance, continues with lifelong protection and has as its final goal the joy of eternal life” (#166).

Our challenge, of course, is to recognize children as God’s gifts to us, and not to fret unreasonably over whether we can afford them or whether they will somehow inconvenience us as we pursue our chosen course in life.

“Some parents,” Pope Francis notes, “feel that their child is not coming at the best time” (#170). Or maybe we welcome children, but on our terms, as if they were a means to achieve what we want. And if they don’t meet our needs, we regard them as disappointing.

“It is important,” the pope reminds us, “for that child to feel wanted. He or she is not an accessory or a solution to some personal need. A child is a human being of immense worth and may never be used for one’s own benefit. So it matters little whether this new life is convenient for you, whether it has features that please you, or whether it fits into your plans and aspirations” (#170).

That means we welcome children not because they are cute, not because they entertain us in one way or another, not because we can mold and shape them like pieces of clay into whatever we want.

“We love our children because they are children,” says the pope, “not because they are beautiful, or look or think as we do, or embody our dreams. We love them because they are children” (#170).

Jesus knew this, certainly better than his disciples did, or at least those disciples who complained when children seemed to interfere with whatever Jesus—and the disciples—were doing. “Let the children come to me, and do not prevent them,” Jesus told his disciples, perhaps sternly. “For the kingdom of heaven belongs to such as these” (Mt 19:14).

The Gospels of Mark and Luke further recount Jesus’



A woman holds her baby as Sister Brigid Ancilla, a member of the Sisters of Life, looks on during the annual Mother’s Day celebration on May 8 at the religious community’s retreat house in Stamford, Conn. Children are a fruit of the greatest of God’s gifts—the gifts of love and life, Pope Francis declares in *“The Joy of Love,”* in a chapter that speaks about welcoming children into a family. (CNS photo/Gregory A. Shemitz)

admonition to his disciples, spoken as he embraced a child: “Whoever receives one child such as this in my name receives me, and whoever receives me receives the one who sent me” (Mk 9:37; Lk 9:48).

It’s important here to note the context of Jesus’ words. His disciples had been arguing among themselves about who was the greatest, which prompted Jesus to say, “If anyone wishes to be first, he shall be the last of all and the servant of all” (Mk 9:35).

That shouldn’t be ignored by those of us who are parents. In fully receiving and welcoming the gift of children, it’s not our needs—our job, our night out, our sleeping in late—that come first.

There is something else worth contemplating, at least for those of us who not only believe in responding to Jesus’ call to “go and make disciples,” but welcome that call as well (Mt 28:19).

“By their witness as well as their words, families speak to others of Jesus,” says Pope Francis. “They pass on the faith, they arouse a desire for God, and they reflect the beauty of the Gospel and its way of life. ... Their

fruitfulness expands, and in countless ways makes God’s love present in society” (#184).

By welcoming children, we welcome the opportunity to pass on our faith—to teach our young people the value of feeding the poor, comforting the afflicted, seeking justice for the lowly and, yes, welcoming all of God’s children into the family of the kingdom.

“Children are a gift,” writes Pope Francis. “Each one is unique and irreplaceable” (#170). Like all of God’s gifts, they are not something that we earn, not something we deserve. They are generous signs of God’s love for all of us.

“We are all sons and daughters,” the pope reminds us. “And this always brings us back to the fact that we did not give ourselves life, but that we received it. The great gift of life is the first gift that we received” (#188).

And, like Jesus, we are called to welcome and embrace these gifts with joy.

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

Openness to the gift of life is an essential part of Christian marriage

By Daniel S. Mulhall

In his apostolic exhortation *“Amoris Laetitia”* (“The Joy of Love”), Pope Francis writes much about the importance of accepting children in marriage. The chapter titled “Love Made Fruitful” focuses primarily on this point, that “love always gives life” (#165).

The pope notes that “the family is the setting in which



A family prays together before a meal in their Chicago home. The Bible makes the point that the person who accepts children lovingly from God is blessed. (CNS photo/Karen Callaway, Catholic New World)

a new life is not only born, but also welcomed as a gift of God. Each new life allows us to appreciate the utterly gratuitous dimension of love, which never ceases to amaze us. It is the beauty of being loved first: Children are loved even before they arrive” (#166).

The Bible makes the point that the person who accepts children lovingly from God is blessed. Psalm 127 puts it, “Certainly sons are a gift from the Lord, the fruit of the womb, a reward. Like arrows in the hand of a warrior are the sons born in one’s youth. Blessed is the man who has filled his quiver with them” (Ps 127:3-5). God tells Adam and Eve in Genesis, “Be fertile and multiply; fill the Earth” (Gn 1:28).

The *Catechism of the Catholic Church* addresses the importance of fertility in marriage. Quoting the Second Vatican Council’s “Pastoral Constitution on the Church in the Modern World,” the catechism says, “By its very nature, the institution of marriage and married love is ordered to the procreation and education of the offspring, and it is in them it finds its crowning glory” (#1652).

The catechism, again quoting the pastoral constitution, adds that “children are the supreme gift of marriage and contribute greatly to the good of the parents themselves” (#1652). In so doing, marriage is at the service of life.

The catechism encourages those who cannot have

children to have a “conjugal life full of meaning” (#1654), radiating the fruits of charity, hospitality and sacrifice.

In the Catholic rite of matrimony, the couple is asked, “Will you accept children lovingly from God and bring them up according to the law of Christ and his Church?” In their positive answer to this question, the couple commits themselves to be open to receiving from God the gift of new life if it is offered to them.

In this way, says the catechism, the “covenant between the spouses is integrated into God’s covenant with humanity, and “authentic married love is caught up into divine love” (#1639).

While children are to be accepted willingly and lovingly, Pope Francis also notes that “couples are to use their inviolable liberty wisely and responsibly” in discerning when God is calling them to be open to the gift of life (#167).

Having children brings with it the responsibility to educate them, nurture them and prepare them for life everlasting. Couples must be aware of this sacred duty.

(Daniel S. Mulhall is a freelance writer and a catechist. He is father of three children and has two grandchildren.) †

From the Editor Emeritus/John F. Fink

20th-century Church: John XXIII opens Vatican II

(Eighth in a series of columns)

Cardinal Angelo Giuseppe Roncalli was a month short of his 77th birthday when he was elected pope in October of 1958.



Because of his age, he was considered to be an “interim” pope, a caretaker pope; he would not reign for almost 20 years as Pope Pius XII had done.

But Pope John XXIII didn’t think of himself as a caretaker pope. It’s true that his reign would be short—less than five years—but his decisions were to change the Catholic Church in ways that were never envisioned by his electors.

Only two days after his election, he remarked that the Church needed a council that would bring the Church into the 20th century. Less than three months later, on Jan. 25, 1959, he announced publicly that he intended to call a council, and he invited bishops to submit suggestions. The council would be the Second Vatican

Council.

When John XXIII became pope, the Church was not quite as closed and opposed to contemporary thought and scholarship as it was during the days of Pope Pius X, but it wasn’t far from it. There was still a deep antagonism between the Catholic Church and Protestantism, for example, and the Church was generally known for its conservatism.

The Catholic Church had grown considerably since the First Vatican Council in 1869-70, especially during the papacy of Pius XII. When Pius IX called that council, there were 739 bishops. When John XXIII called Vatican II, there were 2,594 bishops and, with new bishops being appointed all the time, 2,860 eventually participated in council proceedings.

Then John XXIII had another shock: He invited observers from Protestant communities and Eastern Orthodox Churches to attend because he wanted the council to have a true ecumenical flavor. Indeed, ecumenism and Church unity were to be important themes of the council.

Vatican II was held in four sessions in St. Peter’s Basilica, during the autumn

months of 1962 to 1965. When John XXIII opened the first session on Oct. 11, 1962, nobody foresaw the momentous changes the council would bring to the Church. Many thought it would be nothing more than a ceremonial show.

Certainly the documents prepared by 10 commissions prior to the council gave no indication of what was to come. Since the commissions were dominated by curial cardinals, the first drafts of the documents were basic summaries of then-current theology. They certainly weren’t what John XXIII had in mind when he called the council.

But in his opening address, he made clear what he did have in mind. He said that “authentic doctrine has to be studied and expounded in the light of the research methods and the language of modern thought. For the substance of the ancient deposit of faith is one thing, and the way it is presented is another.”

He showed that the Church meant to enter a new age in other ways, too: “Today the Spouse of Christ prefers to use the medicine of mercy rather than severity.”

Continued next week. †

That All May Be One/Fr. Rick Ginther

Caring, compassion integral to many faith traditions

The Festival of Faiths is in final preparation. I hope that you can join the many folks of other religions from 1-5 p.m. on Sunday, Sept. 18. Veteran’s



Memorial Plaza in downtown Indianapolis is the location. Come visit the many displays of how religions have played, and continue to play, a vital role in the history of the state of Indiana!

This event is not ecumenical. It is interreligious. Though this column’s title, “That All May Be One” (John 17) is decidedly ecumenical, Jesus demonstrated a universal care for any who came to him. All who sought the “truth” were welcome.

In past columns, I have noted the varied documents of the Church which urge us to learn about and become engaged with other Christians and other religions.

Sometimes, official documents do not leave a lasting impression as to “why” we do both. Let me try to “unofficially” explain the connection.

That they all may be one. This concerns solidarity.

As the Merriam-Webster dictionary defines it, solidarity is “a feeling of

unity between people who have the same interests, goals, etc.”

Solidarity is used often in Catholic social teaching to describe our oneness with all humanity.

We are human. We are creatures. All are valuable.

Virtually all world religions consider human beings as created by God (however named or described). And for these religions, all humans are destined for ultimate, eternal union with the divine.

This universal truth leads to another. The cares and concerns of this life are focal points for encountering our unity.

Meeting the basic needs of humanity is one of the evident touchstones which bring people of religion together in a common cause.

In all religions of which I am aware, care for human needs—without regard to race, religion, nationality—is a constitutive element. Moments of overwhelming need (e.g., the recent earthquake in Italy, the flooding in Baton Rouge) call upon government response, yes. But faith-based organizations respond, too.

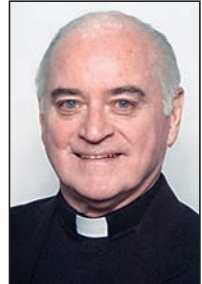
Catholic Charities. Jewish Coalition for Disaster Relief. SEWA (Hindu). Buddhist Global Relief. Sikh Relief.

Each world religion has groups which focus on social justice—hunger, shelter, employment, education, equality, dignity.

Spirituality for Today/Fr. John Catoir

What does God do for you? Plenty through the Holy Spirit

God loves you and gives you spiritual gifts. The Letter of James states, “Every perfect gift is from above, coming down from the Father”



(Jas 1:17).

God gives you the Holy Spirit. Jesus tells his disciples that the Father “will give you another Advocate to be with you always” (Jn 14:16). His presence includes the gifts of the Spirit:

wisdom, knowledge, faith, all of which inspire humility and fear of the Lord. This “fear” is actually not fear, but a respectful awe for God’s majesty. Other gifts include: mighty deeds, healing, prophecy, discerning of spirits and speaking in tongues.

What exactly are the gifts of the Holy Spirit that were given to you? We can all learn a great deal from St. Cyril of

Jerusalem, who compares the gifts of the Holy Spirit to rain, which “comes down in the same form, yet its effects are manifold—thus it takes one form in the palm tree and another in the vine.”

Rain, St. Cyril continues, “adapts itself to the nature of the things that receive it and it becomes what is appropriate to each.” So it is with the Holy Spirit, who is “of one nature and indivisible, but he apportions his grace as he wills to each one.”

For instance, if you pray for more self-control, the very fact that you have such a desire opens your soul wider to receive an increase in willpower. Expand your spiritual desires and trust God’s love—this is the formula for achieving sainthood.

St. Cyril adds that the Holy Spirit “uses the tongue of one man for wisdom, he illumines the soul of another by prophecy, to another he imparts the power of driving out devils, to another

the gifts of interpreting the sacred Scriptures ... he prepares another man for martyrdom.”

In each person, the Holy Spirit reveals his presence in a particular way to help both the individual and the whole Church at the same time. The Holy Spirit awakens your natural gifts, enabling you to serve the common good more effectively.

Your good example helps everyone around you. Self-control and the spirit of mortification may be stronger in others than in you at this time, but this disparity does not mean that the Spirit is absent.

We grow slowly in wisdom, age and grace, just as Jesus did. We are saints-in-training; though not quite there yet, we are preparing ourselves day by day.

Trust that God will strengthen you. Expect the best.

(Father John Catoir writes for Catholic News Service.) †

Your Family/Bill Dodds

Ways to avoid explaining the ‘fiscal facts of life’ to your children

Good news, moms and dads! It has never been easier to avoid having that awkward conversation with your children: explaining the fiscal facts of life.



Here are seven simple keys to dodging that unpleasant task:

- Say “no”? No way! Never say “no” when your child asks you to buy something for him or her. (Don’t be negative. That’s

bad, right?) The best way to open your heart, and prove your love, is to open your wallet.

- Possessions are the foundation of friendship. You want your son or daughter to have many wonderful friends, and that simply can’t happen if he or she doesn’t own the latest, greatest, absolutely coolest ... whatever ... that all the other kids have. All the other kids, Mom. Every single one of them, Dad.

- It’s best to keep religion out of this. Separation of Church and state right? And who makes money? Actually prints it or mints it? The state. That’s right.

So pay no attention to the *Catechism of the Catholic Church* when it points out that “the Tenth Commandment forbids greed and the desire to amass earthly goods without limit” (#2536).

It continues: “When the law says, ‘You shall not covet,’ these words mean that we should banish our desire for whatever does not belong to us. Our thirst for another’s goods is immense, infinite, never quenched. Thus it is written: ‘He who loves money never has money enough’” (#2536).

- Donating is just crazy. As if you’re supposed to give—just give—your money to a charity or a parish or a ... That makes no sense. Many people donate so you don’t have to.

But if you feel the slightest tickle of guilt about that decision, solemnly vow, “Dear God, I will set up a foundation to help the poor just as soon as I win the Powerball. Well, maybe not just as soon as I do, but very, very soon afterward.”

Believe it! Let your children in on your wonderfully generous plan. Pretty exciting, huh kids?

- “Want” is a synonym for “need.” “Credit” is a fancy word for “money.” Set an example for your youngsters: If you want it, you need it. If you need it but you don’t have the money for it, use credit. Use a lot of it.

- Live in the now. If you want/need it now, then buy/charge it now. On the other hand, if you want to help teach your children the value of patience, skip the one-day shipping—which comes with an extra fee—and settle for the free two-day option.

- Don’t allow that allowance nonsense. It’s just so complicated. Keep track of who gets what when? And it has to be some predetermined and reasonable amount?

Besides, what’s “reasonable”? That’s so ... 1950s. (What next, suggest they get a paper route?) And keep in mind “budgeting” is just a grown-up term for “allowance.” Forget it! You don’t need that hassle.

The bottom line: Remember, the better you are at not discussing money matters with your children, the more likely they’ll be living with you a long, long time after they turn 21.

More family time! Win-win!

(Bill Dodds and his late wife, Monica, were the founders of the Friends of St. John the Caregiver, www.FSJC.org.) †

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

The Sunday Readings

Sunday, September 18, 2016

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for this weekend is from the Book of Amos. This prophet, regarded as one of the minor prophets, was from Tekoa, a rural area of Judea, about 10 miles from Jerusalem. Amos was a shepherd.



He obviously knew well the religious traditions of his ancestors. He also had a sense of events occurring beyond his own environment, even

events happening in other lands.

His pastoral occupation and keen knowledge of religious tradition and life far beyond his own situation gives his book of only nine chapters a special quality.

Money dominates the message of this reading. The passage even mentions ancient units of currency, such as the shekel. Most importantly, it is highly critical of any quest to gather great sums of money where all ethics are put aside. It insists that a higher standard always exists, and it bluntly states that a reward greater than monetary gain is to be preferred, and it is available.

For its second reading, the Church presents a passage from St. Paul's First Letter to Timothy. Early Christian history presents Timothy as a deeply committed pioneer convert to Christianity.

Actually, Timothy was so close to the Apostle Paul that the Apostle referred to him as "beloved son," although of course nothing suggests that Timothy was the Apostle's biological child. To the contrary, Timothy was the son of a Greek father and a devout Jewish mother. As his mother was Jewish, Timothy was Jewish under the laws of Judaism.

According to tradition, Timothy was the

first bishop of the Church in Ephesus.

In this weekend's reading, Timothy is asked especially to pray for rulers and people in authority. They are especially vulnerable to the temptation of greed and ambition.

St. Luke's Gospel supplies the last reading. It is a parable about an irresponsible manager who fears the results if his employer discovers his mishandling of his duties. So the manager calls his employer's debtors and orders them to tamper with the notes in order to curry favor with them. If the loan was for 100, the manager said to change the amount to 50.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's manipulation of the amounts owed.

Reflection

It is easy to become lost and confused in the world of ancient economics, which was quite unlike modern finances.

Rather than focus on the manipulation of the amounts owed, the Gospel calls us to focus on mercy instead.

The bottom line is that some things in life are more important than money. It is the theme of the reading from Amos. The central figure in the Gospel is the employer. The manager is either misguided or dishonest or both.

The manager reduces the debts, even if prompted by the manager's mishandling of the situation. This is the message, the employer's mercy.

Not without a lesson, however, is the story of the manager and of the debtors' willingness to join in the fraud. The line between genuine security and peace of mind on the one hand, and grasping for more and more on the other, is easy to cross. It is so easy for humans to rationalize, to cut corners, to succumb to fear.

Remember what is important. Pursue what is important. †

Daily Readings

Monday, September 19

St. Januarius, bishop and martyr

Proverbs 3:27-34

Psalm 15:2-4b, 5

Luke 8:16-18

Tuesday, September 20

St. Andrew Kim Tae-gön, priest,

St. Paul Chông Ha-sang and their companions, martyrs

Proverbs 21:1-6, 10-13

Psalm 119:1, 27, 30, 34-35, 44

Luke 8:19-21

Wednesday, September 21

St. Matthew, Apostle and evangelist

Ephesians 4:1-7, 11-13

Psalm 19:2-5

Matthew 9:9-13

Thursday, September 22

Ecclesiastes 1:2-11

Psalm 90:3-6, 12-14, 17bc

Luke 9:7-9

Friday, September 23

St. Pius of Pietrelcina, priest

Ecclesiastes 3:1-11

Psalm 144:1b, 2abc, 3-4

Luke 9:18-22

Saturday, September 24

Ecclesiastes 11:9-12:8

Psalm 90:3-6, 12-14, 17

Luke 9:43b-45

Sunday, September 25

Twenty-sixth Sunday in Ordinary Time

Amos 6:1a, 4-7

Psalm 146:7-10

1 Timothy 6:11-16

Luke 16:19-31

Question Corner/Fr. Kenneth Doyle

Dress for Mass in ways that help people focus their attention on God, not you

Q Too often, I have seen various ministers at Mass wearing shorts. This concerns me.



I know that God probably doesn't care, but shouldn't we care how we present ourselves before him and act as his representatives? Shouldn't we dress our best for Mass—which, after all, is the

most important event we attend each week? (New York)

A There is nothing in the Church's *Code of Canon Law* that stipulates how lectors and extraordinary ministers of holy Communion should be dressed—which is logical, when one considers that the Catholic Church embraces the entire world and that what is considered appropriate apparel varies widely around the globe. (I have been present at papal Masses in the interior of Africa that included liturgical dance by women in grass skirts—all done reverently and enhancing the sense of worship.)

The *Catechism of the Catholic Church*, however, does speak to the issue when it observes that the "bodily demeanor [gestures, clothing]" of worshippers at Mass "ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest" (#1387).

Because taste in dress does differ (even within our own nation), it might seem wise for dioceses or parishes to draft their own guidelines—and many, in fact, have done so.

Some are rather general, noting that ministers should dress in a way that is respectful, modest and presentable—often adding that clothing that is too casual or flamboyant can distract worshippers from the Eucharist.

Others are quite specific. One parish in the U.S. Midwest directs that liturgical ministers should wear "no jeans, sweatpants or yoga pants; no shirts exposing the navel; no tight-fitting clothes; no shorts; no flip-flops."

For men, this means "no T-shirts (collared shirts only); no sleeveless shirts." For women, "no dress or skirt with a hem any higher than at or just above the knee; no spaghetti strap tops or tank tops or tube tops; no style of

dress exposing bare shoulders or bare back; no style of dress exposing cleavage."

Q My wife passed away three years ago, and I miss her very much. We were married for 63 years. What are the Church's thoughts on the hereafter? Will we still be man and wife? (Iowa)

A Your question is one frequently asked by those who are mourning deeply the death of a spouse. The response should bring you some comfort.

In one Gospel story (Mk 12:18-27), a question is posed to Jesus by the Sadducees, who did not believe in an afterlife. They wanted to know about a woman who had had seven spouses successively, and which man would be her husband in heaven. Jesus explained that "when they rise from the dead, they neither marry nor are given in marriage, but they are like the angels in heaven" (Mk 12:25).

Some have interpreted these words—erroneously—to mean that there will be no continuing and special relationship in heaven between earthly spouses. Instead, what Christ simply meant was that the institution of marriage, as we have known it on Earth, will be unnecessary in heaven.

There will be no need for procreation because no one will ever die; human companionship will not be required to satisfy our loneliness because the desire for intimacy will be fulfilled by knowing the Lord personally.

Still, though, the Church does believe that the relationships we have enjoyed on Earth will be transformed and enhanced as they continue in heaven.

A prayer frequently used at the end of funeral Masses has the priest say, "Before we go our separate ways, let us take leave of our brother/sister. May our farewell express our affection for him/her; may it ease our sadness and strengthen our hope. One day, we shall joyfully greet him/her again when the love of Christ, which conquers all things, destroys even death itself."

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, NY 12203.) †

My Journey to God

I Hear God's Symphony

By Thomas J. Rillo

I walk the meadows and undulating hills
Pausing I hear clearly the songbird thrills
It is a symphony of all nature's sounds
In the green meadows and hills life abounds.
I hear God's Symphony

God has made the symphony of nature's sound
His paintbrush has colored things all around
His palette has conveyed a myriad of tints
Color adds clearly to the symphony imprints.
I Hear God's Symphony

God gave us ears to hear the symphony He imparts
External ears are a pipeline to the ear of the heart
We need to venture beyond our comfort zone
And find that perfect place where we can pray alone.
I Hear God's Symphony

The meadows and hills are where the angels sing
Voices join the symphony coming from God's wellspring
God created and bestowed on us an outdoor cathedral
We need to put our trust in God believing in Life eternal.
I Hear God's Symphony

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Autumn colors are in full display among these trees seen on Oct. 8, 2015, in Henniker, New Hampshire.) (CNS photo/CJ Gunther, EPA)



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.

ALLYN, Matthew, 53, Holy Family, New Albany, Aug. 28. Husband of Shawn Allyn. Father of Paige, Andrew and Daniel Adams, G'Anna Allyn, Tiffany Tatchell and Nicole Webb. Son of Eileen Chesnut. Brother of Beth Allyn, Mary Mudd and Rebecca Taggi. Grandfather of four.

BAKEMEYER, Mary Margaret, 75, Our Lady of Lourdes, Indianapolis, Aug. 22. Wife of William Bakemeyer. Mother of Megen Argyelan, Erin, Brian and Jason Bakemeyer. Sister of Robert Piercy. Grandmother of 10.

BAMFORD, Nicoletta, 82, St. Barnabas, Indianapolis, Aug. 31. Mother of David Creeley. Grandmother of one. Great-grandmother of one.

CHRISTEN, Bruce, 79, Nativity of Our Lord Jesus Christ, Indianapolis, Aug. 27. Husband of Jan Christen. Father of Diane Slomka and Scott Christen. Brother of Anita Lippert, Elaine Trumpey and Eric Christen. Grandfather of two.

COOK, Anna, 82, St. Mary, New Albany, Aug. 30. Mother of Sandra Fugate, Linda Russell, Andita Weathers, Lisa and Eddie Cook Jr. Grandmother of 10. Great-grandmother of seven.

DONNELLY, Kathleen, 69, St. Bartholomew,

Columbus, June 25. Mother of Tom Donnelly. Sister of Laurie Krieger. Grandmother of two.

FISCHER, Helen G., 88, St. Jude, Indianapolis, Sept. 2. Mother of Susan Agresta, Roseanne Huddleston, Annette O'Neil, Becky Witt and Stephen Fischer. Grandmother of 19. Great-grandmother of 30.

HARTMAN, Mary H., 73, St. Nicholas, Ripley County, July 29. Wife of Jerry Hartman. Mother of Sis Corbin, Kim Ertel, Lisa Guerra and Dave Hartman. Grandmother of 14. Great-grandmother of five.

JONES, Robert D., 75, St. Bartholomew, Columbus, Sept. 2. Husband of JoAnn Jones. Father of Katrina Taylor. Brother of Norman Jones. Grandfather of two.

KAVANAUGH, Rose Mary, 96, St. Barnabas, Indianapolis, Sept. 5. Aunt of several.

KING, Beth M., 66, St. Michael the Archangel, Indianapolis, Aug. 25. Sister of Cindy Young, Chris and Don King. Aunt of several.

MEIER, Alta J., 77, St. Michael, Brookville, Aug. 30. Wife of Frank Meier. Mother of Jane Crawford, Greg, Jim and Ron Meier. Sister of Rose Marie Dulla, Margaret Feller, John and Richard Cox. Grandmother of eight.

MEYERS, Mark, 58, Annunciation, Brazil, Aug. 18. Husband of Annette Meyers. Father of Adrienne Lankford, Ignatius Wilson, Alysha, Grant, Kirk, Mark and Matthew Meyers. Brother of Carrie Roach, Robert Meyers, Daniel, Jeff and Ralph Nordyke Jr. Grandfather of nine.

MILLER, Hugh J., 86, St. Mary, Greensburg, Aug. 31. Husband of Roseann Miller. Father of Kathy Pataky. Grandfather of five. Great-grandfather of seven.

RENIE, Margaret L., 90, St. Christopher, Indianapolis, June 31. Mother of Elaine Alhand, Donna Andone, Theresa Frazier, Mary Keller,

Barbie Kinnett, Jim, Joe, John and Mark Renie. Sister of Rita Mariani, Norma and Tom Stuckey. Grandmother of 17. Great-grandmother of 14.

SAVARD, Larry, 75, St. Joseph, Corydon, Sept. 1. Husband of Barbara Savard. Father of Tanya Council and Mardel Overly. Step-father of three. Brother of Ray Savard. Grandfather of seven.

SEEBERGER, John F., 91, Christ the King, Indianapolis, Aug. 20. Husband of Vivian Seeburger.

SHIFLET, Monica M., 95, St. Lawrence, Indianapolis, Aug. 26. Mother of Debora Reardon, David Jr. and Dean Shiflet. Grandmother of five. Great-grandmother of seven.

WYNNE, Lawrence P., 77, St. Malachy, Brownsburg, Aug. 27. Father of Christina Carlson, Rebecca Floyd, Michelle Newsome, Patricia Pendergrast and Daniel Wynne. Brother of Kathleen Givan, Theresa Ploughe and Patrick Wynne. Grandfather of 13. Great-grandfather of three. †

Praying for peace



Parishioners from several Detroit parishes gather on Aug. 25 to pray for peace, an effort organized by the Archdiocese of Detroit's Office of Black Catholic Ministries. (CNS photo/Dan Meloy, Michigan Catholic)

Providence Sister Marilyn Therese Lipps served in Catholic schools, catechesis

Providence Sister Marilyn Therese Lipps died on Aug. 26 at Lourdes Hall at St. Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Sept. 6 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Therese Marie Lipps was born on Sept. 15, 1920, in Indianapolis and grew up as a member of St. Patrick Parish. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1948, and professed final vows on Jan. 23, 1956.

Sister Marilyn Therese earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees in special education from Indiana University and theology at Seattle University.

During her 68 years as a member of the Sisters of Providence, Sister Marilyn Therese ministered in education for 25 years in schools in California, Illinois, Indiana and

North Carolina. She later was a parish catechetical leader and then served at The Damien Center and St. Mary's Child Center, both in Indianapolis. She returned to the motherhouse in 1998 and served there in several ways, including as sacristan for the chapel in Providence Health Care.

In the archdiocese, Sister Marilyn Therese served at St. Susanna School in Plainfield from 1958-61, at the former St. Mary-of-the-Woods School in St. Mary-of-the-Woods from 1961-62, and in Indianapolis at the former St. Bridget School from 1963-67, Holy Cross Central School from 1968-69, at St. Mary's Child Center from 1969-76 and at The Damien Center from 1988-92. She also served as director of religious education at St. Susanna Parish in Plainfield from 1978-87.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Ann Kevin O'Connor served in administration, Catholic schools

Providence Sister Ann Kevin O'Connor died on Aug. 24 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 91.

The Mass of Christian Burial was celebrated on Sept. 2 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Theresa Ann O'Connor was born on July 24, 1925, in Summit, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1943, and professed final vows on Jan. 23, 1951.

Sister Ann Kevin earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Clarke University in Dubuque, Iowa.

During her 73 years as a member of the Sisters of

Providence, Sister Ann Kevin ministered in education for 34 years in schools in California, Illinois, Indiana, Missouri and Texas. She later served in various recordkeeping, secretarial and office management positions, including some in the administrative and advancement offices at the motherhouse.

In the archdiocese, Sister Ann Kevin served at St. Charles Borromeo School in Bloomington from 1954-55 and at St. Matthew the Apostle School in Indianapolis from 1963-64.

She is survived by a brother, Maurice O'Connor of Overland Park, Kan.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Jesus suffers with all, Pope Francis says after confirming sick teen

VATICAN CITY (CNS)—In a brief outdoor ceremony, Pope Francis administered the sacrament of confirmation to 16-year-old Giuseppe Chiolo, who had come to the Vatican by ambulance from Florence.

Chiolo, who is being treated in the oncology ward of a Florence hospital, had written to Pope Francis with a request to meet him.

The teenager was given his wish, and the sacrament, on Sept. 10 before the



Pope Francis administers the sacrament of confirmation to Giuseppe Chiolo, 16, in St. Peter's Square during a Year of Mercy general audience at the Vatican on Sept. 10. The young man is being treated in the oncology ward of a Florence hospital. (CNS photo/L'Osservatore Romano)

pope joined about 30,000 people for a special Year of Mercy general audience in St. Peter's Square.

The young man's parents, Carmelo and Maria Giuseppina, and his sister, Dafne, also were present, as was the chaplain of Meyer Children's Hospital, where Chiolo is receiving treatment.

In his audience talk, Pope Francis said that in God's mercy he sent Jesus into the world "so that we could receive a new life marked by pardon, love and joy.

"Certainly, it is true that life puts us to the test and sometimes we suffer because of it," the pope said. "Nevertheless, at those moments we are called to fix our gaze on the crucified Jesus who suffers for us and with us as proof that God will never abandon us."

"The love of God is boundless," he said. "Our whole life, although marked by the fragility of sin, is placed under the gaze of God who loves us."

Pope Francis continued talking about the reality of sin and the greatness of God's love on Sept. 11 when he led the midday recitation of the Angelus prayer with visitors in St. Peter's Square.

"Jesus shows us the true face of God: a father with open arms who treats sinners with tenderness and compassion," he said.

The most striking thing about the parable of the prodigal son, he said, "is not so much the sad story of a young man who falls into degradation, but his decisive words: 'I shall get up and go to my father' (Lk 15:18). The path of his return home is the path of hope and new life."

Like the father in the parable, the pope said, God awaits the return of his children, not so he can take the opportunity to scold or humiliate them, but so he can shower his love on them.

The parable—like the day's Gospel stories about the shepherd who finds his lost sheep and the woman who finds her lost coin—ends with celebrations because that which was lost has been found, he said.

"I want to ask you something," the pope told the crowd. "Have you ever thought that each time we approach the confessional, there is joy and celebration in heaven?"

The parables, he said, should fill people with hope and courage because, with the grace of God, there is no sin from which a person cannot rise again.

"No one is past redemption," the pope said. "No one!" †

Benedictines keep spiritual oases alive in hectic world, pope says

VATICAN CITY (CNS)—The world's Benedictines offer precious gifts by providing quality education, quiet refuge in a hectic world and loving hospitality to anyone in need, Pope Francis said.



Archabbot Kurt Stasiak O.S.B.

At a time when the Church is called to focus increasingly on the essential, Benedictine monks and sisters possess "a unique gift and a special responsibility—that of keeping alive spiritual oases where

pastors and the faithful can draw from sources of divine mercy," the pope said.

The pope's remarks came in a speech on Sept. 8 to abbots and conventual priors from 250 monasteries of Benedictine men from around the world, as well as representatives of Benedictine women. They were in Rome to attend the Congress of Abbots on Sept. 3-16, and to elect a new abbot primate to head the international confederation of monasteries on Sept. 10.

In his remarks to the pope, outgoing Abbot Primate Notker Wolf highlighted some of the Benedictine order's recent work: Many monasteries have been taking in migrants and refugees, offering them housing, employment and education; promising relationships have been formed with Buddhist monks and with Muslims; and around 160,000 students are enrolled worldwide in Benedictine educational institutions.

Pope Francis said the Benedictines' work in the formation and education of youth "is very much appreciated and highly qualified."

Thanks to their studies and experience



Pope Francis listens as Abbot Primate Notker Wolf, superior of the Benedictine order, speaks during a meeting with the heads of Benedictine monasteries from around the world at the Vatican on Sept. 8. The Benedictines are meeting in Rome Sept. 3-16 to elect a new abbot primate. (CNS photo/L'Osservatore Romano)

of the Benedictine way of life, these students can become skillful experts in the values proposed by St. Benedict's *Rule*, he said.

He praised the monks' efforts to live merciful and fraternal lives in their communities, which they do "through that industrious and eloquent silence that lets God speak in the deafening and distracted life of the world."

"Even though you live separate from the world, your seclusion is not sterile, rather it is an enrichment, not an obstacle to communion," he said, referring to his apostolic constitution, "*Vultum Dei Quaerere*," on the contemplative life of women—a document that is also addressed

"by extension to all monks," he told his audience.

Benedictine Archabbot Kurt Stasiak of Saint Meinrad Archabbey in St. Meinrad attended the meeting and was able to greet the pope personally.

"It was not only a special moment, but the Holy Father spent a full hour with us Benedictine abbots and priors, taking the time to greet each of us as we approached him and either kissed his ring or shook his hand," Archabbot Kurt said. "Pope Francis' reminded us that we Benedictines are the heart of the Church's prayer. We assured him of our prayers and thanked him for his ministry."

The Benedictine charism of hospitality,

Pope Francis said, allows members to encounter people whose hearts are "lost and distant" and who may be in a moment of "great human and spiritual poverty."

He urged them to not let the declining number of members in their monastic communities be a discouragement, but rather to be an impetus to hold onto "the zeal of your testimony."

"Your service to the Church is very precious," Pope Francis said. "Even today, there is a need for men and women who put nothing before the love of Christ," who receive daily nourishment from God's word, who celebrate the holy liturgy in a dignified manner and who work in harmony with creation, he added. †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

For Sale

2 BURIAL PLOTS in Calvary Cemetery \$3,000. Below market value. Call 317-360-6327 for info.

CALVARY CHAPEL MAUSOLEUM. Crypt #6-8. Tier "C" Corridor "A" (Right). \$10,000. Call Linda at 317-506-3448.

CALVARY CHAPEL MAUSOLEUM. Crypt #117 for 2. Patio 1. Bldg. 2. Tier B, outside. \$9,000. Call Ron at 317-858-0032.

ANGELS' CORNER RELIGIOUS GIFT SHOP is OPEN as we search for a NEW OWNER who will continue serving Central Indiana IF INTERESTED PLEASE CONTACT GREG at Ph# 317-784-0890

Advertise in The Criterion 317-236-1454

Vacation Rental

BEACHFRONT CONDO, Madeira Beach, Fl., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

Health Care

Huser Special Care
Trusted and Compassionate Care
Serving people with Autism & Developmental Disabilities
• Medicaid Waiver (CIH & FSW)
• Residential, Community, Respite and PAC Services
• Staff screened and trained
Kathy and Terry Huser
(317) 255-5700
www.HuserSpecialCare.com
Career Opportunities Available

Home Improvement

D & S ROOFING
24-hour service!
Rubber, torch downs, hot tar roofs, re-roof and tearoffs.
• Any large or small repairs
• Wind or hail damage repairs
Call Dale for free estimates!
317-357-4341
Licensed • Bonded • Insured
33 years experience • References available

Brother's Construction
Chimney's cleaned & inspected \$99.00
• Complete Chimney & Furnace Work
• Brick & Concrete Specialist
• Fencing & Carpentry Work
St. Lawrence Parishioner
Serving the Eastside since 1976
5066 E. Michigan Street
317 501-4830

Employment

Executive Assistant Catholic Charities

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Executive Assistant to provide administrative support to the Executive Director of Catholic Charities. This position will have regular interaction with the Board of Advisors and will furnish administrative support before, during, and after board meetings. The Executive Assistant will also prepare detailed internal and external reports, collaborate with the Executive Director and the leadership team to manage workload and projects, organize meetings and events, and support fundraising efforts. The position requires a minimum of five years of administrative experience, preferably with a not-for-profit profit organization, excellent clerical and computer skills (Microsoft Word, Excel, Access, and Outlook), proficiency with PowerPoint, and experience in meeting preparation and report generation. Applicants must be well-organized, detail-oriented, and comfortable with managing multiple tasks and projects. A college degree in a related field is preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources,
Archdiocese of Indianapolis, E-mail: eisakson@archindy.org
Equal Opportunity Employer

Employment



The CPPS Heritage Mission Fund (CHM Fund)

EXECUTIVE SECRETARY

Dayton, Ohio

The CPPS Heritage Mission Fund, located in Dayton, Ohio, is a newly formed nonprofit grant-making corporation that will support ministerial endeavors that reflect the spirituality, mission and values of the Sisters of the Precious Blood and that strive to meet unmet needs of the time.

The Executive Secretary will need to convey an understanding of the mission and values of the CHM Fund. He or she is responsible for tracking and processing proposals and grant requests; providing basic information to the public as directed by the CHM Fund Board; responding to verbal, written or electronic inquiries and/or requests for information from grant seekers; managing the ordinary business and financial affairs of the office; managing the follow-up and grant evaluation process; and assisting the Board by preparing appropriate materials/reports, etc. This position reports to the President of the Board.

An ideal candidate will have a Bachelor's Degree; solid organizational skills and strong oral, written and electronic communication skills; an ability to work independently as well as a team player; an ability to maintain strict confidentiality and is sensitive to cultural diversity. The candidate's current computer literacy includes proficiency in word processing, spreadsheets, databases, websites, bookkeeping, etc. He or she needs to relate well to grant seekers, the general public and the Board. Experience in the nonprofit setting is preferred. This salaried position is full time with an average of 40 hours per week on-site and requires flexibility in scheduling with some weekend work.

Requests for expanded job description and CHM Fund description can be made to nmcmullen@cppsadmin.org.

Interested candidates are to send a cover letter, resumé and salary history to nmcmullen@cppsadmin.org by October 6, 2016.

Coordinator of Latino Outreach, Office of Catholic Schools

The Office of Catholic Schools (OCS) of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Latino Outreach to support Catholic schools throughout central and southern Indiana. The Coordinator of Latino Outreach provides leadership for and guidance to archdiocesan schools to assist them with advancing the enrollment and participation of Latino students and families in our Catholic schools. The Coordinator of Latino Outreach will assist Catholic school leaders in creating school plans that focus on the following priorities: developing a culturally responsive school climate and pedagogy, identifying and executing marketing and recruitment efforts to meet stated enrollment objectives, producing an implementation timeline, and establishing metrics. The Coordinator will assist school leaders in engaging their school communities to successfully serve Latino students in the areas of teacher and staff training, a culturally-responsive pedagogy, and parent outreach. Additionally, the Coordinator will develop marketing and recruitment templates to assist school leaders with implementing efforts to attract and engage Latino students and families. The Coordinator of Latino Outreach will develop strategic relationships between Latino community organizations and schools to advance student recruitment efforts and to build a portfolio of potential service providers. Collaboration within the archdiocese and with others doing similar work in other dioceses is essential. The Coordinator will visit Catholic schools to assess progress toward their school planning goals as defined by the plans' established metrics.

The applicant should be an active, practicing Catholic committed to serving children, families and Catholic school communities. Candidates should possess an advanced degree, preferably in the field of education and/or marketing/communication and have experience successfully working in Catholic schools and/or another closely related field, preferably in a leadership position. The applicant should be bi-lingual and bi-cultural and must have a strong commitment to strengthening and sustaining PK-12 Catholic schools. This individual must also work collaboratively, demonstrate a growth mindset, and approach challenges as opportunities.

To apply, please e-mail your cover letter, resumé, and list of references to:

Ed Isakson, Director of Human Resources, Archdiocese of Indianapolis
E-mail: eisakson@archindy.org

Applications will be accepted until position is filled.

Equal Opportunity Employer

Author finds One World Trade Center a witness to nation's spirit

MAMARONECK, N.Y. (CNS)—Fifteen years after the Sept. 11, 2001, attacks decimated the twin towers in lower Manhattan, the 1,776-foot One World Trade Center rises out of the ground a palpable symbol of triumph and optimism. The tallest skyscraper in the Western Hemisphere is the soaring, storied, centerpiece of a 16-acre complex that includes eight other major structures.

"It's a secular site encoded with multiple symbols of faith, hope and love," said Judith Dupre, author of the recently published *One World Trade Center: Biography of the Building*. The volume is a detailed, illustrated exploration of the political, structural and aesthetic forces that clashed, combined and coalesced before the building opened in Oct. 2014.

Dupre, a Catholic raised in Rhode Island and an architectural historian and best-selling author of lushly illustrated works of narrative non-fiction, spoke to Catholic News Service (CNS) on Aug. 30 at her home in Mamaroneck, a suburb north of New York. She said she was the only writer given unfettered access by the Port Authority of New York and New Jersey to its site and archives. The Port Authority is principal owner of One World Trade Center.

The nine-building complex is primarily a commercial site, but includes the National September 11 Memorial and Museum, Liberty Park and the not-yet-completed St. Nicholas National Shrine of the Orthodox Church.

"It's impossible to be on those 16 acres and not remember what transpired there," Dupre said. "We all hold the falling towers in vivid imagination. The new structures are part of a continuum that began on 9/11 and embody a message of faith in the future."

The 104-story One World Trade



One World Trade Center in New York is seen on June 13. Judith Dupre, author of *One World Trade Center: Biography of the Building*, described the reconstructed site as having multiple symbols of faith, hope and love. (CNS photo/Octavio Duran)

Center required nimble solutions to complex technical, political and security considerations, Dupre explained. She described its structure as "a hybrid system consisting of a concrete core wrapped in a muscular steel perimeter frame that was designed to redistribute gravity loads in the event of an explosion or natural catastrophe."

In addition to the challenges of engineering the strongest, safest building possible, developers and the public demanded an attractive, symbolic skyscraper. What they got, Dupre said, is a massive reflective tower that manages to stand both tall and humble. "It had to

stand for everything that was lost on 9/11 and reclaimed in the years that followed," she added.

Dupre described One World Trade Center as deceptively simple-looking.

"The 13,000 glass windows are nearly all unique, but from a distance they look like a single piece of glass. It's not a tower that reveals itself quickly. It demands patience and engagement. The design is subtle and richly experiential. The more you look at it, the more you see," she said.

"In many ways, building One World Trade was comparable to building a medieval cathedral," Dupre continued. "Cathedrals were always the most prominent element on the skyline and marked the heart of a city or town. There's a sense that great height is a way to express great devotion."

The building is not meant to be a secular cathedral, Dupre cautioned, but the effort dedicated to its construction makes it a cathedral to the spirit of the nation, she said. And the 50-foot high marble-clad lobby adds to the effect.

While researching the book, Dupre interviewed some of the 26,000 people who worked on One World Trade Center.

"Without being asked, each person first shared their personal story of 9/11 and described what compelled them to rebuild. It was a deeply moving ritual, and gave me the sense that they were doing the work for something greater than themselves," she said.

Dupre was particularly impressed with an ironworker who described his daily routine during a snowy month. "He carried a shovel to his post on a 10-inch-wide steel beam 1,000 feet above the ground, shoveled snow off the beam into a dumpster, and then used a blow torch to melt any lingering ice before he started the day's work," she said.

The entire project was built over existing below-ground infrastructure and curving rail lines that remained operational throughout construction.

"The below-ground site is eight stories deep and has commercial square footage equivalent to 10 mid-sized cities," Dupre said. "Underground is a Rubik's cube of interdependent structures that share walls and ceilings. I found the image of elements sharing and leaning on one another down there a hopeful contrast to the turf feuds that went on above ground during the planning process," she said.

Myriad delays throughout the project reflected political compromises and the enormous amount of money devoted to the redevelopment, Dupre said. Nonetheless, the process was determinedly democratic, and some of the delays could be attributed to the time-consuming effort of listening.

Dupre holds a master of divinity degree from Yale University. Among her earlier works are *Skyscrapers, Churches and Full of Grace: Encountering Mary in Faith, Art and Life*.

She considers her writing a form of lay ministry. Through compassionate listening, extensive research and faithful rendering of the building's development, she tried to capture the tremendous kindness and goodwill present at the site. It's a way to bring the good word to people who yearn for meaning, yet do not consider themselves religious, she said.

"I understand that rebuilding is a way to heal," she said. "One World Trade Center will never bring back loved ones and what was lost, but it stands as a symbol of hope, resilience and faith in the future."

(One World Trade Center: Biography of the Building by Judith Dupre is published by Little Brown and Co.) †

Your Gift Matters...

UNITED CATHOLIC APPEAL:
Christ Our Hope

The more you can give, the more mercy we can give.

- \$10 Provides 3 meals for a family in need
- \$30 Covers the cost for one person to attend a divorce support group
- \$60 Sends a young adult to an annual retreat
- \$125 Pays for a needy child to participate in one week of summer camp
- \$200 Buys book bags and school supplies for four children living in a homeless shelter
- \$1000 Helps host a fun and spiritual event for over 200 people with special needs

Everything we do is rooted in love and Mercy

How much mercy can you spare this year?

Giving Guide

ANNUAL EARNINGS	1% PLEDGE	12 PAYMENTS	3% PLEDGE	12 PAYMENTS
\$10,000	\$100	\$9	\$300	\$25
\$20,000	\$200	\$17	\$600	\$50
\$25,000	\$250	\$21	\$750	\$63
\$30,000	\$300	\$25	\$900	\$75
\$36,500	\$365	\$31	\$1,095	\$92
\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
\$125,000	\$1,250	\$104	\$3,750	\$312
\$150,000	\$1,500	\$125	\$4,500	\$375
\$175,000	\$1,750	\$146	\$5,250	\$438
\$200,000	\$2,000	\$167	\$6,000	\$500



During his visit to the National September 11 Memorial and Museum in New York on Sept. 25, 2015, Pope Francis looks at a Bible fragment found in the rubble following the 2001 terrorist attack in lower Manhattan. (CNS photo/Paul Haring)