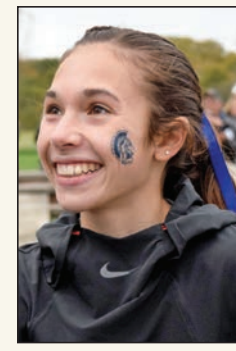




The Criterion

Serving the Church in Central and Southern Indiana Since 1960



State Champion

Runner finds joy racing, with God leading the way, page 15.

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In a life of adventures, a young woman finds the best place to savor her great joys

11th in an occasional series

(Editor's note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

Tekla Bedwell's adventures include the year she worked aboard a luxury yacht crossing the Atlantic Ocean from Florida to Spain.

The 31-year-old Bedwell has also traveled to France, Greece, Italy, Hawaii and the Bahamas.

Yet none of those trips or destinations ranks as the best place that Bedwell has experienced in her young adult life.

Nor does India, where she went on a spiritual quest.

Instead, amid all her adventures, *the best place* in her life physically and spiritually revolves around a log cabin on the south side of Indianapolis.

It's where the Indianapolis native and the member of St. Jude Parish has come home to live, and where she is

See **YOUNG WOMAN**, page 9

Photo: After a whirlwind journey of adventures, Tekla Bedwell has come home to live in a log cabin in Indianapolis where she has been able to draw closer to God and her family. (Photo by John Shaughnessy)

Bishops to continue discussion of Catholics and Eucharist in fall meeting

WASHINGTON (CNS)—When the U.S. bishops meet in Baltimore on Nov. 15-18 for their Fall General Assembly, they will revisit the discussion they began in mid-June about the Eucharist and will be presented with a drafted document on the "meaning of the Eucharist in the life of the Church."

But in the time since their virtual spring assembly, the topic of the Eucharist, and particularly the debate it raised about denying Communion to Catholic politicians who support abortion, has prompted ongoing discussion.

It even came up on the pope's flight back from Bratislava, Slovakia, on Sept. 15.

Pope Francis said he preferred not to comment directly on the issue of denying Communion in the United States, but he urged bishops to take a pastoral approach rather than wade into the political sphere.

And it's a complicated issue, pointed out Timothy O'Malley, director of education at the McGrath Institute for Church Life at the University of Notre Dame and author of the recent book "Real Presence: What Does It Mean and Why Does It Matter?"

During a Zoom discussion on this topic sponsored by Georgetown University this past summer, Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Indiana, acknowledged the work ahead would be challenging, but as chairman of the bishops' Committee on Doctrine, he was prepared to address it.

That committee is charged with drafting the document on the Eucharist that will be presented to the bishops in November.

"The goal of the document is to contribute to the eucharistic revival," he said.

Even before the bishops discussed and voted on proceeding with document, Cardinal Luis Ladaria, prefect of the Vatican's Congregation for the Doctrine of the Faith, urged the bishops in a letter

See **BISHOPS**, page 8

The story of a young mother, her son, a mechanic and the power of God's grace

(Editor's note: The Criterion invited our readers to share the special moments in their lives—or the one thing—that has brought them closer to God. Here are some of their stories.)

Second of three parts

By John Shaughnessy

In the days leading up to that Thanksgiving, Bill Greenwald was already more than busy as a mechanic when he learned about the young mother who desperately needed her old car fixed—so she could drive to Minnesota to start a new job as a hospital nurse the day after the holiday.

See **MECHANIC**, page 2

Photo: Bill Greenwald's years as an auto mechanic have fine-tuned his connection with God. (Submitted photo)



MECHANIC

continued from page 1

Greenwald kept telling himself he didn't have time to help her, that he had already promised too many other people that he would have their cars ready before the weekend.

But the thought of the young mother and her 10-year-old son kept tugging at him, even making him think that God had led them to his shop.

"Of course, God had decided that I was the person that was going to help this young lady and her son," recalls Greenwald, a member of St. Jude Parish in Indianapolis. "Believe me, I tried everything to avoid taking on another job. Finally, I said 'OK, God, I give up!'"

He soon learned how much work the car needed when the woman and her son showed up at the shop as darkness set in on the day before Thanksgiving.

"We had to push the old Datsun into my garage because the reverse gear wasn't working," Greenwald says. "I could see the headlights were dimming, which meant there was a problem with the battery or alternator. I could see brake fluid on the tire rims which means brake problems. Also, the wiper blades were shot."

"The young lady said she had borrowed fifty bucks from a friend to hopefully get her car fixed. Her son was angry and sad because he had to give up his friends and move to a new school in Minnesota. I took the fifty bucks and told her I will see what I can do."

Greenwald worked through the evening and the night, fixing the brakes, adding a new diode to the alternator, getting the battery charged and putting on some new wiper blades.

"Of course, it cost me about \$150 in parts, but the car was fixed except for the reverse gear not working," he says. "The young lady showed up the next day and was beaming that her car was actually fixed. She asked me how much it cost to fix the car, and I gave her the receipts and my address and told her she could send me something when she got her first check."

While the young woman was grateful and ready for the trip to Minnesota, Greenwald noticed that her son was still upset about having to make the move.

Once again, Greenwald believed God was calling him to make a difference.

"Now this was just

about the time the Rubik's Cube came out, and all of the kids had one, including her son. My younger daughter had picked the Rubik's Cube as her science project at school and asked me to help her make a one-page solution sheet. No doubt another task God had picked for me to accomplish as part of this story.

"My daughter and I found three solution books in the bookstore and purchased them. We picked the Nourse System to use to make the solution sheet. I happened to have my copy of the sheet in my pocket, so I gave that to her son and his eyes seem to brighten up a little. So off they went with their old Datsun just as the snow started to fall. I said to myself, 'God, I think they are definitely going to need your help to make it to Minnesota.'"

'God uses us to help others'

Traveling a dark and scary road leads a woman to God's peace

By John Shaughnessy

Most of us have moments when fear grips us, even in moments that may seem ordinary and non-threatening to others.



Freta Tewelde

For Freta Tewelde, one such moment came when the refugee from the African country of Eritrea drove to work along a "dark and scary" road on a recent early morning.

"The first day I passed through that scary road, I promised myself not to come back ever again," says Tewelde, a member of St. Michael the Archangel Parish in Indianapolis. "Then the next morning, late and rushed, here I was again driving along the same road. I started praying with a loud voice, 'Dear Lord, save me.'"

She received such reassurance from that simple prayer that she prayed again the next morning as she drove

along that same road. But this time, she prayed with excitement instead of fear.


"Now, I don't pray because I'm scared, I pray because I love meeting God, feeling his peace. That place brings me closer to God each morning. As I begin to pray, the worries go away, and all that fear disappears. I sincerely talk to God, praising him, thanking him—feeling calm and peace inside me."

Her morning prayer on the drive always starts with Psalm 23, the psalm that includes the calming words, "He guides me along right paths," "I will fear no evil, for you are with me," and "Indeed, goodness and mercy will pursue me all the days of my life."

Her prayer to God doesn't end there. It becomes more personal.

"I tell him everything in my heart. I ask him for forgiveness, to help me be good every day, to improve every day, to be close to him every day."

There's a joyful tone in her voice as she adds, "I have a desire to have God in my life every day." †



Public Schedule of Archbishop Charles C. Thompson

November 13–30, 2021

<p>November 13-18 United States Conference of Catholic Bishops (USCCB) Committee and General Meeting, Baltimore, Md.</p> <p>November 18-20 National Catholic Youth Conference (NCYC) at Indiana Convention Center, Indianapolis</p> <p>November 21 – 10:30 a.m. Mass and Blessing at Mary, Queen of Peace Church, Danville</p>	<p>November 23 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>November 30 – 10 a.m. Clergy Advent Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis</p>
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As the snow continued through that Thanksgiving weekend, Greenwald kept track of the news and weather reports of the storm—and how trucks and cars were stranded or ended up in ditches along the route to Minnesota.

"I just couldn't get the image of the young lady and her son stranded on the side of the road out of my head. I pretty much figured that would be the last time I would hear from them. But I got a letter in the mail about a month later with a check from the young lady."

In the letter, the young woman wrote, "You won't believe this, there were cars and trucks stranded and stuck all along the way, but we made it no problem. And my son was a big hit in his new school because of the

Rubik's Cube solution sheet you gave him."

Greenwald remembers that he cried when he read her letter. He says he still tears up whenever he tells the story of how God led him to be there for the young mother and her son.

"I read somewhere that 'Grace is the power that God willingly gives us to help us do what we could never do on our own.'"

"I truly believe God uses us to help others. Most of the time God accepts our poor excuse of being too busy to help someone in trouble, but on rare occasions God will insist that we use the talents that he has given us to help someone in need. He refuses to let us off the hook no matter how hard we try to get out of it." †

A special song based on Psalm 103 draws a woman closer to God

By John Shaughnessy

For most people, certain songs can take them back to a place in time or to thoughts of a special person in their life.



Mary Jean Wethington

For Mary Jean Wethington, one particular song always draws her closer to God.

"There is a song, one melody alone, one holy hymn that propels me deep into the presence of God," notes Wethington,

a member of All Saints Parish in Dearborn County.

Wethington's special song is, "Bless the Lord, My Soul."

"My meditative rendition of this Taizé hymn, based on Psalm 103, not only plays my piano music but *prays* it," she says. "God has so blessed me with this graced gift of music. My response to the Lord is to bless him with all my

being through our music's union.

"For me, the sacred depth of this one song both penetrates and soars far beyond just my heart to the sacred realm of soul space and becomes adoration. Here I know God's intimate presence, and I am one with him in the music's prayer."

Here are the lyrics to "Bless the Lord, My Soul":

"Bless the Lord, my soul, and bless God's holy name.


"Bless the Lord, my soul, who leads me into life.

"It is God who forgives all your guilt, who heals every one of your ills, who redeems your life from the grave, who crowns you with love and compassion.

"The Lord is compassion and love, slow to anger and rich in mercy.


God does not treat us according to our sins, nor repay us according to our faults.

"As a father has compassion on his children, The Lord has pity on those who fear him, for God knows of what we are made. God remembers that we are dust." †



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Synod process underway across central and southern Indiana

By Sean Gallagher

The Church in central and southern Indiana, along with dioceses around the world, is in the midst of contributing to the planning process for a 2023 meeting of the Synod of Bishops at the Vatican.

The topic of that meeting will be “synodality,” which is a word to describe how all the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and sharing their own thoughts.

Ken Ogorek, archdiocesan director of catechesis, is coordinating the process of gathering input from across the archdiocese. He said that while the Church throughout its history has been collegial, “there’s always room for improvement.”

“It’s really an opportunity to focus on that aspect,” Ogorek said. “How are administrative and strategic decisions made? The synod is not about doctrine or morality. It’s not about the magisterium *per se*. It’s about how decisions are made. ... This specific synod is an opportunity to continue listening and to enhance our listening skills.”



Ken Ogorek

To gather contributions from as many people as possible, there are several ways that have been set up for people to offer their thoughts.

Links to an online survey available in both English and Spanish can be found at www.archindy.org/SynodSurvey.

The Archdiocesan Pastoral Council met on Nov. 6 with Archbishop Charles C. Thompson to discuss the synod.

Parish councils across central and southern Indiana are invited to discuss the synod and return their input to archdiocesan leaders.

Ogorek emphasized the importance of contributions from individual parishes. “It’s at the parish level where we believe that outreach to the marginalized is going to be most effectively realized,” he said. “We want to make sure that a broad variety of folks have an opportunity to weigh in on the synod questions.”

Other groups that have been invited to contribute to the process include young adult Catholics in the archdiocese and members of other Churches and Christian communities and representatives of faiths in central and southern Indiana.

“That’s really part of the idea of the



Archbishop Charles C. Thompson and priests serving in central and southern Indiana process on April 16, 2019, into SS. Peter and Paul Cathedral for the annual chrism Mass. Catholics from across the archdiocese are invited to take part in a variety of ways to contribute to a process of preparation underway now for a 2023 meeting of the Synod of Bishops at the Vatican. (File photo by Sean Gallagher)

synod,” Ogorek said. “Let’s hear from everybody, maybe especially folks who aren’t the usual crowd who gets to weigh in on Church-related matters all the time.”

All of this input should be returned to Ogorek by the end of January 2022. Archdiocesan leaders will sort through the contributions the following month and assemble a 10-page draft report.

“We plan to do that in a prayerful way that listens to how the Holy Spirit might be speaking through everyone who’s offered input and shared their thoughts and feelings,” Ogorek said.

On March 5, Catholics across the archdiocese will be able to take part with Archbishop Thompson in a meeting on the synod. The time and location of the meeting has not yet been determined.

When it occurs, those taking part will be able to view the draft report and share their thoughts about the synod with Archbishop Thompson.

A final report in which input from the March 5 meeting can be included will then be completed by the end of March. The findings of that report will be made available to archdiocesan Catholics. The

archdiocesan report will be submitted to the U.S. Conference of Catholic Bishops, which will later send a report on the synod to the Vatican.

Such contributions from dioceses around the world will help lay the groundwork for the 2023 meeting of the Synod of Bishops.

(More information on the synod process in the archdiocese can be found by contacting your pastor, parish life coordinator or parish council chair or president.

Ken Ogorek can also be reached at catechesis@archindy.org or 317-236-1446.) †

See related editorial, page 4.

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Editorial



Pope Francis preaches a homily on Oct. 10 as he celebrates a Mass at St. Peter's Basilica at the Vatican to open the process that will lead up to a meeting of the world Synod of Bishops in 2023. (CNS photo/Remo Casilli, Reuters)

A call to encounter, listening, discernment

During his homily on October 10 for a Mass to open the synod process now underway in all dioceses throughout the world, Pope Francis emphasized “encounter, listening and discernment” as essential to the success of the meeting of the Synod of Bishops to be held in Rome two years from now. The first idea, “encounter,” is the art of seeing people as they are, not being indifferent or uncaring. Our model for this is Jesus.

As Pope Francis says in his homily: *The Lord does not stand aloof; he does not appear annoyed or disturbed. Instead, he is completely present to [each] person. He is open to encounter. Nothing leaves Jesus indifferent; everything is of concern to him. Encountering faces, meeting eyes, sharing each individual's history. That is the closeness that Jesus embodies. He knows that someone's life can be changed by a single encounter. The Gospel is full of such encounters with Christ, encounters that uplift and bring healing. Jesus did not hurry along or keep looking at his watch to get the meeting over. He was always at the service of the person he was with, listening to what he or she had to say.*

The second idea—listening—makes genuine encounter possible. True encounters require attentive listening. If we don't hear what others are saying; if we ignore the promptings of the Holy Spirit in our minds and hearts; if we allow our own comfort and concerns to drown out the voices of others, we cannot serve as Jesus did. We “serve as Jesus did” when we freely give ourselves in service to others. But we cannot make this kind of sacrifice if we are deaf to the cries of those around us or if we are indifferent to the hunger, homelessness and suffering of our brothers and sisters.

Thirdly, Pope Francis calls the listening process that we began last month an exercise in “discernment of spirits.” Encounter and listening are not ends in themselves, leaving everything just as it was before. On the contrary, the pope says, “whenever we enter into dialogue, we allow ourselves to be challenged, to advance on a journey. And in the end, we are no longer the same; we are changed.”

Discernment involves learning what is of God and what is seeking to frustrate God's will. “When we face choices and contradictions,” the Holy Father says,

“asking what God's will is opens us to unexpected possibilities.” The Holy Spirit guides and directs us when we are lost and confused. He can open doors that have been closed for generations, and he can unite us when we seem hopelessly divided from one another.

The Holy Father describes the synod as “a process of spiritual discernment that unfolds in adoration, in prayer and in dialogue with the Word of God.” The Word of God “guides the synod, preventing it from becoming a Church convention, a study group or a political gathering, a parliament, but rather a grace-filled event, a process of healing guided by the Spirit.”

When he formally inaugurated the synod process, the Pope identified three risks and three opportunities. The first risk is that the synod process will be a mere formality. Will we really commit ourselves to reaching out and listening to everyone? The second risk is that the synod's ambitious goal will remain an abstract idea that never becomes real. And the final risk is what the pope calls “complacency,” the attitude that “we've always done it this way” and the refusal to try new approaches to the ministry of our Church.

To minimize the risks and take full advantage of the opportunities, we must all take this synod process seriously. We should participate actively at every opportunity afforded us by our parishes and by the archdiocese. As Archbishop Charles C. Thompson said in a recent message to archdiocesan leaders:

The synod process we began last month here in our archdiocese—and in all dioceses throughout the Universal Church—invites us to recognize the sacredness of all human life. In order to encounter Jesus in everyone we meet on the road we are traveling together, we must recognize that every human being is made in the image and likeness of God. We are all members of God's family, all sisters and brothers in Christ, and regardless of our differences and disagreements, we must listen to each other and treat one another with dignity and respect.

Let's pray that the Holy Spirit will walk with us—as individuals, families, parishes and dioceses spread throughout the world—to comfort and guide us along the way.

—Daniel Conway

Be Our Guest/Greg Erlandson

The miracle we share at every Mass

At their fall meeting on Nov. 15-18, the bishops of the United States will have a chance to review, amend and vote on a draft statement titled “The Mystery of the Eucharist in the Life of the Church.”



Much of the media coverage this year has focused on whether it will call out Catholic politicians who support abortion rights. According to the draft sent to the bishops in September, it does not.

While this headline-grabbing, click-baiting controversy will again attract press coverage in November, it would be a shame if Catholics miss the real content of the document, a reflection on the Church's teachings on the Eucharist through the centuries.

It contains many moving quotes and passages that all of us could benefit from contemplating every time we go to Mass. Here's a sampling:

Dorothy Day, while known best as a peace activist, had a profound devotion to the Eucharist. Her reflection is timely, as many Catholics may be slow to return to Mass after the pandemic closures.

“Once, when told by someone she no longer saw the point of going to daily Mass, the Servant of God Dorothy Day reflected: ‘We go eat of this fruit of the tree of life because Jesus told us to. ... He took upon himself our humanity that we might share in his divinity. We are nourished by his flesh that we may grow to be other Christs. I believe this literally, just as I believe the child is nourished by the milk from his mother's breast.’ ”

Dorothy Day was a 20th-century Catholic. St. John Chrysostom was born only 300 years after Christ, yet he shared Day's sense of the Eucharist as life giving:

When you see the body of Christ, he preached, “set before you [on the altar],

say to yourself: Because of this body, I am no longer earth and ashes, no longer a prisoner, but free: because of this, I hope for heaven, and to receive the good things therein, immortal life, the portion of angels [and closeness] with Christ.”

The document quotes St. Teresa of Calcutta: “When you look at the crucifix, you understand how much Jesus loved you then. When you look at the sacred host, you understand how much Jesus loves you now.”

The draft document notes that “the word ‘Eucharist’ literally means ‘thanksgiving.’ Even our manner of giving thanks comes from God, for we do so by following the command of the Lord: Do this in memory of me.”

It also says that it “is called holy Communion precisely because, by placing us in intimate communion with the sacrifice of Christ, we are placed in intimate communion with him and through him, with each other.”

St. Justin Martyr was born around the year 100, just a few decades after Christ walked the Earth. Yet he was a witness to the early eucharistic faith of the Church: “It is not ‘ordinary bread and ordinary drink’ that we receive in the Eucharist, but the flesh and blood of Christ, who came to nourish and transform us, to restore our relationship to God and to one another.”

This communion turns us outward, recognizing our neighbor in the poor and the vulnerable. *The Catechism of the Catholic Church* teaches that “to receive in truth the body and blood of Christ given up for us, we must recognize Christ in the poorest, his brethren.”

The last word goes to Pope Benedict XVI: The “love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature, it demands to be shared by all.”

Amen.

(Greg Erlandson is director and editor-in-chief of Catholic News Service.) †

Reflection/Laura Kelly Fanucci

This holiday season, remember this point: it's not about you

Remember last year when we wanted nothing more than to celebrate with family and friends like usual?



Now we're on the brink of a holiday season with hopes as bright as Christmas lights. But with the return of traditions, travel and time together, we may also encounter the gripes, grudges and jostles of family gatherings.

Could a change in perspective make the difference between disaster and delight at your holiday table?

A deacon at our parish once preached a homily that stuck with me for years. He offered three short truths meant to ease interactions between family members. When we got home from Mass that Sunday, I scribbled them down in my journal so I wouldn't forget his wisdom.

It's not about you.

You have to expend energy.

Meet people at their level.

Our deacon was preaching about Mary and Martha, drawing from the Gospel of Luke where the sisters serve Jesus in contrasting ways, one in the kitchen and one at his feet.

My husband and I listened on that hot July morning, five months after our twin daughters had died. While still in deep grief, we were starting a cross-country road trip to visit relatives and friends—and we wondered how to navigate all the twists and turns of family reunions.

Turned out the deacon's words gave us exactly the fuel we needed.

First, it's not about you. The Christian life is a call to love and service, not an ego boost. Sometimes we have to swallow our pride or set aside our preferences to remember we are here for others.

When particular plans don't suit your fancy, take other perspectives into consideration. How might God be inviting you to grow in humility or compassion by serving others?

Second, you have to expend energy. Waiting for someone to read your mind or make the first move will often lead to disappointment. But if you anticipate that effort and energy will be required, you can prepare for challenges that may arise. Relationships require hard work. Every family knows this, and our relationship with God is the same. If we want to grow in closeness, love and understanding, then we have to put in the effort.

Third, meet people at their level. You might wish your relatives behaved or believed more like you. But unless you try to meet people where they are, you'll end up exasperated.

As you pass plates round the table this holiday season, ask questions to learn why people think the way they do. Let yourself delight in discovering something new about a relative you've known your whole life. Remember that ours is a God of surprises.

(Laura Kelly Fanucci is a writer, speaker, and author of several books including *Everyday Sacrament: The Messy Grace of Parenting*.) †



Christ the Cornerstone

St. Frances Xavier Cabrini, the patron saint of immigrants

“The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of security and the means of livelihood which he cannot find in his country of origin” (Catechism of the Catholic Church, #2241).

Tomorrow, Saturday, Nov. 13, is the Memorial of St. Frances Xavier Cabrini, the patron saint of immigrants.

As a young woman, Frances founded the Missionary Sisters of the Sacred Heart of Jesus in her native Italy and dreamed of traveling to China as a missionary. She even took as part of her religious name “Xavier” in honor of the great Jesuit missionary who traveled to the Far East to proclaim the Gospel to other nations and peoples.

Frances Xavier Cabrini never made it to the Far East. Instead, in 1887 Pope Leo XIII asked her to “go west, not east” in order to serve the large number of Italian immigrants who had arrived in the United States in the 1880s.

Mother Cabrini’s work among Italian immigrants in New York City led ultimately to the foundation of many hospitals, schools and orphanages in different regions of this country and in

many other countries as well. She died in Chicago in 1917 at the age of 67. In 1946, Mother Cabrini became the first American citizen to be canonized a saint. She is known as the patron saint of both immigrants and hospital administrators.

St. Frances Cabrini was recently the subject of some controversy in her adopted hometown. In 2019, New York City sponsored a program called, “She built NYC,” to erect monuments to honor women who have helped make New York City great. Mother Cabrini received the most votes from New Yorkers to receive a monument in her honor. However, the organizers decided not to honor Mother Cabrini with a statue. Many New Yorkers—especially Italian-Americans—reacted to what some termed a “racist” and “anti-Catholic” decision. Within days, the decision was reversed, and it was announced that a statue in honor of Mother Cabrini’s work with immigrants would be built in Battery Park overlooking New York Harbor. The statue was unveiled on Columbus Day in October of 2020.

We are right to honor this great saint—especially now when we are experiencing an international crisis of immigration as well as a pandemic that has severely tested the ability of health care workers to

provide urgently needed care to those who are most vulnerable.

St. Frances Xavier Cabrini, herself an immigrant, is a model for all of us. Her ministry reminds us that Jesus, Mary and Joseph (the Holy Family) were once refugees who fled the political tyranny and vicious brutality of King Herod. They were migrants who spent years living in a foreign land, a situation now shared by millions of people who have left their homes desperately seeking safety and a better life.

As Catholics, we are challenged to extend to all the unconditional love of Jesus. We must welcome strangers and work to make everyone feel at home. As Americans, we should support our nation’s efforts to regulate the processes that govern immigration and refugee resettlement, and at the same time, we must not turn our backs on those who come to us—often in desperate circumstances—seeking freedom and a better life for their families.

Our Church teaches that in all instances the rights of individuals and families must be protected, and that we place concern for human dignity above political or practical expediency. We take this responsibility so seriously

that Church teaching points out that, as citizens, we may be obliged in conscience not to follow laws or regulations that are contrary to the fundamental rights of persons or the teaching of the Gospel (See *Catechism of the Catholic Church*, #2242).

The witness of St. Frances Xavier Cabrini reminds us that no matter where we come from originally, we are all brothers and sisters in Christ, members of the one family of God. As citizens of a free society, we have a responsibility to promote the common good—for the sake of our nation and the community of nations. Peace and prosperity should be available to all people regardless of their race, ethnic origin and/or religious preferences. We should be open to all, welcoming of all and respectful of both the differences that divide us and the fundamental humanity that unites us.

We are fortunate that our archdiocese has two patron saints, Francis Xavier and Mother Theodore Guérin, who were tireless missionaries and who, like Mother Cabrini, gave themselves wholeheartedly to serving the people of God in lands that were far from their homelands.

St. Frances Xavier Cabrini, patron saint of immigrants, pray for us. †



Cristo, la piedra angular

Santa Francisca Javiera Cabrini, patrona de los inmigrantes

“Las naciones más prósperas tienen el deber de acoger, en cuanto sea posible, al extranjero que busca la seguridad y los medios de vida que no puede encontrar en su país de origen” (Catecismo de la Iglesia Católica, n.º 2241).

Mañana, sábado 13 de noviembre, se celebra la memoria de santa Francisca Javiera Cabrini, patrona de los inmigrantes.

De joven, Francisca fundó las Hermanas Misioneras del Sagrado Corazón de Jesús en su Italia natal y soñaba con viajar a China como misionera. Incluso tomó como parte de su nombre religioso “Javiera” en honor al gran misionero jesuita que viajó al Lejano Oriente para proclamar el Evangelio a otras naciones y pueblos.

Aunque Francisca Javiera Cabrini nunca llegó a Oriente, en 1887 el Papa León XIII le pidió que “fuera hacia el oeste, no al este” para servir al gran número de inmigrantes italianos que habían llegado a Estados Unidos en la década de 1880.

La labor de la Madre Cabrini entre los inmigrantes italianos de la ciudad de Nueva York condujo finalmente a la fundación de muchos hospitales, escuelas y orfanatos en diferentes regiones de este país y también en muchos otros países. Murió en Chicago en 1917 a la edad de 67 años, y en 1946 la Madre Cabrini fue la primera ciudadana estadounidense en ser

canonizada como santa. Es conocida como la patrona de los inmigrantes y de los administradores de hospitales.

Recientemente ha sido objeto de controversia en su ciudad adoptiva. En 2019, la ciudad de Nueva York patrocinó un programa llamado, “She built NYC” (que podría traducirse como “Ella construyó Nueva York”), para erigir monumentos en honor a las mujeres que han contribuido a hacer de Nueva York la gran ciudad que es. La Madre Cabrini fue la que más votos recibió de los neoyorquinos para recibir un monumento en su honor. Sin embargo, los organizadores decidieron no honrar a la Madre Cabrini con una estatua. Muchos neoyorquinos, especialmente italoamericanos, reaccionaron ante lo que algunos calificaron como una decisión “racista” y “anticatólica”. A los pocos días, la decisión fue revocada y se anunció que se construiría una estatua en honor a la labor de la Madre Cabrini con los inmigrantes y que esta se situaría en Battery Park, con vistas al puerto de Nueva York. La estatua se inauguró el Día de la Raza, en octubre de 2020.

Hacemos bien en honrar a esta gran santa, sobre todo ahora que estamos viviendo una crisis migratoria internacional, así como una pandemia que ha puesto a prueba la capacidad de los trabajadores de la salud para prestar la atención que necesitan urgentemente los más vulnerables.

Santa Francisca Javiera Cabrini, también fue inmigrante y constituye un modelo para todos. Su ministerio nos recuerda que Jesús, María y José (la Sagrada Familia) fueron una vez refugiados que huyeron de la tiranía política y de la cruel brutalidad del rey Herodes. Fueron inmigrantes que pasaron años viviendo en suelo extranjero, una situación que comparten hoy en día millones de personas que han dejado atrás sus hogares en una búsqueda desesperada de seguridad y de una mejor vida.

Como católicos, tenemos el reto de extender a todos el amor incondicional de Jesús. Debemos recibir a los extranjeros y esforzarnos por lograr que todos se sientan como en casa. Como estadounidenses, debemos apoyar los esfuerzos de nuestra nación para regular los procesos que rigen la inmigración y el reasentamiento de refugiados y, al mismo tiempo, no debemos dar la espalda a quienes vienen a nosotros, a menudo en circunstancias desesperadas, en busca de libertad y una vida mejor para sus familias.

Nuestra Iglesia nos enseña que, en todas las circunstancias se deben proteger los derechos de las personas y las familias, y anteponer la defensa de la dignidad humana a la conveniencia política o práctica. Tomamos tan en serio esta responsabilidad que las enseñanzas de la Iglesia señalan que

los ciudadanos tienen la obligación de atender a su conciencia y no obedecer las leyes y las normativas que sean contrarias a los derechos fundamentales de las personas o a las enseñanzas del Evangelio (véase *Catecismo de la Iglesia Católica*, n.º 2242).

El testimonio de santa Francisca Javiera Cabrini nos recuerda que, independientemente de nuestra procedencia, todos somos hermanos y hermanas en Cristo, miembros de la única familia de Dios. Como ciudadanos de una sociedad libre, tenemos la responsabilidad de promover el bien común, por el bien de nuestra nación y el de la comunidad de naciones. La paz y la prosperidad deberían estar al alcance de todos los pueblos, sin distinción de raza, origen étnico o preferencia religiosa. Debemos recibir a todos, darles la bienvenida y respetar, tanto las diferencias que nos dividen, como la condición humana fundamental que nos une.

Tenemos la suerte de que nuestra arquidiócesis cuenta con dos santos patronos, Francisco Javier y la Madre Theodore Guérin, que fueron misioneros incansables y que, al igual que la Madre Cabrini, se entregaron de corazón al servicio del pueblo de Dios en tierras que estaban lejos de su patria.

Santa Francisca Javiera Cabrini, patrona de los inmigrantes, ora por nosotros. †

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 15

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

November 15, 22, 29

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

November 17

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

November 18

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **The Parables of Jesus Bible Study**, Thursdays (except Nov. 25), 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: ljdarlene@gmail.com.

November 19

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Monica Kelsey, founder of Safe Haven Baby Boxes, presenter, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Nov. 16. Information and registration: cutt.ly/CBE-Reg.

November 20

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, "Voting Rights: What Are Our Responsibilities as Catholics?" 10 a.m., Indiana

Catholic Conference executive director Angela Espada, J.D., speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Most Precious Infants Prayer Vigil for Life**, 8:30 a.m. Mass, then prayer partners will carpool to Clinic for Women at 3607 W. 16th St. for vigil. Information: eric@romancatholicgentleman.com.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Celebrate Marriage presents Celebrate Covenant with Ryan Siebert**, 6:30-9 p.m., dinner and entertainment with magician and entertainer Ryan Siebert, \$40 per couple, register by Nov. 14. Information and registration 317-489-1557 or olgmarrriageimnistry@gmail.com.

November 20-21

Ferdinand, Ind. (Evansville Diocese), multiple locations. **Ferdinand Christkindlmarkt**, 9 a.m.-5 p.m., German heritage market, antiques, food, wine, live Glockenspiel, marionette theater, free Evansville

Philharmonic concert, free tours of the Sisters of St. Benedict Monastery Immaculate Conception, shuttle service to all six Christkindlmarkt sites. Information: 800-968-4578 or ferdinandchristkindlmarkt.com.

St. Simon the Apostle Church, 8155 Oaklandon Rd., Indianapolis. **Bruté Weekend**, all weekend Masses, Father Joseph Moriarty, rector of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

November 21

Holy Name of Jesus Parish, Parish Life Center gym, 89 N. 17th Ave., Beech Grove. **Christmas Bazaar**, 11 a.m.-4:30 p.m., more than 20 exhibitors, craft and holiday booths, handmade items, white elephant, chili and beans with ham soup and corn bread luncheon, free admission. Information: 317-784-6860 or p108cmaster@sbcglobal.net.

November 21, 28

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict,

Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

November 24

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

November 25

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, Ind. (Lafayette Diocese). **Free Thanksgiving Dinner**, 11 a.m.-2 p.m. Information: 317-517-4256.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Thanksgiving Day Mass and Food Blessing**, 9 a.m., bring a food item to be blessed. Information: 317-257-4297 or bulletin@saintmatt.org.

November 27

St. Louis Parish, 3 St. Louis Place, Batesville. **Batesville Deanery Adoration Summit**, 10 a.m.-2 p.m., Mass at 11 a.m., lunch provided, talks by Msgr. Joseph F. Schaedel, Father Daniel Mahan,

Father Michael Keucher and Father Jonathan Meyer, free. Registration: All Saints Parish Office, 812-576-4302.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, 6 p.m., featuring St. Matthew choir and instrumentalists, activities for children age 4 to second grade during program, babysitting available, refreshments available after program, free. Information: 317-257-4297 or bulletin@saintmatt.org.

November 29

The Villages of Indiana online, **Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register: 317 775-6500 or visit www.villageskids.org.

St. Simon the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30-8:30 p.m., fellowship ministry for singles ages 45 and older, Euchre tournament and Mexican snack pitch-in, free. Information: martinlow8@cs.com or 317-826-6000. †

Virtual Meeting with African Catholics in the archdiocese to be held on Nov. 21

The archdiocesan Black Catholic Ministry will sponsor a virtual meeting for African Catholics in the archdiocese via Zoom at 7 p.m. on Nov. 21.

All are invited to join in this meeting, the primary purpose of which is to hear from people in the archdiocese who identify as African Catholics—regardless of where they were born—regarding what they want and need from their parishes and pastoral leaders.

There are more than 25 African countries represented within the archdiocese's African Catholic

population. One of the goals of the Black Catholic Ministry is to work with the African Catholic community and the pastoral leaders in their parishes to assist in making parishes more welcoming to them. The objective is to motivate and engage both African Catholics and their parishes toward engaging each other, serving each other and addressing the needs of each other.

Registration is requested in advance at cutt.ly/AFRCatholics21.

For more information, contact Pearlette Springer at pspringer@archindy.org or 317-236-1474. †

Retreats and Programs

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

December 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 3-4:30 p.m., Franciscan Sister Olga Wittekind presenting, free will donation. Information and registration:

812-933-6437, www.oldenburgfranciscancenter.org.

December 1, Dec. 2

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, choose between 9:30-11:30 a.m. first

Wednesday of the month or 6:30-8:30 p.m. first Thursday of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Information and registration: Jeanne Frost, 812-535-2952, jfrost@spsmw.org or Events.SistersofProvidence.org. †

Cards of Encouragement



Several first-grade students of St. Louis School in Batesville hold up cards of encouragement they made for Kelsee Lainhart, a 20-year-old U.S. Marine from Dearborn County who was severely injured in the suicide bombings in Kabul, Afghanistan, in August. The first graders made cards, pictures and even a few bracelets to cheer her up. They remember her in their prayer requests at the end of each school day. (Submitted photo)

Wedding Anniversaries

JAMES AND JOAN MOORMAN



JAMES AND JOAN (MOLLAUN) MOORMAN, members of St. Louis Parish in Batesville, celebrated their 70th wedding anniversary on Oct. 13.

The couple was married in St. Louis Church in Batesville on Oct. 13, 1951.

They have three children: Jama Wanstrath, Steve and the late John Moorman.

The couple also has seven grandchildren and five great-grandchildren. †

JOE AND DONNA LAUGHLIN



JOE AND DONNA (DUNFORD) LAUGHLIN, members of St. Jude Parish in Indianapolis, celebrated their 55th wedding anniversary on Oct. 29.

The couple was married in the former St. Catherine of Siena Church in Indianapolis on Oct. 29, 1966.

They have two children: Stacey McDaniel and Sean Laughlin.

The couple also has five grandchildren and three great-grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Three women receive Sisters of St. Benedict's Angels of Grace awards

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

The Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove have annually identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an "Angels of Grace" award.

Due to efforts to prevent the spread of the coronavirus, the 2020 winners were unable to receive their awards. As restrictions eased this summer, sisters from the Beech Grove monastery were able to personally deliver last year's winners their awards.

Receiving the honor were recipients Overdose Lifeline founder and executive director Justin Phillips for the "defender" Archangel Michael Award; SON Foundation founder and executive director Denise Jacobson for the "messenger" Archangel Gabriel Award; and Celebrate Marriage Ministry co-founder Marcy Renken for the "companion" Archangel Raphael Award.

Here are the stories of the 2020 messenger, defender and companion.

Archangel Michael Award winner Justin Phillips

Justin Phillips' career revolved around non-profits and injury prevention for children. So when her son Aaron died in 2013 from heroin overdose—a preventable disease—she channeled her pain, passion and professional background into raising awareness of substance addiction as a preventable chronic disease.



Justin Phillips poses with the Archangel Michael Award.

She did so by founding Overdose Lifeline, a non-profit organization dedicated to helping individuals, families and communities affected by the disease of addiction/substance use disorder through advocacy, education and support.

"When Aaron died and I learned a bunch of stuff I didn't know about opioids and the real potential for overdose death from opioids and the lack of knowledge and understanding that we all had, it seemed like a logical place to transfer my skill set, because I couldn't do anything for Aaron, but I could for

other people," said Phillips.

"That's what keeps driving me still is the loss of Aaron combined with all the others now that I know. The families of all the others I'm connected to, in their memory and honor, and to prevent this from happening to someone else's loved one."

Overdose Lifeline offers courses, trainings, webinars and trainer programs to increase knowledge and competency and to fight the opioid public health crisis. It also offers youth programs, information about naloxone, family support and Camp Mariposa-Aaron's Place for children of families affected by substance use disorder.

The organization also led efforts to pass Aaron's Law,

which allows laypersons access to the drug Narcan—a nasal spray used to treat suspected opioid overdose—without a prescription, thus eliminating barriers to receiving the drug and using it to save lives.

"I was really honored," Phillips said of receiving the award. "I don't feel worthy, honestly. I have a strong work ethic and I'm just trying to make a difference for others."

She thinks getting the St. Michael Award specifically is "appropriate because it's my hope and prayer that I am defending the goodness and dignity of others, but more specifically those who are affected by this disease that is often judged and stigmatized by society."

For more on Overdose Lifeline, go to www.overdoselifeline.org.

Archangel Gabriel Award winner Denise Jacobson

Some friends are there for a friend in need. And then some friends create a non-profit organization to help others like their friend.



Denise Jacobson poses with the Archangel Gabriel Award.

Such is the case with Denise Jacobson. When her friend and fellow fourth-grade teacher Tiffany Thompson took a year's leave to heal from cancer treatments, Jacobson took a year's leave to care for her.

During that year, God revealed to Jacobson his true calling for her: to share the love of Christ by opening a home of Christian support in downtown Indianapolis to give cancer patients and their families a place to stay when they are coming from out of town for cancer treatments.

The home opened in 2013. She named it the SON Foundation. SON stands for Serving Others' Needs, and the foundation seeks to do so with faith at the center of all they do.

"We offer [guests] a Bible that they may take

with them if they choose," said Jacobson. "We have a minister on call if a guest would like to speak with someone. Prior to COVID, we had a weekly Bible study. We just try to show the love of Christ through what we do and how we do it."

Volunteers connect with the home's temporary residents, offer to pray with and for them, and serve as a liaison for any needs they might have.

"They're just another friend on the other end of the line while [families are] here in Indy," Jacobson explained. "They just try to love on our guests and shine the light of Christ through what they do."

"We just try to give a message of hope and that there's a community out there surrounding our guests and families, that they're not alone, that there are others going through the same thing, but that God also knows exactly what they're going through and it's for a purpose. There's a purpose for their trial and there's a community that will help support them through it."

Receiving the award from the Sisters of St. Benedict was particularly meaningful to Jacobson.

"My grandmother's house was across from the Benedict Inn," she noted. "The sisters brought back those times with my family spent right there walking through

their gardens. I never imagined I'd be standing on their grounds receiving an award!"

For more on the SON Foundation, go to www.sonfoundationindy.org.

Archangel Raphael Award winner Marcy Renken

The Worldwide Marriage Encounter program is known for strengthening marriages. In the case of Marcy and Tom Renken of Our Lady of the Greenwood Parish in



Marcy Renken poses with the Archangel Raphael Award.

Greenwood, their marriage was so transformed that they wanted to strengthen other married couples' relationships as well.

The couple founded the Celebrate Marriage Ministry in their parish in 2012.

"We grew to see how important community is in marriage," said Renken. "It's not just having friends, but for couples to have a community of couples to encourage each other and to know that we all have struggles, good days, bad days, and that no matter where you are in your marriage, God can use you to make your marriage better."

The ministry, which is open to all married couples, hosts four events a year, each focusing on a specific aspect of marriage.

"One is romance, so we have a marriage reception for married couples," Renken explained. "Second is our Celebrate Fun event, which is friendly competition between couples, like scavenger hunts and games. Third is an all-day conference so spouses can spend the whole day together. And fourth is Celebrate Covenant, a date night with entertainment for couples to spend with other couples."

She said they hope to inspire similar ministries in other parishes.

Renken was thrilled to receive the honor from the Sisters of St. Benedict.

"It's really humbling, a huge shock, to get an award I didn't know I was in the running for," she said.

"For the Benedictines to hear about our ministry and think it's worth giving this award for, I can't put words to it. With COVID, it's been difficult—with the ministry, marriage, life, work, day to day changes. To be acknowledged for doing the work of God during this time I feel was a play by the Holy Spirit to say, 'You're on the right track.'"

For more information on the Celebrate Marriage Ministry, go to celebratemarriage.com.

(The Angels of Grace award winners usually receive their awards at a fashion show and luncheon fundraiser benefiting women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove. The 2020 and 2021 events were cancelled to help prevent the spread of the COVID-19 virus. To make a donation to support the cause, donate online at www.benedictinn.org/angels-of-grace, or write a check made out to the Benedict Inn with "Angels of Grace" in the memo line, and mail it to Benedict Inn Retreat & Conference Center, 1402 Southern Avenue, Beech Grove, IN 46107. For more information, call 317-788-7581. All photos above were submitted.) †

Catholic youths and young adults join march for climate change

GLASGOW, Scotland (CNS)—Thousands of Catholics took to the streets of the United Kingdom to show their support for action to halt climate change and reverse ecological degradation.

Many joined the Nov. 6 Day of Action in Glasgow, Scotland, the host city of the Oct. 31-Nov. 12 U.N. Climate Change Conference.

They took part in a three-mile march that drew up to 100,000 demonstrators from all over the world. It was the largest of about 100 protests in the U.K. alone and the largest demonstration since the beginning of COP26, as the conference is known.

Many Catholics chanted and carried banners as they marched with such groups as the Scottish Catholic International Aid

Fund, and CAFOD, its English and Welsh counterpart. Others came as part of the *Laudato Si* Movement, which processed in front of a huge inflatable globe, or with Jesuit Missions or in parish or school groups.

They braved five hours of strong winds and driving rain to gather in Kelvingrove Park in the west of the city and walked to drumbeats with thousands of other Christians through the city center to Glasgow Green in the east.

CAFOD member Emily Murray, 20, from Reading, England, said visible action was essential because she believed the poor of the world were "already being oppressed by climate change."

"I think people need to start acting while they still have time. More than ever, young people are really interested in

climate change."

Ayaat Hassan, 17, attended the event with a large party from Notre Dame High School in Glasgow.

"As the youth of today, we are the ones who are going to be most affected by climate change, and we deserve to get heard," she said. "The politicians are not listening to what we have to say. It is very important for us to come out so they are forced to listen."

Colm Fahy was one of 28 young adults to walk 52 miles from Edinburgh to Glasgow with Jesuit Missions on the "Growing Our Future" pilgrimage ahead of the conference. He said he hoped real change would come from COP26.

"Pilgrimages go to miraculous things, if we think about Lourdes and

Guadalupe," he told CNS. "We think something remarkable could happen."

Passionist Father Antony Connelly of St. Mungo Parish, Glasgow, said Catholics present were heeding social teaching on the environment developed since the pontificate of Blessed Paul VI and preached emphatically by Pope Francis.

"For us, it's an emergency," he said. "We need to care. We need to love our planet again, and we need to be loving those who are suffering the effects of climate change, especially."

"It's the cry of the earth and the cry of the poor that we are committed to. It is hurting those who are poor the most. I hope this will be a turning point. I would be very proud if it was, but I am still praying for a miracle." †

Archbishop Gomez says Church must proclaim Christ ‘boldly’ in response to ‘woke’ movements

LOS ANGELES (CNS)—The Catholic Church must proclaim Jesus Christ “boldly” and “creatively” in the face of new secular movements that promote “social justice,” “wokeness” and “intersectionality,” among other beliefs, as the answer to all of society’s ills, Los Angeles Archbishop José H. Gomez said on Nov. 4.

“We need to tell our story of salvation in a new way, with charity and confidence, without fear,” he said. “This is the Church’s mission in every age and every cultural moment.”

Archbishop Gomez made the comments in a videotaped address for the upcoming 23rd Catholic and Public Life Congress in Madrid, which organizers said will focus on political correctness and “the dangers of this mega-ideology,” such as preventing debate and limiting freedoms.

He spoke on “the rise of new secular ideologies and movements for social change in the United States and the implications for the Catholic Church.”

The Church needs to understand these movements “as pseudo-religions, and even replacements and rivals to traditional Christian beliefs,” he said, because “they claim to offer what religion provides.”

“With the breakdown of the Judeo-Christian worldview and the rise of secularism, political belief systems based on social justice or personal identity have come to fill the space that Christian belief and practice once occupied,” he said.

“An elite leadership class has risen in our countries that has little interest in religion and no real attachments to the nations they live in or to local traditions or cultures,” said Archbishop Gomez, who is president of the U.S. Conference of Catholic Bishops.

“This group, which is in charge in corporations, governments, universities, the media, and in the cultural and professional establishments,” he said, “wants to establish what we might call a global civilization, built on a consumer economy and guided by science, technology, humanitarian values and technocratic ideas about organizing society.”

“There is no need for old-fashioned belief systems and religions,” he added. “In fact, as they see it, religion, especially Christianity, only gets in the way of the society they hope to build.”

Archbishop Gomez noted the congress’ program alluded to “cancel culture” along with political correctness.

“We recognize that often what is being canceled and corrected are perspectives rooted in Christian beliefs—about human life and the human person, about marriage, the family and more. ... The ‘space’ that the Church and believing Christians are permitted to occupy is shrinking,” he said.

Amid the pandemic and government response to it, everyone noticed “dramatic social changes,” he said, but these changes were already at work and were just “accelerated” by the pandemic.

“The new social movements and ideologies that we are talking about today were being seeded and prepared for

many years in our universities and cultural institutions,” he explained.

In the U.S., amid the tension and fear created by the pandemic and social isolation, “these movements were fully unleashed in our society” with the killing of George Floyd, an unarmed Black man, by a white policeman and the protests that followed in many cities, Archbishop Gomez said.

“For many people in my country, myself included, [Floyd’s] tragedy became a stark reminder that racial and economic inequality are still deeply embedded in our society,” he said.

These new movements are part of a wider “absolutely essential” discussion “about how to build an American society that expands opportunities for everyone, no matter what color their skin is or where they came from, or their economic status,” Archbishop Gomez added.

But people are increasingly turning to these “woke” movements, rather than religion, for “an explanation for events and conditions in the world,” he said. “They offer a sense of meaning, a purpose for living, and the feeling of belonging to a community. ... Like Christianity, these new movements tell their own ‘story of salvation.’

“Now more than ever, the Church and every Catholic needs to know” the Christian story “and proclaim it in all its beauty and truth.”

Because, he said, there is another story out there—a rival ‘salvation’ narrative that we hear being told in the media and in our institutions by the new social justice movements.”

Catholics and other Christians, he said, believe “we are created in the image of God ... and we are saved through the dying and rising of Jesus Christ ... [who] calls us to follow him in faith, loving God and our neighbor, working to build his kingdom on Earth, all in confident hope that we will have eternal life with him in the world to come.”

The “woke” story, he explained, says that “we cannot know where we came from, but we are aware that we have interests in common with those who share our skin color or our position in society. ... We are liberated and find redemption through our constant struggle against our oppressors, by waging a battle for political and cultural power in the name of creating a society of equity.”

“We all want to build a society that provides equality, freedom and dignity for every person,” Archbishop Gomez said. “But we can only build a just society on the foundation of the truth about God and human nature.

Referencing Pope Francis’ 2020 encyclical letter “*Fratelli tutti*: On Fraternity and Social Friendship,” Archbishop Gomez went on to note, “Unless we believe that God is our Father, there is no reason for us to treat others as our brothers and sisters.”

“Today’s critical theories and ideologies are profoundly atheistic,” he continued. “They deny the soul, the spiritual, transcendent dimension of human nature; or they think that it is irrelevant to human happiness. They reduce what it means to be human to essentially physical qualities—the color of our skin, our sex, our notions of



Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, speaks on Nov. 16, 2020, at the USCCB headquarters in Washington during the bishops’ virtual fall meeting. In a recent videotaped presentation he gave to a conference in Madrid, Archbishop Gomez reflected on the challenges faced by the Church in the rise of new secular movements that he described as “pseudo-religions.”

(CNS photo/Bob Roller)

gender, our ethnic background or our position in society.”

“No doubt,” he added, “we can recognize in these movements certain elements of liberation theology. They seem to be coming from the same Marxist cultural vision. Also, these movements resemble some of the heresies that we find in Church history.”

The Catholic Church must “understand and engage” these movements as “dangerous substitutes for true religion.”

“These new movements have lost the truth about the human person” because they deny God, he said. “No matter how well-intentioned they are, they cannot promote authentic human flourishing.”

In the United States, “these strictly secular movements are causing new forms of social division, discrimination, intolerance and injustice,” he added.

As challenging as this situation is for the Church, Archbishop Gomez said that there is a hopeful way forward for believers, noting that while there is “no need of a new secular religion to replace Christianity,” there is a need for “you and me to be better witnesses. Better Christians. Let us begin by forgiving, loving, sacrificing for others, putting away spiritual poisons like resentment and envy.”

Living such Gospel principles does not allow Christians to “remain passive in the face of social injustice. Never! But we do need to insist that fraternity cannot be built through animosity or division. True religion does not seek to harm or humiliate, to ruin livelihoods or reputations. True religion offers a path for even the worst sinners to find redemption.” †

Pope: True faith known by sincerity of heart, not hypocrisy of appearances

VATICAN CITY (CNS)—Christians must strive for a sincere faith that seeks to serve others rather than to exploit the weakest for personal gain, Pope Francis said.

Addressing pilgrims gathered in St. Peter’s Square on Nov. 7 for his Sunday *Angelus* address, the pope warned the faithful to be on guard “against

hypocrisy, which is a dangerous illness of the soul.

“This is a warning for all time and for everyone, Church and society: to never take advantage of a specific role to crush others, never to make money off the backs of the weakest!”

After praying the *Angelus* prayer, the

pope expressed concerns over increasing violence in Ethiopia amid reports that Tigray Defense Force rebels were approaching the outskirts of the country’s capital, Addis Ababa. The conflict, which began in Tigray on Nov. 4, 2020, has killed thousands and displaced more than 1 million people, as it destroyed villages and towns.

“I invite everyone to pray for these people so sorely tried, and I renew my appeal that fraternal harmony and the peaceful path of dialogue may prevail,” the pope said.

The pope also prayed for victims of a deadly tanker explosion in Freetown, Sierra Leone, on Nov. 5 that claimed the lives of more than 100 people. †

BISHOPS

continued from page 1

to proceed with caution in developing a national policy “to address the situation of Catholics in public office who support legislation allowing abortion, euthanasia or other moral evils.”

During their spring meeting, 75% of U.S. bishops approved the drafting of a document, addressed to all Catholic faithful, on eucharistic coherence.

And during long discussions on the document before the vote, several bishops specifically pointed to President Joe Biden and House Speaker Nancy Pelosi, D-Calif., who are Catholic, for not actively seeking to end legal abortion, and they said such politicians should be denied Communion.

The basis for that stems from what the bishops described as eucharistic coherence, meaning that those who receive Communion, and particularly those in public office, need to be in communion with what the Church teaches and not facilitating or promoting what the Church views as grave moral evils.

With a lot of emphasis being put on what looks to be a litmus test about Catholics’ worthiness to receive Communion, Susan Timoney, an associate professor of

pastoral studies and a dean at The Catholic University of America in Washington, said Catholics should talk to their pastors about this issue.

She said they will likely come away with a sense that the bishops’ efforts to encourage a deepening appreciation for the Eucharist is an attempt to say, “Look, it means something to be a disciple.”

“You have a responsibility if you’re going to call yourself a Catholic, and if you’re going to present yourself for Communion to be ready and to understand what that commitment entails,” she said.

Timoney also said this is a conversation she thinks bishops and priests would love to have to be “a vehicle for God’s mercy and God’s love” and also to point out that the Church can and should address modern culture about the dignity of the human person and what it means to respect this “from conception through death.”

Notre Dame’s O’Malley, who also is academic director of its Center for Liturgy, said he doesn’t think the document itself will have much to do with Biden and Communion.

“If you pay attention to what the bishops are saying to recent revisions and outlines,” you don’t see it “being sort of political,” he told Catholic News Service in the summer.

As he sees it, the document will be a response to the COVID-19 pandemic—when Catholics were prevented

from going to Mass in person—as well as a decrease in Catholics attending Mass overall.

“When we gather for Mass to celebrate the Eucharist, we’re not just celebrating one religious ritual that can be replaced by another,” he said.

“This is the source and summit of our faith. It’s the source and summit of our commitment to the world and to each other. And so, departure from that is a major deal. And that’s what the document I think is dealing with. It’s an invitation. It’s a re-invitation to cultivate a eucharistic imagination.”

O’Malley also said the upcoming document and discussion around it should involve looking at the role Catholics have in the public square.

As far as denying Communion to Catholic political leaders who publicly support abortion, he said there are complications in it, but he doesn’t buy those who say: “We have to give every politician Communion no matter what, because we can’t deny them grace.”

“Grace is given in all sorts of ways,” he said, adding that for Catholics it is not given exclusively in the sacraments.

When Catholics receive the Eucharist, he added, it means they “belong to the body,” which means they “uphold all dimensions of solidarity.” †

YOUNG WOMAN

continued from page 1

savoring the two great joys of her life—her bond with her family and her relationship with God.

The log cabin sits on a piece of grassy, tree-lined land, near the home of her sister, her brother-in-law and the two nieces and three nephews that she adores.

The log cabin is also the place where she has increasingly drawn closer to God after a whirlwind journey around the world in which she teetered on the edge of losing her way, her faith and herself at times.

It's a long, soul-searching journey that includes the atheist captain of a yacht who challenged her faith, a priest who guided her after a struggling time in a foreign country, and a prayer she made to Jesus that set her life and her faith back on course.

'The coolest thing,' part 1

After dropping out of college, training to become a massage therapist and living at home for three years, Bedwell decided she needed more adventure in her life in 2013. So the faithful, young Catholic chose to pursue what she considered at the time "the coolest thing you're ever going to do"—working on a private luxury yacht and traveling around the world.

"The captain who hired me was an atheist and was stubbornly convinced that he could argue my silly religious views out of me," she recalls. "He is largely responsible for driving me to seek answers within the Catholic Church."

Yet her drive to seek answers became lost amid some questionable choices, leading her to admit, "By the end of our Mediterranean season, I was filled with the world but unfulfilled in my spiritual life, and hungry for a more authentic lifestyle."

That hunger for something deeper eventually led her to travel to India to immerse herself in the spiritual practice of yoga—a pursuit that made her become distant from Christ and her Catholic faith.

"For the first time in my life, I made the conscious decision not to attend Mass, and I set my religion aside in order to fully engage in the culture and religion of the world around me," she recalls. "Throughout the yoga teacher training, I engaged in practices that the early Christian martyrs died over rather than participate in."

"As I chanted in Sanskrit and offered prayers at fire ceremonies involving Hindu deities, the first commandment of 'I am the Lord, your God, you shall not have other gods besides me' was far from my mind. I eventually fell into a toxic relationship and found myself at rock bottom in the middle of a foreign country, desiring above all to find a Catholic church."

'I follow you down every path'

She did find a Catholic church, participated in a Mass celebrated in Hindi, and approached a priest afterwards. For six hours, the priest focused on her, listening to her confession and responding to the questions and concerns she had.

"I questioned what I had been chanting in yoga and asked the priest what he thought about the particular mantra I'd been repeating: 'Lead me from untruth to truth, from darkness to light, from death to life.' The priest smiled and said, 'Isn't it beautiful that Jesus answers that in saying, 'I am the Way, I am the Truth, I am the Life.'"

"Through faith in Jesus, I saw the Eucharist for the first time as truly the 'source and summit' of the faith. The Mass became my absolute life source because I experienced Jesus giving me himself as flesh to heal my flesh."

Bedwell considers that experience as her "St. Paul moment of conversion." She soon returned to Indiana and began attending Mass every day. Yet even though she was back home, her spiritual journey wasn't over. Instead, it took her to a place she had never been previously.

During a retreat in New York in 2016, as she was discerning whether to become a Maryknoll lay missionary, she asked God a question that she considered terrifying, "Lord, what do you want me to do?"

"Up to this point in my life, I had never actually asked God before what *he* wanted. I simply made decisions and presumed he would catch up along the way. I prayed that prayer and did the classic, 'Open the Bible to a random page and find the answer.'"

Bedwell's opening of that random page led her to the Bible verse of Mark 5:19: "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you."

Returning to Indianapolis, she joined a Bible study and began to share her story among friends, all the time remembering the details of her soul-searching journey.

"A common phrase I would hear while traveling was, 'All paths lead to God.' I asked Jesus in prayer one day,



Praying and giving thanks to God daily are part of the home life of Tekla Bedwell, a 2008 graduate of Roncalli High School in Indianapolis. (Photo by John Shaughnessy)

'If all paths lead to you, why would I bother sharing the Gospel at all? Do all paths lead to you?' His response in my heart was gentle and firm: 'No. But I follow *you* down every path.'

"This has been my experience, that even when I was running away from him, he was still seeking me. And like the lost sheep or the prodigal son, he found me."

The log cabin and a foundation of faith

Bedwell shared her story this summer in Indianapolis with more than 200 people at a Theology on Tap get-together, an informal social event focused on developing faith and friendship in the archdiocese's young adult Catholic community.

It was the first time she had ever talked about her faith journey in front of so many people. The nervousness of that reality gave way to the joy she felt when people responded positively.

"I prayed that what I said would be helpful or encouraging to the people who were listening," she says. "It was really encouraging to have several people come up afterwards and share their story. I could see God's grace at work."

She *feels* God's grace at work in her life, and she strives to make an ever-welcoming place for him. She attends daily Mass, noting, "If I just go to Mass every day of my life, it will be a life worth living. I'd rather start my day with the Lord than leave it up to chance."

Her welcoming of God in her life is also evident in the atmosphere she has created in the log cabin she calls home.

Crucifixes, statues of Jesus and images of the Blessed Mother are on display at every turn inside the two-story cabin. And Bedwell says the touches of faith go even deeper.

She smiles as she shares the story of the woman who previously lived in the nearby house where her sister's family now resides. The woman had a dream that a log cabin also needed to be built on the property. So the woman's husband soon began building it, putting down

a foundation of cinder blocks that the wife insisted be marked with certain words.

Bedwell discovered the wording on the cinder blocks when the cabin needed additional electrical wiring. Venturing into the crawl space, she saw that different blocks had been marked with the words, "Jesus," "Prophets," "Apostles" and "Disciples."

She has strived to live that foundation of faith in the four years she has called the log cabin home. She has opened the place for Bible study and prayer groups. And she chooses not to have a television to make the space open and contemplative for her to know God's presence.

"I keep this place holy and set apart for prayer," she says. "When the disciples asked Jesus how to pray, he taught them the Our Father. Then he teaches them *how* to pray. Jesus says to go into your inner room, shut your door and pray to your Father. I think he's telling us to go in our hearts to that place where it is just you and the Father. That's what I try to do."

'The coolest thing,' part 2

At the same time, she loves the liveliness that her two nieces and three nephews—who live just across a driveway of grass and stone—add to her life. The triple-decked bunk bed in the log cabin is well-used by the children.

"God's given me a lot of space to just grow in my faith, in a truly Christian atmosphere, with a family that is practicing their faith."

Bedwell has no doubt that God has more plans for her in the future, that her faith journey is far from over. Yet, for now, she's savoring the best place she has ever been—close to God in so many ways.

"I'm a work in progress," she says. "I feel like John oftentimes. He described himself as 'the beloved.' I feel the same way. I'm loved. It's a wonder and a fascination of being loved in spite of who I am."

As for more adventures in her life, Bedwell is focused on one destination.

"Heaven. This is going to be the coolest thing you do."

"All the things I've done in the world, I'm just looking forward to what God has next for me. He really does follow me down every path." †



The culture of death includes all forms of abuse, pope says

VATICAN CITY (CNS)—Every form of abuse—sexual, psychological or an abuse of power—is part of “the culture of death” that needs to be eradicated through



Pope Francis

the conversion, education and the active participation of everyone, Pope Francis said.

“May the safeguarding of minors be an ever more concrete and regular priority in the Church’s educational efforts and may it be promoted as a service

that is open, reliable and authoritative” and aimed at combating “every form of domination, affronts to personal intimacy and complicit silence,” he said in a written message.

Guaranteeing safe environments for minors and vulnerable people is a journey that everyone in the Church must embark on together, driven by “the sorrow and shame for not always having been good guardians protecting minors who are entrusted to our educational and social activities,” he wrote.

The pope’s message was sent to participants in a congress held online and onsite in Rome on Nov. 4.

The congress, dedicated to creating safe environments and promoting the safeguarding of minors during the COVID-19 pandemic and beyond, was sponsored by several Italian Catholic lay associations. The associations, which include the John XXIII Community, Catholic Action and the Catholic Italian Sports Center, have joined together for a project called “SAFE” for encouraging and helping Church-based organizations in Italy adopt and follow child protection policies.

In his message, which was read aloud during the congress, the pope repeated an appeal from his “Letter to the people of God” in 2018, saying “no effort must be spared to create a culture able to prevent such situations [of sexual abuse, the abuse of power and the abuse of conscience] from happening, but also to prevent the possibility of their being covered up and perpetuated.”

He said these efforts must involve every member of the Church and require a “process of conversion” and urgently

needed “renewed formation” of all those who are involved in education or work with minors in the Church, in the community and in the family.

Only through coordinated and “systematic” efforts in an alliance aimed at prevention, he said, “will it be possible to eradicate the culture of death, which is the herald of every form of abuse—sexual, of conscience and of power.”

“If abuse is an act of a betrayal of trust that is a death sentence for those who experience it and creates profound fissures in the context where it happens, prevention must be a permanent path of promoting an ever renewed and assured reliability toward life and the future, which minors must be able to count on,” Pope Francis wrote.

Adults must rediscover their vocation as faithful “artisans in education,” which means working with those they teach in ways that encourage their talents, respect their limits, freedom and dignity, and avoids the temptation “to seduce or lure, which only in appearance can facilitate relations with younger generations,” he wrote.

Pope Francis encouraged young people to play a greater role in these efforts, noting they would be important in recognizing and flagging where there are risks and in reminding people of their responsibility in safeguarding.

U.S. Cardinal Sean P. O’Malley of Boston, president of the Pontifical Commission for the Protection of Minors, was one of the conference speakers and delivered his remarks online.

He praised the lay Catholic associations promoting the “SAFE” project, noting their groups work in “almost every area of the lives of children and young people today: in their homes, schools, recreational activities and sporting associations.”

“In some countries, there is a perception that children are not at risk in community organizations and recreational groups,” he said. “This can lead to a false sense of security that unintentionally leaves children and young people at risk of abuse.”

Based on the papal commission’s work in offering guidelines and best practices, the cardinal offered some suggestions for the SAFE project.

“Firstly, even the most stringent protection policies, educational programs

Diaconate ordination



Bishop Michael C. Barber of Oakland, Calif., ritually lays hands on Jesuit Brother Joseph Kraemer during an Oct. 23 Mass at the Cathedral of Christ the Light in Oakland during which Brother Kraemer and eight other Jesuits were ordained as transitional deacons. Deacon Kraemer was previously a member of St. Elizabeth Ann Seton Parish in Richmond.

(Photo courtesy of Jesuit West Province)

and victims’ assistance services are fruitless if there is no regular verification of their implementation and efficacy” with open and transparent audits by outside third parties, he said.

Second, they should include survivors as partners in their work, he said.

Unfortunately, some dioceses have noted when they invite survivors or their loved ones “to attend confidential meetings and listening sessions, few if any persons respond, leading the leadership to conclude that there have been few if any occurrences of abuse in their diocese,” he said.

However, “there are very few if any places where the tragedy of sexual abuse has not

occurred in the life of the Church. We need to create a culture within our organizations that believes a survivor’s testimony, that mitigates silence born of fear or delays in addressing situations that put children and vulnerable adults at risk,” he said.

Finally, how people are to report abuse “must be publicized and accessible” in their associations and online.

“We must promote a culture in which children, young people and their families know they can speak out, know who they can speak to and that when they do, they will be heard and—where there is a risk of abuse—action will be taken,” the cardinal said. †



November 5, 2021 Happy Birthday, JDub! We love you!

JDub’s letter to his mom.

Mom, if you are reading this just know nothing was your fault. You were the best mother I could of ever asked for and I love you so much. I never understood why any of this had to happen to me, but I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me the best life any kid could have asked for and you guys will never know how thankful I was for everything. Even though I am no longer here, I will always be here in your guys hearts. I had 23 great years of life and wouldn’t change a thing. Take care of Maebre and tell her I love her, and tell mamaw and dad I love them too. Don’t be sad or hurt, just know I am happy now and in a better place. I’ll always love you mom, thank you for everything.
- Your son Jdub ❤️

JDub’s letter to his family and friends

If you are reading this my fight with cancer has come to an end. I gave it everything I had and never gave up one second, but God had other plans for me. I want to thank everyone who has been there for me through it all. I never knew how many people loved and cared about me, and I will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 23 years of life anyone could ask for. One thing I learned through this all is never give up no matter what you are going through, and to go live your life to the fullest, go do those things you’ve always wanted to do and never hold grudges life is too short. I will see you all again one day, and I’ll always be watching over all of you ❤️. -Love Jdub

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Church emphasizes importance of peace—even in teachings on war

By Stephen M. Colecchi

The Church's teaching on war begins and ends with its teaching on peace. Building peace does not ultimately rely upon weapons. Peace is built upon human rights and social justice.

Peace is both the starting point and the ultimate goal of the Church's teaching on war and peace. Although the tradition includes the concept of a just war, it is more important to speak of a just peace.

St. John Paul II had a beautiful image for peace. "Like a cathedral, peace has to be constructed, patiently and with unshakeable faith," he said.

He warned that peace is destroyed "wherever the strong exploit the weak; wherever the rich take advantage of the poor; wherever great powers seek to dominate and to impose ideologies."

Peace is a positive social reality in which people can find fulfillment. For conflicts to be resolved and for people to prosper, the basic demands of justice and equity must be fostered. St. Paul VI put it succinctly, "If you want peace, work for justice."

The *Catechism of the Catholic Church* teaches: "Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on Earth without ... respect for the dignity of persons and peoples. ... Peace is the work of justice and the effect of charity" (#2304).

St. John Paul was highly skeptical of modern warfare: "Today, the scale and the horror of modern warfare—whether nuclear or not—makes it totally unacceptable as a means of settling differences between nations. War should belong to the tragic past," he said.

The catechism quotes the Second Vatican Council's acknowledgement that "as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defense, once all peace efforts have failed" (#2308).

A just war must adhere to moral principles. War is permissible only to



Soldiers with the 4th Battalion, 31st Infantry Regiment, 2nd Brigade Combat Team of the 10th Mountain Division at Fort Drum, N.Y., return home from deployment in Afghanistan on Sept. 6. America's recently ended war in Afghanistan demonstrates how contemporary circumstances of armed conflict make meeting the criteria for the Church's teaching on just war more difficult than in the past. (CNS photo/Brendan McDermid, Reuters)

serve a just cause and confront aggression whose dangers are "lasting, grave and certain" (#2309).

War must be declared by a competent governing authority and only as a last resort. There must be a probability of success since only correcting a fundamental injustice legitimates the use of force.

In addition, the conduct of the war must use force that is both proportionate and discriminate. The good the war aims to achieve must outweigh the evil caused, and no act of war can be directed against innocent civilians.

The destructive power of modern weapons makes it more difficult to meet just war criteria today. Some believe it is more morally appropriate to speak of the use of just force, but not just war.

Just force might include limited military engagements that separate warring parties or police-like actions that protect vulnerable populations such as U.N. peacekeeping missions.

There is another stream of the Catholic tradition regarding how to resist injustices and aggression. In their 1993 reflection, "The Harvest of Justice is Sown in Peace," the bishops in the

U.S. pointed to the effectiveness of nonviolence in countering unjust aggression in Eastern Europe, South Africa and elsewhere.

They acknowledged that many Catholics believe nonviolence better reflects the values of the Gospel. At the very least, nonviolent resistance to injustice provides another effective tool that should be considered before one resorts to the use of force.

Pope Francis has built upon the teaching of his predecessors. In the encyclical *"Fratelli Tutti, On Fraternity and Social Friendship,"* Pope Francis explores "the injustice of war" and quotes St. John XXIII who taught that "it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice" (#260).

Other modern popes have reached the same conclusion. Pope Francis makes the bold judgment: "Every war leaves our

world worse than it was before. War is a failure of politics and of humanity" (#261).

Tragically, the nations of the world invest enormous resources in preparing for war. Instead, the Church argues that humanity should invest more in building peace. The bishops of Vatican II in *"Gaudium et Spes,"* the "Pastoral Constitution on the Church in the Modern World," argued that "the arms race is an utterly treacherous trap for humanity, and one that ensnares the poor to an intolerable degree" (#61).

Let us look at the war in Afghanistan in light of the Church's teaching. At the onset of that war, the bishops in the U.S. called for the observance of the "norms of the just war tradition" such as "noncombatant immunity, proportionality, right intention and probability of success."

Two decades ago, they warned about the difficulty of assessing the "probability of success" and called for "developing criteria" for when would be "appropriate to end military action in Afghanistan."

The war went on for 20 years without success or clear criteria for its end. According to a study by Brown University, the war cost our nation more than \$2 trillion and resulted in the deaths of an estimated 243,000 people, including more than 6,000 Americans and more than 70,000 civilians, not including indirect deaths from disease, hunger or destruction of infrastructure.

In light of these realities of modern warfare, it is little wonder that bishops of Vatican II in *"Gaudium et Spes"* called for an "evaluation of war with an entirely new attitude"

(Stephen M. Colecchi retired as director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops in 2018. He currently serves as an independent consultant on Catholic social teaching and international issues of concern to the Church.) †



A woman sets a floating candle lantern on a river in Hiroshima, Japan, in this 2015 file photo from the city on which the first atomic bomb was dropped at the end of World War II. "Like a cathedral, peace has to be constructed, patiently and with unshakeable faith," said St. John Paul II. (CNS photo/Paul Jeffrey)

Joyful Witness/Kimberly Pohovey

United in the Eucharist, we are called to community

I imagine most Catholics have a favorite prayer or Scripture passage. There is a prayer in the liturgy of the Eucharist at Mass that has had a profound impact on my way of thinking.



When it comes to favorite prayers during Mass, I would guess mine is a bit more obscure as typically the priest prays this prayer silently.

However, I formerly was a member of a parish at which the pastor would audibly recite the old version of the *Roman Missal* just prior to Communion: “May the body and blood of Christ bring us to everlasting life.” Only, he would insert the word “all” as in: “May the body and blood of Christ bring us *all* to everlasting life.” The new version is similar: “May the body and blood of Christ keep us safe for eternal life.”

When I first paid attention to my former pastor reciting these words out loud, it had such an impact on my understanding of the Eucharist. Inserting the word “all” made, for me, such a

difference in the purpose of the Eucharist. (I’m sure there are differing opinions on whether the priest should have said this prayer out loud. I’m not here to debate that; I simply want to share my experience and reaction.)

These spoken words drew my attention to focus solely on the body and blood held up at the altar. Instead of distractedly looking around, checking my watch or making “to do” lists in my head, I really began to ponder the sacrifice of the Eucharist, and I began to thank Jesus for suffering for me.

As I pondered the fact that the Eucharist was meant to spiritually nourish me, I began to ask Jesus to enter my body, mind and heart so that I may be Christ to others. Last, I would get emotional thinking that the Eucharist unites all of us in Christ’s love and the promise of eternal life. I found myself scanning the congregation, seeing each person as God’s child and my fellow disciple. I came to realize that, through the Eucharist that strengthens us, it is up to all of us to help one another attain heaven.

Nov. 6-7 was intention weekend for the United Catholic Appeal (UCA). This year’s theme of “United in the Eucharist” could not be more meaningful at this

time. After more than a year and a half, COVID-19 has diminished church attendance. I believe that only through Christ will we be brought back together. This year’s UCA marketing efforts include a series of videos that express individuals’ encounters with Christ. Collectively, they tell a story of how Christ unites *all* of us in community with one another.

When I was young, I thought—as I assume many people do—that it was OK to skip Mass and experience God privately. Today when I hear someone say they get more out of their relationship with God if they go alone for a walk in nature, I wince. While I think it is a lovely idea to talk to God in nature, I believe Christ came to create among us a community. And attending Mass is the most powerful way to experience that community while focusing on the Eucharist that binds and brings us *all* to eternal life.

To view this year’s UCA stories, visit: www.archindy.org/UCA.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

Rejection letters and the spiritual life

Just as “Tiger King” became a defining show of our early quarantine days and “Bridgerton” carried us through the



first COVID winter, “Squid Game” has dominated this fall. It’s not hard to see how the Korean drama resonates more deeply in the pandemic’s long shadow.

The Netflix series depicts a survival game with 456 participants desperate for money. It’s dark and riveting.

Every day, new headlines tout the show’s global success. “Squid Game” became the first Korean show to reach the No. 1 spot on the U.S. Netflix chart. It’s poised to overtake “Bridgerton” and become Netflix’s biggest show ever.

Not bad for the show that almost didn’t launch, declined by studio after studio for the last decade.

Hwang Dong-hyuk, the writer, started drafting scripts while living with his mother and grandmother. He had to halt the project when he found himself—like the game’s contestants—strapped for cash.

Pitching the show was no easier. Prospective investors and actors found the plotline implausible. Then the coronavirus brought us closer to our mortality and underscored the public health repercussions of the wealth gap.

“The world has changed,” Dong-hyuk told *The Wall Street Journal*. “All of these points made the story very realistic for people compared to a decade ago.”

Dong-hyuk is now in good company, among literary superstars like Agatha Christie and J.K. Rowling, who faced repeated rejection early in their careers.

I’ve been thinking about Dong-hyuk’s story as “Squid Game” continues to make news. It’s hard to admit, but I don’t possess the same kind of persistence.

An exciting new creative pursuit presented itself last spring that, by its nature, has a slow timeline. Not 10 years, but much longer than my typical writing. And I’ve let it slide to a back burner that conveniently allows denial and good intentions to keep simmering.

The Church teaches that there are four cardinal virtues: prudence, justice, fortitude and temperance. Fortitude is defined as forbearance mixed with courage—to bravely press on. It’s a virtue we sorely lack in this Insta-age: Instagram for an instant telegram, Instacart for an instant grocery cart. We expect same-day deliveries, immediate results, click and procure. Anything slower feels irrelevant.

Isn’t that a shame?

Because spiritual growth doesn’t happen on the first try. Good things are worth working at and waiting for. They mean more.

Jennifer Dukes Lee, a Christian writer from Iowa, is reminding me of this. Her message feels like a permission slip to drop out of the hustle culture: “You were not made for speed.”

Her new book *Grow Slow* draws on the wisdom she’s gleaned from farming.

“This is the important work of cultivation—learning to trust the One who is in charge of the growth,” Jennifer writes. “If you’re like most people, you want things faster, sooner, easier. But life isn’t a reality TV competition where someone is suddenly discovered in front of a live audience. As I reflect on God’s cultivating work in me, I believe that the quality of the fruit I produce is directly proportional to the time God takes to shape me.”

I want God to take his time shaping me. I’m working on the patience and perspective that make way for persistence. I’m trying to see red lights as yellow lights, to hear “no” as “not yet.” Maybe something better is around the corner—when it is ready, when I am ready, when the time is right.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

Childhood hunger is a problem on several levels

Not getting enough food to eat on a daily basis is something most of us don’t think about. But for as many as 13 million children and their parents, food insecurity is a real problem.



Across the United States, there are millions of children who will go to bed tonight without getting enough food to meet their daily nutritional needs. This includes 239,540 children in Indiana.

Statistics show that one in every seven Indiana children is food insecure. What does that mean? It means that these children may not know where their next meal is coming from. Some of them will be fed; many will not. Some may even go for

several days without a healthy, well-balanced meal.

We must understand that childhood hunger is about more than just the immediate need for food. That immediate need is serious enough, but prolonged hunger has numerous detrimental effects on a child’s well-being. That’s why it’s so important that we all work together to eliminate childhood hunger. If you need a good reason to get involved with your local Catholic Charities, consider the effects of childhood hunger listed below.

Reduced learning ability

Scientific studies have shown that nutritional deficiencies negatively impact learning ability. Children who live with hunger do not perform as well in school. One particular study out of Quebec showed that hungry children were two times more likely to also show symptoms of attention deficit hyperactivity disorder (ADHD). Malnutrition and ADHD combined can hinder educational progress significantly.

Along with reduced learning ability is reduced cognition and memory. Children who live with food insecurity do not recall things as readily, do not tend to think clearly, and do not tend to retain information as well. Some of this is undoubtedly due to malnutrition, but some of it is also due to the greater tendency toward ADHD.

Emotional problems

Another study from Canada demonstrated that childhood hunger was linked to depression and suicidal tendencies during late adolescence and early adulthood. Although the mechanism behind this link is not clearly understood, it is surmised that food insecurity increases the likelihood of depression and other emotional problems among children. Leaving both the emotional problems and childhood hunger untreated can lead to mental instability that contributes to depression and suicidal thoughts.

Hungry children demonstrate a number of mood and behavioral disorders as well. Food insecurity can interrupt a child’s attachment to his or her parents, leading to a parent-child relationship that remains strained as long as food insecurity is a problem.

Chronic illness

A report from the American Academy of Pediatrics suggests that persistent childhood hunger can lead to poor health in adulthood. The report surmised that a lengthy list of chronic illnesses, including cardiovascular disease, cancer, asthma, and autoimmune diseases, could be linked to childhood hunger.

Increased risk of obesity

Although an increased risk for obesity may seem counterintuitive here, it’s not. Children who live in hunger during their younger years tend to not develop very good eating habits. When they do eat, the food given to them is likely to be cheap, unhealthy food with questionable nutritional value.

As a child exposed to this sort of eating grows and has access to more food, his or her tendency will be to eat unhealthy food. And because the child has never learned healthy eating habits, an overindulgence in unhealthy foods can lead to obesity.

Childhood hunger is a problem on so many levels. We as a Church need to band together to bring it to an end.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

The Human Side/Fr. Eugene Hemrick

To achieve peace on Earth, put God’s love at the center

“When the power of love overcomes the love of power, the world will know peace.”

“You cannot shake hands with a clenched fist.”



These quotes by Jimi Hendrix and Indira Gandhi speak directly to the virtue of peace our world desperately needs.

Peace, according to St. Augustine, is “tranquility of order.” All enmity, friction

and animosity between parties is laid to rest and is replaced by an affection of the heart that desires order, mutual harmony and loving friendship. When order abounds, ah, the tranquility it produces.

Indira Gandhi and Jimi Hendrix reveal the antithesis of peace, namely, power preferred over peace.

The Book of Proverbs teaches, “A friend is a friend at all times” (Prv 17:17). It implies a continuous effort be made to develop kindness. Where might we begin to work toward greater peace?

Today more people are not watching the news. They are distancing themselves from the harm violence, disunity and untruthfulness cause. They are also protecting themselves from being swept into feverish hysteria that destroys peacefulness.

We cannot solve all the problems of the world ourselves, but we can start improving the virtue of peace in our homes, neighborhoods, workplaces and social acquaintances.

Children are quick learners. Where better to start than by sitting down and explaining the virtue of peacefulness and especially the tranquility it creates?

We are forever trading ideas with others. How easy it is to bash people and ideas we abhor instead of discussing them rationally and creating an atmosphere of congeniality.

Peace and love complement one another, and the best way to cement this bond is to make God’s love their center.

Christ was forever rebuking people not out of spitefulness, but to raise them to a higher standard of life. Blessed are the peacemakers, and blessed are we who develop the means to achieve this.

(Father Eugene Hemrick writes for Catholic News Service.) †

Thirty-third Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, November 14, 2021

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel provides the first reading for Mass this weekend. Michael, the “great prince” of the angels, is the center of attention (Dn 12:1). He is one of the few angels who is mentioned by name in the Scriptures.



Michael’s role in Daniel was to defend God’s people. In this role, he of course was God’s servant and instrument. Michael,

along with the other faithful angels, appear as opposites of the devils, the fallen angels.

In this reading, Michael protects God’s people. The fundamental point is that God protects the good from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress. Persecution, hardship and terror are everywhere. Some will die. The names of all will be recorded. The dead will awaken. Some will live forever. Others will be cast into eternal doom. Living forever will be the wise. The wise, in the Scriptures’ judgment, are not necessarily persons of high intelligence, but rather those able to perceive the greatness of God in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews. This book of the New Testament, majestic in its eloquence and deep in its message, extols Jesus. Drawing upon symbols in ancient Judaism, it describes Jesus as the one and eternal high priest. Jesus offered the ultimate and profound sacrifice.

One with God, Jesus sits at the right hand of God’s throne, judging the good and the bad. He has vanquished all enemies of God and of the right and just.

He sanctifies, or makes holy, all who have been perfected by their turning to God and by having had their sins forgiven.

St. Mark’s Gospel supplies this weekend’s third reading. Many scholars believe that this Gospel was composed in Rome. Some think that the author had connections with St. Peter. They wonder

if the author of this Gospel might not have been a scribe, writing at the behest of the illiterate Peter.

In any case, the Gospel apparently was written in a time of considerable anxiety. Outright persecution lay menacingly on the horizon. Christians knew what it meant to be on wrong side of power in the Roman Empire. The empire played for keeps.

Maybe this experience led the Evangelist to include in the Gospel text the Lord’s words about great “tribulations” that his followers will experience (Mk 13:24). Difficult times already were upon Christians, more might come, but no power on Earth, not even the mighty Roman emperor, would be able to thwart God’s plan of salvation. Even if evil seemed to prevail, the heavenly forces of God would descend from the clouds in glory and transport the faithful to everlasting joy and reward.

Reflection

The readings this weekend set the stage for next weekend, the great feast of Christ the King. They also address a situation as ancient in Christianity as the days of the Apostle Peter in Rome. They speak of the devout trying to live and to witness to the Gospel among the enemies of God, amid harsh times.

In fact, the readings put modern reality before us. Life on Earth is never a paradise. It certainly has never been a paradise for anyone loyal to God. At present, millions around the world cope with COVID. Storms and fires, oil spills and earthquakes beset us.

Bluntly, this world is no paradise. Every human is vulnerable. Enemies of God are active. Leading us astray in our own hearts are temptations from what has been traditionally described as “the world, the flesh and the devil.”

Just as real is the fact that nothing is strong enough to stand against God. He gives life—everlasting life. Jesus is God. Christians have nothing to fear for Jesus is their guide and protector. Next weekend, in this spirit, joyfully celebrate Christ the King. †

Daily Readings

Monday, November 15

St. Albert the Great, bishop and doctor of the Church
1 Maccabees 1:10-15, 41-43, 54-57, 62-63
Psalm 119:53, 61, 134, 150, 155, 158
Luke 18:35-43

Tuesday, November 16

St. Margaret of Scotland
St. Gertrude, virgin
2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

Wednesday, November 17

St. Elizabeth of Hungary, religious
2 Maccabees 7:1, 20-31
Psalm 17:1bcd, 5-6, 8b, 15
Luke 19:11-28

Thursday, November 18

The Dedication of the Basilicas of SS. Peter and Paul
St. Rose Philippine Duchesne, virgin
1 Maccabees 2:15-29
Psalm 50:1b-2, 5-6, 14-15
Luke 19:41-44

Friday, November 19

1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles 29:10bcd, 11-12
Luke 19:45-48

Saturday, November 20

1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16, 19
Luke 20:27-40

Sunday, November 21

Our Lord Jesus Christ, King of the Universe
Daniel 7:13-14
Psalm 93:1-2, 5
Revelation 1:5-8
John 18:33b-37

Question Corner/Fr. Kenneth Doyle

Parents have authority over the medical care of teenage children under 18

QIn our pastor’s homily last week, he stressed how important it is for teenagers to be vaccinated for COVID-19.



From the pulpit, he praised a group of teenagers who are actively encouraging others their age to be vaccinated, and he said that those who decide not to get the vaccine are being complacent.

This upset a lot of parents in our congregation who claimed that it was divisive. I’m wondering whether each parish is autonomous in its stance on vaccines, or is it supposed to follow a centrally coordinated message dispersed among all archdioceses? (Georgia)

ACertainly many Catholic leaders—beginning with Pope Francis—have urged people to get vaccinated against COVID-19.

In a video message produced in August, the pope praised the work of researchers in producing safe and effective vaccines and said that getting the vaccine is an “act of love.” Doing so, he explained, “is a simple yet profound way to care for one another, especially the most vulnerable.”

To answer your direct question, I am not aware of any “centrally coordinated message dispersed among all archdioceses” in this regard, though it seems clear that many Church leaders are strongly encouraging vaccination.

But as to recommending it for teenagers, I think we should defer to the will of parents since they have authority over their teenage children while they are minors. If a pulpit appeal urges teenagers to avail themselves of the vaccine, it should include the proviso that parents deserve the final say.

QI have been married for 21 years to a wonderful man. We had a Catholic wedding, even though I was not Catholic at the time. We

now have two daughters and a happy family life together, which includes regular Mass attendance.

Three years ago, I decided to convert to Catholicism; in the course of my instructional program, I learned the Church’s view that a sexual union is a big part of marriage and is the unique connection of man and wife in the eyes of God.

Here’s the problem. We have a totally celibate marriage. With the exception of trying to conceive five years after we were married, we have had no sexual intercourse whatsoever.

This is not mutual. I would welcome a sexual union with my husband; I have begged and pleaded with him, but he’s just not interested. I had to threaten him with divorce to get him to have sex with me when we were trying to conceive.

At the time we were married, I knew that the relationship would be a celibate one, since my husband told me so. I didn’t think it would be such a big deal, since I loved him so much (and still do).

But I was wrong. I spoke with a priest in our parish about all this, and he told me that, since we had children, clearly we had consummated the marriage and I should just deal with it. What do you say? (New York)

AI say that you should speak with your diocese and seek a referral to a canon lawyer. The Catholic view of marriage has always been that it includes the right to have sexual relations with one’s spouse.

What you need to ask is whether your marriage in the Church was even a valid one to begin with. Though you agreed to celibacy at the outset, this seems to have been imposed by your husband as a condition for the marriage—which, I would think, calls into question the validity of the marriage itself.

Then, having consulted with the canonist, bring that information back to your husband. I am not advocating the end of your marriage—especially since you love your husband and have two children—but perhaps you can persuade your husband to grant what is legitimately yours.

Perhaps you and your husband could seek marriage therapy to discuss his insistence on a celibate marriage.

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

My Journey to God

Let God be God

By Thomas J. Rillo

Do not try to imitate God
Always let God be God
Sublimate your own will
Be still and come to know Him
Listen to His words with your heart
The ear of your heart is best.

Let go and let God guide you
A journey taken to grow closer to Him
Our God is a mighty God if you let Him
Let God be omnipotent and eternal
For this is what He is and can be for you.

Let God show you His hidden majesty
Allow God to work His purpose out
Let God speak His almighty Word
Loosen your tongue and praise God
Rejoice before God your creator
Listen to God through His prophets.

Magnify God who created the world
Let God be your sound foundation
Let God share with you His only begotten Son
Let God open the door to His heavenly house
Allow God to be always in your heart
Let God take you by the hand at heaven’s gate.



(The late Thomas J. Rillo was a member of St. Charles Borromeo Parish in Bloomington and was a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. He died on May 25. Photo: The sun shines through light clouds in Indianapolis on Sept. 23.)

(Photo by Natalie Hoefler)

Rest in peace

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

BERTRAND, Alberta E., 93, St. Mary-of-the-Knobs, Floyd County, Nov. 1. Mother of Jim, Ronald and Steven Bertrand. Sister of Judy Bowe, Mildred Niehoff, Rita Nolot, Ann, Elmer and Melford Andres. Grandmother of seven. Great-grandmother of five.

CORNELIUS, Elizabeth A., 70, St. Lawrence, Lawrenceburg, Oct. 20. Sister of Mary Eckstein, Allan, Eric, Harry, Jr., and Timothy Guy. Aunt and great-aunt of several.

DAVIS, Dorothy (Brown), 85, St. Lawrence, Lawrenceburg, Oct. 28. Mother of Nancy Armstrong and James Brown. Sister of Rosemary Wernke. Grandmother of two.

DEVALERIA, Herman, 95, St. Pius X, Indianapolis, Oct. 16. Father of Valerie, David, Patrick and Paul DeValeria. Grandfather of eight. Great-grandfather of four.

ENDRIS, Daniel V., 57, St. John Paul II, Sellersburg, Oct. 25. Husband of Debbie Endris. Father of Chelsea and Jaelyn Endris. Son of Paul Endris. Brother of Mary Pat Willis and Paul Endris.

ENZINGER, Lawrence P., 72, St. Louis, Batesville, Oct. 30. Brother of Barbara Koester, Constance Munchel and Paul Enzinger, Jr. Uncle of several.

EUSTICE, Holly A., 53, St. Jude, Indianapolis, Oct. 28. Daughter of Janice Jackson. Sister of Kari Lynn Ferdenzi-Hill.

FEGAN, Carrol R., 87, St. Elizabeth of Hungary, Cambridge City, Oct. 24. Wife of Russell Fegan. Mother of Dan, Patrick and Russell Fegan. Sister of Dorothy Grey.

Grandmother of eight. Great-grandmother of nine.
GHOLSON, Nancy S. (Weber), 71, St. Barnabas, Indianapolis, Oct. 30. Mother of Michael and Ryan Gholson. Sister of Kathy Brodhacker, Anne Graham, David and Thomas Weber. Grandmother of one.

GRAVES, Marlene S., 87, St. Vincent de Paul, Bedford, Oct. 30. Mother of Lisa Burton, Gina Graves, Susan Johnson and Emily Rubley. Sister of Dinah Hook, Toody Leggio, Carl, Louie, Mike, Paul and Vincent Endris. Grandmother of nine. Great-grandmother of six.

HALL, Mary (Hellmich), 84, St. Mary, Greensburg, Oct. 29. Mother of Jennifer Madden, Marjorie Schwering, Teresa Suiters, Cheryl, Janet, Susan and David Hall. Sister of Grace Ellerman. Grandmother of six. Great-grandmother of one.

HALL, Thomas W., 83, Holy Guardian Angels, Cedar Grove, Oct. 31. Father of Juliann King, Marie Saylor, Mark and Randy Hall. Brother of Linda Connor, Sharon Sommerville and Dennis Hall. Grandfather of seven.

HARRELL, Stephanie, 78, Prince of Peace, Madison, Oct. 30. Mother of Brian and Steven Harrell. Sister of Susan Kaelin, Judith Shipley and Daniel McCarty. Grandmother of six.

HARTSOCK, Robert, 101, Christ the King, Indianapolis, Aug. 2. Husband of Alicia Hartsock. Father of Rebecca Hartsock Kelly and Kim Hartsock. Grandfather of four. Great-grandfather of nine.

HUBER, Linda (Zurschmeide), 80, St. John the Baptist, Starlight, Sept. 20. Wife of Carl Huber, Sr. Mother of Ann Miller, Carl, Dennis and Greg Huber. Sister of Carol Koetter, Ronnie Banet and Bob Zurschmeide. Grandmother of 12. Great-grandmother of nine.

HUNTER, Marilyn (Abraham), 76, St. Matthew the Apostle, Indianapolis, Oct. 26. Wife of Robert Hunter. Aunt and great-aunt of several.

KELLY, Charles R., 80, St. Pius X, Indianapolis, Oct. 19. Husband of Barbara Kelly. Brother of Patricia and Bill Kelly. Uncle of several.

MARCOS MATEOS, Jose Luis, 51, St. Anthony, Indianapolis, Oct. 30. Father of Julissa, Jose Luis and Rafael Marcos Ruiz. Brother of Amelia, Graciela, Juana,

Memorial Mass



Pope Francis celebrates a memorial Mass in St. Peter's Basilica at the Vatican on Nov. 4. The Mass was for the repose of the souls of cardinals and bishops who have died in the past year. (CNS photo/Yara Nardi, pool via Reuters)

Martha, Teresa, Juan Carlos, Martin and Maximino Marcos Mateos. Grandfather of four.

MARLATT, Jerome B., 81, St. Anne, New Castle, Oct. 26. Husband of Jane Marlatt. Father of Jeff and John Marlatt. Grandfather of three.

MCLANE, JoAnn W., 97, St. Luke the Evangelist, Indianapolis, Oct. 22. Mother of Beth Ann Cark, Bill and David McLane. Grandmother of one.

NIESE, Mary, 74, All Saints Parish, Dearborn County, Oct. 20. Wife of Joe Niese. Mother of Katie McMasters, Brenda Spade and Brian Niese. Grandmother of five.

PEREZ, Jose Jesus, 67, St. Anthony, Indianapolis, Oct. 30. Husband of Juana

Medina Razo. Father of Gabriela, Noraelia, Gabino, Margarito, Isidro and Miguel Perez. Son of Maria Soledad Guerra Ramirez. Brother of Antonia, Cenaida, Gloria, Leonor, Antonio, Elias, Jose, Luis and Rogelio Perez. Grandfather of 11. Great-grandfather of six.

PROUTY, Mary, 76, St. Pius X, Indianapolis, Sept. 30. Wife of Walt Prouty. Mother of Rachel Prouty Simpson and Chris Prouty. Sister of Patricia Formella. Grandmother of four.

SCHALLERT, Kathryn N., 69, SS. Peter and Paul Cathedral, Indianapolis, Oct. 25. Wife of Deacon Nate Schallert. Mother of Michael Schallert. Sister of Sally Olson.

SHEETS, Thomas A., 65, St. Martin of Tours, Martinsville, Oct. 27. Brother of Joseph Sheets. Uncle and great-uncle of several.

SINGER, Beverly, 79, St. Mary of the Immaculate Conception, Aurora, Oct. 25. Mother of Beth, Julie and Allen Singer. Grandmother of six.

THOMAS, Gary W., 75, St. Paul, Tell City, Oct. 24. Husband of Patricia Thomas. Father of Judy Hudson, Linda Spinks and Brian Thomas. Brother of Doug Thomas.

THOMAS, Karl L., 56, St. Anne, New Castle, Oct. 23. Son of William and Karen Thomas. Brother of Jessica and Johnny Thomas. Uncle of several.

TORD, Mary H., 94, St. Pius X, Indianapolis, Oct. 17. Mother of Tina Snider and Bernardo Tord. Sister of Anne and Al Mikulka. Grandmother of four.

TRAUGHBER, Bonnie, 91, St. Mary, New Albany, Oct. 26. Mother of Marianne Gatlin, Barbara Morris, Patty Umbreit, Kelly Wilkinson, Bob, Danny, David, Jeff and Tom Traughber. Grandmother of 22. Great-grandmother of 31. Great-great-grandmother of three.

WITTE, Betty L., 93, Holy Spirit, Indianapolis, Oct. 20. Mother of Anna Schliesman. Sister of Linda Long, Connie Purdue and Carl Neal. Grandmother of four. Great-grandmother of eight. †

Accompany, pray for people experiencing depression, burnout, Pope Francis says

VATICAN CITY (CNS)—People experiencing depression often need someone to talk to, and they can benefit from psychological counseling and reading what Jesus has to say, Pope Francis said.

“Let us pray that people who suffer from depression or burnout will find support and a light that opens them up to life,” the pope said.

In a video message released by the Pope's Worldwide Prayer Network on Nov. 3, the pope offered his prayer intention for the month of November, which he dedicated to people experiencing depression. November and the start of shorter and colder days for the Northern Hemisphere sometimes trigger “seasonal affective disorder” and depressive symptoms, according to many medical experts.

In his video message, the pope said, “Overwork and work-related stress cause many people to experience extreme exhaustion—mental, emotional, affective and physical exhaustion.

“Sadness, apathy and spiritual tiredness end up dominating the lives of people, who are overloaded due to the rhythm of life today,” he added.

The pope said, “Let us try to be close to those who are exhausted, to those who are desperate, without hope.

“Often, we should just simply listen in silence because we cannot go and tell someone, ‘No, life’s not like that. Listen to me, I’ll give you the solution.’ There’s no solution,” he said.

“And besides, let us not forget that, along with the indispensable psychological counseling, which is useful and effective, Jesus’ words also help,” he said, such as, “Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28).

Pope Francis has spoken candidly in interviews about his own mental health.

He found help from a psychiatrist for how to manage his anxiety and “to avoid rushing when making decisions” when he was a priest in Argentina during the dictatorship, he has said. The stress and anxiety built as he was secretly taking people into hiding to get them out of the country and save their lives, he has said.

“I had to deal with situations I didn’t know how to deal with,” he recalled. †

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:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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. There are two ways to make a report:

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

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Champion runner leaves worries in the dust with God leading the way

By John Shaughnessy

For 16-year-old Lily Cridge, the unexpected meeting on the street was a sign from God—a sign that he would be with her through the challenge ahead, that she could put aside all her worries.

Five days earlier, anxiety had crept into her preparations for the girls' state championship cross country race of the Indiana High School Athletic Association on Oct. 30—a race that Lily was the overwhelming favorite to win.

"On that Monday, I was feeling a lot of pressure and anxiety because I almost felt like I had to win," says Lily, a junior at Bishop Chatard High School in Indianapolis. "I felt for the whole season that this is what everyone expected me to do.

"I see a sports psychologist every week, and we talked about it—that it's a blessing to be in this position, that I've put in all the hard work. From then on, I switched to a mindset of thanking God for this gift and that I'm in this position. I prayed throughout the week for God to take the worries off of me."

Then came the clinching moment when the worries disappeared for Lily, a member of St. Simon the Apostle Parish in Indianapolis. It happened as she was taking a walk with her dad on the Saturday morning of the race.

"This man in our neighborhood, Doug Brown, was passing by," recalls the younger daughter of Matt and Jill Cridge. "We know him from the parish, and he asked if he could pray over me. At that point, I knew God was looking out for me that day. I do believe that was a sign from God. I knew then I could do this. I'd go out there and have fun."

Lily's joy radiated later that day as she won the state championship in stunning fashion, finishing more than 30 seconds in front of her nearest competitors.

She did it on a day when the rain fell, when the course in Terre Haute was marked by puddles, when it felt to her like "almost every step you'd sink into mud."

And she did it all with a huge smile—and with two rituals that are part of her race-day routine.

The first ritual involves her teammate and friend, Mary Bea, making the sign of the cross on Lily's forehead before the race. The second ritual is a reminder that it takes more than God-given talent to pursue a dream. All through the cross country season, Lily has written the word "DRIVE" on her right leg on race day.

"It's a Bishop Chatard cross country tradition, from when one of our teams made it to state," she says. "That year, they wrote something on their legs to motivate them. I'm always striving and driving to do my best in everything I do in life. I picked, 'Drive.' It helps me remember why I'm out on the course, and that God will drive me wherever I want to go."



Lily Cridge's joy has no limits as the junior from Bishop Chatard High School in Indianapolis celebrates winning the girls' state championship cross country race of the Indiana High School Athletic Association on Oct. 30. (Submitted photo)

On the day of the race, her drive led her to an individual championship and the cheers and congratulations of her teammates, her parents, her extended family, her friends and a large contingent of supporters from her Bishop Chatard family.

"With all of them being there, the one word to describe it is 'love,'" she says. "For them to drive all that way to see what I do, what I love to do most, I was amazed."

During the celebration, Lily's thoughts also turned to her older sister Gillian, a triathlete at the University of San Francisco who is one of Lily's inspirations and who was cheering for her from afar. Their shared joy of running is part of their close bond.

"Running is pretty much my happy place," Lily says.

"I feel I don't have to care about anything in the world. I don't have any of the worries that I have in school. I can just be myself."

A championship day that began with a sign from God ended with a prayer to him.

"When I was lying down in bed that night, I was thanking God he got me safely through the race. I was thinking about last year when I wasn't able to run because I was injured.

"I was thanking him for how far I have come and how much we can do together."

(Next week: Three state championship teams from Brebeuf Jesuit Preparatory School in Indianapolis will be featured.) †

Look in the mirror before correcting others' mistakes, pope says

VATICAN CITY (CNS)—To believe in Jesus means to follow him and avoid going "the opposite way," following one's own interests and inflating one's own ego, Pope Francis said.

Similarly, when Christians see one of their brothers or sisters has strayed, they must be humble, gentle and compassionate, the pope said on Nov. 3 during his weekly general audience in the Paul VI audience hall.

"The supreme rule regarding fraternal correction is love: to want the good of our brothers and sisters" by praying, being patient and accompanying them to help them correct themselves, he said.

However, he added, "this is not easy. The easier path is tattling, skinning the other alive as if I were perfect."

The pope continued his series of talks on St. Paul's Letter to the Galatians by reflecting on an excerpt from the Apostle's exhortation on the "freedom of service," that is, how Christians are called to fulfil the law by loving their neighbor and by walking in the Holy Spirit.

"Walking in the Spirit" is letting oneself be guided by the Holy Spirit, following the path of Christ, the pope said.

This "stupendous but difficult journey" begins in baptism and lasts an entire lifetime, he said. "We can think of it as a long excursion on the mountain heights: it is breathtaking, the destination is attractive, but it requires a lot of effort and tenaciousness."

No matter the challenges, difficulties and temptations to sin along the journey, Christians are able to acquire "a positive vision of life" because they know, no matter what, "God is always stronger than our resistance and greater than our sins," he said.

St. Paul also shows what a good disciple does by putting himself at the same "level" as the Galatians and including himself in God's command that "we"—not just "they"—must all walk according to the Spirit, the pope said.

The Apostle knows "this exhortation is necessary for himself as well," he said.

"The Apostle does not place himself above his community," Pope Francis said. "He doesn't say, 'I am the boss ... I have reached the mountaintop and you all are still walking.' He doesn't say this, but he places himself in the midst of the journey everyone is on in order to provide a concrete example of how much it is necessary to obey God, corresponding better and better to the Spirit's guidance."

Departing from his written remarks, the pope said, "It's beautiful when we find shepherds who walk with their people, who don't separate themselves, [thinking,] 'I am more important, I am a shepherd, I am a priest, I am a bishop,' with their noses held high. No, shepherds who walk with their people—this is very beautiful.

"Walking according to the Spirit is not only an individual task—it also concerns the community as a whole," which is "exciting, but demanding," he added.

Everyone in the community must "bear each other's difficulties," because everyone has the same temptations, "that is, our jealousies, prejudices, hypocrisies and resentments" and the temptation to seek out "a rigid set of precepts" as the solution, he said.

St. Paul said, "If someone should make a mistake, use gentleness," and "Look to yourself, lest you too be tempted," the pope said.

"How easy it is to criticize others," Pope Francis said. "There are some

people who seem to have a degree in tattling, criticizing others every day. Hey, look in the mirror" and reflect on one's own weaknesses and fragility.

Instead of gossiping or tearing the other down, the Spirit points the way

of humility and being gentle with one's brother or sister in correcting them, but it is also "good to ask ourselves what drives us to correct a brother or a sister, and if we are not in some way co-responsible for their mistake," he added. †

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Red Mass, award winner remind legal professionals of ‘truth in eternal law’

By Natalie Hoefler

Legal professionals from law students to judges—Catholic and non-Catholic—gathered at SS. Peter and Paul Cathedral in Indianapolis on Oct. 5 for Saint Thomas More Society of Central Indiana’s annual Red Mass.

For those in the legal field, going to the Mass is “an important thing to do,” said James Sweeney, United States District Court judge for the Southern District of Indiana, who has attended the Mass for 24 consecutive years. “It’s the Church praying for us to make sure that justice is done,” added the member of St. Luke the Evangelist Parish in Indianapolis.

The Mass was hosted by the society, whose mission “is to encourage Catholic lawyers, judges and law students to grow in the practice of our faith and to work with other legal professionals to promote justice and ethical behavior in our community,” according to its website.

At a reception following the Mass, the organization honored former Indiana Fifth District U.S. Rep. Susan Brooks with its Woman for All Seasons Award.

“I have to say, there are really no words to express how humbled I am to receive this award,” said Brooks, a member of St. Monica Parish in Indianapolis.

Archbishop Charles C. Thompson welcomed her and those of all faiths at the beginning of the Red Mass.

‘Nothing trumps the common good’

Quoting from the *Catechism of the Catholic Church*, the archbishop noted in his homily that “all law finds its first and ultimate truth in the eternal law” (#1951) and that “moral law finds its fullness and its unity in Christ. Jesus Christ ... is the end of the law, for only he teaches and bestows the justice of God” (#1953).

While the law involves “rights and responsibilities for the sake of individuals, families and communities,” said Archbishop Thompson, “nothing ultimately trumps the common good.

“The bottom line for us as Catholics, whether serving in the civil or canonical field of law, is keeping before us Jesus Christ as the end of the law, the ultimate teacher of the law and bestower of justice.”

For baptized Christians working in the legal field, he said, “it is more than a profession. It is a means by which to live out one’s call to holiness and mission.”

The archbishop reminded those present that “there are circumstances to be weighed and considered in any given case or situation. It is one thing to know the law. It is another to know how to apply it justly and, as the Church exhorts, with mercy. ...

“Not every situation or case is the same, but the manner in which we approach each one deserves that same, steadfast perspective in faith and respect for the dignity of life.”

Regardless of one’s role in the legal realm, the archbishop urged those present to keep before them “the person of Jesus Christ as the supreme master of justice and fulfillment of all law.

“Let us take opportunities to sit with him in prayer, Scripture and sacrament so that those entrusted to our care will benefit from the wisdom and knowledge gained in our service of the law.”



Archbishop Charles C. Thompson and Deacon David Henn, left, hold the Blessed Sacrament during the annual Red Mass for legal professionals at SS. Peter and Paul Cathedral in Indianapolis on Oct. 5. Concelebrating with the archbishop are Father Timothy Wyciskalla, second from left, and Father Robert Sims. (Photo by Natalie Hoefler)

‘Arbiters of the truth’

Those who attended the Mass had time to socialize at a reception prior to Brooks receiving her award. It was the first time in two years that Red Mass attendees were able to gather after the Mass, due to precautions last year to stop the spread of the COVID-19 virus.

“I always look forward to celebrating the Red Mass, which is celebrated for the purpose of seeking God’s guidance in the administration of justice,” said Nancy Gargula, a member of Immaculate Heart of Mary Parish in Indianapolis who works for the U.S. Department of Justice. She has served on the board of the Saint Thomas More Society of Central Indiana for 40 years.

“The fact that [the Mass is] attended by judges and members of the bar from all faiths—notwithstanding the fact that of course it is a Catholic Mass—I think brings meaning to all members of the legal profession.”

Father Timothy Wyciskalla, who earned a licentiate in canon law in Rome in 2019 and serves part time for the archdiocesan Metropolitan Tribunal, was named chaplain of the Saint Thomas More Society of Central Indiana just days before the Red Mass. He explained that the timing of the event coincides with the beginning of the U.S. Supreme Court’s legal season.

With the Red Mass, he said, “We are able to come and at least begin the federal judicial season by acknowledging that in all things we seek to be arbiters of the truth and of bringing forth justice and mercy, and these are all things that are very much in line with our Catholic beliefs as well.”

‘Strength in my new role’

Before receiving her Woman for All Seasons Award, Brooks shared “a little bit about the seasons of my career and how the role of the Catholic faith has impacted me and my family.”

Her career started in 1985 as a criminal defense lawyer. From 1998-1999, she served as deputy mayor of Indianapolis, followed by two years working for the Indianapolis-based Ice Miller law firm.

In 2001, then-president George W. Bush appointed her as U.S. Attorney for the Southern District of Indiana. She had still not been confirmed in that role when the tragedy of Sept. 11 occurred.

Brooks had just left a meeting when she saw the second plane hit the south tower of the World Trade Center on television.

“I went back to the meeting to share the news, and someone said, ‘Good luck on your new job, Susan.’ That really hit me,” she recalled.

Later that day when she picked up her children from St. Monica School in Indianapolis, she attended a special Mass for students and parents celebrated in St. Monica Church.

“I remember feeling in Mass that day that God was going to watch over me, that my family would be safe, we would be protected and that he would give me strength in my new role if I continued to stay near God and trust and count on him,” she said.

Finding common ground, kindness and being peacemakers

Brooks served as a U.S. Attorney through 2007. After working in leadership for Ivy Tech Community College until 2011, Brooks ran for and was elected as the U.S. representative for Indiana’s fifth district. She ran again and won in 2016.

“My greatest legislative successes—and we got a lot of bills signed into law—wouldn’t have been possible without my partners on the other side of the aisle,” she said. “Yet these same partners were often people I disagreed with on maybe 70% of their voting record. ... But we would find things we agreed on.

“Why I bring that up is because your adversaries aren’t always your adversaries. If you get to know people ... you will find that you have so much more in common with them. ... It’s this type of civility and compassion for others that I think demonstrates God’s love and what we are supposed to do as lawyers.”

Brooks also spoke about the importance of those in the legal profession being peacemakers.

“I believe we can’t just talk about peace as lawyers,” she said. “It’s in taking the actions that promote harmony and peace that are difficult yet so necessary, and today more than ever.”

As an example, she shared how she and her staff would focus on lavishing kindness upon all who “lined up to talk with us one-on-one” at events.

“From 2013 through 2019, they came to talk with us about their disapproval, whether it was President [Barack] Obama or President [Donald] Trump or Congress,” she recalled. “Some yelled, many were threatening, and it was clear to us their level of stress was very high.”

Before each of those events, said Brooks, “We discussed each and every time the importance of listening calmly and politely and peacefully. I can’t tell you what a difference that made.

“I ask you ... to be peacemakers and to demonstrate the Christian principle of being loving,” she said. “Find a way to listen with compassion and with patience. I think you can find that common ground. ... I think the world needs more peacemakers.”

(For more information about the Saint Thomas More Society of Central Indiana, visit stmsindy.org.) †



Former U.S. Rep. Susan Brooks poses with Archbishop Charles C. Thompson, left, and Marion County Superior Court Judge David Certo after receiving the Woman for All Seasons Award bestowed upon her by the Saint Thomas More Society of Central Indiana during a reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 5. (Submitted photo by Kim Pohovey)