Pope Francis, bishops call for prayers after ‘unspeakable terror’

WASHINGTON (CNS)—The nation has experienced ‘yet another night filled with unspeakable terror,’” and “we need to pray and to take care of those who are suffering,” said the president of the U.S. Conference of Catholic Bishops (USCCB) in Washington.

In Las Vegas, a gunman identified by law enforcement officials as Stephen Craig Paddock, 64, was perched in a room on the 32nd floor of a hotel and unleashed a shower of bullets late on Oct. 1 into a crowd attending an outdoor country music festival taking place below. The crowd at the event numbered more than 22,000.

He killed at least 59 people and wounded more than 527, making it by all accounts “the deadliest mass shooting in modern U.S. history,” Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, said in an Oct. 2 statement.

“My heart and my prayers, and those of my brother bishops and all the members of the Church, go out to the victims of this tragedy and to the city of Las Vegas,” he said.

“Our hearts go out to everyone,” Bishop Joseph A. Pepe of Las Vegas said in a statement. “We are praying for those who have been injured, those who have lost their lives, for the medical personnel and first responders who, with bravery and self-sacrifice, have helped so many.

“We are also very heartened by the stories of all who helped each other in this time of crisis. As the Gospel reminds us, we are called to be modern-day good Samaritans,” he added. “We continue to pray for all in Las Vegas and around the world whose lives are shattered by the events of daily violence.”

In a telegram to Bishop Pepe, Cardinal Pietro Parolin, Vatican secretary of state, said Pope Francis was “deeply saddened to learn of the shooting in Las Vegas. (Photo by Natalie Hoefer)
Fee waived for Morning with Mary on Oct. 14 at cathedral

A grant is making it possible for the second annual archdiocesan Morning with Mary to be free of charge.

Registration is still requested for this event, which will be held at O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, on Oct. 14 at 7:30 p.m. Parking is available at SS. Peter and Paul Cathedral, Indianapolis, as well as at SS. Peter and Paul Hermitage, Beech Grove, and De Smet University, Indianapolis.

The number of refugees to be admitted to the U.S. was capped at 50,000 by President Donald Trump’s fiscal year 2017 budget plan, which ended on Sept. 30. It is less than half of the ceiling of 110,000 set by President Barack Obama. A presidential determination on the number of refugees to be accepted for fiscal year 2018 was set at 45,000. Since 1996, the number of refugees admitted has fluctuated between 70,000 and 80,000 annually. The number of refugees to be accepted each year is determined by the president under the Refugee Act of 1980, which was signed into law in 1980 by President Jimmy Carter. The act amended earlier law, created a maximum number of refugees, and 90,000 annually. The number of refugees to be admitted to the U.S. with special Masses, prayer vigils and announcements, lesson plans and speaking events are among the activities suggested as ways to learn about people on the move.

Similar activities will be taking place worldwide throughout the campaign, Rosenhaus said. “It is a reflection of the Holy Father’s leadership, but it’s also a reflection of the commitment of leaders of the Church around the world,” she explained.

The campaign will take advantage of specially designated days throughout the year to raise awareness, including the feast of Our Lady of Guadalupe on Dec. 12; Lent; the Church’s observance of National Migration Week in January; World Refugee Day on June 20 and the September 2018 United Nations meeting to consider two global compacts on refugees and migration.

Together with Catholics worldwide, the USCCB and its Migration and Refugee Committee said they hope the campaign will begin to ease the burdens under which migrants and refugees live.

“We’re mobilizing the worldwide Catholic Church to serve,” Witte said. “There are so many networks that the Catholic Church already has that we can infuse an opportunity to allow them to live their baptismal call and to stand up for the most vulnerable.”

(See more information and a toolkit on Share the Journey is available online at www.sharetjourney.org. Learn more about the international campaign at journey.catio.org.)

Official Appointments

Effective immediately

Rév. Christopher A. Craig, pastor of Prince of Peace Parish in Madison and Most Rev. St. Mary Mother God Parish in Vevay, appointed to a second six-year term as pastor and continuing his assignment as chaplain of Father Michael Shaheen Memorial Jr./Sr. High School in Madison.

(These appointments are from the Office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.)

If you are unable to attend the Mass, theRev. Brian Esarey, pastor of St. Augustine Parish in Leopold and Holy Cross Parish in St. Croix, appointed to a second six-year term as pastor.


Public Schedule of Archbishop Charles C. Thompson

October 6-13, 2017

October 5-6 Conference on Amoris Laetitia, Boston College
October 7 — 3:30 p.m. Mass/Dinner—100th Anniversary of St. Ann Parish, Indianapolis
October 8 — 2 p.m. CT Conference for youth of Tell City
October 10 — 6 p.m. Mass for United Catholic Appeal Advance Committee, SS. Peter and Paul Cathedral, Indianapolis

October 11 — 11 a.m. Mass with the retired priests of the Archdiocese, St. Paul Hermitage, Beech Grove
October 11 — 7 p.m. Confirmation of youth of Our Lady of the Assumption Parish, SS. Peter and Paul Cathedral, Indianapolis
October 15 — 1 p.m. Mass and Blessing of Shrine for Vietnamese Community, St. Joseph Church, Indianapolis

(Schedule subject to change.)
Benedictine sisters honor women with Mary and Martha awards

By Natalie Hoefer

Mary—the quiet woman of prayer who sat and listened at the feet of Jesus. Martha—the sister who bustled herself in the kitchen preparing the meal for Jesus and his followers.

Both women, whose story is told in the Gospel of Luke, reveal traits important to the heart of being a Christian.

Each year, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove honor two young women between the ages of 18-35 who exemplify each of these traits—Mary, the heart of prayer, and Martha, the heart of service.

This year’s celebration, to be held from 3-5 p.m. on Oct. 22 at the monastery, will honor Maggie Hagenauer, 31, with the “Mary, Heart of Prayer” award, and Julie Bowman, 29, with the “Martha, Heart of Service Award.”

“A promoter and leader of prayer”

On the surface, it would seem Hagenauer, a member of St. Joan of Arc Parish in Indianapolis, should receive the Martha, Heart of Service Award.

Even Hagenauer, a second-grade teacher at St. Luke the Evangelist School in Indianapolis, says she “almost laughed” when she heard she was receiving the Mary Award.

“My life has been chaos with serving the last two years,” she says, referring to a year she spent volunteering for Maggie’s Place in Arizona helping homeless pregnant women, and the seven months after that she spent as interim director of the Cathedral Soup Kitchen and food pantry in Indianapolis.

So why was she selected for the Mary, Heart of Prayer Award?

“For Maggie, the one reason that came to the top for us along with her service work is that she is a promoter and leader of prayer,” says Benedictine Sister Julee Sewell, director of vocations for Our Lady of Grace Monastery. “She has done this in official roles and in less formal environments.”

Such prayer-related service and promotion over the years includes being a member of the Young Adult Charismatic Prayer Group and of the St. Michael Association, which prays weekly for the safety of the residents of Indianapolis; serving as leader of the St. Catherine of Alexandria formation house for women in Indianapolis; preparing children for the sacraments of Communion and reconciliation for seven years as second-grade teacher at St. Philip Neri School in Indianapolis; organizing retreats for participants in the Rite of Christian Initiation for Adults; and inviting young adults to pray a weekly rosary during Advent and Lent.

“The sacramental preparation is my favorite,” says Hagenauer, who now has that pleasure again in her new job at St. Luke the Evangelist School.

“It’s all about going to heaven for me. That’s why I got up in the morning, why I teach in Catholic school. It all points to heaven and getting others to heaven.”

She credits her spiritual growth to her time at the women’s formation house, the intercession of St. Teresa of Avila, and a pre-World Youth Day experience in 2011. “I didn’t really know what World Youth Day was, but I wanted to go to Avila [Spain],” says Hagenauer of a side trip the Indianapolis group she was traveling with took before the global event started in Madrid.

“We went to Mass there, and after the consecration I just heard the words, ‘Pursue a religious life.’ ”

She has since been discerning a religious vocation, considering different orders and even the possibility of living as a consecrated single.

As for the award she is receiving, Hagenauer says she is honored and humbled.

“This is Jesus calling me back to be more Mary-like,” says Hagenauer. “This is a call [saying], ‘You’ve done your Martha, now be Mary.’ ”

Facilitating ‘growth in others’

Martha, Heart of Service Award winner Bowman says that from a young age, “volunteering and service to others has been a core calling, a part of my life.”

One thing that led to [Julie] rising to the top was that she is in roles where she mentors and encourages others in service, she says. “It’s John the Evangelist Parish in Indianapolis, works in the city as director of programming for the non-profit organization College Mentors for Kids.

“In college, I was involved with non-profits and volunteering,” says Bowman, who graduated from Indiana University in Bloomington in 2011 with a degree in finance and international business. “I thought, ‘Sometime in my future, this will be my career.’ Just a year later, it was! I wanted to use my God-given gifts and skills in a way that serves others directly.”

She also volunteered for seven years and now works part time for Camp Kesem at Indiana University, a respite for children of a parent with cancer. For the past 13 years, she has volunteered for Youth Resources of Southwestern Indiana’s TEENPOWER program in Evansville—close to her native Newburgh—leading workshops and serving as an adult advisor to small groups of teens.

She also offers her time and talent to her parish and to the IndyCatholic young adult group, leading and facilitating several small groups, book studies and retreat groups, and helping with youth ministry.

“I like to facilitate growth in other people,” says Bowman. “That’s an area of service where I’m able to serve God and give back to others.”

She says her lifelong Catholic faith “influenced my desire to serve other people and God. It’s a core part of who I am.”

By grace, I’ve been practicing [the faith] my whole life, but that’s increased over time. When I moved to Indianapolis after college, I got more involved in my faith.

“We have a great young adult Catholic community [in Indianapolis]. I have many friends who encourage me to grow in my faith. It’s Martha-like to have a community.”

Despite all of her service and activity, Bowman says she is “humbled and surprised” to receive the Martha, Heart of Service Award.

“There are many, many young adult women who are doing the same thing,” she says. “It’s great that the sisters created this award to recognize young women. I’m honored to be one of them this year.”

The Mary and Martha Award ceremony will take place at the Sisters of St. Benedict Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, from 3-5 p.m. on Oct. 22. Coffee and light refreshments will be served. All are invited.

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Hoosiers for Seniors Dinner Event

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The Criterion Friday, October 6, 2017 Page 3
Las Vegas shooting raises questions that can't be answered

Why? Why did so many innocent people lose their lives or suffer terrible injuries in the Las Vegas shooting the night of Oct. 1? Why do so many family members and friends have to grieve? Why would anyone commit such an unspeakable crime? Why was he so deranged that he thought his action—the senseless massacre of so many innocents—was necessary or could possibly be justified?

Why, Lord, do you permit evil to exist, to punish the most innocent and vulnerable members of your family through natural disasters (hurricanes, floods, fires and their consequences)? Why, do you permit your sons and daughters to harm each other so tragically through acts of war, prejudice, terror, indifference, abuse and violence?

These and many other questions have been asked since the beginning of human history. (See the Old Testament’s Books of Job and Ecclesiastes.) There is no satisfactory answer—at least in human terms. Evil, suffering and death are, explainably, with us always. They confound our understanding and defy all our efforts to discover their origin, meaning or purpose.

When a madman fires a high-powered assault rifle into a large crowd sleeping at least 50 people and wounding hundreds more, there is simply no explanation that makes any sense. Regardless of whether he is a lone gunman or part of a larger conspiracy or terrorist organization, there is no acceptable rationale for his fundamentally inhuman, violent actions that resulted in the deadliest mass shooting in modern U.S. history. Such inhumanity makes no sense. It is evil.

The problem of evil confronts us today, as in every age, with its horror and its seeming hopelessness. Reasonable, virtuous and caring people can barely comprehend the fact that such destruction is possible—and that it seems to be occurring more often. Are we helpless in the face of the natural and man-made horrors that are happening around us with alarming frequency? Is there nothing we can do to prepare for or prevent such meaningless destruction?

In response to the deadly shooting in Las Vegas, Pope Francis immediately sent a telegram to Las Vegas Bishop Joseph A. Pepe with his promise of prayers for the victims and their families and for all the first responders and caregivers.

“Deeply saddened to learn of the shooting in Las Vegas, Pope Francis sends his assurance of his spiritual closeness to all those affected by this senseless tragedy,” said the message delivered by Cardinal Pietro Parolin, Vatican secretary of state.

Spiritual closeness or “accompaniment” has been one of Pope Francis’ consistent themes. If we can do something else, we must walk with those who suffer. We must share their journey. This is the vae cruxis, the way of the cross. It is the only possible response to the horrors of sin, suffering and death. It is our only ultimate defense against the unmitigating attack of the Evil One and the madman, terrorists, ideologues and warmongers who are his agents.

Natural disasters cannot be prevented. They must be prepared for carefully and suffered through with confidence and hope for the future. Massacres and other evil actions caused by human agents have been with us ever since Cain killed his brother Abel. They are the source of great sadness, as Pope Francis tells us, but they are also signs of a deep disturbance in the human mind and heart. There is only one solution to this profound deformity in the soul of individuals and groups. It is “the merciful love of Almighty God,” the pope tells us. And it is experienced most powerfully and directly in the person of Jesus Christ.

What can you and I do to address the horrors in Las Vegas and so many other cities of late in our country and throughout the world? We can rededicate ourselves to making Jesus Christ present in the world. We can pray for his love and mercy. We can be Christ for others, being spiritually close to them and sharing their sorrow and their journeys. Above all, we can work harder than ever to make Gospel values (the Beatitudes) the foundational principles for our laws, our social systems and our relationships with one another.

Jesus Christ is not a simplistic or sentimental answer to the problem of evil. What he suffered for our sake was senseless, excruciating pain—a death he did not deserve that could not be justified rationally. Like the victims of recent natural disasters and the all-too-common massacres of innocent people, Jesus endured suffering and death for no good reason. His sacrifice was not meant to “explain away” the problem, but to show us that nothing but God himself can offer the sure protection against these profound evils.

Let’s turn to Jesus with our minds and hearts wide open. He will not give us easy answers, but he will walk with us as we struggle to understand and to find hope for the future.

—Daniel Conway

Be Our Guest/Doug and Julie Bauman

Martyr’s life and sacrifice lead to journey to beatification Mass

He was a farm boy from Oklahoma. He was a seminarian who struggled learning Latin. He was a missionary priest sent to serve the Tz’uujil indigenous people in Guatemala. As their priest, he learned their language, he worshiped with them, he shared the word of God, he helped them farm, he fixed their farm equipment and he built a radio station.

And when civil unrest intensified in Guatemala in 1981, his name—Father Stanley Rother—appeared on a death list. He returned home briefly to visit family, but insisted that his heart belonged with his people in Guatemala. He considered himself a shepherd who could not run from his flock. He stood up and defended his faith. And he died a martyr’s death on July 28, 1981.

His life and his sacrifice have touched us.

We first heard of Father Rother a few years ago when we attended the World Meeting of Families in Philadelphia. We continued to follow his story and then heard that his beatification Mass was going to take place in the United States on Sept. 23, which is quite rare. We are both teachers at St. Barnabas School in Indianapolis, and have three daughters who attend there. Never wanting to pass up a teachable moment and witness living history, we packed up the family in our 12-year-old minivan and headed west.

With one unplanned stop in Claremore, Okla., to hastily fix a driver’s side window that would not stay up, we finished the 750-mile, one-way trip in a mere 13 hours. Arriving at the Cox Convention Center in Oklahoma City the next morning, 2.5 hours before the 10 a.m. Mass began, we felt confident that the crowd should still be light. Boy, were we wrong!

The line of more than 10,000 people wrapped around the building. Feeling very thankful that we were able to get in and get five seats together was a real blessing. By 9 a.m., the doors were closed after the arena was filled to its capacity of 15,000. We later heard that an estimated 20,000 people still were outside, unable to get in. What a true testament to Blessed Rother’s life and ministry.

As Cardinal Angelo Amato, prefect of the Vatican’s Congregation for Saints’ Causes, began the liturgy and relics of Blessed Rother were brought up to the altar, we knew that we were witnessing something amazing, something special, something historic. Blessed Rother is the first U.S.-born martyr and the first U.S.-born priest to be beatified.

As Cardinal Amato read the apostolic letter from Pope Francis recognizing the beatification of Father Stanley, we looked at each other, we looked at our daughters, and we all smiled. What a blessing it was to witness his love and life firsthand as a family. That at moment, it became clear why we drove 750 miles the day before to be there.

Blessed Rother served others exactly the way Christ wants us to serve each other—with compassion, with selflessness, with humility and with a servant’s heart. He was an “ordinary” boy from small town America who answered God’s call in extraordinary ways.

He walked among the things in holy and saintly ways. We are all called to holiness, and are all challenged to live as saints. While it is unlikely that we will die a martyr’s death, we can all follow the life and death of Blessed Rother as an authentic example of sacrificial love for God and his people.

With saintliness only one miracle away, let us all pray that through the intercession of Blessed Rother we live out our call to holiness. And let us be prepared to reach out to those around us that are in most need of God’s love.

Blessed Rother, pray for us.

(Doug and Julie Bauman and their family are members of St. Barnabas Parish in Indianapolis.)
Octubre, mes de María, época de devoción y oración

“De la Iglesia aprende el ejemplo de la santidad; reconoce en la Bienaventurada Virgen María la figura y la fuente de esa santidad” (Catecismo de la Iglesia Católica, #2030).

En cada época del calendario de la Iglesia, hay fiestas marianas, pero la tradición reserva los meses de octubre y de mayo como tiempos de oración especial y de devoción a María. Muchos de nosotros buscamos que el mes de octubre nos invite a pedir la intercesión de la Santísima Virgen María bajo su nombre, Our Lady of the Rosary. La oración mariana es una excelente fuente de consuelo y de meditación que ayuda a eliminar las preocupaciones de la vida cotidiana y nos coloca en la voluntad de seguir a Cristo. Nos unimos a Él en el regazo amoroso de nuestra Santa Madre. By meditating on the mysteries of Christ’s life among us, we can get to know, love and serve Jesus Christ.

Este culto aunque del todo singular, es verdaderamente bueno y hermoso. María está entre los santos, pero no como los santos. María no está en Dios, sino para el hombre y la humanidad. María es la contemplativa, no la activa; es la soledad, no la actividad. María es la enjugadora de lágrimas, no la consoladora de dolores. María es el ejemplo de mariana, no el modelo de santidad. María es una excelente fuente de consuelo y de meditación que ayuda a eliminar las preocupaciones de la vida cotidiana y nos coloca en la voluntad de seguir a Cristo. Nos unimos a Él en el regazo amoroso de nuestra Santa Madre. By meditating on the mysteries of Christ’s life among us, we can get to know, love and serve Jesus Christ.

En este mes en especial, rezo por los fieles, por los santos, por los disímiles misioneros de Jesucristo. Y fue la primera en decimos, como hijos suyos que soñamos: “Hagan todo lo que Él les diga” (Jn 2:5). María fue fiel al amargo final y su historia nos inspira a elegirnos los ojos hacia Jesús y a unirnos a Él. Como diría santa Teresa de Calcuta: “A través de María llegamos a Jesucristo.”

Supongo que se puede decir que en cada época de la historia humana ha habido distracciones y ansiedades, pero me parece que en nuestra situación contemporánea resulta especialmente difícil concentrarnos en conocer, amar y servir a Dios. También recibimos constantemente un bombardeo de “malas noticias” y de imágenes negativas, o al menos superficiales, en los distintos medios que nos rodean.

Rezar el Rosario es una manera positiva de alejarnos de todo esto y permitir que nuestras mentes y nuestros corazones se concentren en lo que es verdaderamente bueno y hermoso en nuestra vida, como el conocimiento del Señor del Rosario.

En este mes en especial, rezar el Rosario puede ser una excelente fuente de consuelo y de meditación, especialmente si lo hacemos en grupo, con otras personas que quieran participar. Rezar el Rosario es una manera de unirnos a otros en la oración y de compartir nuestra fe y esperanza en el Señor. Rezar el Rosario es una manera de alejarnos de la superficialidad y la ansiedad que nos rodean y de concentrarnos en lo que es verdaderamente bueno y hermoso en nuestra vida. Rezar el Rosario es una manera de unirnos a otros en la oración y de compartir nuestra fe y esperanza en el Señor.
VIPS

Maureen and Carol (Regan) Lathrop, members of Christ the King Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 7. The couple was married at Holy Spirit Church in Indianapolis.

They have two children: Ann and Michael Lathrop. The couple also has four grandchildren.

Elmer and Jane (Megel) Graf, members of St. John Paul II Parish in Sellersburg, celebrated their 50th wedding anniversary on June 17. They were married at St. Joseph Church in Jennings County on June 17, 1967.

They have two children: Laura DeLise, Susan Lazarus, Julie Robinson, Mary Lou, Chris, Greg and Tim Graf.
The couple also has 15 grandchildren.
They celebrated with a Mass and dinner reception hosted by their children.


The Sisters of Providence of Saint Mary-of-the-Woods will offer two opportunities to attend the “Visual Journey to Saint Mother Theodore’s Hometown and French Roots” workshop at the Providence Spirituality & Conference Center, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 9-11 a.m. and again from 2-4 p.m. on Oct. 12.

For more information, call 812-246-2252.

Annual Indianapolis All Girls Catholic High Schools Mass and luncheon set for Nov. 5

The 11th annual Indianapolis All Girls Catholic High Schools Mass and luncheon will be held on Nov. 5. The event will honor the 50th anniversary of the Class of 1967.

Mass will be celebrated at St. Mary Church, 317 N. New Jersey St., in Indianapolis, at 10:30 a.m.

Following the liturgy, there will be a luncheon at the Athenaeum, 407 E. Michigan St., in Indianapolis, in the upstairs ballroom. The cost for the luncheon is $25. Reservations are required.

For more information or to register, contact Danielle Powell at powdl606726@ Emn.

“Annulments: What the Catholic Church Teaches” workshop set for Oct. 25

The Archdiocese of Indianapolis has scheduled a one-time workshop for the “Annulments: What the Catholic Church Teaches” general information session regarding the annulment process, to be held in Assembly Hall at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 9:30 a.m. to 2 p.m. on Oct. 25.

For more information, call 317-236-1586 or email jfrost@spsmw.org.
Archbishop Charles C. Thompson speaks on Sept. 21 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis to approximately 170 of its supporters during its “Celebrate Bruté” event. (Photo by Sean Gallagher)
“We proclaim the truth that, while life is complex and complicated, filled at times with headaches, heartaches, sorrows and fears—life always matters. “We proclaim the truth that, while at times life is inconvenient and difficult and unplanned, nothing and no one is ever unplanned or unwanted—because ultimately the one doing the planning and the wanting is God.”

Archdiocesan vicar general Msgr. William F. Stumpf elevates the consecrated Eucharist during the Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.

Pro-life youth award winner: ‘we need to be there’ for the vulnerable

By Natalie Hoefer

When Emily Taylor of Holy Spirit Parish in Indianapolis started high school two years ago, she knew what group she wanted to join. But she was going to have to create the group, because her school, Herron High School in Indianapolis, had no such club.

“I knew I wanted to start it going in as a freshman, so I signed my name at the Right to Life (in Indianapolis) booth at the state fair for help” in August of 2015.

“Two years later, after receiving some initial attacks from her peers, Emily has successfully developed and persevered with the Teens for Life Club.”

Emily Beidelman, rector of the Cathedral of the Immaculate Conception in Indianapolis, had no such club.

“We proclaim the truth that, while at times life is inconvenient and difficult and unplanned, nothing and no one is ever unplanned or unwanted—because ultimately the one doing the planning and the wanting is God.”

— Msgr. William F. Stumpf, archdiocesan vicar general

Emily Taylor, a 16-year-old member of Holy Spirit Parish in Indianapolis, receives the archdiocesan Our Lady of Guadalupe Pro-Life Youth Award from Msgr. William F. Stumpf, archdiocesan vicar general, at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1. (Photo by Natalie Hoefer)

Archdiocesan Our Lady of Guadalupe Pro-Life Youth Award winner Emily Taylor sings the entrance hymn with her father John during the annual archdiocesan Respect Life Sunday Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1. (Photo by Natalie Hoefer)

“Taking actions that change hearts and minds is not reserved for Respect Life Sunday, Msgr. Stumpf noted. Such actions must be ongoing and must often change the ‘one heart and one mind at a time’ actions such as volunteering for pro-life ministries and organizations, helping at a soup kitchen or reaching out to those in prison. “These ministries not only change lives but also change hearts,” he said. “And thus every time we open ourselves to those who are vulnerable—and especially to those who are vulnerable to being discarded—we not only change lives but hearts.”

“And we say to the world once again [that] life matters... because God gives it.”

At the end of the Mass—which he concelebrated with Father Patrick Beidelman, rector of the Cathedral Parish and executive director of the archdiocesan Secretariat for Worship and Evangelization—Msgr. Stumpf joined interim archdiocesan Office of Pro-Life and Family Life director Scott Seibert in recognizing one couple and one individual from the archdiocese for their efforts in promoting forms of respecting life. “Cara and Josh Bach, members of St. Jean of Arc Parish in Indianapolis, received the annual Archbishop Edward T. O’Meara Respect Life Award for their work in promoting adoption as a life-giving alternative to abortion. The couple has five adopted children and started an adoption support group in their parish.”

Emily Taylor, a member of Holy Spirit Parish in Indianapolis, received the annual Our Lady of Guadalupe Pro-Life Youth Award. Emily, 16, was honored for starting and coordinating a Teens for Life group at her high school, Herron School of Art and Design in Indianapolis. For more coverage on the award winners and their ministries, see the articles below and on page 10.

“I knew I wanted to start it going in as a freshman, so I signed my name at the Right to Life (in Indianapolis) booth at the state fair for help” in August of 2015.

“Two years later, after receiving some initial attacks from her peers, Emily has successfully developed and persevered with the Teens for Life Club.”

Emily Beidelman, rector of the Cathedral of the Immaculate Conception in Indianapolis, had no such club.

“We proclaim the truth that, while at times life is inconvenient and difficult and unplanned, nothing and no one is ever unplanned or unwanted—because ultimately the one doing the planning and the wanting is God.”
Life Chain offers prayerful public witness

Life Chain, a nationwide event taking place annually on Respect Life Sunday, is a peaceful and prayerful public witness of pro-life individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that abortion kills children, and that the Church supports the sanctity of human life from the moment of conception until natural death.

Here are photos of Life Chain gatherings on Oct. 1 sent to The Criterion from around central and southern Indiana.

Robbie, Margaret and Elizabeth Weber, members of the Oratory of SS. Philomena and Cecilia in Oak Forest, hold signs in the Life Chain event held in Brookville on Oct. 1. (Submitted photo by Annie Mersch)

Right, in Bloomington, Thaddeus and Tabitha Walker of Clearnote Church stand with their children Marvin, Marvelle and Marveia as witnesses to adoption as a loving option to abortion. (Submitted photo by Aaron Jones)

Above, John Stutz of St. Michael Parish in Greenfield carries his granddaughter Josephine Judge while participating in the Life Chain event in Indianapolis. (Photo by Natalie Hoefer)

Above, Veronica Etling, foreground, Laura Thompson, middle, and Joyce Schepper, back, all of Annunciation Parish in Brazil, make a pro-life statement at the Life Chain event in Brazil. (Submitted photo by Jeffrey Ding)

Below, Connie Eichhold of Our Lady of the Greenwood Parish in Greenwood stands in Indianapolis with other members of her parish, as well as Father Martin Rodriguez, associate pastor of St. Lawrence Parish in Indianapolis, in the background. (Photo by Natalie Hoefer)

Above, in Terre Haute, three young women promote the pro-life mission in front of the former Planned Parenthood abortion referral facility, which closed in 2016. The women are Erin Pfister of St. Patrick Parish in Terre Haute, left, Abbey Bailey of Annunciation Parish in Brazil, and Claire Pfister, also of St. Patrick Parish. (Submitted photo by Tom McBroom)

Above, Jim, left, Chloe and Reece Bailey of Annunciation Parish in Brazil hold signs in front of the courthouse in Terre Haute. (Submitted photo by Tom McBroom)

Left, shown are some of the more than 100 people who participated in the Life Chain event in Brookville. (Photo by Annie Mersch)
Adoption-promoting couple receive annual pro-life award

By Natalie Hofer

In July, Cara and Josh Bach and their children—all members of St. Joan of Arc Parish in Indianapolis—graced the front page of The Criterion.

The Bachs shared the story of how the couple came to adopt five girls of three different ethnicities over the course of several years, and how they created an adoption support group in their parish to promote adoption as a loving alternative to abortion.

“I don’t like being in the spotlight, but when it’s mission-based, I’ll be in the spotlight all day long,” says Josh. He says this after he and Cara were again in the spotlight when they received the annual archdiocesan Archbishop Edward T. O’Meara Pro-Life Award at SS. Peter and Paul Cathedral in Indianapolis on Oct. 1.

“We were just astounded” at the news, says Cara of the call they received several weeks ago announcing the recognition. “It’s just a great honor,” says Josh.

“Because it’s mission driven, it’s so easy to accept the award. We’re very excited with the idea that the mission of adoption [and] fostering is being placed a little further in the awareness of the community.”

And they and their daughters sat in the front row of the cathedral at the Respect Life Mass, during which they received their award. The girls range in age from 6-12, and include a Slovakian, a Brazilian, and two biological sisters of Latin origin, and a set of African-American twins.

The biological sisters and the twins were adopted through the foster care system.

At the time of the article in July, the Hispanic girls were waiting on a court date to become adopted. They officially became Bachs in August.

The Bachs, who turned to adoption after struggling with infertility, find a true pro-life cause in adoption.

“It seems like there’s only two choices for women in an unplanned pregnancy: ‘I can either have an abortion, or I can adopt,’ says Cara of the call they received several years, and how they created an adoption support group in their parish to promote adoption as a loving alternative to abortion.

“Right now, our case worker tells us that, because of the [recent opioid] drug problem, they have more children in the foster care system than they’ve ever had in their history,” said Cara in July. “And there’s not enough homes, so they’re sleeping in beds at the DCS [Department of Child Services] Office. They’re so desperate for homes.”

But Cara went on to say that she sees this as an opportunity for Catholics.

“I think this is where the Catholic community can really step up,” she said. “Either you can adopt, or foster, or be a CASA [Court-Appointed Child Advocate], or spread the word about adoption and fostering and programs that support them.”

To support couples considering adoption, the Bachs created the St. Joan of Arc Adoption and Fostering Support Group in 2012. The support group is open to anyone who has already fostered and/or adopted children. Participation is free.

The support group meets monthly at a coffee shop during the school year, and occasionally during the summer.

Since their story was shared in July, Cara notes that “almost every single week we get an e-mail from someone saying, ‘I read it’ or ‘Someone sent it to me.’ … Some people want to know how they can get a group started at their church. Others just want to know what they can do to provide support. It’s a snowball effect.”

Part of the snowball effect involves two groups for which Cara creates toys and other gifts for foster children and coordinates volunteers: Foster Fairies, and the Shelby County CASA program.

Already this year, almost as many people have committed to help than did by the end of the project around Christmas time last year, the Bachs say.

“It’s good for our girls to see all the presents that have piled in that are not for them,” Cara says with a smile and wink at her daughters.

“The Bach’s efforts in advocating for adoption and supporting foster care has been recognized by more than the archdiocese—their oldest daughter Victoria, 12, notes the impact her parents have had.

“I like the fact that we have fostered kids and help them find homes,” she says. “Kids deserve a chance to live a nice life and [to] learn. I support that we continue to help kids because it is so sad when they have to stay without a family their whole childhood.”

Children should have an opportunity to learn, have rules and know love with a family so they can grow up and have a career, home and family of their own.”

With Victoria and the rest of their daughters in the cathedral after the Mass, Cara reflects on the archdiocesan Office of Pro-Life and Family Life-sponsored award she and Josh just received.

“It’s been wonderful, just to think of how many forever homes and how many children are going to be helped,” she says.

“Because we’re done at five [children]” Josh cuts in with a laugh. “But we’re never done helping and promoting,” he adds.

(For more information on the Bach’s support group for fostering and adoption, e-mail bach9400@yahoo.com or call 317-418-0533.)

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Faith Alive!

Studying Bible can lead to a richer experience of the Mass

By Timothy P. O’Malley

In a recent address, Pope Francis noted that liturgical education is an unending process. He reminds us that liturgical formation is not merely a matter of participating in the Sunday Mass, but attuning ourselves to pray fruitfully. It is necessary to familiarize ourselves with the Mass so that we do discover that “the worship of God in our lives cannot be relegated to something private and individual, but involves the liturgy or in the privacy of our homes, we are performing an act of worship.”

Getting more out of Mass begins with immersing ourselves in the story of salvation. The Bible is not a textbook of moral behavior. Instead, the Scriptures provide an encounter with the living God mediated through human speech. As the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation” notes, “The Church has always venerated the divine Scriptures just as she venerated the body of the Lord, since especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God’s word and of Christ’s body (#21).” Whence we pray the Scriptures in the liturgy or in the privacy of our homes, we are performing an act of worship.

This immersion into the Scriptures is not reducible to reading the Bible cover to cover. It is learning a way of reading grounded in the liturgy. The literal sense of the Scriptures relates both to the background of the text, while also attending to each and every word of the Bible. The literal sense opens up the reader to an awareness of God’s activity in history. The Bible is a house book, showing us the God of Abraham, Isaac and Jacob became involved in time and space.

Studying Scripture means that we are not just about what God did once-upon-a-time. They’re also about what God is doing now. Reading the Scriptures allegorically makes us aware of the coherency of the scriptural narrative. The Old and New Testaments are not different stories. They’re the same story in which God’s self-emptying love is fulfilled in the life, death and resurrection of Jesus Christ.

In the moral sense, we perceive the words of the Scriptures as immersing us into the history of this narrative—our lives are a rich space for the Word of God to enliven itself once again in us. The analectic sense leads us to desire anew God’s final action in history.

Preparation for Mass requires us to read the Scriptures in these various ways. We must know about what happens at Christmas in the Scriptures. We must see the birth narratives as fulfillments of the Old Testament.

We must gaze with wonder at the humility of the infant in the manger, seeing how we too are called to empty ourselves in love. And we are to long for the entire created order to be transformed into Bethlehem, surrounded by the Holy Family, adoring in wondrous silence the infant who created the world.

Entering into the senses of the Scriptures attunes us to long for God to act here and now, just as God does at every Mass. The Mass is the memorial of Christ’s sacrifice, where our crucified and resurrected Lord becomes present among us. We eat his body and drink his blood, becoming what we have received. But Jesus Christ isn’t the only one offered upon the altar. All of us are.

In Eucharistic Prayer 4, the Church prays, “Grant in your loving kindness to all who partake of this one bread and one chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ.” As the Church receives the sacrifice of love made present upon the altar, she is to become what she has received.

In this sense, when we go to Mass, we’re not just passively waiting for God to make this sacrifice available. The Liturgy of the Eucharist is the work of God on behalf of the people. But, the liturgy is also the space where we offer the return gift of our whole selves to God.

When we sing at Mass, when we listen attentively to the Scriptures, when we pray for the living and the dead, we are offering ourselves as a living sacrifice of praise. In practicing this self-gift, every dimension of our lives is to become this sacrifice of praise—not just during the Mass.

Getting more out of the Mass, in the end, requires giving more of ourselves. It means practicing the art of self-giving not just on Sunday mornings, but in every encounter we have in our families, in our work, and in our homes.

The Mass, at least for now, ends. But as our preparations for Mass make clear, attending the Eucharist is a dress rehearsal for what we are called to become at the end of all time: a kingdom of priests made to adore the living God. For ever and ever. Amen.

( Timothy P. O’Malley is author of Bored Again Catholic: How the Mass Could Save Your Life and director of the Notre Dame Center for Liturgy at the University of Notre Dame in northern Indiana.)

Rituals in the celebration of the Eucharist flow from sacred Scripture

By Allan F. Wright

The celebration of the Eucharist is “the source and summit of the Christian life,” reads the Catechism of the Catholic Church (#1324). Yet even for many faithful Catholics and for those who observe a Catholic Mass for the first time, the celebration can appear mysterious if not altogether confusing.

It’s as if each time you attend Mass you receive two or three puzzle pieces that are beautiful. But you never have the whole picture in front of you so that you can see where they fit, especially from a biblical perspective.

The Mass has some obvious connections to sacred Scripture such as a selection of readings from the Old and New Testaments, the singing of the Psalms and hearing the words of Jesus at the consecration of the bread and wine. Furthermore, over the moment we walk into church and bless ourselves with holy water, we are connected with the Apostles who were on a mission and were the newly baptized by marking their foreheads with the sign of the cross (Ex 9:4, Eph 1:3, Rom 7:3). Jesus commanded his disciples to baptize in the name of the Father, the Son and the Holy Spirit in Mt 28:16-20.

For those who are baptized, this action of dipping our fingers in the holy water and blessing ourselves reminds us that we are redeemed and that we belong to Christ. As the Mass proceeds, we can detect a pattern through the dialogue between the faithful and God that is mediated through the celebrant. Our prayer ascends to God and then his word descends to us. Our gifts of bread and wine are presented and “offered up” to the Father. In turn, the Father presents us with his best gift. Jesus, fully present, body, blood, soul and divinity in the Eucharist.

In this dialogue, we hear words that are taken directly from Scripture: “The Lord be with you” (2 Tmn 4:22); “Lord, have mercy” (Ps 30:11); “Holy, holy, holy” (Is 6:3); the Our Father prayer (Mt 6:9-13); “And this is my body” (Lk 22:19).

In addition to the words we hear and speak during the Mass, our actions are not arbitrary but come directly from Scripture. Kneeling (Acts 21:5, Ps 95:6), singing (Acts 16:25), offering a sign of peace (1 Thes 5:26), offering bread and wine (Gn 14:18, Mt 26:26-28), gathering around an altar (Gn 12:7, Rev 16:7), and the use of incense (Rev 8:3-4) are actions that come to us from the Bible.

The puzzle pieces, the readings, actions and words at Mass do indeed reveal a bigger picture: the picture of a God who loves us and died for us so that we may come alive in this life and have eternal life with him in the next.

The words and actions of the faithful and the celebrant are rooted in our “family history” which comes to us in sacred Scripture.

(Allan F. Wright is the author of several books, including 25 Life-Changing Questions from the Gospels.)
When John F. Kennedy won the presidential election of 1960

John Fitzgerald Kennedy, the only Catholic to be elected president of the United States, won the election of 1960, defeating Richard M. Nixon. Like Alfred E. Smith before him, and like Robert E. Peale earlier, Kennedy faced some heavy anti-Catholicism, although not quite as vicious.

When Kennedy learned about the meeting, he decided to face the anti-Catholicism head-on. Based on an invitation he had already received from the Greater Houston Ministerial Association to explain why a Catholic could serve as president without taking orders from the pope.

On Sept. 12, Kennedy told that association, “I am not the Catholic candidate for president. I am the Democratic Party’s candidate for president who also happens to be a Catholic. I do not speak for my Church on public matters, and the Church does not speak for me.”

He promised not to allow Catholic officials to dictate policy to him, and he also raised the question of whether a quarter of the American population should be relegated to second-class citizenship just because they were Catholics.

Kennedy’s speech to the Houston ministers probably won him the election. What he said is true, but it also opened the way for future Catholic politicians to try to explain how they can reconcile their pro-abortion votes with their Catholicism.

It was a close election, Kennedy winning 49.72 percent of the vote and Nixon 49.55 percent. Kennedy won only 27 states, but won the 269 electoral votes by 303 to 219. Catholics who voted for Republican Dwight E. Eisenhower in 1956 for Democratic candidates and many Catholics who didn’t vote at all in 1956 voted for Kennedy in 1960. This analysis was true of the vote. One found that Kennedy received 78 percent of the Catholic vote, and the other said it was 82 percent.

There were other reasons for Kennedy’s victory besides his Catholicism, of course. He won the African-American vote for Martin Luther King Jr. was arrested in Georgia, and Kennedy phoned King’s family before offering his vote. One was that Kennedy probably would not have won if he hadn’t lyndon Johnson as his running mate. Johnson’s presence allowed the ticket to win Texas, but only by a 51 percent to 49 percent margin, or 46,000 votes. Johnson also helped win most of the southern states.

Then, of course, there was Illinois, where Kennedy won by fewer than 9,000 votes. Chicago Mayor Richard Daley held back Chicago’s vote until the late morning hours of.

Respect Life Month calls us to recognize the presence of Christ in others

My 9-year-old started school on the first day of August with a bevy of new school supplies. It’s October now, and the Catholic vote, and the other said it was 82 percent.

When we encounter those marginalized by society, we must remember that Christ is just as much alive in them as he is in us. Respect Life Month calls us to see Christ in others.

I found myself reading the obituaries last month when looking for funeral arrangements for a father’s friend. As I read, I noticed that multiple entries were omitted because of heart disease—because we are all planted on God’s heart—because he is merciful and loving to all.

I believe God celebrates them because he is the one of nowhere. Even though I knew everyone was wonderful: lots of creativity and camaraderie, and various cultures.

We are souls walking around in bodies, and we cannot find our way out of his love. And we have to be Christ’s hands and feet, to be Christ’s mouth, to be Christ’s heart. In the words of the Psalms, “Even if my father and mother forsake me, the Lord will take me in” (Ps 27:10).

Our gracious God, the author of life, dwells in our very being wherever we are. We are no less sacred when our skin begins to sag and God’s hands wither, and we aren’t at the top of our games.

My next job with the president of a school was to go back and take pride once again in my work at day’s end. Going home taking a shower and thanking God for another day of work and being there absolutely refreshing. I also practiced getting out of bed immediately and doing something meaningful with my hands.

For those overwhelmed by depression, try getting out and communing with nature’s terrific grass.

(With Eugene Hemrick writes for the Catholic University of America.)

Coming of Age

Maria-Pia Negro Chi

Movement plants seeds of faith in Latino youth

Last year, I saw nearly 500 young people gather on a Saturday morning, carrying signs about menorahs. I was interested in how young and mercy are all for.

They were part of the movement that has transformed the “Jornada de la fe Cristiana,” which translates into the Journeys of Christian Life Movement, a bilingual Catholic movement of Latino youths and young adults from parishes in Queens and Brooklyn, as well as Manhattan. Mile after mile, I was in awe of their joyful and (contagious) witness of the faith.

I remained curious about the source of this hope, faith and unity and so I asked to talk with some of the young leaders, as the movement is celebrating its 50th anniversary. We learned that this movement provides men and women with a community to deepen and mature their relationship with God. The seed was planted in a 4-day retreat, which was inspired by the Carillo de Cristiandad, an apostolic movement for young evangelizing youths, she said.

Here are people that are one of their own, the same struggles, the same temptations, the same difficulties of being a youth in our society, speaking about their faith, said Eliza Bermejo, 21, who joined the movement when she was 15 and is now a member of the leadership team. “The seed is planted in a 4-day retreat, which was inspired by the Carillo de Cristiandad, an apostolic movement for young evangelizing youths, she said.

How different our world would be if everyone would recognize the “sacred”—the presence of God—in each other.

The peer-led meetings, guest speakers, service opportunities, devotionals and prayer invites the Jornada retreat gives teenagers opportunities to grow in faith and use their gifts to help others. “It’s inspiring,” said E. Smith 28 years ago, added that the Jornada movement. “It’s inspiring.”

After the retreat, youths are called to make a difference in the world.”

Fellow, who discovered the movement more than 10 years ago, added that the youth have a sense of responsibility to help their peers to discover and follow God’s calling. “The unity among Jornadistas is that they want to make a difference in the world.”

Feliciano, who discovered the movement more than 10 years ago, added that the youth have a sense of responsibility to help their peers to discover and follow God’s calling. “The unity among Jornadistas is that they want to make a difference in the world.”

But they get ready for their annual procession into the New York. But in this process, prayer was interspersed with joyful dancing and upbeat singing about how faith and mercy are all for.

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The Sunday Readings
Sunday, October 8, 2017

• Isaiah 5:1-7
• Philippians 4:6-9
• Matthew 21:33-43

The first section of the Book of Isaiah is the source of the first reading for this weekend’s Masses. In this passage, the prophet speaks directly to the people. He speaks as God, in the first person. The prophet employs an image which his contemporaries would have been familiar, describing the land of God’s people as a vineyard. The people do not own the vineyard. It belongs to God. Laxish in generosity and care, God fills the vineyard with the choicest wines and tends it. Isaiah was very disappointed with his people. He saw them moving along a path that would lead to their destruction. Why the concern? What was happening? The people were polluting God’s vineyard. The vineyard became wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. They were being disloyal to God by disobeying his law and in religious observance. Especially troubling the prophet were the leaders of the Chosen People who were flirting with neighboring pagan states, allowing the paganism of these neighbors to influence policy.

St. Paul’s Epistle to the Philippians provides the second reading this weekend. Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan observance. Especially troubling the prophet were the leaders of the Chosen People who were flirting with neighboring pagan states, allowing the paganism of these neighbors to influence policy.

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Reflection
The Church has called us to discipleship during these weeks. It restates this call in these readings. Ultimately, today’s lesson is not about doom and destruction, although both Isaiah and Matthew feature uncharacteristic and death. Rather, the message is of salvation and hope.

By disobeying or ignoring God, we bring chaos upon ourselves. We create our own eternal situation, and often our tranquility or stress on Earth by our reaction to temptation. We may choose to sin, or we may choose to be with God. The choice belongs to us.

Rather, God accepts us back if we repent of our sins. By forgiving us, God returns us to the vineyard, there to find life and goodness forever. †

Daily Readings
Monday, October 9
St. Denis, bishop, and companions; martyrs
St. John Leonard, priest
Jonah 1:1-22, 11 (Response) Jonah 2:2-5, 8
Luke 10:25-37

Tuesday, October 10
Jonah 3:1-10
Psalm 130:1-4, 7-8
Luke 10:38-42

Wednesday, October 11
St. John XXIII, pope
Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, October 12
Malachi 3:1-3, 6-10b
Psalm 1:1-4, 6
Luke 11:5-13

Question Corner
Fr. Kenneth Doyle

The anointing of the sick can be repeated if an illness becomes more serious.

A family member was admitted recently to a hospital. A local priest was called. The community administered the last rites of the Church. Two weeks later, the patient took a turn for the worse and was in imminent danger of death.

We asked the nurse to call a priest. She said that she had been told by the local priest not to call a priest if the person had already received the last rites within the preceding three weeks because there would be no additional benefit to the person.

Is this “three-week rule” Church policy or simply the practice of the local pastor? (New Jersey)

The priest should have been called a second time. The Church teaches that the sacrament of anointing may be repeated “if during the same illness the person’s condition becomes more serious” (#1515). Clearly the situation had worsened if, as you say, there was now the “imminent danger of death.” That “three-week rule” sounds like a local guideline for how often to anoint someone during a long-term illness—but the nearness of death trumps all of that. Also, when death seems close, the patient (if able) is given the additional benefit of “viaticum”—literally, “food for the journey”—the sacrament of the Eucharist.

To put your mind at ease, I’m confident that your family member would have died in a state of grace on the strength of the first anointing—but why not offer a person every sacramental help at hand?

I do want to comment on your use of the term “last rites.” For much of the Church’s history, the sacrament was commonly referred to as “last rites” or “extreme unction.” The current and more accurate term, though, is “anointing of the sick”—to indicate that the sacrament should not be reserved until the final moments of life.

Instead, it may and should be administered to anyone suffering from serious illness or from the frailty of old age or to someone facing major surgery. The primary purpose is to offer the Holy Spirit’s gifts of strength, peace and courage in dealing with one’s condition, but also to share the hope that, if it be the Lord’s will, the person be healed physically.

The anointing of the sick also forgives the sick person’s sins if he or she was unable to go to confession prior to being anointed.

About one year ago, I had my daughter baptized. Since then, I have found out that the godmother never completed her sacraments in the Church and that the godfather doesn’t believe in God.

What can be done at this point? I want to make sure that my daughter has the proper guidance. She is already enrolled in a Catholic school, and I am a woman of faith. (Place of origin withheld)

A Your question serves as a good reminder of the care parents should take in selecting baptismal sponsors for their children. In this case, both godparents were chosen in error.

The same canon also provides that the sponsor be a believer and a practicing Catholic “who leads a life of faith in keeping with the function to be taken on.”

The code, in #872, assumes that the sponsor will maintain a continuing relationship, helping the one baptized “to lead a Christian life in keeping with baptism and to fulfill faithfully the obligations inherent in it.

The absence of a proper sponsor does not, though, affect the validity of the baptism.

At this point, you cannot change the sponsors of record. What you might do, though, is to make sure that the godmother knows her responsibilities regarding the religious education and practice of your daughter as she grows—especially if, at some point in the future, you were not around to assure that.

(Queries may be sent to Father Kenneth Doyle at ukdfatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)
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 with this aspect, as those are separate obituaries on this page.


CHOWN, Kellen M. Naughton, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 11. Great-grandfather.


YOUNG, Errol, 79, Holy Angels, Indianapolis, Sept. 20. Husband of Maxine Young. Father of Lawanda and Mark Young. Brothers of Brenda Appleton, Joyce Ingram, Vernita Jones, Voyell Neal, Dottie Show, Blanchie and Donnie Young. Grandfather of four.

Gendarme Mass

Pope Francis accepts offertory gifts as he celebrates a Mass for the Vatican’s Gendarme Corps, the security service for Vatican City, in the grotto of Our Lady of Lourdes in the Vatican Gardens on Sept. 24. The Mass came ahead of the Sept. 29 feast day of the security service’s patron saint, St. Michael the Archangel.

VATICAN CITY (CNS)—Pro-life issues cannot be restricted solely to biomedical context, but must encompass a broader definition that defends life in every form, said a cardinals during a debate on the Pontifical Academy for Life.

The pontifical academy, he added, holds those issues dear and academy members are committed to studying them at a global, international level.†

Immigration, health care are also pro-life issues, archbishop says

Archbishop Vincenzo Paglia said that to be pro-life, Christians must “rethink the semantic value of the word ‘life,’ and not just in a reduced way.”

“Archbishop Paglia said presented the theme of different the Oct. 5-7 general assembly, which was scheduled to reflect on “accompanying life: new responsibilities in the technological era.”

The assembly, he said, would offer a time of reflection on human life today that considers the strides made through new technology while acknowledging that technology also risks becoming “a new religion where all other values are sacrificed.”

“The academy’s goal is to tackle these issues, combining scientific rigor and humanistic wisdom, a passion for truth and a comparison between different skills and visions of the world,” Archbishop Paglia said.

The Pontifical Academy for Life, he said, has a responsibility to promote life, not just in theory, but in the realities where it is most threatened.

Recalling a visit to a camp in Uganda that housed 500,000 refugees, Archbishop Paglia said that such cases show that the “horizon is very wide.”

“The pro-life doesn’t mean having a theoretical, abstract concept; it means promoting a culture that helps life always and everywhere,” the archbishop said.

Sickness, the death penalty, weapons trafficking and health care are also important life-related issues that are often “overlooked or viewed with prejudice,” Archbishop Paglia said.
Las Vegas, and “sends the assurance of his spiritual closeness to all those affected by any senseless tragedy.”

“He commends the efforts of the police and emergency service personnel, and offers the prayers of his prayers for the injured and for all who have died, entrusting them to the merciful love of Almighty God,” the cardinal said.

The barrage of shots came from a room on the 32nd floor of the Mandalay Bay hotel, one of two complexes on the Las Vegas Strip. Once police officers determined where the gunshots were coming from, they stormed the room to find the suspect dead from a self-inflicted gunshot wound, Clark County Sheriff Joseph Lombardo told reporters.

The suspect later identified as Paddock was from Mesquite, Nev., about 80 miles northwest of Las Vegas. Paddock owned a large number of firearms, according to reports obtained in later reports as a retired accountant.

News reports also said law enforcement believed the suspect was a “lone wolf” in planning and carrying out the attack.

In his statement, Cardinal DiNardo said it was “in this time, we need to pray and to take care of those who are suffering. In the end, the only response is to do good—good for a country that would never overcome the light. May the Lord of all gentleness surround all those who are grieving from this tragedy and may God, who has been killed we pray, eternal rest grant unto them, O Lord, and let perpetual light shine upon them.”

Catholic bishops and other Catholic leaders around the country issued statements expressing their horror at the terrible developments in Las Vegas, offering prayers for the victims and praying first responders, volunteers and bystanders for their efforts at the scene.

An apparent letter, often described as the travel ban, “pending further order, is generally viewed as the travel ban, announced it was canceling arguments on the president’s school’s 2017 distinguished lecturer.

Law in Washington where she was invited to speak as the Archbishop of Washington offered prayer and support for the shooting victims. It also announced campus counselors and campus ministry staff were available to students needing help dealing with the deadly events, and the online counseling assistance program was available to faculty and staff for the same purpose.

“Archbishop Wenski offers its prayers for the victims and their families, the first responders, and the police officers for those who have been killed we pray, eternal rest grant unto them, O Lord, and let perpetual light shine upon them in our own community.”

The Archdiocese of Detroit held a noon prayer service at St. Alphonsus Church to pray for the victims of the shooting, their families and all affected, and also to pray “for an end to such devastating violence in our country and around the world.”

“Violence has once again horrified us as a nation and drawn us together in sorrow. All of us—people of faith as well as those with no particular religious affiliation—are stunned by the tragic, senseless and incomprehensible loss of life in Las Vegas,” said Atlanta Archbishop Wilton D. Gregory.

“Jesus is weeping with us and for us,” said Pittsburgh Bishop David A. Zubik. “It is time for us as a nation to require at least as much from those purchasing guns as we expect from those making application for a driver’s license. Public safety must always come first.

“I pray for the end of the violence and hatred in our nation, and I continue to pray that we follow the truth given to us in Psalms, that we should always trust in Jesus,” said Bishop Richard F. Stika of Knoxville, Tenn.

Bishop Edward C. Malesic of Greensburg, Pa., noted the “tragic irony” that the mass shooting had taken place on Respect Life Sunday and the beginning of the Church’s observance of Respect Life Month.

“We can never become numbed to the seemingly endless stream of outrageous crimes that show a lack of respect for our fellow human beings,” the bishop said. “We continue to teach and proclaim that every human person is created in God’s image and has the right to life. – We will continue to pray that the light of God’s love will reach into the darkest places in our nation and our world.”

Supreme Court’s docket includes religious liberty, not travel ban

WASHINGTON (CNS) — With the Supreme Court’s new term starting on Oct. 2, one person equipped to comment on it—Supreme Court Justice Ruth Bader Ginsburg—has told The Criterion she said to too much, but hinted that it would be interesting.

“There is only one prediction that I am entirely safe about when it comes to the court” that is will be momentous,” said Ginsburg about the “freedom to live according to one’s religious beliefs. The state argues that businesses open and freedom of religious expression.

The baker in this case says the state should not be able to compel him to bake a cake with a message that celebrates a same-sex wedding, which goes against his religious beliefs. The state argues that businesses open to the public are required to comply with the state’s anti-discrimination law, even if the owners have religious or moral objections to providing certain services.

The USCCB filed a 41-page friend-of-the-court brief supporting the baker on Sept. 7 joined by the Colorado Catholic Conference, the Catholic Medical Association, National Association of Catholic Nurses-USA and National Catholic Bioethics Center. The brief stressed that the state’s anti-discrimination laws must never be forced to choose between their religious faith and their right to participate in the public square.” It also said there was much more at stake than simply a cake, saying it was about “the freedom to live according to one’s religious beliefs in daily life.

A woman lights candles at a makeshift vigil on the Las Vegas Strip on Oct. 2 following a mass shooting at an outdoor country music festival. Late on Oct. 1 a gunman perched in a room on the 32nd floor of a casino hotel unleashed a shower of bullets on the festival below, killing at least 58 people and wounding another 227. (CNS photo/Chris Wattles, Reuters)

Another big case, still on the docket, which the USCCB also has weighed in on, centers on Jack Phillips, the owner of the Colorado-based Masterpiece Cakeshop, who refused to make a cake for a same-sex wedding. The case pits anti-discrimination laws against freedom of speech and freedom of religious expression.

THE BISHOPS’ CENSUS

The USCCB released its 2017 Bishops’ Census on Sept. 20, reporting some surprising numbers. The report detailed hundreds of local offices and programs, including 167 offices that serve as Respect Life Coordinators. The report found that the anti-abortion movement is growing more and more over the years, with 498 office seeing their programs thrive, while 499 office reporting a slight decrease.

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Holy Cross Grade School

A class from then-Holy Cross School in Indianapolis (now called Holy Cross Central School) is shown in this photo from 1915. A note on the back of the photo indicates that the teacher of this class was Providence Sister Ursula Marie O'Connell, who taught at the school from 1907-09 and 1914-17. The former Holy Cross Parish was founded in 1895 to serve a growing Catholic population on the east side of Indianapolis. In 1896, a single building serving as the church, school and convent was dedicated. The current school is located on the site of this original building. The parish was well known for its community outreach, especially its production of hundreds of food boxes for needy families at Thanksgiving and Christmas. Holy Cross Parish merged with St. Philip Neri Parish in 2014 as part of the Connected in the Spirit initiative. The school, which is part of Notre Dame ACE Academies, remains open.

Cardinal Ouellet denounces ‘alarmist’ interpretations of ‘Amoris Laetitia’

CORNWALL, Ontario (CNS)—Cardinal Marc Ouellet denounced the “alarmist” and “unfaithful” interpretations of Pope Francis’ apostolic exhortation on the family, “Amoris Laetitia” (“The Joy of Love”).

The Canadian cardinal, who serves as the Vatican’s prefect of the Congregation for Bishops, told Canadian bishops the document does not signal “changes to doctrine or to sacramental discipline,” but represents a pastoral approach that takes into consideration “the good of the person,” according to his or her circumstances.

“Any alarmist interpretation” that says the document is “a break with tradition,” or a “permissive interpretation that celebrates access to the sacraments” for the divorced and remarried is “unfaithful to the text and to the intentions of the supreme pontiff,” said Cardinal Ouellet.

Speaking on Sept. 25 to more than 80 bishops and eparchs attending the annual plenary meeting of the Canadian Conference of Catholic Bishops, Cardinal Ouellet said contrasting reactions to the document have been “delighting some, worrying others, leaving none indifferent.”

The former Quebec City cardinal said Chapter 8 of the document is a call for a “new pastoral conversion” that can bring comfort to suffering people. He conceded that although many welcome this approach, others see it as a risk, “a break with the traditional doctrine and discipline” of the Catholic Church. Chapter 8 became the “interpretive key” for the document, making people judge it as either “positive and welcome,” or “ambiguous and risky,” he said.

“Amoris Laetitia,” the pope’s 2016 apostolic exhortation that followed two meetings of the Synod of Bishops on the family in 2014 and 2015, “deserves more attention in itself than merely the public debate” around “disputed points,” he said.

Late last year, four cardinals wrote to Pope Francis seeking clarification on several questions related to the document. More recently, a group of 62 priests, theologians and lay Catholics sent the pope a letter that they claim corrects alleged heresies contained in “Amoris Laetitia.”

Pope Francis identified Chapters 4 and 5 as the “center of the document,” said Cardinal Ouellet. The document “must be read as a whole” to understand the “limits and extent of the pastoral orientations.”

(Would you like to comment or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-6836, ext. 1558; (317) 236-1558; or by e-mail at jmotyka@archindy.org.)

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