



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Emmaus Walk

God really does care for you, writes columnist Debra Tomaselli, page 20.

CriterionOnline.com

October 28, 2016

Vol. LVII, No. 4 75¢

Final resting place: Vatican releases updated instruction on burial, cremation

VATICAN CITY (CNS)—Professing belief in the resurrection of the dead and affirming that the human body is



Cardinal Gerhard Muller

an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a consecrated place.

While the Catholic Church continues to prefer burial in the ground, it accepts cremation

as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith.

"Caring for the bodies of the deceased, the Church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation or the fusion of one's soul with the universe," the cardinal told reporters on Oct. 25.

In 1963, the congregation issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead. The permission was incorporated into the *Code of Canon Law* in 1983 and the *Code of Canons of the Eastern Churches* in 1990.

However, Cardinal Muller said, Church law had not specified exactly what should be done with "cremains," and several bishops' conferences asked the congregation to provide guidance.

The result, approved by Pope Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern Churches' synods of bishops, is "*Ad resurgendum cum Christo*"

See CREMATION, page 2



Fathers Andrew and Benjamin Syberg, left, Anthony and John Hollowell and Doug and David Marcotte are all smiles on June 25 in the rectory of SS. Peter and Paul Cathedral in Indianapolis after Father Anthony was ordained a priest. That ordination rounded out three sets of brothers ordained for the Archdiocese of Indianapolis since 2009. (Photo by Sean Gallagher)

Six brothers enter more deeply into family, faith through the priesthood

By Sean Gallagher

He had planned this moment for months, had thought about it for years. What would he say in this profound moment in his life and the life of his brother that both would remember for the rest of their lives?

See our annual **Vocations Supplement, pages 9-16.**

Yet when Father John Hollowell came to his younger brother, Father Anthony Hollowell, to give him a sign of peace minutes after he was ordained a priest, all of his planning disappeared and he said words that he never considered.

"I love you."

This moment, which Father John

described as "a blessing of the Spirit," happened on June 25 in SS. Peter and Paul Cathedral in Indianapolis when Cardinal-designate Joseph W. Tobin ordained six men as priests for service to the Church in central and southern Indiana.

When Father Anthony Hollowell became a priest that day, he filled out three sets of brothers who have been ordained priests for the Archdiocese of Indianapolis since 2009.

All priests share a common brotherhood in their deep bond of ordained life and ministry. Fathers Anthony and John Hollowell, David and Doug Marcotte and Andrew and Benjamin Syberg experience it at an even deeper level as brothers. And they hope their witness will deepen the

faith of archdiocesan Catholics, and encourage them to make their families the seed bed of future vocations.

'Love fights'

But while they recognize the importance that growing up in faith-filled families had on their future as priests, the priests acknowledged that growing up together came with more than its fair share of scuffles.

"Love fight," said Father Anthony while reflecting on the times when he and three of his brothers would wrestle their oldest brother John.

"In our family life growing up, we fought a lot," Father Anthony went on. "But, in my mind, it was never outside of the context of our love for each other.

See BROTHERS, page 12

Cardinal-designate Tobin will say 'thank you' to archdiocese with Dec. 3 Mass and reception

By John Shaughnessy

When Archbishop Joseph W. Tobin learned on Oct. 9 that Pope Francis had named him as one of 17 new cardinals, he quickly thought of the impact that



Cardinal-designate Joseph W. Tobin

the people of the archdiocese have had on his life.

"I want to be able to say thank you to the people for helping make me who I am," said the cardinal-designate, stressing how pleased he was that Pope Francis was

allowing him to continue as the spiritual leader of the Church of central and southern Indiana.

"What four years has done for me is that this wonderful Catholic community spread across 39 counties has gone from 'the archdiocese' to 'my people.' I don't mean that in a proprietary way at all. They have a claim on me, and I have a claim on them."

Cardinal-designate Tobin will be sharing his gratitude with the people of the archdiocese in a special celebration on Dec. 3, a celebration that will begin with a Mass at 11 a.m. in SS. Peter and Paul Cathedral in Indianapolis. Dec. 3 is also the feast day of St. Francis Xavier, principal patron of the archdiocese.

A reception and a receiving line with the cardinal-designate will follow in the Archbishop Edward T. O'Meara Catholic Center across the street from the cathedral. The Mass and the reception are both open to the public.

The celebration in the archdiocese will come exactly two weeks after Pope Francis installs the archbishop as a cardinal in St. Peter's Basilica in Rome on Nov. 19. He will be the first cardinal to lead the archdiocese.

"The Mass of celebration for Archbishop Tobin on Dec. 3 is important in a couple of ways," says Annette "Mickey" Lentz, chancellor of the archdiocese. "One, it will be the

See CARDINAL, page 2

CREMATION

continued from page 1

(“To Rise with Christ”), an instruction “regarding the burial of the deceased and the conservation of the ashes in the case of cremation.”

Presenting the instruction, Cardinal Muller said, “shortly, in many countries, cremation will be considered the ordinary way” to deal with the dead, including for Catholics.

Cremation, in and of itself, does not constitute a denial of belief in the immortality of the soul and the resurrection of the body, the instruction says. Nor does it “prevent God, in his omnipotence, from raising up the deceased body to new life.”

However, the Catholic Church wholeheartedly recommends continuing the “pious practice of burying the dead,” Cardinal Muller said. It is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person’s body and soul will be reunited.

In addition, he said, when a person is buried in the ground and—at least to some extent—when the urn of the person’s ashes is placed in a columbarium or tomb, the final resting place is marked with the person’s name, the same name with which the person was baptized and by which the person is called by God.

“Belief in the resurrection of the flesh is fundamental,” he said. “A human cadaver is not trash,” and an anonymous burial or scattering of ashes “is not

compatible with the Christian faith. The name, the person, the concrete identity of the person” is important because God created each individual and calls each individual to himself.

In fact, when asked if there was any way to rectify the situation when a person’s ashes already had been scattered, Cardinal Muller suggested making a memorial in a church or other appropriate place and including the name of the deceased.

What is more, he said, labeling an urn or tomb in a public place is an expression of belief in the “communion of saints,” the unending unity in Christ of all the baptized, living and dead.

“Other believers have a right to pray at the tomb,” and to remember deceased members of the Catholic Church on the feast of All Saints and All Souls.

Keeping ashes at home on the mantel, he said, is a sign not only of love and grief, but also of not understanding how the loved one belonged to the entire community of faith and not just to his or her closest relatives.

“Only in grave and exceptional cases,” the instruction says, local bishops may give permission for ashes to be kept in a private home. Cardinal Muller said it was not up to him, but to local and national bishops’ conferences to determine what those “grave and exceptional” circumstances might be.

Placing the ashes in a sacred place also “prevents the faithful departed from being forgotten or their remains from being shown a lack of respect,” which is more likely to happen as time goes on and the people closest to the deceased also pass,



An urn containing cremated remains is seen in a niche in the Holy Rood Cemetery mausoleum in Westbury, N.Y., in 2010. During an Oct. 25 news conference in Rome, Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith, said that while the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes or keeping cremated remains at home. (CNS photo/Gregory A. Shemitz)

the instruction said.

Asked specifically about the growing trend in his native Germany of “forest burials,” where people pay to have their ashes in urns interred at the base of a tree in a designated forest burial ground, Cardinal Muller said the German bishops were not thrilled with the idea, but accepted it with the proviso that the tree be marked with the name of the person buried at its base.

In the United States and other countries, a growing number of Catholic cemeteries set aside sections for “green burials” for bodies that have not been

embalmed and are placed in simple wooden caskets that eventually will biodegrade along with the body.

“We believe in the resurrection of the body, and this must be the principle of our understanding and practice,” Cardinal Muller told Catholic News Service, noting that there is a difference between allowing for the natural decay of the body while protecting the environment and seeing the body of the deceased primarily as fertilizer for plants and trees.

(The English text of the instruction can be found at: <http://bit.ly/2eBe2Yt>.) †

Pope expresses shock over cruelty waged against innocent Iraqis

VATICAN CITY (CNS)—As a military operation in northern Iraq fights to wrest control of areas held by retaliating Islamic State forces, Pope Francis criticized the “cruelty” and heinous violence waged against innocent civilians.

He invited people to pray with him, asking that “Iraq, while gravely stricken, might be both strong and firm in the hope of moving toward a future of security, reconciliation and peace.”

Speaking to visitors in St. Peter’s

Square on Oct. 23 for the Angelus prayer, the pope said, “In these dramatic hours, I am close to the entire population of Iraq, especially that of the city of Mosul.

“Our hearts are shocked by the heinous acts of violence that for too long have been perpetrated against innocent citizens, whether they be Muslims, whether they be Christians, or people belonging to other ethnic groups and religions.”

He said he was “saddened to hear news of the killing, in cold blood, of many

sons and daughters of that beloved land, including many children; this cruelty makes us weep, leaving us without words.”

The pope’s remarks came as Iraqi government troops and Kurdish fighters backed by a U.S.-led coalition were seeking to retake control of Mosul, the nation’s second-largest city. As the so-called Islamic State lost control of a number of villages, it has stepped up attacks in other parts of the country.

The United Nations High Commissioner

for Human Rights verified reports that ISIS militants were forcing residents of surrounding villages into Mosul—presumably to be used as human shields.

As humanitarian groups worked to aid those already displaced by the offensive, many fear it will become a mass exodus because more than 1 million people were thought to be inside Mosul.

Catholic Relief Services (CRS) and Caritas Iraq said they were prepared to respond quickly to the expected crisis. †

Official Appointments

Effective immediately

Rev. Martin Day, OFM Conv., pastor of St. Benedict Parish in Terre Haute, appointed dean of the Terre Haute Deanery while continuing as pastor of St. Benedict Parish.

Rev. Dennis M. Duvelius, pastor of St. Paul Parish in Tell City, St. Mark Parish in Perry County and dean of the Tell City Deanery, reappointed dean while continuing as pastor of St. Paul and St. Mark parishes.

Rev. Richard W. Eldred, pastor of St. Vincent de Paul Parish in Bedford and

St. Mary Parish in Mitchell, appointed dean of the Bloomington Deanery while continuing as pastor of St. Vincent de Paul and St. Mary parishes.

Rev. Eric M. Johnson, pastor of Our Lady of Perpetual Help Parish in New Albany, appointed dean of the New Albany Deanery while continuing as pastor of Our Lady of Perpetual Help Parish.

Rev. Guy R. Roberts, pastor of St. Joan of Arc Parish in Indianapolis and dean of the Indianapolis North Deanery, reappointed dean while continuing as pastor of St. Joan of Arc Parish.

(These appointments are from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

CARDINAL

continued from page 1

opportunity for guests from all across southern and central Indiana to celebrate the Eucharist with him and congratulate him, especially the people who would not be going to Rome.

“It’s also a testament that he serves the local Church of central and southern Indiana. And we want to recognize this historic event in the archdiocese. It also gives people the opportunity to let him know how proud

they are of him—and the guidance and service he has rendered to us in these past four years.”

No tickets or reservations are required for people to attend the Mass and/or the reception. The reception, which is being sponsored by Franciscan Health, will feature light refreshments and live music.

“This is history in the making,” Lentz noted. “There’s an element of excitement from people for his being named a cardinal. At the same time, I see how humble he is about it. He is also honored by it.” †

Correction

The poet of the “My Journey to God” poem in the Oct. 21 issue of *The Criterion* was Patrick Harkins, not Patrick Harris. †



Phone Numbers:

Main office: 317-236-1570
Advertising: 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

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.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us: criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Online Editor: Brandon A. Evans
Business Manager: Ron Massey
Graphic Designer: Jane Lee
Print Service Assistant: Annette Danielson



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



10/28/16

Moving?

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

Name _____

E-mail _____

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

Proclaiming
the Word of God

Celebrating
the Sacraments

Responding
to Charity

UNITED CATHOLIC APPEAL
Christ Our Hope

Annual appeal supports retired archdiocesan priests

By Natalie Hoefler

In November, Catholics in central and southern Indiana donate to United Catholic Appeal: *Christ Our Hope* (UCA), which in part benefits the retirement of priests of the archdiocese.

Then just a month later, a second collection is taken for retired religious in December.

Why two collections for the same cause?

The Criterion spoke with Father Gerald Kirkhoff, archdiocesan vicar for advocacy for priests, about the difference between the two collections.

'They'd never say they deserve it'

The difference between the two collections is easily summed up, he says: The funds from the UCA benefit priests of the archdiocese, whereas the December collection for retired religious, sponsored by the U.S. Conference of Catholic Bishops (USCCB), benefits priests, brothers and sisters of religious orders.

"A lot of people don't know that we have religious priests and diocesan priests," Father Kirkhoff explains. "It doesn't mean that the diocesan priests aren't religious or pious. It just means that they are attached to and serve the diocese rather than [being attached to] a specific religious order."

Of the 149 priests of the Archdiocese of Indianapolis, there are currently 45 who are age 70 and above and therefore receive retirement funds. An additional six priests have been

approved for early retirement for health or other reasons.

Just because a priest is of retirement age does not mean they are fully retired, notes Father Kirkhoff.

Twenty-eight of the 45 retired priests age 70 and older still serve in some capacity, including three who are still parish pastors.

Others take on other part-time roles in the archdiocese, such as Father Kirkhoff, who at age 73 serves not only in his vicar role but as director of the archdiocesan Mission Office and Society for the Propagation of the Faith.

He and the other 27 retired-but-still-active archdiocesan priests serve as substitute celebrants at parish Masses, hear confessions, and celebrate wedding and funeral Masses.

The retirement funds the priests receive, funded in part by UCA donations, go toward priests' monthly living expenses, including housing.

"The diocese doesn't really have an official facility for our retired priests," Father Kirkhoff explains. "St. Paul Hermitage [in Beech Grove, a ministry of the Sisters of St. Benedict of Our Lady of Grace monastery] does make accommodations for retired priests, but most find housing on their own."

Donating to the United Catholic Appeal is "a token of people's appreciation of what they receive from the priests," says Father Kirkhoff. "Priests would say [the funds are] helpful, but they'd never say they deserve it—some wouldn't even think that," says Father Kirkhoff.



'A lot of people don't know that we have religious priests and diocesan priests. It doesn't mean that the diocesan priests aren't religious or pious. It just means that they are attached to and serve the diocese rather than [being attached to] a specific religious order.'

—Father Gerald Kirkhoff, vicar for advocacy of priests

'I think of the teaching sisters'

The USCCB's Retired Religious collection in December benefits all other religious—priests, sisters and brothers of religious orders—who serve in the archdiocese.

"It's the most successful second collection," says Father Kirkhoff.

In central and southern Indiana, there are 134 religious priests and brothers serving from nine orders, the majority being Benedictines, Conventual Franciscans, Dominicans, Jesuits and Order of Friars Minor (Franciscans).

Some serve as parish pastors. Others serve in schools, hospitals, on college campuses or as counselors.

The archdiocese also benefits from the service of 499 religious women representing 24 orders.

Some serve in hospitals, such as the Sisters of St. Francis of Perpetual Adoration. Others serve a specific population, such as the Little Sisters of the Poor serving the impoverished elderly at St. Augustine Home for the Aged

in Indianapolis, or the Missionaries of Charity serving those in need on the east side of Indianapolis.

Catholics of central and southern Indiana are probably most familiar with the sisters who founded communities in the archdiocese and taught in parochial schools, says Father Kirkhoff, including Benedictines, Franciscans and Sisters of Providence.

"When I think of the Retired Religious collection, I think of the teaching sisters who for so long went underpaid and underappreciated," he says. "They built the Catholic school system. ... They did this for a pittance, and they live long lives."

"So in one sense, when a person contributes to the religious collection in December, it's not just an act of charity—I think it's an act of justice."

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

Bishops to vote for USCCB president, vice president at general assembly

WASHINGTON (CNS)—U.S. bishops are scheduled to elect the next president and vice president of the U.S. Conference of Catholic Bishops (USCCB) at their upcoming fall general assembly taking place on Nov. 14-16 in Baltimore.

Each office is elected from a slate of 10 candidates who have been nominated by their fellow bishops. Released by the USCCB, the slate of candidates for president and vice president are as follows:

- Archbishop Gregory M. Aymond of New Orleans.
- Archbishop Charles J. Chaput of Philadelphia.
- Archbishop Paul S. Coakley of Oklahoma City.
- Cardinal Daniel N. DiNardo of Galveston-Houston.
- Bishop Daniel E. Flores of Brownsville, Texas.
- Archbishop Jose H. Gomez of Los

Angeles.

- Archbishop William E. Lori of Baltimore.
- Archbishop Allen H. Vigneron of Detroit.
- Archbishop Thomas G. Wenski of Miami.
- Archbishop John C. Wester of Santa Fe, New Mexico.

The president and vice president are elected to three-year terms, which begin

at the conclusion of the general assembly. The current president, Archbishop Joseph E. Kurtz of Louisville, Ky., and the current vice president, Cardinal DiNardo, will complete their terms.

USCCB bylaws provide that the first election is that of the president by simple majority vote of members who are present and voting. Following the election of the president, the vice president is elected from the remaining nine candidates. †



ACADEMIC EXCELLENCE

Formed In Faith

- Interaction with guidance counselors begins before a student steps into the classroom
- Nearly 4 of every 5 graduates receive college credit through AP or Dual Credit classes
- \$22.9 million in college scholarships and grants awarded to the Class of 2016
- Inclusive Academic Support Program assists a broad range of learners
- 98.8% graduation rate; 96% college attendance rate
- Technology incorporated into all areas of academic programming
- Recipient of the Cardinal Newman Award for academic excellence through genuine Catholic education
- #1 high school choice among North Deanery families in 2016

Visit our Class of 2021 website at www.BishopChatard.org/admissions to schedule a shadowing experience.



OPEN HOUSE

JOIN US FOR OPEN HOUSE
Thursday, Nov. 3 • 5:30 p.m. to 8 p.m.

BISHOP CHATARD HIGH SCHOOL
5885 Crittenden Ave., Indianapolis, Indiana

THE NORTH DEANERY HIGH SCHOOL OF THE ARCHDIOCESE OF INDIANAPOLIS



The Criterion

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

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

Mike Krokos, *Editor*
John F. Fink, *Editor Emeritus*

Editorial



New York Cardinal Timothy M. Dolan shares a light moment with U.S. Democratic presidential nominee Hillary Clinton and Republican presidential nominee Donald Trump during the 71st annual Alfred E. Smith Memorial Foundation Dinner at the Waldorf Astoria hotel in New York City on Oct. 20. The charity gala, which honors the memory of the former New York Democratic governor who was the first Catholic nominated by a major political party for the U.S. presidency, raises money to support not-for-profit organizations that serve children in need. (CNS photo/Gregory A. Shemitz)

History of 'the Catholic vote'

In his columns that appear on page 5, Cardinal-designate Joseph W. Tobin has taught us how we should decide whom to vote for in the coming elections. As he wrote, no candidate and no political party perfectly represent the positions of the Catholic Church. Neither he nor we are going to tell you for whom to vote.

For some of us, though, the history of the Catholic vote in the United States is fascinating. There was a time, prior to 1960, when Catholic periodicals insisted that Catholics didn't vote as a bloc and, therefore, there really wasn't such a thing as "the Catholic vote." That argument fell apart in 1960 when John F. Kennedy received 80 percent of the Catholic vote. (One study showed 78 percent and another 82 percent.)

Sure, it was recognized that most Catholics happened to be Democrats. But the 1952 election hadn't been that lopsided, when 52 percent of Catholics voted Democratic and 48 percent Republican. That obviously changed when a Catholic ran for president in 1960, and religion was an issue in the campaign.

That had been true, too, in the 1928 election when Democrat and Catholic Alfred E. "Al" Smith ran. In that election, too, 80 percent of Catholics voted for Smith. It was a bitter campaign, which revived the Ku Klux Klan, and the Catholic vote was not enough to elect Smith.

It's not hard to see why most Catholics were Democrats back then. That started way back in the 1800s, before the birth of the Republican Party. Catholics made up a minute part of the population until the country began to experience large groups of immigrants. Many came from France after the French Revolution, but most were from Ireland and Germany, especially during the Irish potato famine in the 1840s—and they were Catholics. The U.S. Catholic population soared from 663,000 in 1840 to 3.1 million in 1860.

That frightened the anti-Catholic elements that always existed. They tried to make it difficult for Catholics to become citizens. That movement became the Nativist Party, better known as the Know Nothings because members were told, if they were asked about the party's political platform, to say, "I know nothing."

The Know Nothings became part of

the Whig Party and a powerful political force from the 1830s to the 1850s. Anti-Catholic riots flared up in many places.

Meanwhile, the Democratic Party took in the immigrants, especially the Irish refugees from the potato famine who arrived penniless and took whatever jobs they could find. Soon Irish Catholic Democratic machines dominated politics in Boston, New York, Chicago, Philadelphia, Kansas City and St. Louis.

The bosses helped the poor Catholics find jobs, and picked up the tabs for doctor bills, weddings and funerals. In return, Catholic voters kept the machines in power. That continued through the first half of the 20th century and through the Kennedy and Lyndon Johnson presidencies.

Then, though, the Democratic Party turned left, notably supporting abortion rights. That happened shortly after many Catholics took advantage of the G.I. Bill after World War II to get a college education and join the middle class. Catholics found the Republican Party advocating the things they believed in. Many ardent Republicans today had parents or grandparents who were just as ardent Democrats.

The first Republican president to get a majority of Catholic votes was Richard Nixon in 1972. But more Catholics swung back to a Democrat in 1976 to vote for Jimmy Carter. Then it was Republican again, especially in 1984 when Ronald Reagan received 61 percent of the Catholic vote.

That was the high water mark for Republicans though, because the Democratic Party has won more Catholic votes since then. Michael Dukakis, Bill Clinton, Al Gore, John Kerry and Barack Obama all received more Catholic votes than their opponents. It was close at times, though, especially in the Dukakis-George H.W. Bush race in 1988 and the Gore-George W. Bush race in 2000—the one that required a Supreme Court decision.

So is there a Catholic vote? It appears that Catholics today vote about the same way as the rest of the population. Even when Catholic John Kerry ran, he received only 52 percent of the Catholic vote, not 80 percent as Smith and Kennedy did.

—John F. Fink

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

Monk's Tale: The story of a successful university presidency

Holy Cross Father Edward A. "Monk" Malloy has just produced Volume 3 of his three-part memoir *Monk's Tale*.



This book is a chronological tour of his 18-year presidency of the University of Notre Dame. The first two volumes traced his life from birth through schooling on to seminary and ordination up to his presidential years.

There are 18 chapters in Volume 3. They enable the reader to get inside the mind of this man as well as enjoy an over-the-shoulder look at the life of a peripatetic university president. It is not my intention to review the book here. I simply want to underscore a few of the things that Father Malloy sees as important in maintaining the momentum that makes a university great.

His immediate predecessor in the presidency of Notre Dame was the legendary Holy Cross Father Theodore M. Hesburgh, who occupied that office for 35 years. Father Hesburgh was the best-known Catholic priest in the U.S. and the best-known university president—public or private—in the nation. He could be succeeded, people thought, but never replaced.

Father Malloy stepped into the job and up to the challenge by being himself, surrounding himself with able administrators, staying in touch with faculty and students (living in a dorm and teaching a class).

He listened full circle—to trustees, faculty, staff, students, parents, alumni, as well as to civic, Church, national and international leaders. His ears were not merely ornamental.

There is a chapter in this book for each of the 18 years of the Malloy presidency. Accordingly, we get an introduction to every commencement speaker and honorary degree recipient, although we get only the title, not the content, of the many talks and formal addresses given by the president each year.

Father Malloy is famous for speaking without script or notes, so the ideas in his homilies and formal speeches, not to mention off-the-cuff remarks, are not carried in full in the pages of this book. Meetings—an endless stream, it seems—are mentioned but agendas are, for the most part, not given.

Clashes with faculty are alluded to, but not described in detail. He had only one serious difference with Father Hesburgh, but that is simply acknowledged, not disclosed in any way. His one disagreement with his successor, Holy Cross Father John Jenkins—over the firing of football coach Ty Willingham—is mentioned along with an acknowledgment that although Father Malloy was still president, Father Jenkins had the right to make the decision.

By any measure, the Father Malloy presidency was a very successful one. There is much in this book worth pondering by anyone responsible for the advancement of any Catholic college or university—trustees, administrators or faculty.

- Permeate the place with international mindedness, Father Malloy would recommend.

- Pay special attention to alumni, including giving preferential admissions, within limits, for alumni sons and daughters.

- Work a service orientation into the undergraduate student experience as well as alumni activities.

- Tighten up the town and gown relationship as happened in the case of Notre Dame's Center for the Homeless in the city of South Bend.

- Cultivate the Catholic character and emphasize ethics—personal and social—in all that the university does.

Notre Dame is a great Catholic university. Monk Malloy helped to make it even greater. His book will help you understand the how and why.

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

Letter to the Editor

Rise above party politics, promote the common good, and vote for life, reader says

As Catholics get ready to vote in the general election, they should remember that some issues are more important than others.

The most important issue of all is the right to life because all other rights are meaningless without it. Only those who are alive can exercise their civil rights, pursue earthly happiness, or labor for their eternal salvation.

From a Catholic perspective, problems that affect the quality of life, such as poverty, health care, immigration, or refugee resettlement, though important, do not carry the same moral weight as problems that threaten the basic life principle, such as abortion, euthanasia, embryonic stem-cell research, or same-sex "marriage."

On quality-of-life issues, a Catholic can take one side or the other without acting against the faith, but on matters of principle, the only moral choice to be made is on the side of life.

Unfortunately, politicians often cloud the issue when they try to justify the non-existent right to abortion under the pretext of "helping people," as if they could help people by killing people. This is nonsense.

As long as a pro-life alternative is available, a Catholic may not, in good conscience, vote for a pro-abortion candidate, regardless of his or her position on quality-of-life issues.

Not only does a vote against life make one complicit in the murder of unborn children, it contributes to the loss of religious freedom. It is no coincidence that defenders of abortion and same-sex marriage seek to criminalize Christianity and brand the Bible as "hate speech." Sinners simply do not want to be reminded of their sins.

So I urge my fellow Catholics to rise above party politics, promote the common good, and vote for life on Nov. 8. If not for your country or your Church, please do it for the sake of your immortal soul.

Stephen L. Bussell
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367; or by e-mail to critterion@archindy.org.



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

We must work hard to avoid war and promote peace

The history of humankind is marked by endless warfare, the seemingly constant conflict between families, tribes, nations and peoples. In the modern era—especially since the middle of the last century—wars have included the threat of complete annihilation through the use of “weapons of mass destruction.” War has always been problematic—even when it was “justified,” but now it has the potential to totally destroy life as we know it. How can we possibly justify that?

In “Forming Consciences for Faithful Citizenship,” the bishops of the United States warn against becoming indifferent to war (#68). The number of armed conflicts spreading throughout the globe and the ever-present threats against our way of life can have a numbing effect. More than ever before, we need to be awake and alert to the dangers of war. More important, we must work hard to avoid war and promote peace.

War is never a sign of what ought to be. It is never OK, even when it is necessary to defend the innocent against an even greater evil. At best, war is like an amputation that becomes necessary to protect the rest of the body against

a death-dealing infection. War should always be the last resort, and we should never lose sight of the cost of war (personal, economic and social) and its irreversible harm to human life.

As noted in “Forming Consciences for Faithful Citizenship,” “Nations should protect the dignity of the human person and the right to life by finding more effective ways to prevent conflicts, to resolve them by peaceful means, and to promote reconstruction and reconciliation in the wake of conflicts” (#68).

It’s true that nations have the right, and the obligation, to protect innocent people against unjust aggression, including terrorism and the persecution of individuals and groups for reasons of race, political ideology, religious intolerance or economic gain. As we bishops teach, “the duty of nations to defend human life and the common good demands effective responses to terror, moral assessment of and restraint in the means used, respect for ethical limits on the use of force, a focus on the roots of terror, and fair distribution of the burdens of responding to terror” (#68).

But the right to defend against

unjust aggression is not unlimited. Here, as everywhere, the end does not justify the means. As Catholics and as faithful citizens, we insist that “the use of torture must be rejected as fundamentally incompatible with the dignity of the human person and ultimately counterproductive in the effort to combat terrorism” (#68). As Church leaders, we have also raised fundamental moral concerns about preventive use of military force. We honor the commitment and sacrifice of those who serve in our nation’s armed forces, and we also recognize the moral right to conscientious objection to war in general, a particular war, or a military procedure.

Again, as Catholics and as citizens, we feel compelled to speak out against any use of force that is indiscriminate or disproportionate. “Direct and intentional attacks on noncombatants in war and terrorist acts are never morally acceptable. The use of weapons of mass destruction or other means of warfare that do not distinguish between civilians and soldiers is fundamentally immoral. The United States has a responsibility to work to reverse the spread of nuclear,

chemical, and biological weapons, and to reduce its own reliance on weapons of mass destruction by pursuing progressive nuclear disarmament. It also must end its use of anti-personnel landmines and reduce its predominant role in the global arms trade” (#69).

Catholics are called to be peacemakers, not warmongers. We understand that the use of military force is sometimes both justified and necessary, but we would much prefer that our leaders use other means to promote the common good and achieve lasting peace. “Further, we support policies and actions that protect refugees of war and violence, at home and abroad, and all people suffering religious persecution throughout the world, many of whom are our fellow Christians” (#69).

In this election year, we have many tough choices to make, but high on the priority list is this question: *Which candidates and political parties are truly for peace, justice and the common good of all?* There are no easy answers. That’s why we need to pray for the guidance of the Holy Spirit—especially on Election Day. †

Debemos esforzarnos arduamente para evitar la guerra y promover la paz

La historia de la humanidad está marcada por interminables conflictos bélicos, y las constantes diferencias entre familias, tribus, naciones y pueblos. En la época moderna, especialmente desde mediados del siglo pasado, las guerras encierran además la amenaza de la aniquilación completa a través del uso de “armas de destrucción masiva.” Las guerras siempre han sido problemáticas, aunque se las considere “justificadas,” pero hoy en día tienen el potencial de destruir por completo la vida tal como la conocemos. ¿Acaso existe algo que pueda justificar esto?

En “Formando la conciencia para ser ciudadanos fieles,” los obispos de los Estados Unidos nos previenen contra el peligro de volvernos indiferentes hacia la guerra (#68). La cantidad de conflictos armados que se propagan por todo el mundo y las amenazas siempre constantes contra nuestra forma de vida pueden llegar a generar indolencia. Pero ahora más que nunca debemos estar atentos y despiertos ante los peligros de la guerra. Y lo que es más importante: debemos esforzarnos arduamente para evitar la guerra y promover la paz

La guerra jamás será una señal de lo correcto. Jamás será aceptable, aunque sea necesaria para defender al inocente contra un mal aún mayor. En el mejor de los casos, la guerra es como una amputación a la que se recurre solamente para proteger el

resto del cuerpo contra una infección potencialmente mortal. La guerra siempre deberá ser el último recurso y jamás debemos perder de vista el verdadero su costo (en términos personales, económicos y sociales) y el daño irreversible que provoca a la vida humana.

Tal como lo expresan los obispos de EE. UU. en “Formando la conciencia para ser ciudadanos fieles”: “las naciones deben proteger la dignidad de la persona humana y el derecho a la vida buscando maneras más eficaces de prevenir conflictos, de resolverlos mediante medios pacíficos y de promover la reconstrucción y reconciliación tras la estela de los conflictos” (#68).

Es cierto que las naciones tienen el derecho y la obligación de proteger a los inocentes contra una agresión injusta, lo que incluye el terrorismo y la persecución de personas y grupos por motivo de su raza, ideología política, por intolerancia religiosa o por ventaja económica. La doctrina de los obispos enseña que “el derecho de las naciones a defender la vida humana y el bien común requiere respuestas eficaces contra el terror, valoraciones morales de los métodos usados y moderación en su uso, respeto de los límites éticos en el uso de la fuerza, un enfoque en las raíces del terror y una distribución justa del peso que conlleva responder al terror” (#68).

Pero el derecho a defenderse contra una agresión injusta no es ilimitado. En este caso, como siempre, el fin no justifica los medios. Como católicos y ciudadanos fieles insistimos en que “el uso de la tortura debe ser rechazado como fundamentalmente incompatible con la dignidad de la persona humana y en última instancia como contraproducente en la lucha contra el terrorismo” (#68). Como líderes de la Iglesia también hemos planteado unas inquietudes morales fundamentales en cuanto al uso preventivo de las fuerzas militares. Honramos el compromiso y el sacrificio de quienes sirven en las Fuerzas Armadas de nuestro país y también reconocemos el derecho moral a oponerse de forma consciente a la guerra en general, a una guerra en particular o a una operación militar.

Una vez más, como católicos y ciudadanos, nos sentimos obligados a hablar en contra del uso de cualquier tipo de fuerza indiscriminada o desproporcionada. “Los ataques directos e intencionados contra los no combatientes en una guerra y actos terroristas nunca son moralmente aceptables. El uso de armas de destrucción masiva y otras tácticas de guerra que no distinguen entre civiles y soldados es fundamentalmente inmoral. Los Estados Unidos tienen la responsabilidad de trabajar para revocar la proliferación de armas nucleares, químicas y biológicas y

de reducir su propia dependencia de armas de destrucción masiva mediante la búsqueda del desarme nuclear progresivo. También deben poner fin al uso de minas antipersonal y reducir su papel predominante en el comercio global de armas” (#69).

Los católicos estamos llamados a ser pacificadores, no belicistas. Comprendemos que el uso de la fuerza militar a veces está justificado y es necesario, pero consideramos preferible que nuestros líderes emplearan otros métodos para promover el bien común y alcanzar una paz duradera. “Además, apoyamos las políticas y acciones que protejan a los refugiados de la guerra y la violencia, en nuestro país y en el extranjero, y a todas las personas que sufren persecución religiosa en todo el mundo, muchos de los cuales son nuestros hermanos cristianos” (#69).

En este año electoral tenemos muchas decisiones difíciles que debemos tomar, pero encabezando nuestra lista de prioridades se encuentra la siguiente interrogante: *¿Qué candidatos y partidos políticos verdaderamente obran en favor de la paz, la justicia y el bien común para todos?* Las respuestas a este planteamiento no son sencillas. Es por ello que debemos rezar para recibir la guía del Espíritu Santo, especialmente en el día de las elecciones. †

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.

November 2

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

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 3

Logan's Roadhouse, 970 E. Lewis and Clark Parkway, Clarksville. **Theology on Tap**, sponsored by New Albany Deanery Catholic Youth Ministries, "We Make the Road by Walking," Father Thomas Clegg presenting, ages 22-39, 6:30-8 p.m. Information: 812-923-8355,

sandy@nadyouth.org.

November 4

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

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

St. John Paul II Parish, St. Joseph Church, 2605 St. Joe Road, Sellersburg. **First Friday devotion of the Most Sacred Heart of Jesus**, noon Mass, followed by litany and consecration to Sacred Heart of Jesus. Information: 812-246-2512.

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalcp@yahoo.com.

November 4-5

St. Augustine Home, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Bazaar**, handmade crafts, decorations, jewelry, afghans and food, all proceeds benefit Little Sisters of the Poor, Fri. 9 a.m.-6 p.m., Sat. 9 a.m.-3 p.m.

St. Agnes Church, 1008 McLary Road, Nashville. **Christmas Bazaar**, crafts, Christmas items, decorated tabletop trees, jewelry, food, quilt raffle, 9 a.m.-4:30 p.m. Information: 812-988-2778,

stagnesplc@gmail.com or www.stagnesnashville.org.

November 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mercy prayer service and talk by Father Joseph Moriarity**, one of Pope Francis' appointed Missionary of Mercy priests for the Holy Year of Mercy, prayer service, talk on mercy, adoration, confession, sponsored by St. Monica Parish, all invited, 10 a.m. Information: 317-523-4193, dbartet@comcast.net.

St. Bartholomew Church, 1306 27th St., Columbus. **"A Musical Pilgrimage to Rome and the Vatican" concert**, St. Bartholomew Choir with conductor Bogdan Minut, 7:30 p.m., free. Information: www.saintbartholomew.org and click on Music Ministry then Concert Series.

St. Malachy School, 7410 N. County Road 1000 E., Brownsburg. **Altar Society Christmas Bazaar**, 9 a.m.-3 p.m. Information: 317-625-4153,

altarsociety@stmalachy.org.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, 9 a.m.-3 p.m., vendor booths, craft room, cookies, baked goods, cash raffles, door prizes, food and drinks. Information: 765-342-4504.

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.

November 5-6

All Saints Parish, St. John the Baptist Campus, 25743 State Road 1, Guilford. **All Saints Parish Fall Craft Show and Chicken Dinner**, Sat. 9 a.m.-4 p.m., Sun. 11 a.m.-5 p.m., soup lunch Sat., chicken dinner Sun., craft show in 12-room school, mega split-the-pot. Information: 812-576-4302, emilyalig.asp@gmail.com.

November 6

St. Catherine of Siena Parish, St. John the Evangelist Church, 9995 E. Base Road, Greensburg. **Turkey/Sauerbraten Dinner**, cake walk, raffles, mock turtle soup, 11 a.m.-3 p.m. Information: 812-934-2880, stcatherine47240@gmail.com. †

Retreats and Programs

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

November 11

Mother of the Redeemer Retreat Center, 8212 W. Hendricks Road, Bloomington. **Go Out to All the World and Tell the Good News**, Cardinal Francis Arinze presenting, rosary 6:45 p.m., presentation 7 p.m. Information: 812-825-4642, ext. 1, marianoasis@bluemarble.net.

November 11-13

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **"St. Francis Effect: A Study of Two Characters"**, Benedictine Father Noel Mueller presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

With Grateful Hearts, Benedictine Sister Carol Falkner and Patty Moore presenting, 9-11 a.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

November 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Contemplative Living with St. Benedict and Thomas Merton" evening of reflection**, Father Jeff Godecker presenting, 5:30-9:30 p.m., \$35 includes dinner, deadline to register is Nov. 12. Information, registration: 317-545-7681, ext. 107, marcia.johnson@archindy.org or www.archindy.org/fatima.

November 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Caregivers Retreat**, 9:30 a.m.-2:30 p.m., \$45

includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

November 16

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes a room for the day and lunch, spiritual direction available for an additional fee. Information and registration: 317-788-7581, www.benedictinn.org.

November 17

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Basic Beliefs and Beyond**, third of three stand-alone sessions, Benedictine Sister Angela Jarboe facilitating, 7-9 p.m., \$25 per session. Information and registration: 317-788-7581, www.benedictinn.org. †

Father Vincent Lampert offers healing service on Nov. 15 at cathedral

Father Vincent Lampert, pastor of St. Malachy Parish in Brownsburg and the archdiocesan exorcist, will hold an evening of prayer and reflection with Scripture, song and petitions for healing, protection and guidance at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in

Indianapolis, at 6:30 p.m. on Nov. 15. The service is for those experiencing a "dark valley," spiritual affliction or a need for the shelter of God's comfort and abiding presence, especially during the Holy Year of Mercy. All are welcome. †

Sisters of Providence's Taizé service on Nov. 8 to focus on silence

The Sisters of Providence of Saint Mary-of-the-Woods and the greater faith community of the Wabash Valley will host their monthly ecumenical Taizé prayer service in the Church of the Immaculate Conception, 1 Providence Place, at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 7-8 p.m. on Nov. 8.

The services take place on the second Tuesday of each month. The 2016 theme for Taizé has been

"Finding God in the Ordinary." Each month has had a specific focus. For November, it will be "silence."

The service is open to persons of all faith traditions and is free. It includes prayer, music, time for silence and time for spoken and silent prayers, in a prayer space lit primarily by candlelight.

For more information, call 812-535-2952 or log on to Taize.ProvCenter.org. †

Rachel's Vineyard retreat on Nov. 4-6 in Lafayette Diocese offers post-abortion healing

A Rachel's Vineyard Healing Retreat will be offered in the Lafayette Diocese on Nov. 4-6. The retreat is open to anyone who has had an abortion or suffered because of an abortion by another. God's

love and mercy are bigger than your pain.

To register by Oct. 31 or for more information, contact Jennie at 765-477-7706, Dave at 765-860-6006, or log on to rachelvineyard.org. †

St. Louis de Montfort Parish hosting free Thanksgiving meal

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Lafayette Diocese, is hosting a free Thanksgiving dinner in Craig Willy Hall from 11 a.m.-2 p.m. on Nov. 24.

The meal will include turkey, mashed potatoes, stuffing, vegetables, rolls and dessert. All are welcome.

For more information, call 317-517-4256. †

Benedictine Sisters hosting Nov. 6 prayer service for peace

The Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove, will hold a prayer service for peace in their monastery chapel at 4:45 p.m. on Nov. 6, the Sunday before the elections.

All are invited to the service, and to stay for evening prayers with the sisters.

For more information, contact the monastery at 317-787-3287. †



Standing up for life

David Bereit, CEO of 40 Days for Life, speaks during the pro-life rally outside of the Planned Parenthood abortion facility in Indianapolis on Oct. 8. (Submitted photo by Jim Recasner)

Parishes, pro-life organizations live out call during Year of Mercy

Compiled by Natalie Hoefler

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

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

It is impossible to list all of the pro-life activities throughout central and southern Indiana since Respect Life Sunday on Oct. 4, 2015. But this roundup offers a sampling of many of the good works accomplished to embrace life at all stages.

- On Oct. 8, 2015, St. Joan of Arc Parish hosted a talk by Safe Haven Baby Boxes founder Monica Kelsey. She was a driving force behind Indiana House Bill 1016 to have infant incubators (“boxes”) placed in locations such as police and fire stations, hospitals and nonprofits dedicated to child welfare.

- The first ever “Future Full of Hope: Honoring Children We Have Entrusted to the Lord” service was held on Oct. 15, 2015. The service is for families and individuals who are grieving pregnancy loss, infant loss, or childhood loss, including stillbirths, ectopic pregnancies, abortions and miscarriages. It was such a success that it is now a Mass rather than a service, and it will be offered twice this year: on Oct. 28 at St. Mark the Evangelist Church, 535 Edgewood Ave., in Indianapolis at 6:30 p.m. (RSVP by Oct. 25 at 317-446-4248 or lizfcp@indyfertilitycare.com), and on Nov. 11 at Our Lady of Perpetual Help

Church, 1752 Scheller Lane, in New Albany at 6:30 p.m. (RSVP by Nov. 8 at 812-944-2065 or lhamilton@olphna.org).

- At St. Joseph Church in Sellersburg, part of St. John Paul II Parish, a talk was given on Jan. 16 to raise awareness on human trafficking. Sellersburg is just off of I-65, a human trafficking route commonly taken from Chicago through Louisville and further south.

- A snowstorm may have trapped many buses traveling home from the Right to Life March in Washington, but the weather held for two marches on Jan. 22 in the archdiocese—in Indianapolis and in Terre Haute—plus a vigil service the night before in Indianapolis.

- In February and March, archdiocesan involvement in the 40 Days for Life campaign contributed to an international result of 631 lives being saved from abortion, and six abortion workers quitting.

- A 6-foot-by-4-foot traveling missionary image of Our Lady of Guadalupe, patroness of the unborn, visited St. Vincent de Paul Parish in Bedford and Mother of the Redeemer Retreat Center’s Sacred Heart Chapel in Bloomington for veneration in March and April.

- On April 23, three sites in the archdiocese—one in Bloomington and two in Indianapolis—hosted “#ProtestPP” rallies, sponsored by a coalition of state and national pro-life groups in response to revelations that Planned Parenthood was involved in the illicit trafficking of aborted babies’ body parts. Around the nation, 60 such protests were held.

- St. Matthew the Apostle Parish in Indianapolis unveiled a new memorial to the unborn on May 1. A list of known memorials in the archdiocese can be found by logging on to www.archindy.org/plf/memorials.html.

- On June 30, U.S. District Court Judge Tanya Walton Pratt granted a preliminary injunction on an Indiana law that would have gone into effect on July 1, making it illegal for women in Indiana to have an abortion due solely to discrimination based on the race, gender or disability of a fetus.

Other parts of the law were upheld, including requiring abortion providers to give information on perinatal hospice care; a ban on group counseling before an abortion in favor of one-on-one counseling; a clarification on when the state-mandated ultrasound must take place; an update on Indiana’s admitting privileges law; and an update to the “Termination of

Pregnancy” form.

- In July and August, two Planned Parenthood referral offices closed in the archdiocese, one in Avon and one in Terre Haute. Four additional facilities were closed throughout Indiana, all due to a decrease in patronage and funds.

- St. Meinrad Parish in St. Meinrad hosted an information session on foster parenting on Aug. 7, designed to answer questions for those who wish to become a “champion for children.”

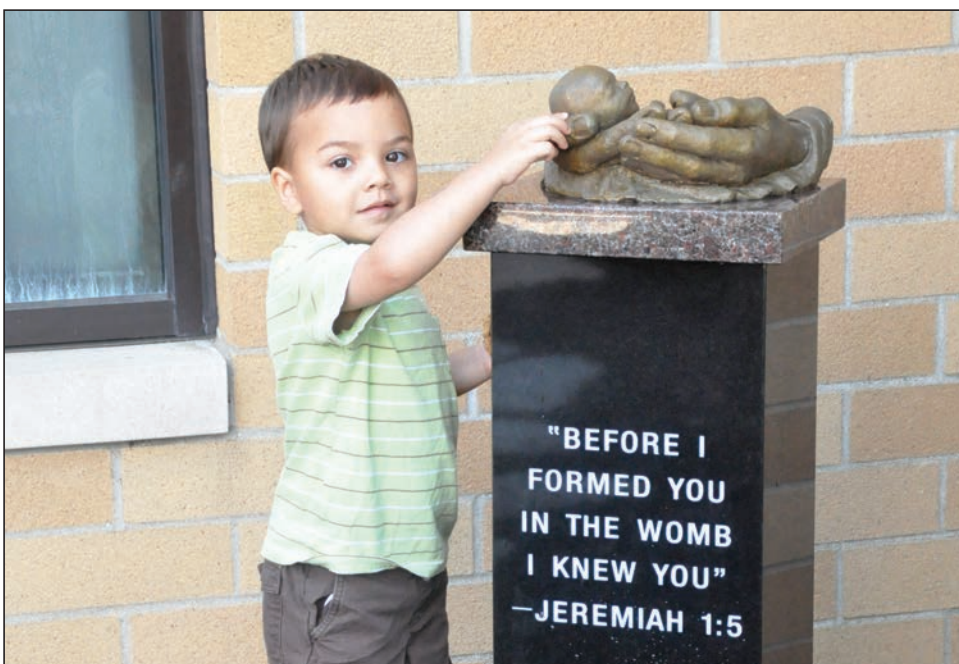
- To promote well-being at all stages of life, St. Elizabeth Ann Seton Parish in Richmond (the merged faith community of the former St. Andrew, Holy Family and St. Mary parishes) offers free blood pressure screenings after all Masses on the first weekend of each month. †



Pastor Dustin Spittler, left, of Vision Baptist Church in Riley, and Ron Marsh of Eastside Baptist Church in Terre Haute hold signs in Terre Haute on Jan. 22 to stand in support of life during the local solemn observance of the *Roe v. Wade* decision. (Submitted photo by Tom McBroom)



Deacon Michael Braun, director of the archdiocesan Secretariat of Pastoral Ministries, leads a eucharistic procession during the archdiocese’s first-ever Vigil for Life at SS. Peter and Paul Cathedral in Indianapolis on Jan. 21. Archbishop Joseph W. Tobin carries the Blessed Sacrament at the back of the procession. (File photo by Natalie Hoefler)



Nicholas Lam, a member of St. Luke the Evangelist Parish in Indianapolis, touches the head of the sculptured infant atop the new Memorial to the Unborn at St. Matthew the Apostle Parish in Indianapolis on May 1. (File photo by Natalie Hoefler)



Third Street in Bloomington is lined with people during the Life Chain event on Oct. 4, 2015. (Submitted photo by Marian Leahy)

“Furnace or Heat Pump”

133rd Anniversary Sale

133rd Anniversary Sale

FREE LABOR

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

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 11/11/16 THIELE 639-1111

Our staff has over 76 years of Catholic Education

CALL TODAY!
639-1111

Still Locally Owned & Operated
WWW.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: 11/11/16 M-F 8-4 THIELE 639-1111

133rd Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 11/11/16 THIELE 639-1111

133rd Anniversary Sale

FURNACE OR HEAT PUMP TUNE-UP \$59.95

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 11/11/16 M-F 8-4 THIELE 639-1111

Whatever it takes. Heating & Cooling Systems

SERVING CENTRAL INDIANA

THIELE

Heating & Air Conditioning

SINCE 1883

IS-5987722

Men's conference to feature three popular priest speakers

By Sean Gallagher

The 2016 Indiana Catholic Men's Conference will feature three priests who are popular preachers and authors that attract listeners and readers from around the world.

This year's speakers include Father Larry Richards, a priest of the Diocese of Erie, Pa., Society of Our Lady of the Trinity Father James Blount and Father Ronan Murphy.

The conference will begin at 8 a.m. on Nov. 19 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis, and will conclude by 4:30 p.m.

Mike Fox, a conference organizer and member of St. Pius X Parish in Indianapolis, noted that this year's conference will occur on the weekend that will see the close of the Holy Year of Mercy.

"Last year our theme was 'Preparing

for the Year of Mercy,' and this year we do conclude on the final weekend for the Year of Mercy," he said. "We hope those who attend this year will look back at the last year, and feel they have a better



Fr. Larry Richards

understanding of God's mercy. As we conclude on the final weekend, we hope to see God's mercy continue, and we hope the men also see their importance in spreading God's mercy to others."

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$50

per person, \$45 per person in groups of 10 or more, and \$25 per person for religious brothers, deacons and students. Priests and seminarians may attend free of charge. Registration fees will increase after Nov. 8.

In addition to a full slate of speakers,

the conference will include a midday Mass, with Bishop Timothy L. Doherty of the Diocese of Lafayette, Ind., serving as the liturgy's principal celebrant, and lunch that follows. Eucharistic adoration



Fr. James Blount, S.O.L.T.

will take place during the conference, and a eucharistic procession from the convention center to nearby St. John the Evangelist Church will occur preceding the midday Mass. The sacrament of penance will be available throughout the conference.

Ornated in 1989, Father Richards serves in parishes in the Erie Diocese and is the founder of The Reason for Our Hope Foundation, an evangelization and education association. In addition to being a speaker on Catholic topics in demand across the nation, he is the author of several books, including *Be a Man!*

Becoming the Man God Created You To Be.

Father James is a noted retreat leader and mission preacher known for his passionate call to the faithful to help make a difference in the world today through the power of the Holy Spirit.

Born in Dublin, Ireland, Father Murphy is a priest for the Camden, N.J., Diocese. Ordained in 2000, he has served in parishes in his diocese and Australia, in addition to ministering as a mission preacher in many countries. Father Murphy currently ministers to a community of Carmelite nuns in New York, and leads retreats for the Marian Movement of Priests.



Fr. Ronan Murphy

(To learn more about the 2016 Indiana Catholic Men's Conference or to register, log on to www.indianacatholicmen.com or call 317-888-0873.) †

Knights of Columbus urges U.S. Catholics to pray novena ahead of election

NEW HAVEN, Conn. (CNS)—The Knights of Columbus is urging members and other U.S. Catholics to pray a novena from Oct. 30 to Nov. 7, the eve of Election Day.

"The Church teaches that Catholics are called to form their consciences based on Church teaching and vote in accordance with that well-formed conscience," said Supreme Knight Carl Anderson, who is CEO of the international fraternal organization based in New Haven.

"Pope Francis has said in reference to the U.S. election that we should 'study the proposals well, pray and choose with your conscience,' and this novena is designed to help Catholic Americans do that," Anderson said in a statement.

The Knights' novena—nine consecutive days of prayer—asks the intercession of Mary, the mother of Jesus, under her title of the Immaculate Conception. Individuals, families, councils and parishes are all invited to participate, the Knights said.

Mary Immaculate is the patroness of the United States. In 1791, Archbishop John Carroll of Baltimore, the first bishop of the United States, dedicated his diocese to her. The first U.S. diocese, it covered the entire country. In 1846, the U.S. bishops reaffirmed that dedication and Pope Pius IX ratified it in 1847.

Here is the text of the novena: "Most Holy Trinity: Our Father in

heaven, who chose Mary as the fairest of your daughters; Holy Spirit, who chose Mary as your spouse; God the Son, who chose Mary as your mother, in union with Mary we adore your majesty and acknowledge your supreme, eternal dominion and authority.

"Most Holy Trinity, we put the United States of America into the hands of Mary Immaculate in order that she may present the country to you. Through her, we wish to thank you for the great resources of this land, and for the freedom which has been its heritage.

"Through the intercession of Mary, have mercy on the Catholic Church in America. Grant us peace. Have mercy on

our president and on all the officers of our government. Grant us a fruitful economy, born of justice and charity. Have mercy on capital and industry and labor. Protect the family life of the nation. Guard the precious gift of many religious vocations. Through the intercession of our mother, have mercy on the sick, the tempted, sinners—on all who are in need."

According to the Knights, the prayer was written for the 1959 dedication of the Basilica of the National Shrine of the Immaculate Conception in Washington, which includes a bell tower known as the Knights Tower. The Knights of Columbus donated money for the tower's construction. †

MARIAN UNIVERSITY
Indianapolis

Congratulations

Most Reverend Joseph W. Tobin, C.Ss.R.
On your selection to the College of Cardinals

Marian University will continue to pray for you through the intercession of Our Lady of Perpetual Help as you serve the Church and give witness to Christ.

May *Mary of the Immaculate Conception* grant you a readiness of faith.
May *Our Lady of Perpetual Help* care for you at all times.
May *Mary the Seat of Wisdom* guide all your decisions.

www.marian.edu |

Marian University is sponsored by the Sisters of St. Francis, Oldenburg, Indiana.





Vocations discerned through encountering Jesus in prayer, service

By Father Eric Augenstein

The first line of the homily is the one that has stayed with me. Gathered with a few million young Catholics for World Youth



Day this past July, Pope Francis began his homily by saying, “Dear young people, you have come to Krakow to meet Jesus.”

We might be tempted to think that the young Church gathered at World Youth Day was there primarily to see the Holy Father, walk in the footsteps of the great

Polish saints, make new friends from around the world, or listen to some of the best-known Catholic speakers and musicians of our time.

But that would be missing the point. World Youth Day was all of these things—but none of it would matter if we did not meet Jesus Christ. “Dear young people, you have come to Krakow to meet Jesus.”

It’s so simple—and yet that simple statement goes to the heart of not only an event like World Youth Day, but the journey of discipleship.

To be a disciple is to have met Jesus and to pledge to continue encountering him—learning from him, following him, striving to be like him.

We meet Jesus in the sacraments, in prayer, in Scripture. We meet Jesus in the friend, or stranger in need of love and compassion. We meet Jesus reflected in the lives of other disciples. We meet Jesus in the silence of our hearts, and in the joyous uplifting of voices in song and prayer.

Sometimes, we meet Jesus in planned encounters; other times, he takes us by surprise.

To grow in discipleship is to meet Jesus on a regular basis. To meet Jesus on a regular basis is to grow in discipleship.

The same thing is true for vocational discernment. The best way to discover our particular vocation—the unique way God is calling us to follow him—is to grow in discipleship, to regularly encounter Jesus Christ in prayer, Scripture, sacraments, community and works of mercy. And the living out of a vocation continues the same pattern—to be a good and holy priest, husband, wife, deacon or consecrated religious, we need to regularly meet Jesus and invite him into our lives.

Speaking recently to a group of diocesan vocation directors, Cardinal Gerald Cardinal Lacroix of Quebec, Canada, reiterated what many others have said: “The strength of a priest depends on his relationship with Christ—a living relationship with Christ, so that the priest sees as Christ sees and loves as he loves.”

The same is true for all vocations—starting with the universal call to discipleship.

In the pages of this year’s Vocations Supplement, you will read stories of men and women who have met Jesus along the journey of their lives—and continue to encounter him as they discover and live their vocations.

As you read these stories, I encourage you to reflect on your own journey of faith. How have you met Jesus in your own life? In those meetings—those encounters—how has Jesus called you to follow him?

Along the way, if you hear the call to discern the priesthood or consecrated life, let me know—I’d be honored to walk the journey of discernment with you.

(Father Eric Augenstein is vocations director for the Archdiocese of Indianapolis. He can be contacted at eaugenstein@archindy.org.) †

Sisters share a journey toward ‘the loving heart of God’

By John Shaughnessy

NAPOLEON—Her words offer a combination of wisdom and welcome:

“Let us no longer be strangers, but friends in our journey of faith. Then we, together, will meet the loving heart of God.”

Franciscan Sister Shirley Gerth shares that message on the website of St. Maurice Parish in Napoleon in southeastern Indiana, where she serves as its parish life coordinator (PLC).

Those words show the purpose that has guided Sister Shirley in her interactions with people through the years. They also capture the blooming relationship that is developing between her and Franciscan Sister Donna Prickel, the parish life coordinator of Immaculate

Conception Parish in Millhouses, which is just a few turns along country roads from St. Maurice.

While Sister Shirley has been a part of the Franciscan community in Oldenburg for 55 years and Sister Donna has had that connection for 44 years, the two women are relative “strangers” because their faith journeys have led them in different directions—until now.

Since the summer, their lives have become intertwined in their roles as parish life coordinators in the archdiocese.

In her 25 years in that role, Sister Shirley has served the parishes of St. Anne in New Castle, St. Rose of Lima in Knightstown, St. John the Baptist in Osgood and St. Maurice. She also ministered in the former St. John the Evangelist Parish in Enochsburg.



Franciscan Sisters Shirley Gerth, left, and Donna Prickel rely on the values of St. Francis—and each other—as they serve the archdiocese as parish life coordinators in the Batesville Deanery. Sister Shirley serves in St. John the Baptist Parish in Osgood and St. Maurice Parish in Napoleon. Sister Donna ministers at Immaculate Conception Parish in Millhouses. (Photo by John Shaughnessy)

As for Sister Donna, she’s in just her third month as a parish life coordinator.

The closeness of St. Maurice and Immaculate Conception parishes has led to a connection where Sister Shirley serves as a mentor to Sister Donna, but the roots of their relationship run far deeper—to their shared commitment to their Franciscan values.

“I can’t imagine doing this pastoral work without the foundation of our Franciscan values,” says Sister Shirley. “When we talk about St. Francis, we talk about a life of simplicity and the love of creation.”

Sister Donna nods and adds, “It’s the sense of us all being one. Francis was very strong about being the humble one. That whole concept works well in the country where people live from the land, and they

See FRANCISCANS, page 14

Postulant finds ‘kindred spirits’ among Sisters of Providence

By Jason Moon (Special to The Criterion)

SAINT MARY-OF-THE-WOODS—The Sisters of Providence of Saint Mary-of-the-Woods is a religious community of Catholic women religious founded by St. Mother Theodore Guérin in 1840.

They collaborate with others through prayer, education, service and advocacy. Through their ministries, the mission of the congregation is to honor Divine Providence, and to further God’s loving plan through devotion to works of love, mercy and justice in service among God’s people.

Those collaborations include working with Providence Associates, women and men of faith who choose to have a relationship with the Sisters of Providence. Providence Associates commit to sharing their own unique gifts and talents with others while walking with the Sisters of Providence. Currently, there are more than 200 Providence Associates living out Providence spirituality in their daily lives across the United States and in Taiwan.

The Sisters of Providence continue to accept new members to the community and have done so in recent years, including Sister Dina Bato, who is currently preparing to profess perpetual vows, as well as temporary professed Sisters Hannah Corbin, Arriane Whittaker and Sister Joni Luna. In addition, mission novice Sisters Tracey Horan and Anna Fan are also in formation.

In September, Indianapolis native Emily TeKolste was welcomed by the Sisters of Providence as a postulant.

Emily took part in the ritual of entrance, as she knocked on the door at Providence Hall. She was greeted by then-General Superior Sister Denise



Emily TeKolste knocks on the door to Providence Hall seeking entrance as a postulant to the Sisters of Providence of Saint-Mary-of-the-Woods religious community at its motherhouse northwest of Terre Haute. (Submitted photo)

Wilkinson. From there, Emily was taken to the parlor of Providence Hall for a prayer service, a blessing and the official welcome into the congregation.

Emily’s connection to the Sisters of Providence stems from Sister Tracey, who entered the congregation in 2014.

“When I encountered the Sisters of Providence, I had just moved into the Indianapolis Catholic Worker community,” Emily said. “I had moved there because I was searching for a way to get out of the suburbs where I grew up and into a more economically marginalized community. I was looking for deeper friendships, since most of my friends from high school and college lived in different states.

“I was looking for a way to connect in a deeper

See PROVIDENCE, page 15





Rule of St. Benedict leads sisters to live vocation of mercy

By Natalie Hoefler

BEECH GROVE—When Benedictine Sister Jennifer Mechtild-Horner thinks about the *Rule* of St. Benedict, she says mercy is one of the words that comes to mind.

“The rule is merciful,” says Sister Jennifer, prioress of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. “Because we were received by God, we need to receive others.”

So how does the Holy Year of Mercy play out in a community that already lives by mercy as a rule?

The Criterion spoke with members of the Benedictine community to discover how they have highlighted in a special way this year that trait that is so paramount to their vocation, and the different ways in which mercy is shown in the daily work of the sisters.

‘We receive all as Christ’

Being a community based on mercy, the sisters “did not suddenly start being merciful on the first day of the jubilee year,” says Benedictine Sister Mary Luke Jones, monastery director of development, with a chuckle.

“But the Year of Mercy as declared by the Holy Father has brought it to the forefront of our thinking and our reflection and our own prayer,” she says. “It has focused our attention.”

She lists special actions the community took to mark the jubilee year, such as having mercy-themed prayer services for the public (with the final one set for 4:15 p.m. in the monastery chapel on Nov. 6). The efforts also include sharing quotes about mercy in donor “thank you” letters, offering a retreat on mercy at the Benedict Inn Retreat & Conference Center, and publishing an educational article about corporal and spiritual works of mercy in the community’s newsletter.

Internal actions were taken as well, such as trips for the sisters to walk through the Holy Doors of Mercy at SS. Peter and Paul Cathedral in Indianapolis, and Lenten reflections on Pope Francis’ letter announcing the holy year, “*Misericordiae Vultus*” (“The Face of Mercy”).

“We’ve been touched as a community by the Holy Father, his presence in the world,” says Sister Jennifer. “He is mercy. That’s how he wants to live in the world, and he calls us to live that way.”

Both sisters agree that much of mercy is seeing Christ in others, an action that lies at the center of the *Rule* of St. Benedict.

“I think the most important sentence in the *Rule* is that we receive all as Christ,” says Sister Mary Luke. “It underlies everything we say and everything we do, our hospitality in seeing and treating each person as Christ.”

Sister Jennifer sees mercy in the first sentence of the *Rule*, which states, “Listen carefully ... and incline with the ear of your heart.”

“I think that also helps us to see Christ and to really listen to what [a person’s] need is,” she says. “I think if we listen long enough to people, we can get underneath something they’ve said or done. They may irritate us, but when you listen, there’s something else

going on. It’s easy to judge and see what we see, but not know all the stuff underneath that makes that person be that way. ...

“Because we were received by God, we need to receive others. And hopefully, that person receives others, and it goes on.”

‘I’m driven by mercy’

Benedictine Sister Kathleen Yeadon, a 53-year-old teacher of theology at Bishop Chatard High School in Indianapolis, defines mercy as compassion.

“It’s how you receive others, how you understand their own struggles,” she says.

Mercy was infused at an early age in Sister Kathleen, whose 17-member family operated a food pantry out of their basement for St. Joan of Arc Parish in Indianapolis.

“I’m driven by mercy,” she says. “You give it because you’ve been given it. I’ve been given so much of it and continue to be given it—why wouldn’t I want to give it back?”

And give it back she does, in many ways. While Sister Kathleen’s list of merciful activities includes volunteering for charitable organizations such as the Cathedral Kitchen in Indianapolis—where she takes the students of her social justice class to volunteer twice a year giving out clothes they collect—and bringing food to Help Our Own People, much of her mercy is given out on the fly.

“I like driving through neighborhoods and giving out stuff,” she says. “I drive south from Chatard, so I take extra food to shelters. If I see people on a porch, I’ll stop and say, ‘Can you use food?’”

It’s not just in the giving of needed goods, but in the interaction with those she encounters that Sister Kathleen finds the most mercy.

“I develop these friendships,” she says. “I feel God leads me to these people. There are a lot of cool things that happen when you interact with people not in your economic status. Most people I’ve met have been so kind to me. They remind you your life is not as bad as you think.”

“Each time we meet people, you know because of God’s mercy to you that there’s so much more to their heart than what you see.”

Sister Kathleen looks to the current pope as a model of mercy.

“I think it’s great that Pope Francis teaches [mercy] all the time,” she says. “He’s everywhere doing everything.”

“I love how he’s met with the different groups [each month during the Year of Mercy], so each time



Benedictine Sister Kathleen Yeadon helps a man at the Cathedral Kitchen on Oct. 19. The theology teacher at Bishop Chatard High School in Indianapolis brought students of her social justice class to volunteer. (Photo by Natalie Hoefler)



Benedictine Sister Heather Jean Foltz, right, assists a resident of St. Paul Hermitage in Beech Grove on Aug. 8, where she serves as director of social services. (Submitted photo)

is a different group we’re supposed to reflect on, and we’re called to keep thinking about it.

“It’s that constant message—it doesn’t matter where you live, you’ve got to extend and receive mercy.”

“I think it’s great that Pope Francis teaches [mercy] all the time,” she says. “He’s everywhere doing everything.”

“I love how he’s met with the different groups [each month during the Year of Mercy], so each time

we’re supposed to reflect on, and we’re called to keep thinking about it.

“It’s that constant message—it doesn’t matter where you live, you’ve got to extend and receive mercy.”

“I think it’s great that Pope Francis teaches [mercy] all the time,” she says. “He’s everywhere doing everything.”

“I love how he’s met with the different groups [each month during the Year of Mercy], so each time

we’re supposed to reflect on, and we’re called to keep thinking about it.

“It’s that constant message—it doesn’t matter where you live, you’ve got to extend and receive mercy.”

“I think it’s great that Pope Francis teaches [mercy] all the time,” she says. “He’s everywhere doing everything.”

“I love how he’s met with the different groups [each month during the Year of Mercy], so each time

we’re supposed to reflect on, and we’re called to keep thinking about it.

“It’s that constant message—it doesn’t matter where you live, you’ve got to extend and receive mercy.”

“I think it’s great that Pope Francis teaches [mercy] all the time,” she says. “He’s everywhere doing everything.”

MissionVocationDay

An opportunity for men ages 15-19 to visit with Glenmary priests & brothers & learn about Mission Land, USA!

GLENMARY HOME MISSIONERS
Fairfield, Ohio • Saturday, November 19, 2016, 9:00 a.m.–4:00 p.m.

RSVP/CONTACT US
glenmary.org/vocations • vocations@glenmary.org • 513.881.7411

given mercy to me. I’ve had people in my life who planted those seeds of mercy for me, and the desire to live a life of mercy and hospitality and as a faithful Benedictine bloomed from that.”

After entering the monastery in 2009, Sister Heather professed her solemn vows in June of this year.

“The Year of Mercy was really special to me, to be able to make my solemn profession during this year, because that’s been a theme on my journey—that I have received love and compassion that planted seeds that led to this life. Through living in community I’ve given and received mercy, so to be able to make my profession during this time was such a grace for me.”

She now lives the life of mercy not just in her monastic community but also in her job as director of social services at the sisters’ St. Paul Hermitage. The facility serves the elderly by providing independent living, assisted living and 24-hour nursing care.

“For me, it’s a gift to be able to journey with people in their final years,” says Sister Heather. “I journey with family while loved ones are passing away—being present, offering prayers and a listening ear. Being hospitable to them is an important piece of my job.”

She also helps newcomers transition into their new home, “plugging them into activities, finding ways they can continue to share their gifts in the community. ... It’s important that people are able to share their gifts throughout their entire lifespan, doing those things they love to do all their life.”

While Sister Heather considers it a gift to have a job in which she is able to show mercy, she says that mercy “doesn’t necessarily have to be big acts.”

“My definition of mercy is living a life of love and compassion. It’s those little things we do over time, like thanking a co-worker, or letting someone go through a hard time know I’m praying for them.”

“I try to extend mercy in the way I live my life, and embracing whatever comes up in my life with love and compassion.”

(For more information about the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove, visit www.benedictine.com.) †





Seminarian grows in faith during hard times in vocational journey

By Sean Gallagher

According to his mother, Mary Dedek, archdiocesan seminarian Michael Dedek has “always been very close to God.”

That closeness was nurtured from his early years in grade school until he became a seminarian after two years of college. And in the more than three years he’s been involved in priestly formation, his bond with God has become more intimate still.

But the path to this deep relationship has involved its own hardships where Dedek could have easily turned away from his faith. Instead, he embraced it all the more.

“As I grew up, I had the sense that I wanted to do what God wanted me to do with my life,” said Dedek, who is in his first year of theological formation at Saint Meinrad Seminary and School of Theology at St. Meinrad. “Over time, I really fell in love with the faith. I never wanted to be anything but Catholic.”

Dedek grew up as the oldest of four in Monroe County. He and his family were members of St. Charles Borromeo Parish in Bloomington, where he and his mother are still parishioners.

He experienced the importance of his faith as early as second grade when he was a student at St. Charles’ school and was absolved of his sins for the first time in the sacrament of penance.

“I remember an incredibly peaceful feeling after going to confession for the first time,” Dedek said. “I felt so happy. It was the first time that I felt a peaceful feeling that can only come from God.”

That was a timely gift for Dedek, because it was around that time that his parents divorced. His mother then had to care for him and his three younger siblings by herself.

“I don’t think it challenged my faith, but it certainly was a challenge to me as a person,” he said. “It helped me to learn how to turn to God during those difficult moments. It helped me to learn how to trust him.”

“A big part of growing up was coming to terms with the divorce. It made me stronger and helped me become the man I am today.”

Among her many responsibilities in caring for her children during this time, Mary Dedek took seriously her duty to pass on the faith to them, especially making sure they went to Mass on Sundays.

And in the hard times, she would encourage them to turn to prayer.

“When we would have troubles that we couldn’t figure out, I’d always tell them to pray, maybe to St. Joseph,” Mary Dedek said.

Despite the challenges he had to face at a young age, Dedek was firm enough in his faith that he expressed a desire to be a priest one day—something he said that his mother affirmed but let develop on its own.

“She was very supportive of that,” Dedek said.

“And I don’t think she ever forgot about that, even in the times when I forgot about that.”

As he became a student at Bloomington North High School in Bloomington, Dedek remained interested in his faith, something that Father Michael Keucher noticed when he helped lead a confirmation preparation class that Dedek was taking in his freshman and sophomore years.

At the time, Father Keucher was a seminarian and a member of St. Charles.



Archdiocesan seminarian Michael Dedek chats with Joe Hurdle, a seminarian for the Diocese of Cheyenne, Wyo., before a class on Oct. 18 at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)



Archdiocesan seminarian Michael Dedek prepares the altar for an Aug. 9 Mass in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. The liturgy was part of the annual end-of-the-summer archdiocesan seminarian convocation in which men in priestly formation for the Church in central and southern Indiana spend time together before returning to their respective seminaries. (Photo by Sean Gallagher)

“He’d always have all the answers in confirmation class,” said Father Keucher, associate pastor of Our Lady of the Greenwood Parish in Greenwood. “He had a passion for the faith and for the Lord that kind of spread to the other people in the class.”

As the years went on, Dedek became more involved in the parish, especially assisting in liturgies as an altar server. Father Keucher, who often came back to St. Charles for important Masses to serve as a master of ceremonies, saw how the faith continued to grow in his former student.

“I remember after one Easter Vigil that I told him, ‘Michael, you need to go to seminary. I think you’d be a very good priest,’” Father Keucher recalled. “This was probably at about 12:30 in the morning and he said, ‘It’s funny that you say that, because I’ve been thinking about it and I’ve been feeling the Lord call me.’”

Nonetheless, it would be a few more years before Dedek became a seminarian for the archdiocese. In the interim, he studied for a year at Indiana University in Bloomington.

Going into that year, he thought God was calling him to marriage. But that started to change.

“The thought of the priesthood came and went for a long time growing up,” Dedek said. “But this time, I had this feeling that I couldn’t just push these thoughts to the back of my mind. I had to figure out what they meant and what God was trying to tell me in all of this.”

At the end of his freshman year at Indiana University, Dedek “wasn’t ready to make the commitment yet” and so he enrolled at Ivy Tech Community College while speaking regularly about his discernment with his pastor, Father Thomas Kovatch, and then-archdiocesan vocations director Father Eric Johnson.

During that time, he also visited Bishop Simon Bruté College Seminary in Indianapolis. Dedek admitted he was a bit nervous on the way to the seminary.

“When I got there, everyone was so welcoming,” he said. “The whole time I was there, it just felt that I belonged. That’s really what did it. After that, the decision was easy.”

He enrolled there and at nearby Marian University where the college seminarians take classes, graduating three years later.

“Bruté is a home,” Dedek said. “The seminarians there are family. It makes formation more of something you want to do for yourself and your brothers.”

Dedek said that what draws him to the priesthood now is what was attractive to him as a child and a youth.

“What really attracted me to the priesthood was the way that a priest can help people, the way he can be there for people,” he said. The priesthood seems like one of the best ways to help other people.”

A priest who was there for him during the difficult times of his parents’ divorce was Father Charles

Seminarian Michael Dedek

• **Age:** 23

• **Parents:** Mary Dedek and the late Michael Dedek

• **Home parish:** St. Charles Borromeo Parish in Bloomington

• **Education:** Bloomington North High School in Bloomington; Marian University in Indianapolis; Bishop Simon Bruté College Seminary in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad

• **Favorite Scripture passages:** Revelation 22:1-5; John 1:1-5

• **Favorite saint:** St. Augustine

• **Favorite author:** Fyodor Dostoyevsky

• **Favorite prayer or devotion:** St. Louis de Montfort’s consecration to Jesus through Mary

• **Hobbies:** Boating, hiking, camping, reading, learning to play the banjo



Chesbrough, his boyhood pastor at St. Charles, who died in 2008. Dedek appreciated “the love and compassion that he had for all of the kids” at the parish school.

“He would remember your name and would always make sure to talk with you when he walked by,” Dedek said of Father Chesbrough. “He was a very kind, loving person.”

“He was helpful by just being himself—a jolly priest who was always happy to say ‘Hi’ to you and made sure you were doing OK.”

Father Keucher looks at Dedek and sees a possible future jolly priest in him.

“Michael has a very hospitable presence,” Father Keucher said. “He takes joy in being with people and truly represents the Lord to people in a kind of humble way. He’s just kind of a jolly guy.”

For men considering that God might be calling them to the priesthood, Dedek encouraged them to take it to prayer.

“Make sure you spend some time praying about it, even if it’s just a little bit,” he said. “Praying about it will crack open the door that God can push open the rest of the way.”

“Once you’ve prayed about it, you listen and wait for that beautiful, peaceful feeling that God will give you when you’re on the right track.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †





Three sets of brothers have been called to the priesthood in the Archdiocese of Indianapolis in recent years, and they all pointed to the importance of the family in encouraging priestly and religious vocations. Shown at a young age are, left, Andrew and Benjamin Syberg, John and Anthony Hollowell, and David and Doug Marcotte. (Submitted photos)

BROTHERS

continued from page 1

You could stretch it at times. But, even in our worst fights, ... there was always a deep love there.”

Fathers Doug and David were the only children in their family, and were born less than two years apart.

“Just being the two of us, we played together quite a bit,” said Father Doug, pastor of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville. “But being brothers, at times it ended up with a dispute and a fight.”

Brothers can also be “partners in crime” in both their youth and adulthood, as Fathers Andrew and Benjamin found out when they were classmates for a period while in priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“We got into a little trouble,” Father Benjamin said with a laugh. “We’d have too much fun sometimes. There’d be some slapping and giggling with us sitting in the back of class from time to time. We got along so well.”

‘God is very rich in his blessings’

In the midst of all the fun times and fights they’d have as children, the brothers also had the faith planted in them by loving parents who then nurtured those seeds with love, but also in other ordinary ways.

One was an uncompromising dedication to attending Mass on Sunday.

“We were at Mass every single Sunday, unless you were bleeding or dying,” said Father Doug, who was ordained in 2013. “You were there.”

“If we were on vacation, Dad was going to find us a place to go to Mass,” said Father Anthony, who is pursuing graduate studies in Rome.

Another way that the faith was planted early on in these priests was simply through their parents’ example of living out their faith and their vocation to marriage.

“That was the first vocation that we were exposed



Father John Hollowell ritually lays hands on his younger brother, transitional Deacon Anthony Hollowell, during the June 25 ordination Mass at SS. Peter and Paul Cathedral in Indianapolis in which Deacon Anthony was ordained a priest. (Photo by John Shaughnessy)

to, and it was a very solid one,” said Father Andrew, associate pastor of St. Bartholomew Parish in Columbus.

His brother recalled the influence of his parents’ dedication to spending an hour in adoration of the Eucharist each week at 2 a.m. on Tuesdays in a perpetual adoration chapel.

“Even as a kid, not being all that prayerful, I knew that my parents prayed and I knew that it was important,” said Father Benjamin, who was ordained in 2014 and serves as administrator of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli. “I believe that so much grace over the years has come from their continued dedication to do that. God is very rich in his blessings when we continually turn to him in that kind of way.”

The Marcotte brothers also saw in their parents a witness to the importance of service in the Church by “being active in a variety of things” at St. Michael Parish in Greenfield where they grew up.

“They both spent time in giving to God,” said Father David, who was ordained in 2014 and serves as administrator of St. Martin of Tours Parish in Martinsville. “That helped us to think about what ways we could give of ourselves to the Church as well.”

‘Sometimes, we need each other just to be a brother’

As young adults, each of the brothers came to discern that God was calling them to serve as priests.

The brothers who were ordained second acknowledged some influence on their own discernment from those that preceded them in the seminary.

“Tacitly, it had some effect on me in terms of getting to know seminarians and what they were like,” said Father Andrew, who was ordained in 2015. “I’d meet different priests. I saw more of what seminarian life was like than your average guy would who was working and didn’t have a sibling involved in formation.”

Father Anthony became a seminarian for the archdiocese just four months after his brother was ordained in 2009.

“Things happened around that ordination that started stirring spiritually,” Father Anthony said. “I attribute it to that ordination Mass and his Mass of Thanksgiving.”

At the same time, he and the other brother priests recognized that their individual discernment was their own.

“I looked up to [Father John] in many ways growing up,” Father Anthony said. “But when it came to discernment, it was pretty personal.”

When they were in priestly formation, the brothers were a support for each other.

For Father Benjamin, being at Saint Meinrad together with his brother “was like home.

“Just the fact that my brother was there gave me so much life and kept me grounded,” Father Benjamin said. “Someone who knows everything about me was always around the corner.”

The Marcottes, however, were separated by an ocean, with Father Doug in formation at the Pontifical North American College in Rome and Father David at Saint Meinrad. And the Hollowells were divided by time, with Father Anthony not becoming a seminarian until after his brother was ordained.

Yet the support was still there. The Marcottes

had online video chats through Skype. Father John, already ordained, appreciated being able to share his concrete priestly experiences with his brother who, as a seminarian, could only speculate about what it would be like to be a priest in the future.

“For me as a priest to be able to confirm those things for him was really helpful, as other priests did for me,” said Father John, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle. “But when it’s coming from your brother, that’s awesome.”

That support has continued since the brothers have entered into priestly life and ministry.

“Sometimes, we need each other to be another good priest to talk with,” said Father Benjamin. “And sometimes, we need each other just to be a brother. The fact that that’s the same thing is an unbelievable source of support.”

That mutual support took on a special poignancy for the Marcotte brothers last December when their father, William Marcotte, died.

“It was obviously a different experience for us as priests,” said Father David. “We were able to support Mom in a different way. At the same time, we’re still her sons. And he was our Dad. We had many of the same emotions. Like anyone, you still struggle with the same things.”

The faith that they’ve grown in through the priesthood, which was nurtured in them as children by their parents, was a source of strength for them in that time of shared grieving.

“There is a comfort that comes from our faith, because we have this hope that this is not the end,” said Father Doug. “While it is still sad and there’s still grief very much involved, it’s not something that crushes us.”

Where vocations are found

Now that all three sets of brothers are serving as priests, they see a helpful meaning in their shared ordained life and ministry for the faithful of central and southern Indiana—the importance of the family.

“That is where vocations are found, that’s where they’re discovered, that’s where they’re fostered, that’s where they grow,” said Father Andrew.

“That’s where it starts. The family is so important to vocations, whether it’s married life or [religious life] or the priesthood. Parents are the driving force behind that.”

Father Benjamin agreed.

“It’s about the family,” he said. “And, to go deeper, it’s about marriage. Two people who love each other completely and live that out in the Church are the greatest thing that can produce vocations to the priesthood.”

The importance of families to vocations, the Church and the broader society should lead the faithful to do all it can to bolster them, Father Doug said.

“I don’t think we are going to solve the priesthood crisis—or the marriage crisis—without strengthening our families,” he said. “That doesn’t mean that there are not priests who come from less than ideal family situations.

“But, I think we do have to acknowledge that strong families help people to be able to say, ‘Yes,’ because they’ve been formed day in and day out.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †





Siblings in priesthood, religious life support each other in ministry

By Sean Gallagher

BEECH GROVE AND BROOKVILLE—In addition to having three sets of brothers ordained priests in the past seven years, the Archdiocese of Indianapolis also has two priests who have sisters in religious life.

Father Sean Danda, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, is the brother of Society of Our Lady of the Trinity Sister Solanus Casey Danda, who teaches at St. Alphonsus School in Seattle.

Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis, is the brother of Benedictine Sister Mary Ann Koetter, subprioress (second in authority) at Our Lady of Grace Monastery in Beech Grove.

The siblings recently spoke with *The Criterion* about their common influences in their vocational discernment, and how they support each other in their lives of prayer and service to the Church.

Sister Solanus, less than a year from professing perpetual vows, entered her religious community in 2008, seven years after her brother became a seminarian and two years before he was ordained.

They were both open to priestly and religious vocations when they were students at Cardinal Ritter Jr./Sr. High School in Indianapolis in the late 1990s and early 2000s.

“I can remember having conversations with him about discernment while we were driving to school,” Sister Solanus said. “We talked about religious vocations. I got advice from him. He definitely contributed to that. Seeing his openness and having a deep admiration for him definitely affected my openness to God’s call in my life.”

Father Danda said he and his sister support each other through their prayers, regular phone calls and, in a world dominated by digital communications, by writing each other letters.

He noted that the example of a brother and sister dedicated to serving God and the Church is a witness to the broader world that “God has to remain number one in our life.”

“Celibacy and vocations to consecrated chastity tell the world that being in a sexual relationship is not necessarily the end all, be all to happiness,” Father Danda said. “The world does not want that message right now. And it’s all the more needed for people to take up the consecrated life.”

Msgr. Koetter, the sixth of nine children from a family from Floyds Knobs, was ordained a priest of the archdiocese in 1977 when he was 25.

Sister Mary Ann, the eighth child in the family, entered Our Lady of Grace Monastery 27 years later in 2004.

They also have two nephews who are priests, including Father Eric Johnson, pastor of Our Lady of Perpetual Help Parish in New Albany.

As they were growing up, the Koettters also had the example of a cousin who was a priest and two other cousins who were religious sisters at the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

“The vocation of religious life was real,” said Sister Mary Ann. “It was a normal thing in our family. Knowing I had cousins who were in religious life made it something I could look at. It was an option. It wasn’t so foreign.”

She also noted the example of her brother in his priestly life and ministry was an aid in her own discernment.

“Our lives are different in how we live them out,”



Benedictine Sister Mary Ann Koetter and her brother, Msgr. Paul Koetter, pose on Sept. 28 in the chapel of Our Lady of Grace Monastery in Beech Grove, where Sister Mary Ann serves as subprioress. Msgr. Koetter is pastor of Holy Spirit Parish in Indianapolis. (Photo by Sean Gallagher)

Sister Mary Ann said, “but it is a call from God that we’ve both received. And Paul’s been very supportive. He’s someone I would turn to in order to talk about it. I think he has influenced me.”

For his part, Msgr. Koetter finds strength in the religious life of his sister.

“I feel the support of Mary Ann being in religious life and being able to share that experience,” he said. “We’re both celibate and have made a commitment to God that’s pretty important in our lives. We can mutually support each other within that.”

They also both find support in their other siblings’ vocations to married life. Together, they have several hundred combined years of marriage.

“They’ve been a tremendous witness,” said Msgr. Koetter. “And most of them have been involved in all sorts of volunteer and Church-related activities.

It’s not just the example of the two of us. It’s the example of all.” †



Father Sean Danda and his sister, Society of Our Lady of the Trinity Sister Solanus Casey Danda, pose on July 10 in St. Alphonsus Church in Seattle. Sister Solanus teaches in the parish school there. (Submitted photo)

Brother priests offer advice to parents to foster vocations in the home

By Sean Gallagher

They all agreed.

The three sets of brothers in the archdiocese who are priests, and the two priests who have sisters in religious life all pointed to the importance of the family in encouraging priestly and religious vocations.

Here is some advice and reflections they shared on fostering vocations in the home.

Msgr. Paul Koetter, pastor of Holy Spirit Parish in Indianapolis, served as archdiocesan vocations director from 1983-93.

He advised that families pray together regularly, and invite priests and religious to their homes.

“Most of us would welcome the chance to visit a home and spend a little time,” Msgr. Koetter said.

“That invitation, in which [the family] get to see priests and religious in a different setting from a liturgical or teaching role, whatever it might, is very valuable. The challenge is to get the priesthood or religious into the range of a normal decision, one that a reasonably good person could make.”

Father Anthony Hollowell noted that simply building up a healthy life as a family is a way to prepare the “soil” in which the seeds of vocations can grow.

“Vocations depend upon the soil,” he said. “The soil in which we grow up influences our ability to freely respond to what God is asking of us. It doesn’t determine it, but it influences it in a real way.”

Vocations can be more easily discerned when the faith is nurtured in children from a young age, said Father David Marcotte.

“Family is really where you have that foundation placed, where you’re first truly formed in the faith,” he said. “Hopefully the role and the significance that the family plays will come out. It helps to shape us for the rest of our lives.”

Having the example of brothers who are priests can hopefully help dispel misconceptions about the priesthood and religious life for parents.

“This is a great life that lets young men and women know that giving your life in service to the Church is full of joy,” said Father John Hollowell. “I think it’s often portrayed as sort of being boring or oppressive, when in reality there are all these amazing things that happen—graces and moments—that God gives us that we would never know about when we first started down the path of discerning that call.” †





Deacon hears the call to 'be Christ for those in need'

By John Shaughnessy

The father-to-be became so agitated that hospital employees were on the verge of calling security when someone decided to call Deacon Dave Reising first.

As a chaplain for St. Vincent Dunn Hospital in Bedford, Deacon Reising rushed to the scene where the angry-looking man was yelling in Spanish.

"His wife was in labor, and they took his wife away from him, and he wasn't going to let that happen," Deacon Reising recalls. "I was wearing black, and I had my deacon cross around my neck. He came over and was talking a mile a minute to me in Spanish. I don't speak Spanish, but we got an interpreter on the phone."

The deacon was also able to get the man to calm down.

"As soon as the baby came and everything was fine, he wanted me to stay with him the whole time. He wanted to pray together. Then he took me back to the room to bless the child."

As nice as that story is, it isn't the best part.

Deacon Reising matched the new parents with a couple at St. Vincent de Paul Parish in Bedford who speak Spanish. Since then, the couples attend Mass together, and more Hispanic families have been drawn to the parish. Some children have been baptized, while others take religious education classes.

"We have an increasing number of Hispanic families at St. Vincent's and St. Mary Parish in Mitchell," Deacon Reising says. "Every time I'm in a situation like that, I feel the presence of God. A lot of times, I don't know what to do. But I want to be Christ for people. God's Spirit takes over, and you do the things that need to get done."

'He's definitely a blessing'

The list of things Deacon Reising has done since becoming a deacon in 2008 is staggering, according to Father Richard Eldred, the pastor of both St. Vincent de Paul and St. Mary parishes.

Beyond his work as a hospital chaplain, he visits with prisoners in jail, helps with youth ministry, trains altar servers for the parishes, assists the local Catholic Charities homeless shelter for women and children, and leads an effort to bring Communion to shut-ins and parishioners in nursing homes. He's also involved in baptisms, funerals, weddings and six Masses a week.

"He's definitely a blessing for all of us," Father Eldred says.

Then there's the ministry that Deacon Reising took on to help lower teenage pregnancies and improve the odds of marriages surviving—an effort that also had the impact of creating greater respect for Catholics in Lawrence County.

Deacon Reising was an original board member of Marriage and Family Alliance, an organization formed in 2007 that involved different churches to address

the issue of teenage pregnancy in Lawrence County, which had the highest rate in the state at the time, he says.

"We were trying to bring sanctity back into marriages," he recalls. "The real issue was teen pregnancy. I would give classes to the different ministers in town on marriage preparation. Marriage prep is such an important part of having a successful marriage. We know the effect we had was a great one because we had so many people involved in it."

Deacon Reising's leadership also led to an improved attitude toward Catholics in the community.

"Catholics are only 2-3 percent of the community here," Father Eldred says. "By his work with all these other ministers, he's helped forge a path for Catholics to be better accepted. He's helped bring a better awareness of the Catholic faith to the ministers and the people in the community."

'You know you need to be there'

For Deacon Reising, that improved acceptance and understanding became an opportunity to "let people see what Catholics are about—the love we can provide to the community."

So when he has a weekly Communion service at the Lawrence County Jail for prisoners who are Catholic, he opens his time there to non-Catholics, too.

"I go through the bars, and I'm with them. That's so important," he says. "A lot of times, the other inmates could see the Catholics were being 'fed' by this, so they wanted to come, too. I give them a rosary when we pray. They want to wear it as a necklace so I have to explain to them the way it should be used. It helps them understand a little about our faith. I love that."

He has the same approach when he visits people in nursing homes and at the hospital.

"One of the ministries that really touches my heart is to the dying—just being with them and their family," he says. "That seems to be one area in which I especially feel the presence of God. It's praying with them, holding their hands, just being there in silence with them."

"It fills my heart because you see how God is



Deacon David Reising greets a person at a Mass at St. Vincent de Paul Church in Bedford. Ordained in 2008, Deacon Reising is involved in many ministries in the Bedford faith community and St. Mary Parish in Mitchell. (Submitted photo)

affecting them and their families. It's hard, but you know you should be there. You know you need to be there."

'I'm doing God's will'

His dedication and involvement as a deacon requires the support and understanding of his wife of 45 years, Kathy.

They share a family that includes two children and three grandchildren. They also share a commitment to the Church as Kathy worked for 21 years as the parish secretary at St. Vincent de Paul Parish.

And they now share lunch together on the days he serves as a chaplain at the hospital—where she volunteers in helping make sure flowers and mail reach patients. It's one of the ways they stay connected, just as their prayer time together is.

"I know this is what he has a calling for," she says. "I support it all the way. He's always been a good guy, but this has brought him closer to Christ and to people."

At 67, Deacon Reising says that love for God and his people is the essence of his life as a deacon.

"Everything I do is in support of the Church and God's kingdom. The satisfaction for me is knowing I'm doing God's will, no matter what that is. I think it's important to just bring Christ to people—to increase their faith, or if they have no faith, to help them see there's something greater than themselves."

"I want to be Christ for those in need. I know that's what Jesus is calling me to do. That's what he's calling all of us to do. You don't need to be a deacon to do it. You just have to see Jesus in every person you meet." †

FRANCISCANS

continued from page 9

have a gratitude and praise for that living. In the past, we had schools in many of these little parishes. We're continuing part of that mission, that presence in the rural community."

'I've never doubted my vocation'

The Franciscan way of life attracted both sisters at an early age.

"There were nine of us in my family," says Sister Shirley, who is 72. "I knew my parents always prayed that one of their daughters would be a sister and one of their sons would be a priest. I did have a brother who was a priest, but he died."

"I was taught by Franciscan sisters at St. Mary School in North Vernon. I never thought of any other religious order. I entered the order in my senior year of high school. And I've been happy ever since. I don't know why we don't have more vocations to religious life and the priesthood. I've never doubted my religious vocation."

Neither has Sister Donna, who has previously served her Franciscan community by primarily working as a nurse for nearly 35 years, with many of those years in Michigan.

"I also was from a large family," says Sister Donna, who is 63. "I was the oldest daughter of 11 children. I grew up in St. Anthony of Padua Parish in Morris. I had the Franciscan sisters all through grade school and high school. We lived a half mile from the parish, and my

parents always encouraged helping the sisters and the parish.

"Having that connection with the sisters nourished my thoughts of a vocation, and it grew. I knew by the second or third grade that I was going into religious life—and that has never changed."

Her life *has* changed since becoming a parish life coordinator.

First, she had to move to a place where she didn't know anyone—a transition that has been eased considerably by the way she has been "warmly embraced," she says, by Immaculate Conception parishioners.

She has also had to make a transition from being with people in a health care setting.

"When I worked with people in health care, it was for a short interim, an interim of crisis," Sister Donna says. "Now my life is about being with them and supporting them over the continuum of their lives. This gives me an opportunity to know people before those vulnerable times."

'We're that reminder that God is with them'

In 25 years as a parish life coordinator, Sister Shirley has experienced all the roles and all the emotions of that relationship with parishioners.

"A parish life coordinator does everything a priest does, except for celebrating Mass and the sacraments," she says. "One of the joys of being a PLC is you enter people's lives at all stages—as babies, as a young, engaged couple or with people dying."

"My greatest joy is being with people in sickness and dying. I just think you're standing on sacred

ground during that process. It's a privilege to be invited into people's lives and their homes during such a vulnerable time. I know I'm a better person and a better Franciscan because of this ministry."

She shares the story of the relationship she developed with a woman, diagnosed with dementia, who had been in a nursing home for 10 years.

"Many times, she didn't know me," Sister Shirley recalls. "I walked in there two weeks ago, and she had died that morning. The fact she wasn't there left an impact on me. Through all that time, I learned more deeply what presence means."

Sister Donna has begun to experience that feeling as a parish life coordinator.

"That relationship that Shirley is describing is 'God with us,'" Sister Donna says. "Our presence lets them know they're not alone. We're that reminder that God is with them in their joy and their suffering. That's the message of the Gospel."

It's also become the message of the growing relationship between Sister Shirley and Sister Donna.

"I've been fortunate to have Shirley with me," Sister Donna says. "I don't have those 25 years of experience. That's what I rely on."

Sister Shirley smiles and says, "Instead of mentoring, I like to use the word, 'companioning.' Our lives are intertwined. There's a natural bond there."

It's a bond that began as Franciscan sisters—a bond that continues as two people on a journey of faith toward "the loving heart of God."

(For more information about the Oldenburg Franciscans, visit www.oldenburgfranciscans.org.) †





Conventual Franciscan friary in Terre Haute is 'best of all worlds'

By Natalie Hoefler

Religious communities can often mirror a slice of society—members with different jobs, different backgrounds and different ethnicities.

Such a slice can be found even among the six Conventual Franciscans who live and serve in Terre Haute.

The Criterion interviewed two of the priests and one transitional deacon from that community. The three serve at St. Joseph University Parish. Among them are one American, one Indian and one American raised in the Mexican culture of his father's family. They are three men of different generations, with different backgrounds, but the same strong love of their vocation.

Here are their stories.

'I believe everyone has a call'

At 33, Deacon Mario Serrano is the youngest member of the community. He was born and raised in New Mexico, but with the strong influence of his Mexican father, he considers himself Mexican-American.

He was first introduced to the Conventual Franciscans in the missionary parish of the small southwestern New Mexico town where he grew up.

"[The missionary priests] would go from one place to another," he recalls. "I was always impressed by that."

What Deacon Mario didn't understand was the order of Franciscans who served his parish. For a time, it was priests of the Order of Friars Minor, who wear brown habits. For another part of his youth, it was the Conventual Franciscans, who wear habits of black, gray or varying shades of white.

"To me they were all Franciscans," he says. "The 'brown Franciscans' have said to me, 'When will you come back to us? We formed your vocation!'"

He is currently living out that vocation serving as the parish's university minister, serving the students primarily of Indiana State University and Rose-Hulman Institute of Technology, both in Terre Haute, and also Saint Mary-of-the-Woods College in nearby St. Mary-of-the-Woods and Ivy Tech Community College in Terre Haute.

"I joke that I went through college and stayed there," says Deacon Mario.

With six years of experience in campus ministry, the deacon has found joy in serving those at the college level.

"They are discerning where God is calling them," he explains. "I believe everyone has a call. I'm there to help them discover what God is calling them to be, not necessarily to be Franciscans but to become themselves."

On Nov. 4, Deacon Mario will become who he feels he is called to be: an ordained Conventual Franciscan priest. The ordination will take place in El Paso, Texas.

'Every day, I'm learning something new'

Father Savio Manavalan, associate pastor of St. Joseph University Parish, has been a priest for nearly three years. Like Deacon Mario, he was confused about Franciscan orders as a youth growing up in India.

"The [Franciscan order of] Capuchins have a good presence in India, especially in my state," he says. "I used to see them, I went to their retreats. I joined the Franciscans, and then I learned the different orders!"

Living in Indiana has been a learning experience for Father Savio, 34. One major difference between India and Indiana is the climate.

"We don't have a fall or spring climate, just months of heavy rain, summer and the time we don't have rain," he says.

But just as much of a transition for him was the Mass. In India, Father Savio grew up with and learned to celebrate in the Syro-Malabar tradition. Syro-Malabar is an Eastern Catholic Church and liturgical rite tracing its origins to the Apostle Thomas in the first century.

He had experience celebrating the Latin Rite Mass at a convent while serving for 10 months in India. But it's still not the same, says Father Savio.

"When I came here, [the Latin Rite] was very new to me," he recalls. "I hadn't done any weddings or baptisms. For almost a year, I was studying and learning more about the faith and what we do differently. But I was happy to have more experiences in my life."

The other priests in the community have been instrumental in that learning process, says Father Savio.

"All the other friars helped me a lot," he says. "I studied from them how to live in a parish, because in India it was more missions."

"Every day, I'm learning something new."

'I knew I wanted to be like them'

Like Father Savio and Deacon Mario, 65-year-old Father Mark Weaver did not know of the various Franciscan orders when he was growing up on a farm in Ohio.

At the church where he worshipped, there was "a young priest who always was bringing seminarians with him," says Father Mark, pastor of St. Joseph University Parish. "They seemed like nice guys. Thinking over what kind of a priest I wanted to be, I knew I wanted to be like them. But I didn't know the distinction of what kind of Franciscans there were."

At the age of 14, he entered the former minor seminary of the Conventual Franciscan Province of Our Lady of Consolation in Mount St. Francis. He was ordained in 1977 at the age of 25.

Over the course of his 39 years as a priest, he has served in California and at three parishes in Indiana—two in the Archdiocese of Indianapolis and one in the Diocese of Fort Wayne-South Bend.

But his priesthood has not been confined to the states. For 25 years, from 1979-2004, Father Mark ministered in Central America. He spent 16 years in Honduras and nine years in El Salvador.

"Most of the time I was not with another English speaker," he says. "It was a big cultural and linguistic change and challenge for me."

But having a multicultural experience has proven advantageous to the priest, who serves in a parish with "a lot of different cultures."

"I counted a couple of years ago, and our parish has people born in at least 25 countries," he says. "It's a parish with a spirit of welcome and openness, even though it is predominantly Anglo."

And it was Father Mark's multicultural experience that led to the placement of Father Savio in Terre Haute.

"When there was a possibility of an Indian priest, the province thought [that with] my experience of living in a different culture and the parish having



Conventual Franciscan Fathers Savio Manavalan and Mark Weaver and Conventual Franciscan transitional Deacon Mario Serrano stand in front of the doors of St. Joseph University Parish in Terre Haute, where all three serve. (Submitted photo)

cultural variety, it would be an excellent place for him."

'The best of all worlds'

With members of such varying backgrounds, the friary in Terre Haute is "the best of all worlds," says Deacon Mario.

"It's a way we can give witness to the Church and our society, because we are not only an intercultural community but also intergenerational," he says, noting that the friars range in ages from 33-79. "We can see the wisdom of the older friars and those simply beginning."

Father Savio also appreciates the variation of ages in the friary.

"In India, the oldest friar was maybe 60 or 65," he says. "We didn't have a generation that had passed through all of their religious life and all their wonderful experience."

He and Deacon Mario try to share their cultural and faith backgrounds with the other friars and with the faith community in Terre Haute. Deacon Mario has assisted at bilingual Masses and enjoys answering questions about his culture, such as the Mexican "Day of the Dead" holiday.

As for Father Savio, he says that since "the day I came here [two years ago], the parish was asking for Mass in my mother tongue and [the Syro-Malabar] Rite."

He finally celebrated such a Mass at St. Joseph University Church in this rite in August.

"We had 150 people. I expected 50-60. ... It was a good experience. They asked me to do more in the coming years."

In a society seeming to become more divided and divisive, Deacon Mario sees the multicultural, multigenerational Conventual Franciscan friary in Terre Haute as "an alternative way, as St. Francis of Assisi was doing at his time. Within the Church, there was a crusade, but he focused on relating with each other."

"We strive to do that today. It's living out our charism, living out our brotherhood, and that experience spreads into our ministry and those we come in contact with."

(For more information on the Conventual Franciscans of the Our Lady of Consolation Province, headquartered in Mount St. Francis, visit www.franciscansusa.org.) †

PROVIDENCE

continued from page 9

way with the world around. I wasn't looking for religion or religious life in any way, but through interacting with Tracey, I began to feel the nudge to seek more information about religious life. I thought I'd find what I wanted to find at the Catholic Worker—and I did in almost every way you can name. But something didn't feel right."

Emily added her knowledge of White Violet Center for Eco-Justice—a ministry of the Sisters of Providence—also played a role in her decision.

"I was particularly interested in that because of my background in sustainability issues and work in sustainable agriculture," she said. "As I got to know

the Sisters of Providence, I felt comfortable with almost everyone I met. I felt that they were kindred spirits, and I enjoyed spending time with them."

Emily said that, for her, the call to enter religious life became final in 2015.

"I was visiting my sister in Guatemala, and I found myself at one point overcome with the sensation that I was going to be a sister and I was at complete peace with it," she said. "At the time, I had started the Providence Associate program, but switched gears toward exploring religious life."

Emily said she had scheduled a visit with another religious community after returning from Guatemala. After that visit, she then met with Providence Sister Carole Kimes.

"I asked if I could enter into a deeper discernment process with the Sisters of Providence while still

exploring other communities," Emily said. "She asked if I needed to continue searching, or if I could just trust that God would reveal to me if I was on the wrong path."

"So, we called Sister Editha Ben and formally requested that I be able to start the process of working with a discernment guide." Sister Editha is the Sisters of Providence's vocations director.

After a year in the postulancy, Emily will be eligible to enter into the first year of the novitiate. It is at that point when she will receive the title of sister.

The Sisters of Providence are still welcoming new members on an annual basis.

(Jason Moon is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods. For more information about the order, visit www.spsmw.org.) †





2016·2017 ARCHDIOCESE of INDIANAPOLIS SEMINARIANS



Jeffrey Dufresne
Saint Meinrad
School of Theology
Third Theology
St. Monica, Indianapolis



Timothy DeCrane
Saint Meinrad
School of Theology
Pastoral Year
Most Holy Name of Jesus, Beech Grove



Vinny Gillmore
Saint Meinrad
School of Theology
Pastoral Year
St. Monica, Indianapolis



Michael Batz
Saint Meinrad
School of Theology
First Theology
Our Lady of Lourdes, Indianapolis



Michael Clawson
Saint Meinrad
School of Theology
First Theology
Annunciation, Brazil



Mike Dedek
Saint Meinrad
School of Theology
First Theology
St. Charles Borromeo, Bloomington



Michael Prakasam
Saint Meinrad
School of Theology
First Theology
Co-sponsored with the Diocese of
Palayamkottai, India



Eamonn Daily
Bishop Simon Bruté Seminary
Fourth Year College
St. Lawrence, Lawrenceburg



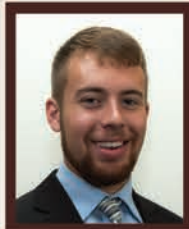
Matthew Perronie
Bishop Simon Bruté Seminary
Third Year College
St. Malachy, Brownsburg



Charlie Wessel
Bishop Simon Bruté Seminary
Second Year College
St. Simon, Indianapolis



Andre Siefker
Bishop Simon Bruté Seminary
Second Year College
St. John the Apostle, Bloomington



Owen Duckett
Bishop Simon Bruté Seminary
Second Year College
Holy Rosary, Indianapolis



Andrew Ailig
Bishop Simon Bruté Seminary
First Year College
All Saints, Dearborn County



Liam Hosty
Bishop Simon Bruté Seminary
First Year College
St. Barnabas, Indianapolis



Joseph Huelseman
Bishop Simon Bruté Seminary
First Year College
Oratory of SS. Philomena & Cecilia, Brookville

**“We are workers,
not master builders,
ministers, not messiahs.
We are prophets of a
future not our own.”**

CONSIDER A PRIESTLY VOCATION

HearGodsCall.com



**Contact
Father Eric Augenstein
Office of Priestly
and Religious Vocations**

1400 North Meridian St.,
Indianapolis, IN 46202

• 317-236-1496 •

E-mail: eaugenstein@archindy.org



Nuncio at border Mass prays for end to barriers that separate people

NOGALES, Ariz. (CNS)—The apostolic nuncio to the United States celebrated Mass at the U.S.-Mexico border on Oct. 23, offering prayers to break down the barriers that separate people.

Archbishop Christophe Pierre faced the immense steel border fence in Nogales as he and the bishop of Tucson and the bishop of Mexico's Diocese of Nogales, Sonora, concelebrated the liturgy with people gathered on both sides of the border.

The nuncio began the prayer of the faithful with a plea for unity.

"Jesus, we come before you today as your disciples, sometimes filled with fear and doubt, even suspicion," he said. "We pray to dismantle the barriers within our hearts and minds that separate us, who are all members of your body."

Following his words, young people led the congregation in prayers for "needed immigration reform," for humane treatment of migrants who don't have documents, and for "security and justice for all." They prayed especially for migrant children, "who are vulnerable to exploitation and abuse," and for all who have died in border violence, including border patrol agents, immigrants and innocent victims.

The Mass was the third such one this year along the U.S.-Mexico border in Arizona. The liturgies were organized by Dioceses Without Borders, an effort of the dioceses of Nogales, Tucson and Phoenix to work collaboratively on issues that affect the Church and people in the border region.

During his homily and afterward in an interview with Catholic News Service (CNS), Archbishop Pierre echoed the sentiments of Pope Francis in regard to borders and the care of migrants and refugees, who the archbishop said all too often are looked upon as unwanted and as criminals.

"Borders exist all over the world, and borders are not bad, but borders should not be just a barrier—should not be a wall—but should be a bridge between people," the nuncio said.

"Anything that goes in the direction of understanding, helping each other, discovering the beauty of the other is what is necessary to convert hearts and transform the world," he said. "It's time to break the obstacles that exist between people."

To cheers from both sides of the border, Archbishop Pierre ended his homily with, "Viva Cristo Rey! Viva la Virgen de Guadalupe! Viva la Iglesia santa!" ("Long live Christ the King! Long live the Virgin of Guadalupe! Long live the holy Church!")

Archbishop Pierre is no stranger to the people of Mexico. He served as nuncio in Mexico for nine years before being appointed as the pope's representative in the U.S. But he said this Mass was his first visit to Nogales, Ariz.

In what seemed to be a spontaneous moment during the liturgy, five young people ducked under a barrier near the border fence to hold hands and pray the Our Father with those on the other side in Mexico.

They stayed at the border fence until the sign of peace, offering their hands to those on the other side.



Above, Archbishop Christophe Pierre, apostolic nuncio to the United States, gives Communion during Mass at the international border in Nogales, Ariz., on Oct. 23. Dioceses Without Borders, an effort of Mexico's Nogales Diocese and the U.S. dioceses of Phoenix and Tucson, Ariz., organized the liturgy celebrated on both sides of the U.S.-Mexico border. Right, a Mexican girl peers through the fence during Mass at the international border. (CNS photos/Nancy Wiechec)

Carlos Zapien, music director for the Diocese of Tucson, said the special Mass was a statement that "faith can unite people."

Zapien's original score "Misa de la Misericordia" ("Mass of Mercy") was used in the cross-border liturgy with choirs on both sides participating.

"Faith and music have no borders," he said.

Bishop Gerald F. Kicanas of Tucson said he was grateful for Archbishop Pierre's participation in the liturgy.

"He represents Pope Francis, whose heart is along the borders of our world, caring for immigrants and refugees," he told CNS.

"The nuncio's presence is a reminder of our Holy Father's great love for those who are suffering, for those who are in need. So this was a very special celebration here in 'ambos Nogales' ['both Nogaleses'] as we pray together across walls united in our prayer for one another."

Among the hundreds of people that gathered for the border Mass were those that serve the Kino Border Initiative, a binational migrant advocacy and service organization.

Bishop Kicanas expressed his pride in the group and in a group of young people, the Kino Teens, who work with the border initiative.

"Their enthusiasm, their spirit is a true blessing," he said. "They believe in the Lord. They believe in the Church, and to have these young people participating in our Mass here in 'ambos Nogales' was a true blessing." †



Young women reach through the international border fence to hold hands and pray the Our Father with those on the other side during Mass on Oct. 23 in Nogales, Ariz. (CNS photo/Nancy Wiechec)




Trusted & Compassionate Care
(317) 255-5700 www.HuserSpecialCare.com

Serving Individuals with Developmental Disabilities & Autism

- Family-owned and operated – Kathy and Terry Huser
- Medicaid Waiver Provider (CIH & Family Supports)
- Residential, Community, Respite and PAC Services
- In client residence, family home, community or supported living
- Staff carefully screened and trained to meet client-specific needs
- Support with social skills, daily living, communication, personal-care, community living, and activities

Full-time and Part-time Employment Opportunities Available

- Must be compassionate, caring, dependable and trustworthy
- Comprehensive training program provided
- Flexible work hours with competitive pay
- Apply on-line @ www.HuserSpecialCare.com "Our Team" tab

INDIANA CATHOLIC MEN'S CONFERENCE



"LIONS BREATHING FIRE"
- Saint John Chrysostom

November 19, 2016 - Indiana Convention Center

Bishop Timothy Doherty ✠ Fr. Larry Richards
Fr. James Blount ✠ Fr. Ronan Murphy

Register on line today or call 317-216-4306 for more information.

www.indianacatholicmen.com

For expectant parents, miscarriage can be ‘loss of a dream’

CLARKSVILLE, Tenn. (CNS)—Immaculate Conception parishioners Kayla and Matt Boesch had planned to welcome their first baby this fall.

Instead, they will be visiting the cemetery plot where they buried their baby’s remains last spring.

When Kayla suffered a miscarriage around the 11-week mark of her pregnancy, she and her husband were devastated, but determined to honor the life that existed, however briefly, inside of her.

During National Pregnancy and Infant Loss Awareness Month, observed each October, the Boesches shared their story to help break the silence that often surrounds miscarriage.

Miscarriage, the loss of a pregnancy during the first 20 weeks of gestation, occurs in about 10 to 20 percent of all known pregnancies, and the vast majority of these are early term miscarriages, occurring before 13 weeks.

Often, women who experience a miscarriage unjustly feel ashamed and don’t speak up or reach out, Kayla Boesch told the *Tennessee Register*, newspaper of the Nashville Diocese. “It’s like this quiet, private, sad group.”

When the Boesches learned their baby had died in utero, they were initially overwhelmed and weren’t sure how to deal with the practical or emotional aspects of miscarriage. They hope that by opening up, they can help other couples heal.

“When you’re so deep in grief, it’s really hard to have clarity about what you should do,” Kayla Boesch said. “The pain would be worth it if we can help someone else.”

It was on the day of Kayla’s first ultrasound that the couple found out the sad news. “The tech who performed it asked to be excused from the room, and

we knew something was wrong,” Kayla said. “There was no heartbeat.”

The couple, filled with grief and anxiety, immediately sought solace in their church, and met with Deacon Dominick Azzara at Immaculate Conception Parish in Clarksville. As Catholics, “we believe the life begins at conception,” Kayla said. She and her husband knew they wanted to honor the brief life of their unborn baby in a special way.

Deacon Azzara didn’t have many definite answers for them.

Ministering to couples who have experienced a miscarriage “is an area that has not been addressed well enough” by the Catholic Church, the deacon said, but there are ways priests, deacons and other Church personnel can offer support. When a baby dies in the womb, there are specific prayers and blessings that can be offered for the family.

A memorial service, funeral and/or burial can be planned; grief support and counseling should be available, Deacon Azzara said.

“People working in a parish need to be sensitive,” Deacon Azzara said. “People are finally coming forward and saying they’re having trouble,” after a pregnancy loss. For so long, he said, miscarriages were “unspoken and unshared.”

Now that more people are speaking out and seeking support, “we need to be aware and ready to respond,” Deacon Azzara said. “It’s a work in progress.”

The U.S. Conference of Catholic Bishops offers some specific prayers and blessings for parents who have experienced a miscarriage, as well as some limited resources on their “For Your Marriage” website—www.foryourmarriage.org—but Church guidance on coping with the specifics of miscarriage is limited.

The Church does not define how a couple should handle their baby’s remains, or whether or not they should have a funeral. It’s largely up to the couple involved, in consultation with their spiritual adviser.

Deacon Azzara said more pastoral training on miscarriage is needed. Kayla Boesch would like to see miscarriage covered in marriage preparation and natural family planning classes. “You learn all about your cycle and family planning, but no one tells you what to do with a loss,” she said.

The Boesches had to wait and see if Kayla miscarried naturally, or if she would need a “D and C”—a dilation and curettage procedure—to remove what clinicians refer to as “products of conception” from her body.

While waiting, they decided they wanted to name their baby and take its remains from the hospital and bury them. They also wanted to have a memorial service to honor their unborn baby, whom they named Francis.

But they had to find answers to some uneasy questions. What would they put the baby’s remains in? How would they transport and store them? How do they explain to people what they were doing?

They began scouring the Internet for resources, and found some sites that walked them through the process, including those most uncomfortable parts, such as how to store and transport the baby’s remains.

Before undergoing the “D and C” procedure, Kayla had to explain repeatedly to hospital personnel that she was planning to take the baby’s remains from the hospital, and had to fill out pages of paperwork to do so. In Tennessee, but not all states, parents have the right to bury the fetal remains from early-term miscarriages. If the parents choose not to take the remains and bury them, hospitals must properly dispose of them.

When Kayla was recovering from the procedure at St. Thomas Midtown Hospital in Clarksville, she received a small basket with a tiny handmade blanket, two roses and a card from the nonprofit organization Minutes of Gold, dedicated to supporting women experiencing miscarriage or infant loss. “That was so beautiful,” she said, “the acknowledgement of someone saying, ‘This was a child.’”

“We try really hard to honor each life,” said the Rev. Jennifer Jarvis, staff chaplain. “A chaplain attends every pregnancy loss. It’s part of our protocol.”

The Boesches were not alone in wanting to bury the miscarried remains of their child. “We’ve done an awful lot



Kayla Boesch and her husband, Matt, of Clarksville, Tenn., pose for a photo on Sept. 23. Kayla suffered a miscarriage earlier this year, and wants to break the silence surrounding miscarriages by talking about her experience and sharing resources with other women. (CNS photo/Theresa Laurence, Tennessee Register)

of those out here lately,” said Deacon Mike Wilkins, director of the Diocese of Nashville’s Calvary Cemetery.

A section of the cemetery, dubbed “The Garden of Angels,” is reserved for the burial of unborn children and infants under age 1.

Since 2014, “there has been a dramatic increase in the rate of miscarriage burials,” Deacon Wilkins said. This could be attributed to more awareness of Calvary’s service, or a cultural shift to honor lives lost to miscarriage, he said.

“To lose a child is very damaging, and having a funeral or memorial and burial can be very cathartic,” Deacon Wilkins said.

Echoing Deacon Azzara, he said the Church “is still trying to find our way” to best minister to parents who lose a child through miscarriage.

Since physically recovering, Kayla has faced the more difficult challenge of spiritually healing. While miscarriages can be tough on married couples, “I could feel God in our marriage working on something,” Kayla said. “Matt was my rock.”

Going through the process together has brought them closer, and helped them heal as a couple.

“Giving a name and having a memorial service really helped,” Matt said.

“It gave us some closure, and was a way to honor Francis,” Kayla added. †

Nebraska bishops urge Catholics, other voters to OK death penalty repeal

OMAHA, Neb. (CNS)—Nebraska’s three bishops made their position—and the Church’s position—on capital punishment clear in 2015 in their support for repeal of the death penalty through the legislature’s approval of a measure to eliminate capital punishment.

And as the November election draws closer, Tom Venzor, executive director of the Nebraska Catholic Conference, is focused on sharing that message again with Catholics and all other voters.

Nebraskans will vote on Nov. 8 on whether to retain the measure, known as L.B. 268, which repealed the death penalty in Nebraska and replaced it with a life sentence without parole. State senators passed the bill last year over Gov. Pete Ricketts’ veto. But a successful petition effort supported by Ricketts put the measure on the ballot as Referendum 426.

Venzor, who represents Archbishop George J. Lucas of Omaha and Bishops James D. Conley of Lincoln and Joseph G. Hanefeldt of Grand Island on public policy issues, announced plans for building awareness and educating voters on the death penalty referendum at a

Sept. 29 news conference in Lincoln.

Getting the bishops’ message to the people began the week before the news conference, Venzor told the *Catholic Voice*, Omaha’s archdiocesan newspaper, with the start of social media campaigns to educate and increase awareness among voters. The effort includes summaries of Church teaching, quotes from Church leaders and articles.

Venzor said the strength of the social media campaign will be in Catholics sharing the material with others.

Regular media—print and broadcast—also are vehicles for the message, he said.

And the message “advocating and urging a vote to retain the repeal of the death penalty,” also is going to parishes across the state.

The state Catholic conference, working with the Catholic Mobilizing Network, has sent packets of materials, including posters and prayer cards. Videos of each bishop discussing the death penalty have been created and distributed to parishes, and events featuring speakers and discussion were being held at each of the three cathedrals across the state. †

Your Gifts do Great Things!

Celebrating the Sacraments

\$1.8 Million | Clergy Retirement

\$171,000 | Diaconate Formation

\$412,000 | Clergy Sabbaticals, Studies and Retreats

UNITED CATHOLIC APPEAL:

Christ Our Hope

In addition to the ministries listed above, UCA receives \$770,000 to support Seminarian Education and Vocation Programs.

- Our Archdiocesan Vocations Office
- Active Vocations Committees in Our Parishes
- A Vocations Advocate Program for Every Parish
- Students attending the Bishop Simon Bruté College Seminary

When We Support Vocations... Vocations Increase

Your Gift of \$100 allows 10 young people to attend the *Called By Name* Dinner!

This event helps them discern whether God is calling them to the priesthood or religious life.

The ‘Our Father’ is rooted in Jewish tradition of prayer

By Marcellino D’Ambrosio

As Jews, Christ’s disciples already knew how to pray. Psalms were sung as the priests offered the sacrifices in the Temple. Psalms were chanted in the synagogue services and prayed around the table at Passover.

Jews also prayed morning, noon and night (see Dn 6:11). The most important of these prayers was written on a little scroll (called a *phylactery*) and bound to a man’s forehead and fastened to doorposts (called a *mezuzah*):

“Hear O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength” (Dt 6:4-5).

This prayer, the “*Shema*,” was the first thing whispered in a newborn’s ear, and the last thing whispered to the dying. It was the verbal emblem that distinguished Jew from gentile.

So why did Jesus have to teach his disciples to pray? Because it was time for a new Israel to be born. The identity of God and his plan of salvation, revealed in bits and pieces in the law, was now being fully revealed in his Son.

It was time for the new Israel to pray in a new way, a way that would make clearer than ever the identity of the one God and how we should love him with all our heart.

There had been hints that the fearsome God who had revealed himself on Sinai was a father, at least to the widow and orphan (Ps 68:6) and to the king (Ps 110:3). But Jews in Jesus’ time had so emphasized God’s majesty that, far from calling him Father, they no longer even dared to utter the name revealed to Moses, “*Yahweh*.” They didn’t even like to say the word “God,” preferring to substitute “the Lord” or even “Heaven.”

So Jesus, who himself nearly exclusively addressed God as “*Abba*”

(“Father”), teaches his disciples to do the same. His father becomes “Our Father.” He is, of course, transcendent, majestic, the King of the Universe—“who art in heaven.”

But his majesty draws near to us in tenderness, and calls us to a prayer that is an intimate dialogue of love. In this prayer, we dare to approach him and to rest secure in his affectionate embrace.

“Hallowed be thy name.” For a Jew, one’s name is not just a label, but expresses the essence of the person. Jesus has just revealed God’s name—Father. To “hallow” means to make visible, like the cloud of God’s glory that covered Sinai and shone from Moses’ face. We pray in this petition that through and in us the Father’s love would be made manifest to the world and that people would see, understand and glorify him.

“Thy kingdom come.” Though the kingdom or reign of God won’t come in its fullness until the return of Christ, it began to break into history in the public ministry of Jesus and broke in with even greater force on Pentecost Sunday, falling upon 120 initially, which in a matter of hours became 3,000.

“Thy will be done on Earth, as it is in heaven.” God reigns where people yield to his will. His will and his kingdom mean the same thing: “righteousness, peace and joy in the Holy Spirit” (Rom 14:17).

“Give us this day our daily bread.” This helps us understand the attitude we should have as God’s children—we confidently expect our loving Father to provide for all our needs. But we pray not just for our own private needs but for the entire worldwide family’s needs. On the flip side, there is never a moment when our brothers and sisters are not praying for us.

“Forgive us our trespasses, as we forgive those who trespass against us.” Here, Jesus reminds us that the Church, the new Israel, is a community of mercy,



A man looks out over the Jazreel Valley from Mount Precipice, the start of the Gospel Trail in Israel. The Mount of Beatitudes, the traditional site of the Sermon on the Mount, is another stop along the trail. (CNS photo/Debbie Hill)

where all is forgiven by God and the family. If we refuse to forgive, we block the flow of God’s mercy to and through us, and essentially put ourselves outside of the family.

“And lead us not into temptation, but deliver us from evil.” This petition is a sober reminder that we live in a world where God’s kingdom is in conflict with another kingdom. Our world is a dangerous place where a powerful adversary prowls “like a roaring lion” (1 Pt 5:8).

In praying this, we reject Satan’s tricks and humbly acknowledge our need for God’s help in escaping his snares. But we also rest confident that our Father has the power to protect us.

In the writings after the New Testament, the Lord’s Prayer replaced the “*Shema*” of the Jews, and Christians prayed it at least three times per day.

Yet in the Holy Land, there are still descendants of the first Christians who preserve the ancient Jewish-Christian heritage. When a baby is born to such a family, it is still customary for the father to be the first one to speak to the newborn. What does he whisper in the child’s ear? “Our Father, who art in heaven . . .”

(Marcellino D’Ambrosio is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

Versions of the ‘Our Father’ in New Testament have similarities, differences

By Daniel S. Mulhall

In the “Our Father,” Jesus gave us what St. Thomas Aquinas called “the most perfect of prayers” because it teaches us to ask for what we need, and the order in which to ask.

The *Catechism of the Catholic Church* declares (quoting Tertullian, a theologian of the early Church) that the entire message of the Gospel is summarized in this prayer (#2761).

There are two versions of the “Our Father” found in the New Testament. The first is found in Matthew 6:9-15, while the second is found in Luke 11:1-4. While the two versions are similar in the words they use, there are differences in how they are presented. The “Our Father” used today is most similar to Matthew’s account, although not identical.

Matthew situates the prayer as part of Jesus’ teaching in the Sermon on the Mount (Mt 5-7). As the new lawgiver, Jesus tells his disciples to pray quietly in private because the “Father knows what you need before you ask him” (Mt 6:8).

In Luke 10, Jesus lays out the meaning of discipleship, ending with the story of Mary having “chosen the better part” because she focused on the Lord (Lk 10:42). Immediately in the next chapter, Jesus is asked by a follower to

“teach us to pray just as John taught his disciples” (Lk 11:1).

In both Matthew’s and Luke’s versions, we pray to our Father in heaven. Luke simply begins “Father.” Both versions acknowledge the holiness of God’s name (“hallowed”), and ask for the kingdom to come. Matthew adds, “your will be done, on Earth as in heaven.” In both, we are told to ask for our daily bread.

In Matthew, we ask God to forgive us our debts while in Luke we ask that our sins be forgiven. Both versions ask that we not be subjected to the final test. Only Matthew’s version includes the request that we be delivered from evil.

Both versions tie our forgiveness to our willingness to forgive others, although with different wording. Immediately following his teaching of the “Our Father,” Jesus explicitly tells his followers: “If you forgive others their transgressions, your heavenly Father will forgive you. But if you do not forgive others, neither will your Father forgive your transgressions” (Mt 6:14-15).

Where Jesus in Matthew encourages us to pray quietly, in Luke Jesus tells us to pound unceasingly at the doors of heaven (Lk 11:5-8), illustrating this with the story of the man who, late at night, knocks on his neighbor’s door seeking



Spectators in Logan Square watch a Jumbotron as Pope Francis recites the “Our Father” during his 2015 visit to Independence Hall in Philadelphia. There are two versions of the “Our Father” found in the New Testament. (CNS photo/Cameron Hart)

food. Jesus says that the neighbor eventually will give the man what he wants if for no other reason than to stop the clamor.

So too, he tells us, will God reply to our persistent prayer. “For everyone who

asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened” (Lk 11:10).

(Daniel S. Mulhall is a catechist living in Louisville, Kentucky.) †

From the Editor Emeritus/John F. Fink

20th-century Church: 'Gaudium et Spes' summed up Vatican II

(Fourteenth in a series of columns)

"Gaudium et Spes," ("Pastoral Constitution on the Church in the Modern World") was the last document promulgated



by the Second Vatican Council. It gave notice that the Church no longer intended to focus just on itself as it had been doing, but was going to engage with the modern world.

The document had two parts. The first was a description of the conditions of contemporary humanity. The second presented some concrete issues and the Church's teachings on those issues.

The Church embraced secular and scientific endeavors. It said, "Methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of this world and the things of faith derive from the same God" (#39).

The openness of the Catholic Church to other religions, not a mark of the

Church prior to the council, was affirmed in this document. It said, "The Catholic Church gladly values what other Christian Churches and ecclesial communities have contributed and are contributing" (#40).

The second part of "Gaudium et Spes," with comments on practical problems, gave top priority to problems encountered by families in the modern world. It began with the Church's teachings about the holiness of marriage and the family, the nature of married love, and the intended fruitfulness of the marital contract.

But it also said this, which was not emphasized as clearly in Church teaching before the 1960s: "Marriage is not merely for the procreation of children: its nature as an indissoluble compact between two people and the good of children demand that the mutual love of the partners be shown, that it should grow and mature" (#50).

Naturally, as one would expect, "Gaudium et Spes" included a section on the dignity of human life, saying, "Life must be protected with the utmost care from the moment of conception" (#51). The crimes against the human person enumerated in the document included murder, genocide, abortion, euthanasia, suicide,

and mutilation, physical and mental torture, undue psychological pressures, subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, and degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons.

The economics section stressed both that "every man has the right to possess a sufficient amount of the Earth's goods," and that "men are bound to come to the aid of the poor and to do so not merely out of their superfluous goods" (#69).

The section on politics said that the political community and the Church are autonomous and independent of each other. But then it qualified that statement by saying: "Nevertheless, there are close links between the things of Earth and those things in man's condition which transcend the world, and the Church utilizes temporal realities as her mission requires it" (#76).

The document also had a lot to say about world peace.

So the council, the most important event for the Catholic Church during the 20th century, was over. Its effects would be seen for a long time. †

Faith and Family/Sean Gallagher

Death is a birth into eternal life

It is a broad human custom to give more attention to celebrating the birthday of a person than recalling the anniversary of his or her death. Gifts are given, cakes are baked and parties are held on birthdays.



Friends and relatives of the deceased may recall in their heart and mind their loved one who has gone before them on the date

on which that person died. They may give time in prayer, seeking the repose of his or her soul, thanking God for the deceased's example or for asking God to help them live more like him or her.

But these are, for the most part, private acts of love and gratitude, not public celebrations. This is, at least in part, related to the overall secular nature of our culture, which is largely focused on this world alone.

The Church has a different perspective on setting dates for celebrations. Almost since its beginning 2,000 years ago, it has given praise and thanks to God for how he has led men and women to holiness with feast days for individual saints. Ordinarily, though, the date for these feasts is on the anniversary of their deaths, not their births.

That's not entirely accurate, though, because the Church would say that on the day a person's earthly life is over is a kind of birthday, the day on which he or she is born into eternal life. And we believe that people who die in God's grace have heaven as their ultimate destination. They will thus be saints, whether they are formally recognized as such or not.

The relatively obscure tradition within the Catholic Church of honoring a saint on the anniversary of his or her death is one that I think could benefit our culture more broadly. Our culture tends to celebrate things that are seen as positive, such as a birth, but tries to downplay anything troublesome or negative, like death. This is the case, at least in part, because of our culture's secular nature. Being rather narrowly focused on this world alone, it can't give a satisfying answer to what happens to a person after he or she dies.

Christianity, on the other hand, offers the world a positive outlook on the ending of one's earthly life. If one, with the help of God's grace, lives according to his will, then death can be put into a proper perspective. Fear or anxiety might still be instinctual human reactions to death. But faith can lift us above such a limited outlook, and help us see death against a horizon of hope and joy.

Thanks to the faith that my parents nurtured in me when I was young, this understanding of death and the birth into eternal life has guided me over the past year since my mother died on Oct. 17, 2015. When the first anniversary of her death came earlier this month, my family didn't invite friends over for a party. Instead, we did what was appropriate for our Catholic faith: we worshipped at a Mass at our parish that was offered for the repose of her soul.

Despite all the technological and medical advances that we so naturally celebrate, death is still a reality that we cannot escape. But it's not something we need to fear. God offers us a way beyond our fear. Accept it with trust and joy.

The upcoming feasts of All Saints and All Souls can renew this trust and joy in each of our hearts. November is also a month in the Church when we're invited especially to pray for our faithful departed.

Embrace more fully the traditions and teachings of our faith connected to these feasts and this month, and you might help the world in which we live to have a broader, more healthy and, ultimately, more joyful perspective on death. †

Cornucopia/Cynthia Dewes

Scary stories are becoming all too real and scary in today's world

Kids love to be scared. As babies, they play peek-a-boo, happily anticipating the sudden unveiling of a familiar face. But the element of surprise is always there, which just might lead to a less desirable sight.



Surprise goes hand in hand with being scared. Children play hide and seek, screaming either in glee or terror when they discover, or are

discovered by others. They love to hear ghost stories around a cozy campfire, and Halloween is right up their alley.

Of course, Halloween is All Hallows' Eve, a religious observance of the eve of the feast of All Saints, or All Holy Persons. But it began as a pagan Roman observance of the end-of-summer close to the food-growing season.

Later, the pre-Christian Celts believed that ghosts of the dead roamed the Earth on that night, and they lit bonfires atop high hills to scare them away. When the Celts became Christian, they converted the night into a precursor to All Saints Day. And All Hallows Eve morphed into Halloween.

Now, I'm sure that kids couldn't care less about the origins of Halloween. They just love the dressing up and eating the treats and pretending to be scared even when they're really not. And for me and one of my friends from grade school, it meant the inevitable Halloween birthday party.

Every year, our class celebrated students' birthdays. Mine was Oct. 30, and my friend's was Nov. 1, so guess what? Every year, like it or not, we had a Halloween-themed celebration. The holiday we both loved had become a kind of ordeal. We still laugh about it when we get together annually.

However, the things that scared us then pale by comparison to what frightens us nowadays. We had funny Bob Hope and Abbott and Costello comedies with spooky themes, and so-called horror films about Dracula and Frankenstein. We were scared, but we always knew it was just fun.

We've graduated to Freddie Krueger and *Nightmares on Elm Street* and *Scream*. We've dripped through gallons of gore and blood, so far into the realms of scariness that it's become really unbelievable. It's still kind of fun, but even more unbelievable.

Other current "scary" films involve villainous creatures from outer space invading our country, or spies from nations

at odds with the U.S. slyly sneaking into our government to destroy our freedoms. Or unprincipled doctors or scientists bent on infiltrating our populations with awful diseases that have no cure. Whatever the plot, unlike in the past, the fear it inspires is threatening to our very survival.

Today, what scares us is so terrible that it's no longer kid stuff. Russia is rattling nuclear destruction at us once more, and medieval societies with modern weapons threaten to destroy our civilization. Fanatics of all kinds are dividing people into hateful factions bent on eliminating each other. So it's no wonder that kids still love witches and ghosts. What possible fun could there be in dressing up like an ISIS goon or a corporate raider?

The best thing to do, I think, is to keep offering children the love and assurance of protection they need in order to thrive. If they can receive from us the same unlimited love and forgiveness that God gives to us, his children, real fears will be destroyed. And we'll all be ready, the next day, to greet the blessed saints whose company we hope to join one day.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

Don't let your faith fail because God does really care for you

Cancer treatments have me grappling with headaches, intestinal issues and fatigue. One particular morning, with additional treatments looming, I didn't know where to turn.



My mind raced with questions. The drug is effective against the cancer, but it's debilitating me. Should I quit? Find another option? Visit a cancer center?

Additionally, I suffer headaches from the treatment. Will they go away? Should I see a neurologist? If so, who? Should I wait to visit the established expert? Or accept a quick appointment with the new specialist?

Tossing and turning, I opened my eyes when suddenly, a definitive answer arose. Clear and sharp, it came from deep within.

"You're going to do what you did 20 years ago, when you were first diagnosed," I thought. "Turn to Jesus. Go to Mass. Forget the rest. Just turn to Jesus."

I threw on clothes, brushed my hair, grabbed the car keys and glanced at the clock. It was too early to leave for Mass, but my body wouldn't stop. A strong inner

force propelled me out the door.

As I drove, a familiar verse surfaced and persisted: "Simon, Simon. Satan has asked to sift you like wheat. But I have prayed for you, that your faith may not fail" (Lk 22:31-32).

It's not the first time the words, delivered by Jesus to Simon Peter, spoke to me. I definitely felt sifted.

I parked the car and walked toward the church when I spotted David, a fellow parishioner whose wife is battling cancer.

We exchanged greetings, and David explained they were anxiously awaiting test results.

I shared my struggles, and the verse I received on my way to Mass.

"Listen, David," I concluded. "Jesus is praying for us, ... but look at what he prays for ... not for good health or that our troubles go away. ... He is praying that our ... faith ... will ... not ... fail."

I squared my shoulders. "That's what brought me here today."

David, a humble man, nodded.

I turned toward the church. "I'm going to go in and pray for you, for your wife and for me," I said. "I'm going to pray that our faith will not fail."

I slipped into the pew moments before

Mass began. I suddenly realized that I'd never checked the time during my conversation with David, but here I was, perfectly punctual for Mass.

No wonder I felt propelled to leave home early! It allowed space for that conversation. I pondered the message David would bring to his wife, indeed, the strength the conversation gave me, too.

I marveled at God's care for each of us! What care! What beautiful, tailored care!

But God wasn't done. (He never is.)

Moments later, several pews ahead, I spotted Larry. In recent years, after a long struggle, Larry had beaten brain cancer. When I saw his shiny head, a surge of strength arose. "Stick with me," I heard God say. "I'll get you through this. Stick with me."

Today, there's no urgency for a second opinion. I put the neurologist on hold because the headaches are diminishing. Surprisingly, I don't even dread the upcoming treatments.

I can do this.

Whatever it is, you can, too.

Just don't let your faith fail.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Thirty-First Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 30, 2016

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend's first reading. As the condition of the environment has absorbed more and more public interest, the pope and other Church leaders have addressed the problems of exploiting nature. This reading, while composed many, many centuries ago, states the underlying principle in the Church's teaching on respecting the



environment.

This principle is that God is the Creator of all, and the author of all life. It should be recalled that Wisdom was written in a world highly influenced by Greek philosophy. Surrounding Greek philosophy was Greek mythology, which saw gods and goddesses as being within nature. They had control over nature, of course, but they could exercise their control in ways not necessarily kind to humanity.

For the second reading, the Church gives us a passage from St. Paul's Second Epistle to the Thessalonians.

While the nature within which humans live while on Earth is marvelous and is God's loving gift, it is not everything. God calls us to eternal life. He gives us Jesus. The Lord became human, as are we, bonding with us, in the mystery called the Incarnation. Through the Incarnation, through the redemption accomplished by Jesus on Calvary and in the Resurrection, and by accepting God's gift of faith, we gain the supreme result of possessing the gift of Jesus. We gain life eternal with God.

Paul constantly summoned Christians, such as the faithful in Thessalonica, to realize the wonder and greatness of God's gift of Jesus.

The Apostle never leads anyone down a primrose path. The epistles, and this reading in particular, remind believers that the path through life with God is

rough, crooked and beset with dangers and attractive detours. We must be resolute in our determination to be with God.

For its last reading, the Church gives us a selection from St. Luke's Gospel. The Lord was on the way to Jericho, an ancient city not far from the Dead Sea, mentioned in several dramatic Old Testament passages. It was a city seated at the foot of the great Judean mountains, a virtual oasis in a stark and lifeless terrain.

While Jericho offered security to so many, as it offers security still, Jesus truly brings life and security.

Zacchaeus was wealthy, but Luke's Gospel sees wealth as a burden. The poor are closer to God. They are unencumbered.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Tax collectors worked for the detested Romans, and the system made them little else other than legalized thieves. Nevertheless, Jesus, the Lord of life, freed Zacchaeus from the heavy burden of sin and gave him life.

Climbing the tree on the part of Zacchaeus teaches us two important lessons. Despite all his wealth, he was subject to the simple obstacles confronting everyone, namely the inability to see through or over others. And Zacchaeus desperately wanted to see Jesus, realizing that wealth offered no lasting satisfaction.

Reflection

In just three weeks, the Church will close its liturgical year. The weekend following, four weeks from this weekend, it will lead us into a new year of worship and reflection. But before then, it will call us to close this year in a mood profoundly hopeful and thankful.

We have hope, and we give thanks because we are one with God, in Jesus. The key is truly to be with Jesus, without compromise, without pause. Our union with the Lord must be perfect. Jesus is our king.

This weekend's Gospel points us toward the Feast of Christ the King, the great celebration closing this year.

Our life and security are in Jesus. We must realize that we are as desperately in need of the Lord as was Zacchaeus. †

Daily Readings

Monday, October 31

Philippians 2:1-4
Psalm 131:1bcde, 2-3
Luke 14:12-14

Tuesday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalm 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Wednesday, November 2

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

Thursday, November 3

St. Martin de Porres, religious
Philippians 3:3-8a
Psalms 105:2-7
Luke 15:1-10

Friday, November 4

St. Charles Borromeo, bishop
Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, November 5

Philippians 4:10-19
Psalm 112:1b-2, 5-6, 8a, 9
Luke 16:9-15

Sunday, November 6

Thirty-second Sunday in Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38 or Luke 20:27, 34-38

Question Corner/Fr. Kenneth Doyle

The Church is doing much to promote more vocations to the priesthood

QI love the Church very much and see how the world needs it more than ever. But the growing shortage of priests in many parts of the country troubles me because I know that their life and ministry is vital to the Church's mission. What can the Church do to promote more vocations to the priesthood? (Maryland)



AThe Catholic Church in the U.S. is energetically involved in promoting vocations to the priesthood. This effort is making some inroads, even in a culture that seems to marginalize priests, and in which parents are often reluctant to have a son choose the seminary because they have different hopes for him.

In 2015, 3,650 men were enrolled in post-baccalaureate studies for the priesthood—a modest increase from the low year of 1998 (3,114 students), but nowhere near the peak years of the 1960s (8,159 students in 1968).

In some places where particular energy is applied to these efforts, the results are remarkable. One small farming town in central Michigan with a population of 1,224 has now produced 22 priests; that town's Catholic parish has a weekly Holy Hour to pray for vocations to the priesthood and religious life, and fundraisers are held regularly to support those who have chosen such paths.

A key factor in promoting vocations is personal encouragement from other Catholics. Recently, the Center for Applied Research in the Apostolate determined that 350,000 single Catholic males in the U.S. have "very seriously" considered a vocation to the priesthood, but only 1,000 enter a seminary or a religious order's novitiate each year. That same study shows that if a young man has three people encourage him toward the priesthood, he is five times more likely to consider such a vocation.

In my own diocese, some success has come from a program titled "Called by Name." On one particular weekend, churchgoers throughout the diocese were encouraged to write on a card the name of someone they knew who they felt would make a good priest.

Those named were then contacted by the diocese, and invited to an evening with our diocesan bishop where, in low-key and friendly conversation, vocational discernment and the daily lives of priests and religious are

discussed. This effort resulted in some young men entering the seminary, and several others who began to discern a vocation with the help of a spiritual director.

QI was raised in the faith in a time when Catholics were required to abstain from eating meat or food, such as gravy, made from drippings of meat, on every Friday. I understand that the Church may have changed this requirement. I'm a bit confused about this, so could you please help me understand this possible change in practice? (Texas)

ACanon 1251 of the Church's *Code of Canon Law* requires Latin-rite Catholics to abstain from meat on all Fridays of the year, as well as on Ash Wednesday. That same canon, however, gives to national conferences of bishops the authority to modify this requirement. In some countries, for example, meat is generally unavailable, which would render such a penance meaningless.

In the United States, Catholics are obliged to abstain on Ash Wednesday and on the Fridays of Lent. So there is no absolute requirement for U.S. Catholics to abstain on every Friday; however, the bishops ask that, if we choose to eat meat on Friday, we adopt some other type of penitential practice in remembrance of the sacrificial death of Christ.

But the bishops do still clearly encourage abstention from meat on all Fridays, saying (in a 1966 statement entitled "Penance and Abstinence") that "we give first place to abstinence from flesh meat ... in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to Church law."

As to what constitutes "meat," the bishops say (in a 2016 publication called "Questions and Answers about Lent and Lenten Practices"): "Abstinence does not include meat juices and liquid foods made from meat. Thus, such foods as chicken broth, consommé, soups cooked or flavored with meat, meat gravies or sauces ... are technically not forbidden."

But they quickly add, "However, moral theologians have traditionally taught that we should abstain from all animal-derived products (except foods such as gelatin, butter, cheese and eggs, which do not have any meat taste)."

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

My Journey to God

Mercy

By Linda Abner

Words exchanged between them
Could not be retrieved,
Forgiveness freely offered;
Mercy is received.

Sorrow overwhelming,
Grief that can't be borne.
Presence of companions—
Mercy carries on.

Tragedy unfolding;
Chaos everywhere.
Caring souls endeavor;
Mercy is their prayer.

Sadness like a coffin,
No strength to face each day—
Angels whisper "courage."
Mercy leads the way.

Shame and guilt imprison,
Thorough in defeat,
But the soul finds freedom
At the mercy seat.

Righteous in our judgments,
Demanding others pay;
God shines His sun on everyone—
Mercy is His way.



(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. Archbishop Joseph W. Tobin chats with women of the Indiana Women's Prison in Indianapolis after celebrating Mass there on May 10, 2015.) (File photo by Natalie Hoefler)

While we were yet in darkness
Stumbling through the night,
Compassion was God's answer,
Embracing us with Light.

Heart of God so open,
Eternal second chance:
Life, a song of mystery—
Mercy is the dance.

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.

BERRYMAN, Karen S., 53, Our Lady of Perpetual Help, New Albany, Oct. 13. Daughter of Leroy and Rose Berryman. Sister of Alan Berryman.

CLARKSON, Mary Frances (Meier), 89, St. Michael, Brookville, Oct. 15. Mother of Mary Beth Baird, Catherine and Joseph Meier. Grandmother of five. Great-grandmother of six.

DEARING, Anita, 64, St. Jude, Indianapolis, Oct. 14. Mother of Harry and Teddy Dearing. Sister of Patricia Hurrell and Dr. Joan and Kathalene Mahoney. Grandmother of one.

DECKER, Andrew J., 61, St. Louis, Batesville, Oct. 16. Son of Helen Decker. Brother of Teresa Huy, Susan, Paul and Pete Decker. Uncle of several.

FELDHAKE, Leo, 93, St. Jude, Indianapolis, Oct. 16. Husband of Jean Feldhake. Father of Mary Ann Wietbrock, Linda, Teresa, Mike and Tom Feldhake. Grandfather of 12. Great-grandfather of five.

FLODDER, Wilbur E., 98, Holy Family, Oldenburg, Oct. 18. Father of Patti Bischoff, Debbie Hannebaum, Rick and Jim Flodder. Grandfather of 12. Great-grandfather of nine.

GRIFFIN, Thomas L., 96, St. Therese of the Infant Jesus (Little Flower), Oct. 11. Father of Kathleen Aldrich, Mary Ann Burkhart, Ruthie Reid, Eileen Walters, Maureen and Vincent Griffin. Brother of Ruth Ann Melloy. Grandfather of 18. Great-grandfather of 32.

GRINER, Marina, 98, St. Matthew the Apostle, Indianapolis, Sept. 10. Mother of Dani Paolo Bolognesi and Caterina Blitzer. Grandmother of four. Step-grandmother of three. Great-grandmother of nine.

HESTER, Donna F., 69, St. Bartholomew, Columbus, Oct. 10. Wife of Robert Hester. Mother of Melissa Davis, Marci Harkless, Michelle, Bernard and Shawn Eder and Eric Hester. Sister of Billie Bailey, Minnie Brugger, Beth Ann Cumberworth, Dianna Poole and Thelma Sue Sauter. Grandmother of 17. Great-grandmother of four.

JENKS, James E., 82, St. Michael the Archangel, Indianapolis, Oct. 3. Husband of Carol Jenks. Father of Nancy Fentz and Karen Jenks. Brother of John Jenks. Grandfather of two.

LAMPERT, Joseph M., 83, St. Nicholas, Ripley County, Oct. 9. Husband of Carolyn Lampert. Father of Susan Batta, Sandra Hammond and Stephen Lampert. Brother of Robert Lampert. Grandfather of five. Great-grandfather of seven.

LAUGHNER, Eileen F., 82, St. Luke the Evangelist, Indianapolis, Oct. 10. Mother of Diann Johandes, Jack and Scott Laughner. Sister of Mary Reis Zaleski. Grandmother of five.

LECHNER, Thomas A., 86, St. Jude, Indianapolis, Sept. 29. Brother of Betty Murphy.

MCBRIDE, Dorothy L., 87, Holy Spirit, Indianapolis,

Oct. 4. Wife of Clay McBride. Mother of Diane Powers, Sandy Satterfield and Stephen McBride. Sister of Mary Hack, Eileen Kellems, Velma Stewart and Jim Bennett. Grandmother of six. Great-grandmother of one.

MCGLYNN, Yvonne R., 94, Christ the King, Indianapolis, Aug. 28. Mother of James and Kevin McGlynn. Grandmother of six. Great-grandmother of five.

MATTSON, Margaret C., 95, Our Lady of Lourdes, Indianapolis, Oct. 13. Mother of John and Lloyd Mattson. Grandmother of 10. Great-grandmother of 11.

MOORE, Frances L., 91, Our Lady of Perpetual Help, New Albany, Oct. 6. Sister of Ronald Love.

MULLIN, Virginia M. (Diver), 96, St. Roch, Indianapolis, Oct. 14. Mother of Margaret Bowers, Mary Smith, Martha Weber, John and Tim Mullin. Sister of three. Grandmother of nine. Great-grandmother of one.

OATES, Thomas, 74, St. Michael, Brookville, Oct. 14. Husband of Marlene Oates. Father of Michelle Howard and Jeff Oates. Grandfather of two.

PETTY, Roy C., 65, Our Lady of Perpetual Help, New Albany, Oct. 11. Husband of Mary Lynn Petty. Father of Heather Yates, Christopher and Curtis Petty. Brother of Kay and Linda Petty. Grandfather of four.

PRIFOGLE, Helen M., 90, St. Michael, Brookville, Oct. 1. Mother of James Prifogle. Grandmother of four. Great-grandmother of six.

REISING, Violet H., 93, St. Pius X, Indianapolis, Oct. 12. Mother of Kay Cooper, Carla Knapp, David and Paul Reising. Grandmother of nine. Great-grandmother of 17.

RODEWIG, Della M., 84, St. Mary, New Albany,



Villa visit

A hallway is seen in the papal villa at Castel Gandolfo, Italy, on Oct. 21. Private areas of the papal villa are now open to the public. Although many popes over the centuries have spent their summers at Castel Gandolfo, Pope Francis has chosen to remain in Rome. (CNS photo/Paul Haring)

Oct. 11. Wife of Robert Rodewig. Mother of Brenda Mayfield, Johnny and Michael Portwood and Allan and Robert, Jr. Rodewig. Grandmother of eight. Great-grandmother of several.

RUSSELL, Laura A. (McWilliams), 44, Prince of Peace, Madison, Oct. 7. Mother of Devin Russell. Daughter of Beverly McWilliams. Sister of Kathleen Elliott and Patrick McWilliams. Half-sister of Paula Schwanitz and Larry Holmes.

SCOTT, Justin M., 23, St. Nicholas, Ripley County, Sept. 26. Son of Valerie Hilbert. Brother of Becky

Hilbert, Lindsay Johnson, Shelby Scott, Lindsay Smith, Tony Hilbert, Tyler Scott and Bryan Volta. Uncle of two.

SELM, Jr., Urban J., 79, St. Michael, Brookville, Oct. 3. Husband of Sandra Selm. Father of Julie and Joe Selm. Step-father of Geri Lord, Karla Page-Bates and Henry Page. Brother of Gerald, Jim and John Selm. Grandfather of 13. Great-grandfather of 14.

TRIPP, Georgiana, 90, St. Vincent de Paul, Bedford, Oct. 15. Wife of Leonard Tripp. Mother of Judy and Gary Tripp. Grandmother of four. Great-grandmother of seven. Step great-grandmother

of two. **VEERKAMP, ALEXANDER R.**, 22, St. Mary, Greensburg, Oct. 15. Son of Bob and Michelle Veerkamp. Brother of Vanessa and Grant Veerkamp. Grandson of Alfred and Bernice Diekhoff and Carl Veerkamp.

WIBBELS, Jr., Thomas A., 71, St. Mary, Lanesville, Oct. 15. Father of Thomas A. Wibbels III. Grandfather of one.

WILLIAMS, Walter E., 83, St. Roch, Indianapolis, Oct. 8. Husband of Mary Eleanor Williams. Father of Cathy Henninger, Patty Luttrell, Anne Okerson and John Williams. Brother of Connie and Don Williams. Grandfather of six. †

Dialogue is expression of mercy, pope says

VATICAN CITY (CNS)—Dialogue is an essential component of mercy because it is the only way a husband and wife can understand each other, people of different religions can live in peace and the only way the Catholic Church can evaluate what is needed to promote the common good in the world, Pope Francis said.



Pope Francis

Good relations between husbands and wives, parents and children, employees and bosses, he said, require one "to listen, explain with meekness, don't bark at the other,

don't yell, but have an open heart."

Pope Francis spoke about the importance of dialogue and marked the feast of St. John Paul II on Oct. 22 with a special Holy Year of Mercy general audience in and around St. Peter's Square. With about 100,000 people in attendance, according to Vatican police, the crowd overflowed the square. Making his rounds in the popemobile at the beginning of the audience, Pope Francis made sure to drive part way down the main boulevard outside the square to greet people.

In his main audience talk, Pope Francis said dialogue is an important aspect of mercy. It is what "allows people to know each other and understand the needs of the other." In addition, "it is a sign of great respect" because it involves listening to the other and making the effort to see the good in what the other is saying.

"Dialogue calls us to place ourselves before the other, seeing him or her as a gift of God," the pope said.

"We don't dialogue when we do not listen enough, or when we interrupt the other to prove that we are right," he said. "How many times when we are listening to someone, we stop them and say, 'No. No. No, that's not right,' and we don't let the person finish."

Such an attitude, he said, is "aggression."

The Church, too, is called to dialogue, Pope Francis said. Listening is the only way to know what is in the other's heart and what the other needs.

Dialogue is an expression of God's love, which reaches out to each person, sowing seeds of goodness, he said. "Dialogue tears down walls of division and misunderstanding, creates bridges of communication and does not allow anyone to isolate him- or herself."

Thousands of pilgrims from Poland attended the audience, which occurred on the anniversary of the day in 1978 that John Paul II formally inaugurated his ministry as pope.

Saying St. John Paul tirelessly proclaimed "the Gospel of mercy," Pope Francis offered special prayers that the late pope would intercede to help young people face the challenges in their lives, help the sick "embrace with hope the cross of illness" and fill with love the families newlyweds are just starting. †

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



Report sexual misconduct now

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

Carla Hill, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, Indiana 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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

AUDIONOW®

Hear Catholic Radio Indy
Right on Your Cellphone
NOT an APP ... Uses no data

641-552-5881

Call is FREE
for phones with unlimited minutes

89.1 & 90.9 Catholic Radio
INTERMIRIFICA, INC.

What role are life issues playing in the presidential election?

WASHINGTON (CNS)—Back in June, Kristan Hawkins, who heads Students for Life, got a firsthand look at how this presidential election differs from all others when she participated in Donald Trump's



outreach meeting with evangelicals, which had only a few Catholics present.

She said the Republican nominee for president appeared to be unfamiliar with the pro-life

movement. "He kept saying 'the pro-life.' I think I would have liked to have known more of his heart, and less stump speeches."

Three months and two campaign managers later, Trump issued a specific document about his pro-life positions with the formation of his 34-member Catholic Advisory Group, whose members include Marjorie Dannenfelser, president of the Susan B. Anthony List; Janet Morana, co-founder of the Silent No More Campaign; and Father Frank Pavone, national director of Priests for Life.

On Oct. 5, the Trump campaign sent a letter to members of the Catholic Leadership Conference meeting in Denver pledging his support for pro-life issues. Democratic presidential nominee Hillary Clinton was invited to address the group, but her campaign declined.

During the Oct. 9 town hall debate with Trump, Clinton said she wants "a Supreme Court that will stick with *Roe v. Wade* and a woman's right to choose." She reiterated that position during the last presidential debate on Oct. 19 in Nevada.

How prominent a role have life issues—abortion but also capital punishment and assisted suicide—really played in the 2016 presidential elections?

"It's about personality, mostly," said Massimo Faggioli, a professor of theology and religious studies at Villanova University of Philadelphia, in an interview with Catholic News Service (CNS). He called the presidential campaign "morally

confusing. The voice of the values voters, especially on abortion, is not as important as it used to be."

Clinton's running mate, U.S. Sen. Tim Kaine of Virginia, also supports the Supreme Court's *Roe v. Wade* ruling, which legalized abortion virtually on demand in 1973. As a practicing Catholic, Kaine says he is personally opposed to abortion, but that as a public official he cannot impose his views on his constituents.

The Democratic National Platform, endorsed by Clinton and Kaine, opposes "Republican efforts to defund Planned Parenthood health centers," and "seeks to overturn federal and state laws and policies that impede a woman's access to abortion, including by repealing the Hyde Amendment." This represents a shift by Kaine, who has supported the Hyde Amendment in the past.

Trump's document makes four promises: that as president, he would nominate pro-life Supreme Court justices; that he would sign into law a 20-week abortion ban known as the Pain-Capable Unborn Child Protection Act; would support stopping federal dollars from going to Planned Parenthood "as long as they continue to perform abortions"; and support making the Hyde Amendment permanent law. Each year, the ban on using federal funds for abortions must be approved as a rider on the appropriations bill.

In the vice presidential debate on Oct. 4, Trump's running mate, Indiana Gov. Mike Pence, an evangelical Christian, remarked, "I think if you're going to be pro-life, you should be pro-adoption." Kaine said he believed that women should make their own decisions about pregnancy.

On the issue of the death penalty, the Democratic Party's platform calls for its abolition. The Republican Party platform calls it "firmly settled" as a constitutional issue, and additionally, condemns the U.S. Supreme Court for what it calls the "erosion of the right of the people to enact capital punishment."



Republican U.S. presidential nominee Donald Trump and Democratic nominee Hillary Clinton are seen in Las Vegas during the final 2016 presidential campaign debate on Oct. 19. (CNS photo/Carlos Barria, Reuters)

It remains an issue for voters in several states, with referendums on the death penalty on ballots in California, Nebraska and Oklahoma. Nebraska voters will decide if they want to keep the state's ban on capital punishment as voted in by its legislature. Nebraska's governor vetoed it. Lawmakers overrode the veto, then the issue went to the ballot to have voters decide.

California's Proposition 62 calls for replacing it with life imprisonment with no chance for parole, and Oklahoma voters are being asked if they want to add the death penalty to the state's constitution.

In all three states, priests were expected to address the issue as a pro-life matter from their pulpits.

"In the past," says a statement from the California Catholic Conference, capital punishment "was sometimes morally justified in order to protect society, but those times have passed." California bishops also are asking voters to say no to Proposition 66, which would expedite the review of death penalty cases.

"Any rush to streamline that process will inevitably result in the execution of more innocent people," the conference said.

Kaine, the only Catholic among the four major national candidates, has been outspoken on the death penalty. He defended death-row inmates and opposed

the death penalty as a lawyer. As governor of Virginia, however, he approved 11 executions and granted clemency in only one appeal. He says he remains personally opposed to the death penalty, but pledged to uphold the law in Virginia.

"Forming Consciences for Faithful Citizenship," the U.S. bishops' document on political responsibility that guides Catholics on election decisions, states: "Society has a duty to defend life against violence and to reach out to victims of crime. Yet our nation's continued reliance on the death penalty cannot be justified" (#66).

On the issue of assisted suicide, the Republican platform opposes euthanasia; the Democratic platform, as in past years, has no language on it. The Republican document states, "We oppose the nonconsensual withholding or withdrawal of care or treatment, including food and water, from people with disabilities, including newborns, as well as the elderly and infirm, just as we oppose active and passive euthanasia and assisted suicide."

"Faithful Citizenship" calls assisted suicide "intrinsically evil," ranking it with abortion, and adds, "It is a mistake with grave moral consequences to treat the destruction of innocent human life merely as a matter of individual choice" (#22). †

Presidential nominees spar over abortion issue as final debate opens

WASHINGTON (CNS)—In the final presidential debate on Oct. 19, Republican Donald Trump used his most explicit language to date to denounce late-term abortions.

Trump made those remarks after Democrat Hillary Clinton, answering the first question from moderator Chris Wallace, restated her support of the 1973 *Roe v. Wade* decision that legalized abortion virtually on demand, and she pledged continued support for Planned Parenthood.

"The kinds of cases that fall at the end of pregnancy are often the most heartbreaking, painful decisions for families to make," she said. "I do not think the United States government should be stepping in and making those most personal of decisions. So you can

regulate if you are doing so with the life and the health of the mother taken into account."

"If you go with what Hillary is saying," Trump responded, "in the ninth month, you can take the baby and rip the baby out of the womb of the mother. Just prior to the birth of the baby. You can say that that's OK and Hillary can say that that's OK, but it's not OK with me.

"Because based on what she's saying and based on where she's going and where she's been, you can take the baby and rip the baby out of the womb. In the ninth month. On the final day. And that's not acceptable," he said.

Clinton called that "scare rhetoric," adding, "This is one of the worst possible choices that any woman and her family

has to make. And I do not believe the government should be making it."

Catholic teaching condemns the intentional killing of the unborn at any time from conception on.

In 2003, Congress passed the Partial Birth Abortion Ban Act, and the bill was signed into law by President George W. Bush. The Supreme Court upheld ban by a 5-4 vote in 2007.

The law prohibits a form of late-term abortion known as "partial-birth," also referred to as an "intact dilation and extraction." A live fetus is partially delivered, and an incision is made at the base of the skull, through which the brain is removed, allowing for easier delivery of the collapsed head and the rest of the baby's body.

According to the Alan Guttmacher Institute, just over 1 percent of all abortions are performed at 21 weeks or later. Eight states already have a 20-week abortion ban.

Trump has promised in writing that he would sign into law a federal 20-week ban known as the Pain-Capable Unborn Child Protection Act, and also stop federal funding of Planned Parenthood, but he did not repeat those promises during the debate.

Trump did restate his promise to nominate pro-life justices "of a conservative bent" to the Supreme Court, acknowledging that were the court to repeal *Roe v. Wade*, "it will go back to the states and the states will then make a determination." †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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

Vacation Rental

BEACHFRONT CONDO, Maderia Beach, FL., 2BR/2BA, pool & 25ft balcony overlooking the Gulf of Mexico. Meet Indpls. owner. See photos, maps. Call Robin at 317-506-8516.

For Sale

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

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

Advertise in
The Criterion
317-236-1454

Employment

Executive Assistant to the Vicar General

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant to the Vicar General to serve as a member of the Chancery administrative team and assist the Vicar General with scheduling, correspondence, and project management. Responsibilities include preparing letters, written remarks, outlines, and other documents and providing administrative support such as answering phone calls, greeting visitors, and processing mail. The person in this position will also coordinate the Vicar General's calendar, including appointments, conference calls, liturgies, and pastoral visits.

The position requires outstanding verbal and written communications skills, attention to detail, proficiency with Microsoft Office software, flexibility, the ability to prioritize and multi-task, and the ability to exercise discretion and maintain confidential information. A bachelor's degree or equivalent experience in communications or a related field is preferred. Experience in administration and communication is essential, preferably involving matters pertaining to the Catholic Church. Basic fluency in Spanish is also preferred.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson, Director, Human Resources, eisakson@archindy.org
Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202

Equal Opportunity Employer

Donate to the Society of St. Vincent de Paul:

svdpindy.org

Advertise
in
the
Criterion



Ecumenical papal trip: Touching the Christian heart of secular Sweden

VATICAN CITY (CNS)—Pope Francis' recent insistence on "walking ecumenism," the notion that Christians will draw closer to each other as they work together to help the poor, should resonate well with Lutherans and Catholics in Sweden.



Bishop Anders Arborelius

"Swedes are known to be people of consensus, pragmatic, so people try to cooperate even if they have different views and backgrounds," said Bishop Anders Arborelius of

Stockholm, the country's only Catholic bishop and the first native Swede to hold the post since the Protestant Reformation.

More than 60 percent of Swedes are baptized members of the Lutheran Church of Sweden, and just over 1 percent are registered members of the Catholic Church, although Bishop Arborelius said that with the ever-increasing number of immigrants in the country, the number of Catholics probably is double the official 115,000.

Still, Sweden has become almost famous for being one of the most secular countries in Europe. In surveys, less than a third of Swedes describe themselves as religious, and even fewer participate regularly in church services.

However, "even in the secular society, there are certain Christian values that are very much alive—this wish to help poor people, to protect those who are in danger and to establish equal rights for everyone," Bishop Arborelius told Catholic News Service (CNS) on Oct. 18.

The Rev. Michael Bjerkhagen, official chaplain to the king of Sweden, agreed. "A Christian religious attitude still permeates many 'secular' Swedes," he said in an

e-mail interview. "It shows in how they think and speak, what values they have and what they choose to do," marking everything from opening sessions of Parliament with a service in the Lutheran cathedral to local parish celebrations of the end of each school year.

Pope Francis will visit Lund and Malmo on Sweden's southern tip on Oct. 31-Nov. 1, mainly to participate in an international, ecumenical launch of commemorations of the 500th anniversary of the Protestant Reformation.

The pope has insisted Christians cannot pass all responsibility for building Christian unity onto theologians participating in official bilateral dialogues. The prayer of all Christians is essential, he has said, and so is friendship. "Walk together, pray for each other, and do works of charity together when you can. This is ecumenism," he said in Georgia in early October.

"People are very excited" about the pope's visit, Rev. Bjerkhagen said. "Since the Holy Father is a living symbol for unity for many of us, we expect a lot! And particularly from this pope, who has shown such a strong and brave leadership in so many ways: his solidarity with refugees and poor people; the very honest interest he has shown toward other Christian churches; his open attitude on social-ethical matters; his humble and easygoing way of approaching people."

The Lutheran chaplain and the Catholic bishop both said friendship is something that is plentiful among Lutherans and Catholics in Sweden. In fact, Bishop Arborelius said, his growing diocese does not have enough churches and so many Catholic Masses, especially in rural areas, are celebrated in Lutheran churches.

The bishop said he hopes Pope Francis' popularity among Swedes and his visit will help the nonreligious "see that a Christian



A statue of Martin Luther is seen onstage as Pope Francis arrives for an audience with a pilgrimage of Catholics and Lutherans from Germany in the Paul VI hall at the Vatican on Oct. 13. The pope will visit Sweden on Oct. 31-Nov. 1 for the start of a yearlong commemoration of the 500th anniversary of the Protestant Reformation. (CNS photo/Stefano Rellandini, Reuters)

person can be very welcoming and very open, even if he sticks to his faith.

"Lately, there are more and more voices saying religion brings intolerance, violence, conflict," he said. "Before, they looked upon religious people as, well, very tame, a bit stupid, but now they tend to say religion can make people violent."

While the growth of the Catholic Church in Sweden is due mainly to immigrants, including Chaldean and Maronite Catholics from the Middle East, Bishop Arborelius is part of the smaller, but steadily growing segment of Swedes who have joined the Catholic Church after being baptized Lutheran.

"Not very active" as a Lutheran, he always felt drawn to "the contemplative life or spirituality," the bishop said. "I always had this longing for a life of prayer and silent adoration."

His family's contact with the Bridgettine sisters had a deep influence on him, he said, and eventually he began taking courses in the Catholic faith.

Entering the Catholic Church at the age of 20, he said, "I had some longing to be a priest—many converts have this idea," but the local bishop urged him to wait. He entered the Discalced Carmelite novitiate less than two years after becoming Catholic.

Traditionally in Sweden, most converts come from university circles, Bishop Arborelius said, and are attracted by the Catholic Church's embrace of reason, its theological depth and its social doctrine.

"Somehow, they think the Catholic Church is a bit more serious about these things, so it's quite common that people who are very well educated, if they turn to Christian faith, they go to a Catholic church." †

CARDINAL RITTER HIGH SCHOOL

Catholic Values | College Preparatory | Diverse Community



OPEN HOUSE

THURSDAY, NOVEMBER 3RD

6:00-8:00PM | CRHS GYM

Join us at the Open House and let us show you why it's great to be a Cardinal Ritter Raider!

CARDINALRITTER.ORG

