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Criterion

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Speaking out

ICC planted seeds for school choice, continues fight for life issues, page 8.

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Understanding the full sacrifice



David Roth, a 23-year veteran of the Indianapolis Metropolitan Police Department, walked 3,100 miles across America this summer to honor “the fallen, wounded and deployed” men and women who have served in the United States military, and to raise money for a retreat home for military families. Here, he is pictured walking through Nevada in August. (Submitted photo)

Police officer’s cross-country trek for veterans honors their commitment to United States

By John Shaughnessy

The mothers and the wives of the soldiers who died would grab David Roth’s face and look into his eyes, crying as they begged him to keep going on his journey to honor their loved ones.

And the military veterans kept stopping Roth in his 3,100-mile walk across the United States, lowering their heads as they solemnly shared the stories of friends who had been killed during wars—“brothers” who had died too young, too soon.

“I didn’t plan on any of that emotion,” says Roth, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. “I didn’t plan on mothers coming up and crying, or soldiers remembering their friend who died in 1963 as if it were yesterday.

“I thought I was a big boy, but there were a few tears on this route. And

you met them every single day. They wanted you to say their kid’s name so they won’t be forgotten. The mothers are telling you this. The wives are telling you this. When you don’t count on that emotion, it sure slaps you aside your head and changes your life.”

As he shares that thought, the emotion once again returns to Roth. Tears pool in his eyes. His voice cracks. Apologizing, he pauses. When he continues, he says, “But oddly enough, the epic moment of the journey was in Maryland.”

Then Roth shares the story of the grace-filled moment when a 6-year-old boy standing in the middle of a road known as the “Heroin Highway” restored his sense of hope and innocence in the world.

Hope on the ‘Heroin Highway’

The moment unfolded in the beginning stages of Roth’s cross-country walk from Atlantic City to San Francisco

to raise money for Helping Hands for Freedom, a non-profit program that plans to build a retreat home for military families.

In the early part of that journey that began on April 28, it seemed that every day was marked by gray clouds and constant rain—a dreariness that seeped into Roth’s body in the same way that his 23 years of chasing criminals and working the streets as a member of the Indianapolis Metropolitan Police Department had darkened his view of the world.

“We walked through this town—Hagerstown—and it’s a devastated place. And this is coming from a 23-year veteran cop who’s been on the streets most of his career,” says Roth, a 1991 graduate of the University of Notre Dame. “If you’ve been in law enforcement for an extended period of

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Event celebrates center-city schools’ anniversary, new Notre Dame ACE Academies

By John Shaughnessy

Three years removed from the heartbreak of being homeless with six children, Kevina White looks into the camera and shares a different story—a story of finding hope and a home for her family.



Kevina White

With a calm joy, White talks about the home she has found for her children at Holy Angels School, one of the five center-city Catholic schools in Indianapolis that became part of the Notre Dame ACE Academies network at the beginning of this school year.

“It’s a family community—and because of that, we’re able to grow together, we look out for each other, and it’s made my life a lot easier being able to know and trust the adults here, and know they really care about my children,” White says as she stands in the school’s playground.

“We’re more stable—spiritually, physically and the children academically. Things that help you to succeed are an education and college and, of course, your faith. That’s what helps you get to heaven. Here at the academies, they do instill that in children—to be believers of Christ, to have faith and to press forward. And that, with education, you can’t get anywhere else.”

White’s heartfelt, video tribute was a highlight of the Notre Dame ACE Academies’ “X-Travaganza” in Indianapolis on Oct. 27.

The fundraising event celebrated 10 years of success for the Mother Theodore Catholic Academies (MTCA) in the archdiocese. It also marked the start of a new era this year in which the Notre Dame ACE Academies are continuing the MTCA legacy of providing a Catholic

See CELEBRATION, page 7



Nov. 5-6 is United Catholic Appeal intention weekend

Criterion staff report

This weekend, Nov. 5-6, is the annual United Catholic Appeal: *Christ Our Hope* intention weekend.

The goal for this year’s appeal is \$6.4 million. The money will be distributed to various ministries and organizations throughout the archdiocese that provide help no single parish could independently offer.

Here are examples of how different United Catholic Appeal donation amounts can impact lives in central and southern Indiana as an act of mercy.

- \$5 provides a full-day transportation

pass to and from a medical or screening appointment for one person.

- \$20 provides a copy of the book *To Save 1,000 Souls* to a young man discerning the priesthood.
- \$30 covers the cost for one person to attend a divorce support group.
- \$50 pays for 200 meals for those in need.
- \$60 sends a young adult to an annual retreat.
- \$75 provides education and cultural immersion to a family in the Refugee Resettlement program.
- \$100 helps provide a month of health benefits for retired priests.

• \$125 pays for a child to participate in one week of summer camp.

- \$200 pays for book bags and school supplies for four children residing in a homeless shelter.
- \$400 covers the cost of books for a seminarian for one semester.
- \$1,000 helps host a fun and spiritual event for more than 200 persons with special needs.

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

BRAVE

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time and you've had the pressure, there's something you give up on, and maybe that's true innocence."

Yet as Roth's dampened spirit turned even more sullen as he slogged through a rain that didn't quit, an unexpected source of inspiration appeared ahead of him.

"There was a little kid named Ezekiel, and he's jumping in a puddle and he says, 'I waited for hours for you,'" Roth recalls. "And I'm like, 'What's going on? We're in the middle of nowhere.' He says, 'I saw you on Facebook, and I have something for you.' And he handed me a Snickers bar. I looked at the house that's behind him. There are sheets over broken-out windows. But the light that came from that 6-year-old kid..."

The emotion hits Roth again. His voice shakes as he says, "I met true innocence through a 6-year-old kid. He walked for about 3 1/2 miles with us in the rain, enjoying everything, telling me about his life. And he asked me questions while we were walking. Then he just left with his older brother and walked away."

Roth shakes his head. "I don't like Snickers bars. But I ate that Snickers bar that night, and it was magical."

"Ezekiel re-energized the fight for me. Something that you think is dead, and it's not. It's very much alive, and it needs to be fought for."

The inspiration for the journey

Roth is asked to elaborate on those words, "Something that you think is dead, and it's not. It's very much alive, and it needs to be fought for."

He starts with a focus on "innocence" before taking a deeper turn to "sacrifice."



David Roth

"I met everybody on their level—black, white, Hispanic, Laotian, all across the country," Roth says.

"Hispanic families came up who couldn't speak English but they had third-generation military

ties. We're on an Indian reservation and they had an American Indian military memorial. If you just met these people, you'd know this country isn't divided. It's connected by sacrifice."

Those thoughts on sacrifice lead the 48-year-old stepfather of three and step-grandfather of five back to 2013 when he first envisioned his cross-country trek.

One of the inspirations for the journey was his stepson, Matthew Coleman, a medic in the U.S. Navy who has been deployed overseas five times, including two stints in Afghanistan and one during a relief effort in Haiti.

"Matthew keeps doing his part and making his sacrifice within the military," Roth says. "It causes a strain on the whole family. So I'm not only understanding it, I'm experiencing it, having to watch the kids and worry about everything. It opens your eyes. Matt came back every time. He doesn't have PTSD [post-traumatic stress disorder], but there is that strain."

So Roth became involved with Helping Hands for Freedom, an organization that provides support for children of "the fallen, wounded and deployed" men and women who have served in the United States military.

"I started looking at things through that military service mind," he says. "I'm finding out about neighbors and friends that I've known a long time. They never talked about their combat service and what they had to do. I could see them for their service and their sacrifice, which I couldn't see before."

The 'Route for the Brave'

Trying to honor that sacrifice, Roth embraced the organization's goal of building a House for Healing, a retreat home for military families to come together and "become whole again," a place that would also offer limited counseling for PTSD.

"My next door neighbor, Daryl Holder, was a combat veteran who suffered from PTSD," Roth says. "He died two years ago this December. If you don't get home and acclimated correctly, and you don't get the services and care you need, you're going to be dysfunctional for life."

As a fundraising initiative, he envisioned a walk across America—the "Route for the Brave."

"There's always been that adventurous spirit, which I think is locked into every one of us," says Roth, now the chairman of the board of Helping Hands for Freedom. "To see this country from a ground view has always been a desire of mine, and what better way than to put it into a plan for something bigger. So the walk across America was a tool to tell our story, to tell about the family needs, to tell about the family members."

What's amazing to Roth is *how much bigger* the story became, including all the people who helped "a 294-pound, in-terrible-shape cop"—his self-description—work toward a dream of honoring the military men and women and their families who risk and sacrifice so much for their country.

It started with his wife of 14 years, Cheryl: "She said, 'I see that look in your eyes, and there's no way I'm going to stand in the way of that.'"

It continued with the physical training provided by former heavyweight champion Lamon Brewster of Indianapolis: "He said, 'If you can box eight to ten rounds with me, you can walk across America,' and he was right. We worked on that regimen, and we stuck to a diet plan, and we got fit."

It grew in the friendship of his neighbor, Kevin Winton, who walked step by step with Roth across America.

And it involved the support of the Indianapolis Metropolitan Police



During his 3,100-mile walk across the country this summer to honor American service men and women and their families, David Roth was often joined by people, including those serving in the military, who wanted to be a part of his "Route for the Brave" from Atlantic City to San Francisco. Here, on May 29, he walks with members of the Indiana Army Reserves on East Washington Street in Indianapolis. (Submitted photo)

Department, including all the fellow police officers who donated a combined 60 days of vacation time to him for the trip: "So you feel you're ready to die and quit, but you remember that 60 men and women had sacrificed a day for you because they believed in your cause."

A journey of challenges and certainties

More than two months have passed since Roth and Winton completed their cross-country walk in San Francisco on Aug. 26. As Veterans' Day looms ahead on Nov. 11, there are still challenges for Roth that carry over from the journey.

Physically, he's still recovering from walking an average of 30 miles a day across all kinds of terrain—an experience that resulted in injuries that included bloody feet, a broken toe, "bad knees, a bad hip" and legs that still feel the sensation "of pins and needles."

The organization is also continuing its efforts to raise the \$3 million it needs to build the retreat home.

"We have several offers of land on the table," Roth says. "We need to assess those. We still need contributions. We're less than halfway there. I'm still on the phone fundraising. I imagine in a year and a half we'll be breaking ground, but we don't know where yet, because we have all these offers [from different areas of the country], and we have to assess them. I wish someone would say, 'We'd really like this in Indiana and this is what we're willing to do.'"

Still, the adventure has also stamped his life with a certain validation, a deeper meaning.

He knows his Catholic upbringing and his Catholic faith led him to take this journey and guide him on it.

"This has been divinely inspired from the beginning. This is not something I was searching for, but I knew there would have to be a heavy reliance on God. I talk about service to others. This was a true mission. But it didn't turn out to be service to others. It turned out to be a big present to see the sacrifice that people have made. It's a present I will take with me the rest of my life."

So will his changed view of the country.

Understanding the full sacrifice

In walking across the country this summer, Roth says he didn't have time or energy to get caught up in political campaigns dominated by anger, bitterness and accusation.

The walk also kept him mostly removed from news broadcasts that showed a country dealing with violence, death and conflicts—conflicts that included the ones that involved police officers and protestors inches away from each other, separated by a chasm that resulted in the tragic loss of American lives on both sides of the divide.

"For 23 years, I was in a world of conflict," Roth says. "Then I walked 3,100 miles across the country. In my adult life, I've never felt such a lack of conflict. It was me meeting the families, hugging the families, eating with people at VFW halls. My view of the world turned upside down. Now, I'm back in this world of conflict. But when you walk across this country, you get a true flavor of what it's really like."

Roth shares one more story.

"I had a gray-haired Vietnam combat veteran in Colorado Springs meet us for two minutes and talk to us about his combat experience. And his wife's jaw is on the ground because he never talked about it. And he's crying."

"Who am I to have these stories told to me? I just decided to walk across the United States and they feel that connection. I'm humbled and scared because my mission is to build this home and continue a legacy for this story and this dialogue to happen."

"There is no Veterans' Day for me anymore. It's every day. It's the veteran I sat across from at lunch. It's the hundreds and thousands of people I met along the way who don't know that each other exist, who all have a shared sacrifice. I'll be honest. I try to avoid the emotion at times. But it's changed the world that I live in—understanding that full sacrifice."

(For more information about Helping Hands for Freedom, visit the website, www.helpinghandsforfreedom.org.) †

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Cardinal-designate Tobin reflects on appointment at Miter Society event

By Natalie Hoefler

When the speaker's name was announced at the reception following the Miter Society Mass in Indianapolis on Oct. 18, he received a standing ovation.

All in the crowd were familiar with him, and many in the crowd had heard him speak previously.

But this occasion was unique: It was the first time he'd been introduced to them not as archbishop, but as Cardinal-designate Joseph W. Tobin.

Cardinal-designate Tobin first addressed the members of the Miter Society—those who contribute \$1,500 or more to the United Catholic Appeal—during a Mass at SS. Peter and Paul Cathedral.

"Four years ago today, I was standing right there," he told the congregation, pointing to the front of the sanctuary where he was first introduced to the Archdiocese of Indianapolis as its new archbishop on Oct. 18, 2012. "I was grateful then, and I'm even more grateful now."

He noted that the readings for that day, the feast of St. Luke, "ask us to think [about how we] respond when the world seems to be crashing in on us—when there is no justice or apparent solution, or those we love are in pain or, worse yet, abandon us, [or] when sickness overtakes us."

In the first reading from Paul's Second Letter to Timothy, the cardinal-designate pointed out that Paul's frustration with his situation—imprisoned, abandoned by his friends, attacked by his enemies—is evident.

"Yet maybe the first takeaway is that Paul left retribution to the Lord," he said. "Paul understood that even when his friends lacked the courage to stand with him, God never abandoned him."

Hindsight is telling, said Cardinal-designate Tobin, noting that "through hindsight, I can easily see God's presence in guiding me through the challenges in my life. But what makes no sense at all to

me ... is how easy it is to forget that. ...

"It's all too easy to begin worrying over how on earth will these challenges [we're faced with] ever work out, forgetting that they always did, that God was there."

God's presence is imperative, he said, in light of the message from the Gospel, that "the harvest is plenty, but the laborers are few" (Lk 10:2).

"Since nothing is more important than helping those God has placed in my life to understand the only way to salvation, life, and true peace and joy is through my Savior Jesus Christ, I should know that God would not leave such an important task up to someone like me without his personal guidance.

"And he doesn't ask you to do anything that he's not willing to walk with you and promise to be faithful to you in whatever you face as long as your purpose is to bear fruit, fruit that will remain."

Later, in his talk at the dinner following the Mass, Cardinal-designate Tobin enumerated the fruitful ministries in the archdiocese made possible by all who contribute to the United Catholic Appeal: seminarian and diaconate formation, retirement funds for priests, Catholic school and religious education for youths, young adult and college campus ministry, pro-life and family life programs, and ministry to the poor through Catholic Charities.

But he first recounted the story of how he heard of his appointment as a cardinal—through Twitter on his iPad early on the morning of Oct. 9 while staying at Saint Meinrad Archabbey in St. Meinrad.

"But I'd prefer to talk about what I did two days after," he said, referring to his celebrating the Mass of Christian Burial for the archdiocese's oldest priest, Father Hilary Meny, who died on Oct. 7 at the age of 101 after 76 years as a priest.

"I couldn't help but think, 'Who's elevated whom?' ... I want to put a

perspective on things. Yeah, Pope Francis has asked me to serve in a different way, but what's really important is someone like that, someone who's given his whole life away. ...

"While I appreciate people saying, 'Congratulations on your promotion,' it's not a promotion. It's an opportunity to walk compassionately with the people of this archdiocese, and wherever else the Holy Father asks me to serve."

Cardinal-designate Tobin likened his appointment as



Cardinal-designate Joseph W. Tobin receives offertory gifts from Mary Jo and Andreas Sashegyi, members of SS. Peter and Paul Cathedral Parish, during the Miter Society Mass on Oct. 18 at SS. Peter and Paul Cathedral in Indianapolis. Deacons Steven Gretencord, left, and Patrick Bower assist Cardinal-designate Tobin. (Photos by Natalie Hoefler)

a call "to widen my stewardship, and I think we're all stewards in one way or another, because all of us make decisions on how we treat what we have, what we've received.

"I think each of us must take what the Lord has given us and do something with it. ... If you risk what you have as stewards, you don't lose it. Making decisions about what you have, in light of your faith, you don't lose it."

Donations given in stewardship to the United Catholic Appeal are not lost, he said, because they further the merciful works of the archdiocese that no parish or deanery could accomplish on its own.

In speaking of mercy, Cardinal-designate Tobin noted that on Nov. 20, the day after he and the 16 other bishops are inducted into the College of Cardinals in Rome,

they will "concelebrate the Eucharist with Pope Francis in St. Peter's [Basilica], and that will be the big conclusion of the Holy Year of Mercy. They'll shut the door that symbolizes this particular and special access to God's mercy. ...

"But mercy will continue. The Holy Father said, 'Mercy is the very foundation of the Church's life. ... The Church's very credibility is seen in how she shows merciful and compassionate love.

"Thank you for your generosity [to the United Catholic Appeal], which has helped the Church bring mercy here in central and southern Indiana. ... I'm confident that all of you will make as generous a response as you can.

"I'm proud to be your archbishop, and I guess if I have to be a cardinal, I'm proud to be your cardinal." †



Cardinal-designate Joseph W. Tobin, left, receives a standing ovation from guests at the Miter Society reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 18.

Pope Francis' prayer intentions for November

- **Universal: Countries Receiving Refugees**—That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.
- **Evangelization: Collaboration of Priests and Laity**—That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

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Editorial

Monks vow to rebuild following devastating earthquakes in Italy

The men and women who follow St. Benedict of Nursia are rebuilders. Their ancestors in the Benedictine way of life rebuilt western civilization after it fell into ruins following the collapse of the Roman Empire. For some 1,500 years, Benedictine monks and nuns have been building and rebuilding monasteries, churches, schools, and institutions dedicated to caring for the poor, the sick and the homeless in all regions of the world.

The Monastery of St. Benedict in Norcia, Italy, the birthplace of St. Benedict, began a serious rebuilding effort following the earthquake in August 2016 that did serious damage to the towns surrounding Norcia, as well as to the monastery, the Basilica of St. Benedict built over the birthplace of him and his sister St. Scholastica and many neighboring buildings.

Another earthquake last week—the worst Italy has experienced in many years—

demolished the basilica and most of the town. The monks of Norcia are safe, living in tents on mountain property they own just outside the city limits. But the way of life they were rebuilding in their founder's hometown has suffered a serious setback.

This community of monks is relatively young. Founded by Benedictine Father Cassian Folsom, a monk of Saint Meinrad Archabbey in St. Meinrad, the monks of Norcia come from diverse cultures and nationalities. Their desire is to plant roots in a particular place and there to seek God through a way of life wholly dedicated to prayer, work and holy reading (*lectio divina*). The monks of Norcia have gained recognition in recent years through their popular chant recording and through their sale of beer they brew (*Birra Nursia*).

Like their Benedictine sisters and brothers here in Indiana and throughout the world, the monks of Norcia take a vow of stability, a commitment to their monastic home including its physical location. That makes the devastation caused by earthquakes, fires, tornados and all other natural disasters a special challenge to their way of life. It also causes Benedictines to be more than usually determined to “plant deep roots” (as the monks in Norcia are trying to do) and to rebuild what is torn down—whether by human neglect, political upheaval, natural disasters or human sinfulness.

The *Rule* of St. Benedict is a guidebook for rebuilding—spiritually and materially. Although addressed to monks, it has become a foundational work for all who seek to follow Christ and live as his disciples. The *Rule's* seventh chapter, “On Humility,” outlines the steps necessary to “attain speedily that exaltation in heaven to which we climb by the humility of this present life.” By following this roadmap faithfully, St. Benedict says, we will “quickly arrive at that perfect love of



The ruins of the Basilica of St. Benedict in the ancient Italian city of Norcia are seen on Oct. 31 following an earthquake in central Italy. The church had been the place of worship of a community of Benedictine monks led by Benedictine Father Cassian Folsom, a monk of Saint Meinrad Archabbey in St. Meinrad. (CNS photo/Remo Casilli, Reuters)

God which casts out fear.” All worries, doubts and fears—including those emotions which overwhelm us in times of trial and great loss—can be overcome by accepting God's will for us and allowing his grace to help us start afresh.

The monks of Norcia, like their Benedictine brothers and sisters everywhere, have much to teach us about personal spirituality, life in community, love for the poor, respect for the dignity of human life and care for our earthly home. They remind us that prayer, which brings us into intimate personal contact with God and with all God's family, must come first. We need to set aside times and places to worship God, to meditate on his word, to sing his praises and to listen to his still, soft voice. We also need to work, to build and rebuild God's kingdom on Earth, and to cultivate the fields and harvest God's abundant gifts through our stewardship of the material and spiritual blessings entrusted to our care.

Benedictine women and men can be great teachers and examples. Their witness to the evangelical counsels (poverty, chastity and obedience) and to the additional vows of stability and continuing conversion of life are needed now more than ever in this time of worldwide economic uncertainty and political unrest.

The Monastery of St. Benedict in Norcia will be rebuilt. The buildings will once again provide a stable home for the monks' prayer, work and holy reading. The brewery will once again support the monks—and the 15 percent tithe they set aside for works of charity, including the rebuilding efforts of their neighbors and friends in Norcia. And pilgrims will once again gather in the birthplace of St. Benedict and St. Scholastica. That's what monks do. They rebuild and renew things (material and spiritual) for the sake of the Gospel.

May we all share in the efforts of the monks of Norcia to rebuild Benedictine monasticism in the birthplace of their founder. May we follow their example and dedicate our lives to building and rebuilding God's kingdom wherever we are, here and now.

—Daniel Conway

The Human Side/Father Eugene Hemrick

Dealing wisely with turbulent times

“If only I had wings like a dove that I might fly away and find rest. Far away I would flee; I would stay in the desert.



I would soon find a shelter from the raging wind and storm” (Ps 55:7-9).

Sadly, many people are fed up with our uncouth political atmosphere and echo the psalmist above. Some have told me they are thinking of

going to Canada or even to Australia. In these difficult times, St. Paul gives us wise advice: “Do not conform yourselves to this age, but be transformed by the renewal of your mind, that you may discern what is the will of God” (Rom 12:2).

To achieve this, where do we start?

The Book of Proverbs is the place, teaching us that “the discerning heart seeks knowledge, but the mouth of a fool feeds on folly” (Prv 15:14).

We have entered a new age of information overload that enables us to tap into any subject and, within seconds, receive reams of information on it. With little to no fuss, I have often called up writings of people like Cicero, Goethe, Msgr. Romano Guardini, Blessed John Henry Newman and C.S. Lewis for use in a homily.

Like anything precious, there is always something lurking to turn it into folly.

The “something” is our new “no fuss information age.” Reliable knowledge requires fuss, concern, wisdom and challenging questions like:

What is the difference between true knowledge and opinion? Is the available information the result of conscientious people who make every effort to be correct? Is it as pure as possible and devoid of selfish prejudice?

Nothing is more inspiring than trustworthy knowledge, and nothing is more disturbing than when it is misused and wrong.

In speaking of transforming our will, St. Paul tells us to configure our hearts to Christ's heart. As Christ was desirous of goodness for others, so too, should we desire the good of others. We must wonder if today's outlandish, destructive rhetoric is behind some wanting to leave this country.

Much of our unrest is the result of knowledge deprived of its sacredness. Knowledge is a gift of the Holy Spirit and as such is sacred. As one person confided, “I no longer want to live in this country because nothing is sacred anymore. We have lost our bearings.”

St. Paul urges us to transform our mind: the receptacle of knowledge and willpower. To the degree the two remain sacred, we will keep our bearings.

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

Letters to the Editor

At the ballot box, let us remember the most vulnerable among us

The foundation of the freedoms that we enjoy in America is based on the Christian principle that each individual is made in the image of God, and that each person is deserving of life and dignity.

This differentiates us from many countries in the world where there is savagery, desperate poverty and sheer lack of regard for human life.

As Christians, we believe the soul to be eternal. Therefore, the individual is of greater importance than any state or civilization, whose lifespan is measured in centuries at most.

If our country cannot stand up against the abomination that is abortion and stop

the genocide of the unborn, then we will not only continue in our turning away from God, but we will find that additional liberties will be taken away from us by the state.

When the primacy of the individual is eroded, the power of the government grows.

As we go to the ballot box, finally, after the most contentious election season in a lifetime, let us remember the most vulnerable among us who need protection and not become a nation that has forgotten God.

Dr. Stephen O'Neil
Indianapolis

Learn which candidates are pro-life in all areas of human life and dignity, readers say

In a letter to the editor in the Oct. 28 issue of *The Criterion* (“Rise above party politics, promote the common good, and vote for life, reader says”), the writer stated, “As long as a pro-life alternative is available, a Catholic may not, in good conscience, vote for a pro-abortion candidate, regardless of his or her position on quality-of-life issues.”

Yet, in their “Forming Consciences for Faithful Citizenship” document, the U.S. Conference of Catholic Bishops state otherwise in paragraph 34:

“A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position. In such cases, a Catholic would be guilty of formal cooperation in grave evil.”

The bishops continue, “At the same

time, a voter should not use a candidate's opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity” (#34).

So, whenever we Catholics vote for, if it is not our intent to support the evil of abortion, the bishops seem to tell us our vote is acceptable.

Likewise, the bishops tell us we should not support a candidate who turns a blind eye to other important moral issues involving human life and dignity (guns, war, nuclear proliferation, income inequality, immigration, capital punishment) simply because the candidate says he or she is against abortion.

We urge our fellow Catholics to study and compare which candidate/party is truly pro-life—and not just against abortion—in all areas involving human life and dignity.

Linda and Hank Cooper
Bloomington



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

My final reflection on faithful citizenship this election season

For the past two months, my weekly column in *The Criterion* has been devoted to reflections on the major issues that we Catholics and faithful citizens of the United States of America must keep in mind as we prepare for Election Day next Tuesday.

Let me begin this final reflection with a recap of the issues that I have written about to date. All are based on the U.S. bishops' publication, "Forming Consciences for Faithful Citizenship," which is available online at www.usccb.org. Here is a list of the issues previously discussed:

- Freedom always involves responsibility (9/9/16).
 - Difficult moral choices cannot be avoided, must be addressed (9/16/16).
 - Respecting human life: the way to peace (9/23/16).
 - Finding joy in politics through God's grace (9/30/16).
 - Welcoming our sisters and brothers in Christ (10/7/16).
 - Preferring the poor, true economic justice (10/14/16).
 - Care for creation: a moral issue of our time (10/21/16).
 - We must work hard to avoid war and promote peace (10/28/16).
- What do these issues all have in

common? All involve the moral teaching of the Catholic Church and, as such, they demand that we consider them prayerfully as we exercise our rights and our responsibilities as faithful citizens.

Human life is, of course, the supreme value. One way or another, the sacredness and dignity of all human life is found at the center of all these issues, including abortion, euthanasia, care for creation, war and peace, the preferential option for the poor, true economic justice, immigration reform and the responsibility to make difficult moral choices even when the options before us leave much to be desired.

Following the lead of the U.S. Conference of Catholic Bishops, I have refrained from discussing individual candidates or political parties. In today's political climate, that's not easy to do. But I believe that Catholics who are also faithful citizens have the ability—with the help of God's grace—to make choices that are morally sound even if they appear to be politically incorrect. If we vote according to our informed consciences, we cannot fail in our duty as faithful citizens or loyal Catholics.

In my first column in this series, I made the following observation:

"An informed conscience is one that

looks beyond political correctness and the ideologies of the left and the right to find the truth. An informed conscience is open to the ideas of others, welcomes serious and respectful debate, and refuses to allow prejudices and emotions to distract us from voting for people and programs that promote the common good."

The challenge, of course, is once we have informed ourselves on these issues, how do we discern which candidates or political platforms most closely correspond to our fundamental moral values?

As I also noted early in this series: *"No candidate for political office perfectly represents the positions of the Catholic Church. No political party has written a platform that is in complete agreement with our perspective on morality and social justice. And yet, we are strongly urged by our pope and our bishops to get involved, to exercise our God-given right (and responsibility) to select leaders, and affirm policies that are morally responsible and promote the common good."*

In "Forming Consciences for Faithful Citizenship," the U.S. bishops write: "In making these decisions, it is essential for Catholics to be guided by a well-formed conscience that recognizes that all issues do not carry the same moral weight

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

So, we must pray. We must make choices and then vote according to our informed consciences. And perhaps most importantly, we must resolve to reform our political system continually so that we are always presented with viable options for defending human life and promoting the common good.

Despite the challenges we face, we should approach the coming election with gratitude to God for the freedom we have to exercise our right to select our public officials and participate in setting direction for our local, state and federal governments.

It's easy to be cynical or discouraged, but neither attitude is helpful to the cause of freedom. Our faith tells us that God will provide what we need to do his will. Let's not doubt that now. Let's trust that the choices we make with an informed conscience will be the right ones! †

Mi reflexión final sobre nuestra condición de ciudadanos fieles en esta temporada electoral

Durante los dos meses anteriores he dedicado mi columna semanal en *The Criterion* a presentar reflexiones sobre los temas fundamentales que nosotros, como católicos y fieles ciudadanos de los Estados Unidos debemos tomar en cuenta conforme nos preparamos para el día de las elecciones el próximo martes.

Permítanme comenzar esta reflexión final con un resumen de los asuntos que he abordado hasta la fecha. Todos se basan en la publicación de los obispos de los Estados Unidos, "Formando la conciencia para ser ciudadanos fieles" publicada por Internet en www.usccb.org. He aquí una lista de los temas que he explorado anteriormente:

- La libertad siempre implica responsabilidad (9/9/16).
- Las decisiones morales difíciles son ineludibles, deben afrontarse (9/16/16).
- El respeto hacia la vida humana es el camino hacia la paz (9/23/16).
- Encontremos alegría en la política por medio de la gracia de Dios (9/30/16).
- Recibamos con los brazos abiertos a nuestros hermanos en Cristo (10/7/16).
- Dar preferencia a los pobres: la verdadera justicia económica (10/14/16).
- El cuidado de la creación: una cuestión moral de nuestra época (10/21/16).
- Debemos esforzarnos arduamente para evitar la guerra y promover la paz (10/28/16).

¿Qué tienen en común todos estos temas? Todos involucran las enseñanzas sobre moral de la Iglesia católica y, como

tales, exigen que los meditemos con recogimiento al tiempo que ejercemos nuestros derechos y responsabilidades como ciudadanos fieles.

La vida humana es, por supuesto, el valor supremo. De una u otra forma, la santidad y la dignidad de toda la vida humana es el núcleo de todas estas cuestiones, entre ellas, el aborto, la eutanasia, el cuidado de la creación, la guerra y la paz, el trato preferencial de los pobres, la verdadera justicia económica, la reforma migratoria y la responsabilidad de tomar decisiones moralmente difíciles, aunque las opciones que se nos presenten no sean las ideales.

Siguiendo el ejemplo de la Conferencia de Obispos Católicos de los Estados Unidos, me he abstenido de analizar a cada candidato o partido político en particular. Dado el clima político que impera hoy en día, esto no ha sido una tarea fácil. Pero considero que los católicos que también son fieles ciudadanos tienen la capacidad, por intercesión de la gracia divina, de tomar decisiones que sean moralmente sólidas, aunque aparenten ser políticamente incorrectas. Si votamos de conformidad con nuestras conciencias bien fundamentadas, no podremos fracasar en nuestro deber como fieles ciudadanos o católicos leales.

En mi primera columna de esta serie realicé la siguiente observación:

"Una conciencia bien informada es aquella que mira más allá de lo políticamente correcto y de las

ideologías de izquierda y de derecha para encontrar la verdad. Una conciencia bien informada es receptiva a las ideas de los demás, acepta debates serios y respetuosos y se niega a permitir que los prejuicios y las emociones la distraigan de votar por las personas y los programas que promueven el bien común."

Una vez que nos hemos informado, el reto es, por supuesto, discernir qué candidato o plataforma política se asemeja más a nuestros valores morales fundamentales.

Tal como lo señalé al principio de esta serie:

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

En "Formando la conciencia para ser ciudadanos fieles," los obispos de los Estados Unidos expresan que: "Al tomar estas decisiones, es esencial que los católicos estén guiados por una conciencia bien formada que reconozca que todas las cuestiones no tienen el mismo peso moral y que la obligación de oponerse a actos intrínsecamente

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

Así que debemos rezar. Debemos tomar decisiones y, seguidamente, votar en congruencia con nuestras conciencias bien fundamentadas. Y, lo que tal vez es más importante, debemos tener la determinación de reformar continuamente nuestro sistema político para que siempre se nos presenten opciones viables para defender la vida humana y promover el bien común.

Pese a los desafíos que enfrentamos, debemos abordar las próximas elecciones con gratitud hacia Dios por la libertad que tenemos para ejercer nuestro derecho a elegir nuestros funcionarios públicos y participar en definir el rumbo de nuestro gobierno local, estatal y federal.

Resulta muy fácil adoptar una actitud cínica o sentirse desanimado, pero ninguna de ellas favorece a la causa de la libertad. Nuestra fe nos dice que Dios nos proporcionará lo que necesitamos para cumplir su voluntad. Ahora no debemos dudar de este dogma. ¡Confíemos en que las decisiones que tomemos con una conciencia bien fundamentada serán las acertadas!

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

November 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Silence," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m., Mass for deceased Guild members at 11 a.m. in the chapel. Information: 317-223-3687, vlgmimi@aol.com.

November 10

Marian University, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic High School Choral Fest**, choirs from Catholic high schools in the Indianapolis area, Oldenburg and Lafayette, Ind., plus Marian University Sacred Choir and the Bishop Simon Bruté College Seminary Schola Cantorum Choir, 7 p.m.

St. Mark the Evangelist Parish,

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

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Cooking 102: Veggie Basics**, learn different techniques like blanching, steaming, boiling and more, 5:30-8:30 p.m., \$35, registration deadline Nov. 7. Information: 812-535-2931, wvc@spsmw.org, events.sistersofprovidence.org.

St. Matthew Catholic School, 4100 E. 56th St., Indianapolis. **Open House**, kindergarten through eighth grade, 6-8 p.m. Information: 317-251-3997, rsobolewski@saintmatt.org.

November 11

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. **Future Full of Hope: Honoring Children We Have Entrusted to the Lord**, Mass for families and individuals grieving pregnancy

loss, infant loss, stillbirth, ectopic pregnancy, abortion, miscarriage, and infant and early childhood loss, 6:30 p.m., RSVP by Nov. 8. Information and RSVP: 812-944-2065, lhamilton@olpna.org.

St. Philip Neri Parish, 550 N. Rural St., Indianapolis. **Coffee House Social Gathering**, 6:30-9 p.m., coffee and pastries, entertainment and fellowship to get to know neighbors from surrounding churches, second Friday of each month, free. Information: 317-373-6271, Karen.mcmeans@gmail.com.

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Mass for Vocations**, 8:30 a.m. Information: 317-748-1478, smclaughlin@holyspirit.cc.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **The Grape Arbor Dance**, 5 p.m., live music, food and drinks, open to the public, \$7 admission, \$17 with meal, children 16 and under with adult free. RSVP

appreciated: 317-632-0619 or slovenianationalhomeindy@gmail.com.

November 12

The Willows, 6729 Westfield Blvd, Indianapolis. **Marriage on Tap**, Stephanie and Ray Engelman presenting, \$40 per couple includes dinner, cash bar available, 7-9:30 p.m., register by Nov. 5. Registration: www.stluke.org. Information: 317-259-4373.

St. Monica Parish, Parish Ministry Center, 6131 N. Michigan Road, Indianapolis. **Marriage in Focus**, Father Michael Hoyt presenting "Finding Peace in Marriage in the Midst of Suffering," following 5 p.m. Mass, bring a side dish to share. RSVP requested: marriageinfofocus@gmail.com.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Weaving: Make-and-Take Scarves**, choose your yarn then learn how to weave, no experience necessary, 9 a.m.-4 p.m., \$115,

registration deadline Nov. 7. Information: 812-535-2931, wvc@spsmw.org, events.sistersofprovidence.org.

St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis. **Overview of the Gospel of Matthew**, presenter Sandra Hartlieb, 10 a.m.-4 p.m., \$7 single or \$10 for two registering together, includes lunch. Information: 317-327-5925, shartlieb@saintlawrence.net.

Huber's Orchard and Winery, 19816 Huber Road, Borden. **St. Elizabeth's Reverse Raffle**, 5:30 p.m., raffle tickets, silent auction, prizes, \$25 includes dinner. Information and RSVP: 812-949-7305, info@stcharities.org.

Mary Queen of Peace Parish, 1005 W. Main St., Danville. **Women's Club Christmas Bazaar**, 9 a.m.-3 p.m., vendors, Christmas baskets, raffles, free admission, lunch available.

Our Lady of the Greenwood Parish, 335 S. Meridian

St., Greenwood. **Celebrate Fun: Adventure**, marriage enrichment for couples of all ages, 6:30-9 p.m., free. Register by Nov. 10 at www.celebratemarriageministry.com. Information: 317-489-1557, olmarriageministry@gmail.com.

November 13

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

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

St. John the Baptist Church, 8310 St. John Rd., Floyd's Knobs. **Community Breakfast** benefiting New Albany Deaneary Catholic Youth Ministries, 8:30 a.m. to noon, free will offering accepted. Information: 812-923-8355, sandy@nadyouth.org. †

Retreats and Programs

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

New Albany Deanery Catholic Youth Ministries offers several upcoming events

The New Albany Deanery Catholic Youth Ministries (NADCYM) will offer several upcoming events.

- Young Adult Bowling, ages 23-39, Hoosier Strike and Spare, 2310 State St., in New Albany, 6 p.m., on Nov. 12, RSVP to Marlene at 812-923-8355 or Marlene@nadyouth.org.

- "Home for the Holidays" College Gathering, NADCYM offices, Mount St. Francis, 101 St. Anthony Drive, Mount St. Francis, on Nov. 23, 3-6 p.m., free. Information: 812-923-8355 or Jennifer@nadyouth.org.

- Theology on Tap, "Left to Tell" by Conventual Franciscan Father John Bamman, Logan's Roadhouse,

970 E. Lewis and Clark Parkway, Clarksville, on Dec. 1, 6:30-8:30 p.m., free. Information: 812-923-8355 or marlene@nadyouth.org.

- Advent "Family Bowl-a-thon" Fundraiser, get bowling pin banks from NADCYM offices at Mount St. Francis, 101 St. Anthony Drive, Mount St. Francis, or from parish youth minister, bring filled bowling pin on Dec. 28 to Hoosier Strike and Spare, \$5 per person, \$20 per family, for two games of bowling and shoe rental, proceeds support Appalachian mission trips. Register online at www.nadyouth.org or call 812-923-8355. †

VIPs

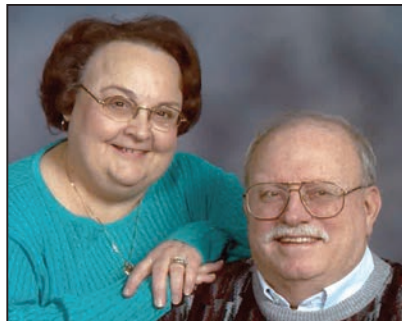


W. Thomas Miller and Florence A. (McGauley) Miller, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 70th wedding anniversary on Nov. 9.

The couple was married in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis on Nov. 9, 1946.

They have seven children: Katherine McNeely, Rosemary Piotrowski, Alice, Patrick, Robert, Thomas and William Miller.

The couple also has 15 grandchildren and three great-grandchildren. †



Joseph T. and Sharon K. (Heilwagen) Donohue, members of St. Matthew the Apostle Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 5.

The couple was married in the former St. Francis de Sales Church in Indianapolis on Nov. 5, 1966.

They have one son, Matthew W. Donohue. The couple has three grandchildren. †

Providence Sisters offer discernment retreat on Nov. 18-20

The Sisters of Providence of Saint Mary-of-the-Woods will offer a retreat for women ages 18-42 discerning a vocation to religious life on Nov. 18-20.

The retreat will offer an opportunity for women to explore where God is calling them, learn to listen more deeply to the voice of God, get an inside look at life as a Sister of Providence, ask questions about vocations, meet the newest Sisters of Providence and have a chance to ask questions about their

lives, discern God's calling, and get to know St. Mother Theodore Guérin—the first saint in Indiana and the eighth declared saint in the United States.

There is no cost to attend the retreat, and housing and meals will be provided.

To register, log on to ListeningRetreat.SistersofProvidence.org or contact Providence Sister Editha Ben at 812-230-4771 or by e-mail at eben@spsmw.org. †



Ritter Raiders raise radio resources

Volunteers from Bishop Chatard High School and Cardinal Ritter Jr./Sr. High School, both in Indianapolis, competed in raising funds for Catholic Radio Indy. Cardinal Ritter won the competition. Posing with a banner on Oct. 5 are Ritter seniors Aiden Fierst, left, and Kendall Blake, principal Matt Hollowell, senior Hailey Briggeman, and juniors Jacqui Baker and Grace Smith. (Submitted photo)

Author, priest abuse victim to give reading, book signing in Madison on Nov. 12

Former Indiana Poet Laureate, author and priest abuse victim Norbert Krapf will offer a reading and book signing of his book *Shrinking the Monster: Healing the Wounds of Our Abuse*, along with time for questions and answers, at Village Lights Bookstore, 110 E. Main St., in

Madison, from 1-3 p.m. on Nov. 12.

There is no charge, and all are welcome.

For more information, log onto www.villagelightsbooks.com and click on "Author Talk and Book Signing—Norbert Krapf" under Upcoming Events, or call 812-265-1800. †

Honorees committed to providing faith-based education for students

By John Shaughnessy

From the beginning, Tony and Carole Watt viewed their efforts as a way to share an incredible gift with children.

Through their time, involvement and financial support, the couple wanted to help provide a Catholic education to thousands of children in some of the poorest areas of Indianapolis.

“The Mother Theodore Catholic Academies have a special place in both of our hearts,” says Tony Watt about the archdiocese’s efforts to make a difference in the education of children whose families often couldn’t afford a Catholic education.

“Carole and I strongly believe that the quality of education that students get in these schools is really critical to helping them break the cycle of poverty. Kids need to have a good education, an education that’s also faith-based.”

Tony Watt served as the first executive director—as a volunteer—of the Mother Theodore Catholic Academies (MTCA) in the archdiocese. Based upon that commitment during the first 10 years of the MTCA, he and Carol were among seven couples and four individuals honored on Oct. 27 during a celebration in Indianapolis.

St. Vincent health care system was also honored during the event, which was called the Notre Dame ACE Academies’ “X-travaganza.”

The fundraising event celebrated the MTCA’s 10 years of success. It also marked the start of a new era this year in

which the Notre Dame ACE Academies are continuing the MTCA legacy of providing a Catholic education to children in Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip Neri schools.

In addition to the Watts, seven other couples and one individual were honored for their 10 years of dedication to the MTCA: Bill and Jane Drew, Marc and Jennifer Konesco, Tim and Jane McGinley, Charles and Jacqueline Pechette, Bill and Eileen Polian, George and Connie Zittnan, and Richard Ruwe.

Three Leadership awards were also presented during the celebration. Archbishop Emeritus Daniel M. Buechlein was honored for his dedication to the MTCA, including committing \$1 million per year toward the academies.

Annette “Mickey” Lentz, the chancellor of the archdiocese, also received a Leadership Award. She was saluted for her “innovative thinking, collaborative approach and growth mindset” in establishing the MTCA when she served as the archdiocese’s executive director of



Eighteen people were honored for their contributions to the Mother Theodore Catholic Academies in Indianapolis during a 10-year anniversary celebration on Oct. 27. Seated from left are Richard Ruwe, Connie Zittnan, George Zittnan, Catherine Elder and Tim McGinley. Standing from left are Art and Ann Wilmes (accepting for Archbishop Emeritus Daniel M. Buechlein), William Drew, Jane Drew, Cardinal-designate Joseph W. Tobin, Annette “Mickey” Lentz, Msgr. Joseph Schaedel, Carole Watt and Tony Watt. Honorees not pictured are Marc and Jennifer Konesco, Charles and Jacqueline Pechette, Bill and Eileen Polian, and Jane McGinley. (Photo by Rob Banayote)

Catholic education and faith formation.

Msgr. Joseph Schaedel, now the pastor of St. Luke the Evangelist Parish in Indianapolis, also received a Leadership award. At the time of the MTCA’s inception, Msgr. Schaedel served the archdiocese as vicar general and moderator of the curia. He was recognized for his “tremendous support of the change from parish schools to a consortium model and

of the Catholic schools themselves.”

The St. Vincent health care system received the MTCA’s “Business Partner of the Decade” award. The award saluted St. Vincent for providing “millions of dollars of support to the health and wellness of our students and families since the inception of the MTCA, and has committed to another \$1 million over the next five years.” †

CELEBRATION

continued from page 1

education to children in Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip Neri schools.

The archdiocese has partnered with the University of Notre Dame to provide a broader pool of resources and support to serve the children who attend those five schools, according to Gina Fleming, superintendent of Catholic schools in the archdiocese.



Cardinal-designate Joseph W. Tobin

During the fundraising event, Fleming moderated a question-and-answer session between Cardinal-designate Joseph W. Tobin and Holy Cross Father Timothy Scully, co-founder of Notre Dame’s Alliance for Catholic Education (ACE) program.

“We are committed to partnering with you to make these academies a shining light,” Father Scully told the audience of about 350 people. “Indianapolis can be a place where we can prove you can have very deeply Catholic, extraordinarily strong academic and financially sustainable schools for the poor.”

Cardinal-designate Tobin noted, “I can’t think of a better way for the Archdiocese of Indianapolis to look out of itself than to support the Notre Dame ACE Academies and to ensure that they flourish—not merely survive but flourish.”



Father Timothy Scully, C.S.C.

“One in a while, someone asks me, ‘Why do you want those schools there if they’re not all Catholic?’ I say, ‘We don’t have those schools because the students are Catholic. We have those schools because we’re Catholic.’ That’s how we do it. We look out of ourselves.”

The data confirms the importance of Catholic schools in the lives of its students and alumni, Father Scully added.

“If you graduated from a Catholic school, you are half again as likely to graduate from a high school, and you’re

2 1/2 times more likely to graduate from college,” he said.

“You hold political views that are more tolerant of other people, and you’re much less likely to go to jail. You’re three times more likely to become a priest or religious. Just from a civic, from a community, and from an ecclesiastical perspective, these schools are essential to our American Catholic life.”

The schools also represent “the secret of Catholic education,” Cardinal-designate Tobin asserted.

“That’s the formation of community,” he declared. “It’s not simply the obvious community that forms between the parents, the students, the faculty and the administrators. There’s also that vibrant community that supports them.”

“In areas where there are all sorts of factors in a community that drive it apart, it’s absolutely necessary for the Church to be there with an alternative. The alternative for fragmentation, dissolution and dissipation is the community that forms around a Catholic school.”

In becoming part of the Notre Dame ACE Academies, the five center-city Catholic schools in Indianapolis have joined a network that includes schools in Tucson, Ariz., Tampa, Fla., and Orlando, Fla.

Those schools have already begun to close the achievement gap that many inner-city students experience, Notre Dame ACE officials note. From fall 2011 to spring 2015, on average, students improved in math from the 31st percentile to the 67th percentile, moving from the bottom third to the top third in the nation.

In 2015, the Notre Dame ACE Academies network was recognized by the White House as an outstanding resource of educational excellence for Hispanic students.

The partnership between the archdiocese and Notre Dame follows a similar blueprint for success—drawing from the resources of the university, the archdiocese, the Indiana parental choice program and local community support. ACE faculty and staff also work closely with school and archdiocesan leaders in Indianapolis.

“Our children have the opportunities they deserve to break the cycle of poverty and to share the richness of the gifts with which God has blessed them,” Fleming said. “As I witness the faith, innovation, service and grit of our children, it is obvious to me that there is hope for our world.”

Kevina White has already seen the difference that partnership has made to her family.

“I’m grateful for programs such as this, so families can get the catapult—just something they need to help them get to where they need to be, so we’re able to

give back as well,” said White, who has a job and will move her family into a house in the next few months. “I just praise God that we’re able to do that at this time.”

(To learn more about the Notre Dame ACE Academies, visit: ace.nd.edu/academies.) †

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- \$10 Provides 3 meals for a family in need
- \$50 Pays for 200 meals for those in need
- \$125 Pays for a child to participate in one week of summer camp
- \$400 Covers the cost of books for a seminarian for one semester

Everything we do is rooted in love and Mercy

How much mercy can you spare this year?

Giving Guide				
ANNUAL EARNINGS	1% PLEDGE	12 PAYMENTS	3% PLEDGE	12 PAYMENTS
\$20,000	\$200	\$17	\$600	\$50
\$30,000	\$300	\$25	\$900	\$75
\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$100,000	\$1,000	\$84	\$3,000	\$250
\$150,000	\$1,500	\$125	\$4,500	\$375
\$175,000	\$1,750	\$146	\$5,250	\$438
\$200,000	\$2,000	\$167	\$6,000	\$500

www.archindy.org/UCA

ICC planted seeds for school choice, and continues fight for issues of life

(Editor's note: The following is the second in a series of articles reflecting on the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana, which is celebrating the 50th anniversary of its founding.)

By Victoria Arthur

Special to *The Criterion*

Bill Wood was a busy attorney and father of eight when he added another role in 1970: legal counsel for the relatively new Indiana Catholic Conference (ICC).

The ICC was still finding its way as the public policy voice of the Church in Indiana, and it was taking on an issue near and dear to Wood's heart: support for Catholic schools.

"The Catholic Church has always had such a vital interest in teaching and in schools," recalled Wood, now 88. "So the conference was always taking positions on education because of the Church's emphasis on the welfare of children."

It wasn't long before Wood found himself embroiled in a David-and-Goliath drama in the public arena. Catholics represented just over 10 percent of Indiana's population, but the Church played a major role in shepherding a landmark education bill through the state legislature.

House Bill 1341 would have provided \$10 million from the state's treasury to assist nonpublic schools in their performance of a secular, non-religious public service: namely, educating tens of thousands of Indiana children. As is the case now, most of the state's nonpublic schools were operated by religious institutions, the majority by the Church.

The ICC, working in partnership with other stakeholders including Lutherans in the state, built a strong case that nonpublic schools provided a vital public service and saved Indiana taxpayers at least \$78 million annually. History was made on March 12, 1971, when the Indiana House passed the bill, marking the first time a bill providing substantial state aid to nonpublic schools had passed an Indiana legislative chamber.

Although the bill was later voted down

by the Senate, Wood said the ICC had made an impression at the Statehouse and laid the groundwork for future efforts in the area of education.

Nearly four decades later, not long after his retirement as the ICC's attorney, Wood witnessed the culmination of many years of hard work by ICC leaders and partners statewide: passage of groundbreaking school choice legislation that has served as a model for other states. The Scholarship Tax Credit and the Choice Scholarship (voucher) programs were enacted in 2009 and 2011, respectively, ensuring that families could select the right school for their children regardless of income.

In education and in so many other issues—from respect for life to income inequality—Wood says that the ICC has established a reputation for well-researched analysis and arguments and has become a respected voice in public policy.

"The legislators knew that if they wanted reasoned information about abortion, marriage or any other issue, they could turn to [the ICC] for leadership and guidance," said Wood, a member of St. Pius X Parish in Indianapolis.

He credits former executive director Raymond Rufo and others in the ICC's early years with "getting the legislature to understand that the Catholic Church has something to say on matters of faith and morals."

Calling for action

This fall, the ICC marks the 50th anniversary of its founding—and it continues to speak for the Catholic Church on a wide range of issues. That includes matters that have interested the Church since its inception to more modern-day concerns.

"All the same issues are there, because we are human beings," said Glenn Tebbe, the fifth and current executive director of the ICC. But he also identifies some of "the biggies" in the current landscape.

"We have a completely broken immigration system," Tebbe began. "In the area of protecting and defending life, we are looking not only at abortion but the death penalty, assisted suicide and reproductive technologies that are making people commodities."

"With regard to religious freedom, we are interested in ensuring that the Church is able to express the teachings of Jesus Christ, and what God expects us to do to fulfill our obligations and live out the truths of the faith."

With all issues, the ICC serves as the coordinating body for the five dioceses in the state—the Archdiocese of Indianapolis, the Diocese of Evansville, the Diocese



'With regard to religious freedom, we are interested in ensuring that the Church is able to express the teachings of Jesus Christ, and what God expects us to do to fulfill our obligations and live out the truths of the faith.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

of Fort Wayne-South Bend, the Diocese of Gary and the Diocese of Lafayette.

ICC staff members identify issues that have a clear and compelling moral dimension where Catholic social teaching clearly calls for action, according to Tebbe. Because of limited resources, he explained that the ICC must be strategic, focusing on those areas in which the Church can make a difference.

"Our actions can be proactive or reactive," said Tebbe, a member of St. Mary Parish in Greensburg.

"Sometimes we're the leader, but most of the time, we partner with other people. The death penalty is an example of where we will speak up when no one else will."

The ICC represents the Church at the Indiana Statehouse, and Tebbe is its public face. ICC efforts are generally most intense prior to and during a legislative session of the Indiana General Assembly.

Once issues and pertinent bills are identified, Tebbe says that ICC staff members develop positions and draft statements. In some cases, statewide information and action networks are activated so that Indiana Catholics at the diocesan and parish level can become involved in supporting or opposing a piece of legislation or other government initiative.

In the 1980s, the ICC launched the Indiana Catholic Action Network (I-CAN), which continues to be a vehicle for informing and mobilizing Catholics statewide. To learn more about I-CAN, go to www.indianacc.org. Through the years, I-CAN's operations have changed with the times. Phone, fax and the Internet all have played a role.

Fred Everett has used all of those and more since becoming the ICC diocesan coordinator for the Diocese of Fort Wayne-South Bend in 1988.



Fred Everett

He recalls sending countless faxes to various audiences during periods when school choice was a hot-button issue, and activating phone trees at parishes throughout the diocese. Good old-fashioned paper memos were just

as effective, he said, when they were disseminated through Catholic schools for students to take home to their parents.

"It's been very edifying for me to work with the [ICC team] over the years," said Everett, who along with his wife, Lisa, also serves as co-director of the Office of Family and Pro-Life in the diocese. "The ICC enjoys a certain reputation throughout the state as not only the voice of moderation, but an entity that can be trusted."

Focusing on the common good

Everett and Wood both recall how, in the 1990s, the bishops in Indiana were receiving a lot of questions about living wills. In this case, it was advances in medical technology that were driving the need for the Church to clarify its position.

Catholics were wondering what the Church thought about the morality of discontinuing life support in various circumstances, for example. The ICC took up the issue and after much deliberation and consultation with the bishops, as well as medical experts and ethicists. The result was a standard form of a living will, also known more formally as an "advance directive," endorsed by the Church.

Wood added that many Catholic hospitals in Indiana now have a priest on staff to address matters of faith and morals.

Also during the 1990s, Everett said that the ICC, under the leadership of then-executive director M. Desmond Ryan, helped to block an attempt in the legislature to push for the legalization of the removal of nutrition and hydration for people in persistent vegetative states. Again, Everett said, the voice of the Church was heard and made an impact.

Regardless of the issues and ever-changing technology, the ICC's overarching mission remains the same, according to Everett.

"We just do our best to make things better," he said. "In the end, it has always been about focusing on issues of the common good, and about getting people to act."

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

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ICC speaks for Church for five decades

By Victoria Arthur

Since 1966, the Indiana Catholic Conference (ICC) has made the voice of the Church heard on a variety of important issues facing society. Following are some examples provided by Glenn Tebbe, who serves as the fifth and current executive director of the ICC:

- **Abortion.** Since the 1973 *Roe v. Wade* U.S. Supreme Court decision that legalized abortion on demand, the ICC has worked with other groups to address the needs of pregnant women and their unborn children and to uphold the sanctity of life. Initiatives have included requiring parental consent when a minor seeks an abortion, as well as full knowledge of fetal development before an abortion is performed. The ICC also supports a conscience clause for health care providers to prohibit them from being forced to provide or perform abortions.
- **Death penalty.** Abolishing or at least limiting capital punishment has been another priority since the earliest days. The ICC led efforts to raise the minimum age for execution in Indiana from 10 to 16, and to eliminate

use of the death penalty against mentally handicapped individuals. Both of these were accomplished prior to the U.S. Supreme Court eliminating the death penalty for youths and the mentally challenged.

- **End-of-life issues.** ICC efforts have focused on prohibiting euthanasia, maintaining conscience protection for providers regarding medical procedures, and opposing physician-assisted suicide.
- **Immigration.** In the late 1960s and early 1970s, the ICC led the effort to provide better working conditions for migrant laborers, including permitting access to health clinics. As immigration issues take center stage today, the ICC is monitoring bills that have a negative impact on immigrants and their families, as well as working to support positive bills that reform the system and protect immigrant families.
- **Marriage.** The ICC was instrumental in state legislation defining marriage as the union of one man and one woman. In the aftermath of the 2015 U.S. Supreme Court ruling guaranteeing a right to same-sex marriage, it continues to uphold the Church's view of marriage as being the union of one man and one woman. †

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Parish helps Catholics, Muslims know each other through dialogue

By Sean Gallagher

Islamic State militants persecute Christians, other non-Muslims and Muslims who disagree with their beliefs in the Middle East and elsewhere.

Small groups of people in the U.S., including some Christians, publicly show disapproval of Muslims living in their communities.

Secular European governments limit the religious freedom of both Muslims and Christians.

These actions grab headlines around the world.

But a different way of Muslims and Christians relating to one another was on display on Oct. 19 at Sacred Heart of Jesus Parish in Indianapolis.

On that night, more than 50 Muslims and Catholics from across central Indiana attended a Catholic-Muslim panel discussion among a Muslim scholar, a Franciscan priest and a cardinal-designate. The discussion, co-sponsored by the Plainfield-based Islamic Society of North America (ISNA) and Sacred Heart Parish, was the final event of a three-day gathering of members of the sponsoring groups.

The panel members were ISNA senior Islam scholar John Morrow, Catholic Health Association senior director of ethics Franciscan Father Tom Nairn, and Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis.

Before the panel discussion, the attendees shared a meal of Middle Eastern food. Muslims in attendance then prayed together. And the Catholics prayed together a prayer composed by St. Francis of Assisi, who met and had a respectful dialogue with a Muslim sultan in the 13th century.

It was that incident in the earliest days of the Franciscans that led Sacred Heart Parish—which has been led by Franciscan friars since its founding in 1875—to co-sponsor the three-day Catholic-Muslim dialogue event. The first two days featured prayer and presentations by Father Tom and Morrow.

In his opening remarks at the panel discussion, Cardinal-designate Tobin made reference to the first title that Muslims give to God and how this is

common ground with Christians.

“This is a wonderful encounter in which we can learn from each other,” he said. “And hopefully, those who surround us will learn from us that the way of God is not a way of division, of hatred, of harsh words. The way of God is peace. And God’s first name is mercy, the merciful one.”

Morrow explained numerous practices of traditional Islam that have many similarities to Christianity, including the honoring of and praying to deceased holy believers and of pilgrimages to shrines and other holy places.

He noted, however, that “extremists” in the Muslim community from a movement known as either Salafism or Wahabism see such practices as forms of polytheism that they want to stamp out.

This interpretation of Islam, combined with reactions of some Muslims to attacks upon their faith community from the outside, has led in the past and in some places now to a “hardening of positions.”

Morrow said that this defensiveness led “some Muslim jurists to become a lot stricter and a lot more severe with the Christians in the Middle East because they were viewed as a kind of column that might support the enemy.”

In order to promote greater religious liberty for all together, Cardinal-designate Tobin encouraged people of faith first to “gain knowledge of each other.

“I believe that, if you want to do horrible things to someone else, you have to take away their humanity,” he continued. “You have to call them something else.”

Father Tom added, “We begin by listening. Sadly, I tend to think that we sometimes begin by talking. It is by listening, I think, that we begin to grow in respect. And once we start respecting each other, all sorts of barriers break down.”

Once barriers are broken down, bridges can be built, Morrow said.

“I think it’s imperative that we build bridges of understanding between different faith communities and to pose a united front,” he said. “I think it’s very important to educate other people in our communities, and that we should express solidarity for each other as much as possible.

“We have to learn from one another and educate the Christians and Muslims about our mutual humanity, and what we share in common.”

One common point between Christians and Muslims, Cardinal-designate Tobin suggested, is that both communities put a higher value on their faith than any national identity.

“For believing people, it sounds a little idolatrous to say that your national relationship is superior to your relationship with God,” he said.

Hazam Bata, ISNA’s secretary general, added a point to the panel discussion by recalling how Christians and Muslims in his native Egypt protected one another when



Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, speaks with Rabia Khan, information technology coordinator for the Plainfield-based Islamic Society of North America, and her son Uzair Khan after a Catholic-Muslim panel discussion on Oct. 19 at Sacred Heart of Jesus Parish in Indianapolis. (Photos by Sean Gallagher)

both faith communities there were threatened during the country’s revolution in 2011.

“This is religion at its best, bringing people together,” Bata said. “Religion can push you to extremes. But it’s up to us to choose whether it’s extreme good or extreme bad.”

After the panel discussion, Bata spoke with *The Criterion* about the significance of the event and of promoting dialogue between Muslims and Catholics.

“Ultimately, it’s creating relationships,” he said. “You can’t hate somebody that you have a relationship with.

“To me, this is religion. Whenever we hear about religion, it’s generally in a negative context nowadays. But this is religion. Religion brings out the best in people.”

Veronica Sauter, a member of Sacred Heart Parish who helped organize the Catholic-Muslim dialogue, hoped the event would bring out the best in her fellow parishioners.

“My hope is that, from this experience,

if we could soften one person’s heart or change one person’s attitude about our Muslim brothers and sisters, then it would be a good experience for all of us,” she said.

Cardinal-designate Tobin afterward recalled how Blessed Paul VI described dialogue between Catholics and people of other faiths as “the new name of charity.”

“I think that we dialogue with others because of the love that’s within us, and that love includes love for them,” Cardinal-designate Tobin said. “We learn about them and respect them because of the love that motivates us.” †



Muslims of central Indiana pray during an Oct. 19 Catholic-Muslim dialogue event at Sacred Heart of Jesus Parish in Indianapolis. The event was co-sponsored by Sacred Heart and the Plainfield-based Islamic Society of North America.



Cardinal-designate Joseph W. Tobin, archbishop of Indianapolis, smiles during a Catholic-Muslim panel discussion on Oct. 19 at Sacred Heart of Jesus Parish in Indianapolis. Also participating in the panel discussion is John Morrow, senior scholar of Islam at the Plainfield-based Islamic Society of North America.

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Catholics, Lutherans agree to serve the poor together

MALMO, Sweden (CNS)—The sheet of ice and the penalty boxes were gone from Malmo Arena on Oct. 31 as Catholics and Lutherans filled the stands and promised to work together for peace—particularly in Syria—and for justice—especially for refugees.



Pope Francis

Pope Francis and leaders of the Lutheran World Federation continued their ecumenical commemoration of Reformation Day in an arena that usually hosts hockey games. But kicking off a year of events to culminate in the 2017 commemoration of the 500th anniversary of the Protestant Reformation, the arena was transformed into a venue for song and witness.

Chaldean Bishop Antoine Audo of Aleppo, Syria, called on all Christians to join their voices in prayer, and in

pressuring their governments to stop the bloodshed and destruction in his homeland.

The bishop, who is president of Caritas Syria, announced that Christian humanitarian work in his country would follow the motto: “Become Christians Together,” focusing on how serving Christ must include serving others, especially the poorest and most needy.

A centerpiece of the Malmo event was the signing of a “declaration of intent” by the heads of Caritas Internationalis, the Vatican-based confederation of Catholic charities, and the Lutheran World Federation’s World Service. The two organizations promised to “witness and act together,” supporting one another, including by serving the victims of war in Syria and Syrian refugees in neighboring countries.

The stories told in Malmo include those of a young Indian woman working to educate people about climate change, the Sudanese refugee runner who carried the flag for the Olympic Refugee Team,

the head of Caritas Colombia working for peace, and a woman from Burundi who adopted and sheltered seven children during her country’s genocidal rampage in the 1990s.

Lutheran Bishop Munib Younan, president of the Lutheran World Federation and bishop of Jordan and the Holy Land, co-hosting the event with the pope, also spoke as a refugee, the son of Palestinians from Beersheba. “All refugees are my brothers and sisters,” he said.

“I ask each of you to pray for my country, and for the just resolution of the Israeli-Palestinian conflict,” he said. “Pray that God’s will of justice will be done. Pray that Jerusalem would be a city shared by three religions—Judaism, Christianity and Islam—and two peoples—Palestinians and Israelis.”

Pope Francis told the crowd in the arena that the ecumenical agreement is a fruit of 50 years of Catholic-Lutheran dialogue and its affirmations of a common faith and a common baptism in Jesus. He

prayed that it would unleash a “revolution of tenderness.”

Aleppo, he said, has been “brought to its knees by war,” and is a place where “even the most fundamental rights are treated with contempt and trampled underfoot.”

Every person in Syria “is in our hearts and prayers,” the pope added. “Let us implore the grace of heartfelt conversion for those responsible for the fate of that region.”

Marguerite Barankitse, the woman from Burundi who spoke about adopting and sheltering children, had told the pope that everyone thinks she is crazy.

“Please,” she told the crowd in English, “do you accept to be crazy like me?”

Bishop Younan told her, “We want to be crazy like you, crazy in our love.”

In his response, Pope Francis encouraged her as well. “Of course,” he said, “it is the craziness of love for God and our neighbor. We need more of this craziness, illuminated by faith and confidence in God’s providence.” †

Pope Francis offers new beatitudes for saints of a new age

MALMO, Sweden (CNS)—The saints are blessed because they were faithful, meek and cared for others, Pope Francis said.

At the end of an ecumenical trip to Sweden, Pope Francis celebrated the feast of All Saints on Nov. 1 with a Catholic Mass in a Malmo stadium. He highlighted

the lives of the Swedish saints, Elizabeth Hesselblad and Bridget of Vadstena, who “prayed and worked to create bonds of unity and fellowship between Christians.”

The best description of the saints—in fact, their “identity card”—the pope said, is found in the beatitudes from Jesus’

Sermon on the Mount, which begins, “Blessed are the poor in spirit” (Mt 5:3).

And, he said, as Christian saints have done throughout the ages, Christ’s followers today are called “to confront the troubles and anxieties of our age with the spirit and love of Jesus.”

New situations require new energy and a new commitment, he said, and then he offered a new list of beatitudes for modern Christians:

- “Blessed are those who remain faithful while enduring evils inflicted on them by others and forgive them from their heart.
- “Blessed are those who look into the

eyes of the abandoned and marginalized and show them their closeness.

- “Blessed are those who see God in every person and strive to make others also discover him.
 - “Blessed are those who protect and care for our common home.
 - “Blessed are those who renounce their own comfort in order to help others.
 - “Blessed are those who pray and work for full communion between Christians.”
- “All these are messengers of God’s mercy and tenderness,” Pope Francis said. “Surely they will receive from him their merited reward.” †

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Palliative care offers a dignity-affirming alternative to assisted suicide

By Nancy Frazier O'Brien

Concern for human life and dignity from conception to natural death is a fundamental principle of Catholic teaching. But new challenges continue to crop up for those at the end of their lives, as backers of assisted suicide make inroads in various states and other countries through legislative action, voters' choices or judicial fiat.

Assisted suicide became legal this year in California and Canada. Those jurisdictions joined Oregon, Vermont, Montana and the state of Washington in allowing physicians to prescribe lethal drugs for patients who are believed to be close to death and have requested them.

The Catholic Church has long staunchly opposed efforts to legalize assisted suicide, describing it as not just a religious issue but a matter of human rights.

"From not only a Catholic perspective but any rational perspective, the intentional, willful act of killing oneself or another human being is clearly morally wrong," said Archbishop Terrence Prendergast of Ottawa, Ontario, as Canada prepared for the legalization of assisted suicide earlier this year.

He cited the *Catechism of the Catholic Church*: "Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick or dying persons. It is morally unacceptable" (#2277).

The U.S. Conference of Catholic Bishops addressed the issue with the 2011 statement, "To Live Each Day with Dignity," which takes on many of the arguments used to justify assisted suicide.

"One cannot uphold human freedom and dignity by devaluing human life," the statement says. "A choice to take one's life is a supreme contradiction of freedom, a choice to eliminate all choices. And a society that devalues some people's lives, by hastening and facilitating their deaths, will ultimately lose respect for their other rights and freedoms."

The Church also sees assisted suicide as a failure to address people's very real fears about overly burdensome medical treatments and intractable pain at the end of life, as well

as the depression and guilt that sometimes fuel decisions to commit assisted suicide.

But opponents of assisted suicide see the answer to those concerns in greater reliance on palliative care.

"Palliative care implements a holistic, interdisciplinary care plan that identifies, assesses and addresses the comprehensive needs of the seriously ill patient, including pain and other symptom management, psychosocial issues, emotional support and spiritual care," according to a brochure from the Supportive Care Coalition, composed of the Archdiocese of Boston, the Catholic Health Association and 17 Catholic health care ministries serving in 43 states.

The coalition—based in Oregon, where assisted suicide has been legal since 1997—sees palliative care as "a hallmark of Catholic health care."

"It embodies our commitment to provide compassionate, high-quality, patient- and family-centered care for the chronically ill and dying by anticipating, preventing and treating suffering," the brochure adds.

In June, just days after California began permitting assisted suicide, Pope Francis said some supporters of euthanasia tend to "hide behind alleged compassion to justify killing a patient."

"True compassion marginalizes no one, it does not humiliate people, it does not exclude them, much less consider their death as a good thing," the pope said in a talk to health professionals from Spain and Latin America. "This would mean the triumph of selfishness, of that 'throwaway culture' that rejects and scorns people who do not fulfill certain criteria of health, beauty and usefulness."

One of his predecessors, St. John Paul II, wrote in his 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life") that "To concur with the intention of another person to commit suicide and to help in carrying it out through so-called 'assisted suicide' means to cooperate in and at times to be the actual perpetrator of an injustice that can never be excused even if it is requested" (#66).

He also criticized laws that "legitimize the direct killing of innocent human beings



Patient Warren Saunders smiles as Dominican Sister Agnes Mary plays a piano at Rosary Hill Home in Hawthorne, N.Y., the motherhouse of the Dominican Sisters of Hawthorne, who staff a nursing home there that provides palliative care to people with incurable cancer and are in financial need. (CNS photo/Gregory A. Shemitz)

through abortion or euthanasia" (#72).

The U.S. bishops' 2009 "Ethical and Religious Directives for Catholic Health Care Services" state that Catholic health care institutions "may never condone or participate in euthanasia or assisted suicide in any way" (#60).

"Dying patients who request euthanasia should receive loving care, psychological and spiritual support and appropriate remedies for pain and other symptoms so that they can live with dignity until the time of natural death," the directives add in the same section.

But part of the Church's role in fighting assisted suicide is in educating people that Church teaching does not require the continuation of aggressive or extraordinary medical treatments when their benefit is outweighed by the burdens placed on the patient and his or her family.

In addition, many Catholics are unaware that suffering patients may

receive as much pain medication as needed, even if it might hasten the patient's death, as long as the intention is not to cause death but to relieve pain.

But in nearly every U.S. state, efforts continue in the legislatures, the courts or the court of public opinion to make assisted suicide a legal option.

The Indiana State Medical Association voted on Sept. 25 to formally oppose physician-assisted suicide. The vote, strongly affected by members of the Catholic Medical Association, makes the introduction of physician-assisted suicide legislation in Indiana "much less likely," says Glenn Tebbe. As executive director of the Indiana Catholic Conference, Tebbe serves as the public policy and legislative voice for the Catholic Church in Indiana.

(Nancy Frazier O'Brien is retired deputy editor of Catholic News Service and is freelance book review editor for CNS.) †

Scripture, Church teaching provide a broad perspective on the end of life

By David Gibson

Perspective matters.

If I encounter a big problem or challenge, my perspective on the underlying issue at hand plays a key role in whatever action I decide to take.

Sometimes, I am reasonably confident that my perspective on the issue is fine. Other times, I worry that my angle of vision is too limited or overlooks some essential concern.

Think of a photographer attempting to capture the image of a stunningly beautiful fall flower. Chances are good that he or she will take multiple photos from various angles.

A flower can be viewed from many perspectives. Does its beauty show best from a particular one? Maybe, but maybe not.

Similarly, sometimes a conviction that shapes the way people live can be understood first from one perspective, then from another. Often, enough of these perspectives complement each other.

An example of this is found in St. John Paul II's 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life"). The encyclical forcefully affirms the dignity of all human life from conception to natural death and encourages a heightened commitment to supporting and caring for it.

In the context of abortion, assisted suicide, illnesses and other concerns, he examines this pertinent biblical commandment, "You shall not kill" (Ex 20:13). "In the first place that commandment prohibits murder," but as

will be "brought out in Israel's later legislation, it also prohibits all personal injury inflicted on another," the pope explains (#40).

From one perspective, he indicates, the commandment is "negative"—a commandment opposing something. From another perspective, it is positive, implicitly demanding respect, love and care for life.

In this way, the pope fleshes out a customary perspective on the commandment.

Its "overall message, which the New Testament will bring to perfection, ... culminates in the positive commandment that obliges us to be responsible for our neighbor as for ourselves," he states (#40).

Thus, listening to God's word in this case means learning "not only to obey the commandment" against killing human life, but to revere, love and foster life, and when someone's life is "weak or threatened" to offer "a service of love" (#77).

Not surprisingly, given these words of St. John Paul, discussions of assisted suicide in the Church today often view it both in light of the commandment against taking life and the same commandment's implicit call to give loving, continuing attention to suffering people.

"Calls for assistance in dying usually disappear when suffering people are well accompanied," Cardinal Gerald C. Lacroix of Quebec commented in an open letter this year just before assisted suicide became legal for adults in Canada suffering the advanced stages of illnesses or disabilities believed to be incurable.



A demonstrator against assisted suicide joins a protest outside the Houses of Parliament in London on Sept. 11, 2015. St. John Paul II's 1995 encyclical, "*The Gospel of Life*" forcefully affirms the dignity of all human life from conception to natural death and encourages a heightened commitment to supporting and caring for it. (CNS photo/Stefan Wermuth, Reuters)

Speaking to such people, he said, "The life you have received, the breath that sustains you, the personality that characterizes you are imprinted with beauty, nobility and greatness."

He added that "what you have been, what you are today require, among other things, respect, accompaniment and appropriate care to help you grow to the very end."

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

From the Editor Emeritus/John F. Fink

20th-century Church: The aftermath of Vatican Council II

(Fifteenth in a series of columns)

The Second Vatican Council changed the Church forever, but not always in ways that the bishops who participated in it envisioned. It left Catholicism divided in ways it had not been before. For the first time, we had liberal or progressive Catholics opposing conservative or orthodox Catholics as members of the faith took a lesson from the council that they could disagree with one another.



Catholic periodicals reflected those views in ways that they didn't prior to the council, so we suddenly had liberal and conservative periodicals. That had been true to some extent prior to the council, but differences became more widespread afterward.

Most Catholics liked the new liturgy, with the altars turned around so the priest was facing the people and the prayers were in English and other modern languages instead of in Latin. People were encouraged to participate in the Mass, unlike pre-Vatican II when the priests and altar servers said their prayers

in Latin while the congregation often said their own prayers, bells alerting the congregation that the consecration was about to take place. Lay people assumed new roles as lectors and extraordinary ministers of holy Communion.

But not all Catholics liked the changes. Archbishop Marcel Lefebvre, who participated in Vatican II, disagreed so much with many of its pronouncements that he founded the Society of St. Pius X, and eventually led many followers into schism. The priests of the society continued to celebrate the Mass according to the *Roman Missal* of 1962, which was issued before the council's reform of the liturgy.

Many more lay Catholics sought to minister within the Church rather than in secular careers. Besides teaching in Catholic schools, many found positions in parishes, and many of us replaced priests as editors and columnists of Catholic periodicals. Others joined the clerical world by becoming permanent deacons, a choice they didn't have prior to Vatican II.

Immediately after Vatican II, sizable numbers of priests began resigning. In the United States in 1966, 200 diocesan priests resigned; in 1968, almost 600 left the active ministry of the priesthood; and 750 left in 1969. Between 1968 and 1974, 4,100

diocesan priests left. Fewer men entered seminaries. There were 45,000 seminarians in 1967, but fewer than 12,000 by 1982.

Religious orders for both men and women saw similar exits. Whereas Catholic schools had been staffed almost completely by women religious prior to Vatican II, soon there were not enough of them, and lay teachers had to be hired. In 1965, there were 104,000 teaching sisters in Catholic schools; in 1975, about 56,000. Today, there are about 6,000 teaching sisters left and 156,000 lay teachers.

Catholics began to attend Mass and go to confession less frequently. Devotions such as the praying of the rosary and various novenas declined. Catholics no longer made a pledge once a year not to attend movies condemned by the Church, as was often done prior to Vatican II.

Not all this should be blamed on Vatican II. Part of the problem stemmed from a lack of proper communication and education on Vatican II's teachings. Western society changed dramatically in the 1960s, especially in the United States. Catholics became considerably more affluent, moved to the suburbs, and became part of "mainstream" America—often more American than Catholic. It's a problem that continues to exist today. †

Your Family/Bill Dodds

'Digital immigrants' around the family holiday table

When I asked my daughter what classes my grandson was taking, she told me one was called "digital immigrants."



"Are you sure?" "I think that's the name of it," she said. He's a sixth-grader. First year of middle school.

"What is it?" I asked her. "A computer class." I caught myself from saying, "You

mean typing?"

Turns out she had the name right, but I still didn't know what "immigrants" had to do with a computer class. So, this man born in the mid-20th century looked up the phrase online and voila!

Turns out I'm an immigrant in the 21st century. And so is my daughter.

We were both "born or brought up before the widespread use of digital technology." I do OK, but she is more tech savvy. Still, we each—to carry the term one step further—speak with an accent. "Tech" is not our native tongue.

In many instances, we rely on paper, pen and books. We like them and use our own combination of both tech and "old school" in our tasks at home and work.

So why aren't all sixth-graders "digital natives"? Because some, for a variety of reasons, haven't had a lot of access to technology in their homes or classrooms.

I realize now that when I talk to my grandkids about "the old days"—which, by the way, don't seem that long ago to me—I'm also talking about "the old country." About the world where I grew up.

It isn't that I emigrated from it. It simply slipped into where I am now. The world of my children's childhood has done the same with them.

It's a strange thought, but I realize it's always been that way. What my grandmother talked about, what my parents talked about, always seemed ... at least vaguely foreign. If not very much so.

Horse and buggy at the end of the 19th century. No electricity on the farm. Radio, but no television. Ice boxes, not refrigerators. Fans but no air conditioning. And on and on.

What about my own childhood? So typical and normal—to members of my generation. One black-and-white TV in the house. (With no remote.) One phone. (Landline, of course. What else could it be?)

One car with kids riding in the front seat and the back. (No seat belts. That was for airplanes—or so we heard.)

My very own transistor radio! (With an earphone.) And on and on.

Just as I can't imagine my grandparents' childhood and young adult life, my grandkids will always be pretty clueless about mine. Yes, I tell them stories, but kids are kids. I'm sure Grandma Dodds told me things that went in one ear and out the other. (Even if one ear had that earphone in it.)

All of this has been on my mind as Thanksgiving, Christmas and New Year's are fast approaching. People from one planet but three different worlds will be sitting around our family table.

Still, there are some words, some experiences, some ways of life, that haven't changed. And I hope—and pray—they never do. When any of us talks of love or family or faith, everyone knows what those mean.

(Bill Dodds and his late wife, Monica, were the founders of the Friends of St John the Caregiver, www.FSJC.org. He can be contacted at BillDodds@YourAgingParent.com.) †

It's All Good/Patti Lamb

Through God's grace and mercy, hearts can be transformed

At the end of the summer, days before a new school year began, we encountered a three-story house flood.



"It's raining from the ceiling!" my daughter exclaimed early one morning, as she ran upstairs from the basement.

The culprit turned out to be an upstairs toilet with a slow leak and a faulty flapper, which created three levels of disruption in our home.

The restoration company responded quickly, removing ceilings, carpet and drywall from the top story, through the living room, down to the basement concrete.

Our house was literally torn apart from top to bottom.

I know it's all just "stuff," but this incident caused quite the unrest in our home.

Unfortunately, we hired a contractor who repeatedly neglected to show up for work. When his crew did occasionally appear, they caused more damage to our house than the original flood, resulting in the need for even more reconstruction efforts.

One evening, after the contractor had duped us again, I sat on the floor looking

up at a gaping hole in the ceiling, thinking to myself that this place was beyond repair. A home that my husband and both of our fathers had helped build with their own hands was in ruins. I thought maybe we should just knock it down and start over again.

I expressed these thoughts to a friend, who quickly came by to give me a pep talk.

"This is an opportunity to change things up, and to see the space in a whole new way," she said.

She pulled out multiple paint samples and pictures of "inspiration rooms," along with her notebook, full of sketches. She suggested moving the furniture around and lightening the paint to let the hand-stained wood take center stage. She provided many other tips to enliven the space.

She told me that I was starting with a blank slate, and encouraged me to see with "new eyes."

"I know it's a mess now, but have hope for the transformation," she told me.

Three months after the flood, I sit writing this column in a home that finally has ceilings, walls and flooring again. I never thought a place so broken could be made whole—and beautiful—again.

It's November, and this Holy Year of Mercy, as declared by Pope Francis, soon comes to an end. I wish it could be extended.

Many times throughout this Year of Mercy, I've been reminded that, with God's grace, even the darkest hearts can become clean. With God's mercy, hearts can be converted and God can bring forth beauty from anguish.

I have a lovely friend who has taught me more about mercy than I can articulate. She publicly forgave the murderer of her husband, and she prays daily for the conversion of the convicted man's heart.

She has encouraged me to pray for those who have wandered from God's love. Jen has reminded me that everyone is worthy of God's love. As Pope Francis says, we must "meet people where they are," and help them make their way to God, whose arms are wide open. We must also forgive ourselves.

Despite mean-spirited occurrences happening around us, this Year of Mercy and some lovely friends have encouraged me to have "hope for the transformation," which can only be found in Jesus Christ.

As Jen has shown me, it's never foolish to endorse mercy and cling to hope, trusting that transformation and conversion will come—in God's gracious time.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Coming of Age/Maria-Pia Negro Chin

Youths banish indifference with concrete, little steps

This Holy Year of Mercy, young people have been rediscovering the meaning of our mission to be signs and instruments of



God's loving mercy. From mercy-filled events in parishes, to teenagers' initiatives, to the emphasis on "Apostles of mercy" such as St. John Paul II and St. Faustina Kowalska, this jubilee has offered the world's youths opportunities to

experience and share mercy.

In the United States, young people have heeded the call to practice works of mercy. In the Diocese of Arlington, Va., about 830 young people participated in 160 service projects at the diocese's summer work camp.

In New York, high schoolers said they participated in the Year of Mercy by incorporating patience and reflection into their daily lives, which led them to be more helpful to others, ask for forgiveness and be more forgiving.

The beautiful opportunity of this Year of Mercy was that it gave us assurance of God's welcoming love while calling us to get out of ourselves to serve others.

Pope Francis recently said that to genuinely try to imitate God's mercy, one can practice "giving" and "forgiving."

Students from the campus ministry at Rowan University in New Jersey pursued both. They cleaned up a playground in Camden during the Mother Teresa Diocesan Day of Service. They also focused on the spiritual works of mercy by attending a talk on forgiveness.

With extra opportunities to partake in the sacrament of reconciliation at some parishes, the jubilee also was a chance to reflect on a simple fact: We are called to show mercy to all those we encounter, but we cannot do this if we do not first know mercy ourselves.

"As you can see, mercy does not just imply being a 'good person' nor is it mere sentimentality. It is the measure of our authenticity," Pope Francis said when he invited the youths to join him for World

Youth Day.

Mercy also involves banishing indifference with concrete, little steps. Two home-schooled students from the Diocese of Portland did this by collecting towels for homeless families. The eighth-graders set up a mini foundation called "Friends of St. Francis" and reached out to parishes, which yielded 520 donated towels.

When I read about these two school girls, the words of Pope Francis during World Youth Day echoed in my head: "To say the word 'mercy' along with you is to speak of opportunity, future, commitment, trust, openness, hospitality, compassion and dreams."

With the Year of Mercy coming to an end, young people continue to find opportunities to be merciful to others. This jubilee gave us the chance to realize that, as the pope says, to be "merciful like the Father" is not just "a catchphrase, but a life commitment."

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

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

The Sunday Readings

Sunday, November 4, 2016

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5
- Luke 20:27-38

This weekend, the 32nd Sunday of Ordinary Time, the Church presents as the first reading a section from the Second Book of Maccabees.



Maccabees, First or Second, rarely appears as a reading at Mass.

These books date from a period only two centuries before Christ. They rose from a very dark

period in the history of God's people.

After the death of Alexander the Great, who had conquered much of the present-day Middle East, his generals scrambled to succeed him. One of them, Ptolemy, became the pharaoh of Egypt and was an ancestor of Cleopatra.

Another of them, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly.

These two books of Maccabees lionized these pious Jewish martyrs, who refused to forsake the one God of Israel.

This weekend's reading describes quite vividly the penalty Antiochus IV reserved for those who denied that he was a god.

Heroism, therefore, is one lesson. Another is about the after-life. The reading mentions the after-life as a reward for holy living on Earth. The nature of life after death had not been well defined in the more ancient Hebrew writings. Thus, Maccabees expands the notion.

St. Paul's Second Epistle to the Thessalonians provides the second reading. This work, too, was written when times were hard for true believers, but Christians in this case. Paul is challenging but encouraging. Regardless of whatever may lie ahead, he insists that disciples must hold firm to their bond with the Lord. Times may be bad, even terrifying, but they will pass. God, and those devoted to God, will be victorious!

St. Luke's Gospel, the source of the

last reading, continues the theme of the after-life. Its message is clear. Those persons faithful to God in this life will live with him, triumphantly and eternally, in the next life.

This reading also says that the ways of God are beyond our experience and our understanding.

We are humans, nothing less but nothing more. We are nothing less in that we can decide to live so as to receive as God's gift eternal life itself. We are nothing more in that we need God.

Reflection

War has tormented every generation of Americans since the Revolutionary War. Americans died in the War of 1812, the Civil War, World Wars I and II, Korea, Vietnam, the Gulf War, Iraq, Afghanistan, and the continuing war against terrorism.

In a sense, then, catastrophe and death fill our own history, just as such horror was part of Hebrew history.

For us, and even as we fight our personal wars, with whatever foes assail us, it is easy to be discouraged.

The readings teach us, and they console and inspire us.

They teach us that human sin, turning away from God, can bring upon people enormous injury and destruction.

If we follow God, we will find the better way to life, harmony and wholeness.

Even so, life on Earth, although we must endeavor to make it good and productive, is not the end in itself. As the bishops at the Second Vatican Council saw it, earthly life is a pilgrimage. All humans move from birth to death. Everyone dies.

True believers move not to death, but they pass death as a milestone on their way to eternal life.

These readings also remind us that the allurements that so often drive humans to hurt themselves and others inevitably will pass away. God will endure. His goodness will triumph.

Only God in the heavenly kingdom will survive and will do so in everlasting glory. This kingdom awaits our entry—if we choose to enter it. The gates are open. †

Daily Readings

Monday, November 7

Titus 1:1-9
Psalm 24:1b-4b, 5-6
Luke 17:1-6

Tuesday, November 8

Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, November 9

The Dedication of the Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Thursday, November 10

St. Leo the Great, pope and doctor of the Church
Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, November 11

St. Martin of Tours, bishop
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, November 12

St. Josaphat, bishop and martyr
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, November 13

Thirty-third Sunday in Ordinary Time
Malachi 3:19-20a
Psalm 98:5-9
2 Thessalonians 3:7-12
Luke 21:5-19

Question Corner/Fr. Kenneth Doyle

Despite theological differences, Christians and Muslim seek to worship the same God

QI am a practicing Catholic who reads the *Catechism of the Catholic Church* daily. I also read the Quran to try to understand what the Islamic faith teaches. The catechism, in #841, states that the Creator of the heavens and the Earth is the same Creator as the Islamic faith worships (Allah).

But in the Quran, in Surah 18, it says that Allah has no sons or daughters and (by implication) can be no part of a trinity. Can you explain to me, then, how the catechism came to that conclusion? (Georgia)

AThe section of the *Catechism of the Catholic Church* that you reference (#841) quotes the Second Vatican Council's "Dogmatic Constitution on the Church" in saying that Muslims "profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

As you validly point out, the Quran has no vision of God as Trinitarian, and states specifically that Allah has no sons or daughters. But for two people to describe an object differently does not mean that they are describing two different objects.

So to say that Judaism, Christianity and

Islam are all Abrahamic religions does not mean that they are equally true, or speak of God with the same degree of accuracy, or that God doesn't care what we call him.

It means instead that all three faiths are pointing to, offering worship to and attempting to describe the same reality, namely Abraham's God: One God alone who is sovereign Lord, to whom all must be obedient and who embodies what is ultimately most important for someone's life.

It should also be noted that, despite significant differences in understanding of the nature of God between Christians and Muslims, the use of the Arab word "Allah" in reference to God is not problematic for the Church. Arab-speaking Catholics and other Christians in the Middle East, whose ancestors professed faith in Christ centuries before the emergence of Islam, have long used and still use today the word "Allah" to refer to God as Christians have traditionally understood him.

(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

We are Sinners All, at the Door of Mercy

By Katie Rahman

Do not look up to us in our glassy hues of reds and blues or as unearthly, plaster piety.

See our tepidness.
See our arrogance.
See our humanness.

And be encouraged.

We are holy, not perfect.
Shame clinging to us
we were raw, exposed.

And yet. And yet.
We came to the door of mercy.
And He. He is open.

And we. We walk in.

(Katie Rahman is a member of St. Patrick Parish in Terre Haute. The Holy Door of Mercy at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad features five glass panels that form the shape of a cross. The top panel depicts Pope Francis' coat of arms. The central panel shows the Lamb of God. The other panels are angels looking toward the center panel. The artwork was created by Benedictine Brother Martin Erspamer. The Holy Year of Mercy ends on Nov. 20. (Photo by Katie Rahman)



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.

BAUERLA, Gary P., 78, St. Augustine, Jeffersonville, Oct. 24. Husband of Patricia Bauerla. Father of Lisa Lone, Gary and Larry Bauerla. Grandfather of seven. Great-grandfather of seven.

CONNER, Mary L., 93, Sacred Heart, Clinton, Oct. 7. Mother of Jim Conner. Grandmother of two. Great-grandmother of five.

EMBREY, William D., 56, Our Lady of Perpetual Help, New Albany, Oct. 20. Husband of Allison Embrey. Father of Erin and Trey Embrey. Son of Mary Anne Embrey. Brother of Sue Ann Stone.

ENGLISH, Roberta, 71, St. Jude, Indianapolis, Oct. 18. Mother of Tina Teney, Emily, Allen and Richard, Jr. English. Grandmother of seven. Great-grandmother of three.

FELTNER, Alexander E., 22, Prince of Peace, Madison, Oct. 22. Father of Josephine Feltner. Son of Teresa Waller and Robert Feltner. Brother of Jennifer Feltner. Grandson of Olga Manley, Buddy and Luann Waller.

GODFREY, Alma M., 78, All Saints, Dearborn County, Oct. 18. Aunt of several.

KLINGER, Donald R., 78, St. Luke the Evangelist, Indianapolis, Oct. 19. Husband of Carolyn Klinger. Father of James, Roger and Steven Klinger. Grandfather of seven.

KUNKEL, Ruth Clifford (Baumann), 94, St. Therese of the Infant Jesus (Little Flower), Oct. 15. Mother of Ann, John and Tom Clifford. Grandmother of eight. Great-grandmother of 13.

HARBISON, Harry, 78, St. Mary, New Albany, Oct. 14. Husband of Barbara Harbison. Father of Diane Hoffman, Laura Johnson, Theresa Missi, Jay and Ted Spadie, Andy, Thomas and Tony Harbison. Grandfather of 17. Great-grandfather of 12.

JONES, Melba, 67, Holy Family, New Albany, Oct. 16. Sister of Terri Jones, Nancy Russell, Bill, Paul and John Jones. Aunt and great-aunt of several nieces and nephews.

KINTZ, Robert M., 87, St. Patrick, Terre Haute, Oct. 15. Husband of Margie Ann Kintz. Father of Theresa and Carolyn Kintz, and Jack and Kenneth Kules. Grandfather of two. Great-grandfather of three.

LIBS, Mary (Uhl), 93, St. Mary-of-the-Knobs, Floyds County, Oct. 22. Wife of Raymond Libs. Mother of Terri Gahlinger, Vicki Rough, Anthony, Danny and Gary Libs. Sister of Mary Ann McElroy, Lorine Martin and Sharon Newton. Grandmother of 13. Great-grandmother of 25.



Praying for the king

Thai Catholic students pray as they participate in tributes honoring Thai King Bhumibol Adulyadej on Oct. 27 at St. Dominic School in Bangkok. King Bhumibol, one of the world's longest-reigning monarchs, died on Oct. 13 at age 88. (CNS photo/Narong Sangnak, EPA)

OLMSTED, James T., 59, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 14. Husband of Crystal Olmsted. Father of Desirée Ingalls, Melinda Torrence, Aryanna, Breanna, Fredrick, Matthew and Max Olmsted. Grandfather of six.

ORCUTT, Eleanor J. (Mayers), 92, SS. Francis and Clare of Assisi, Greenwood,

Oct. 17. Mother of Norma Skaruppa, Michael, Robert and Thomas Orcutt. Grandmother of 15. Great-grandmother of 23.

MULLIN, Virginia M., 96, St. Roch, Indianapolis, Oct. 14. Mother of Margaret Bowers, Mary Smith, Martha Weber, John and Timothy Mullin. Grandmother of nine. Great-grandmother of one.

NOBBE, Juanita, 90, Holy Family, Oldenburg, Oct. 24. Mother of Melanie Stahley, Camille Wahman, Michelle and Duane Nobbe. Sister of Helen Nobbe and Lawrence Dickman. Grandmother of 11. Great-grandmother of 24.

STRANGE, Sharon K., 56, St. Augustine, Jeffersonville, Oct. 18. Mother of Anastacia

Hibbs, Tori and Wesley Strange. Grandmother of four.

WALTER, Minnie Marie (Cuel), 99, Sacred Heart, Clinton, Oct. 11. Mother of Gloria Alge.

ZURAWSKI, Maciej P., 46, St. Lawrence, Indianapolis, Oct. 5. Son of Elizabeth Zurawski. Brother of Agatha Zurawski. †

Catholic group honors Justice Scalia posthumously for faith witness

WASHINGTON (CNS)—Noted law professor Robert George, while serving as the master of ceremonies for the Catholic Information Center's annual dinner in Washington on Oct. 26, said that night, "We honor two great men—Antonin Scalia and St. John Paul II."

The center posthumously honored Justice Scalia with its fifth annual St. John Paul II Award for the New Evangelization. Scalia was an associate justice on the U.S. Supreme Court from 1986 until his death on Feb. 13 at age 79.

The award was presented to Maureen Scalia, his widow, and to one of their nine children, Father Paul Scalia, a priest of the Diocese of Arlington, Va.

"No one in our nation ever had greater fidelity to our Constitution than Antonin Scalia. ... He was never ashamed of the Gospel or to speak publicly of his faith," said George, the McCormick professor of jurisprudence and director of the James Madison program in American ideals and institutions at Princeton University in Princeton, N.J.

Addressing the more than 400 people attending the sold-out dinner, George said the unexpected death of the justice eight months earlier was a tragedy for his family and the nation, but he said that at the award dinner, they would celebrate the life of "a man who set such an example of Catholic fidelity for all of us. ... What a hero he was, not only of the Constitution and our republican [form of] government, but of our Catholic faith as well."

The Catholic Information Center in downtown Washington offers regular lectures by noted speakers, a program for the spiritual development of young professionals, daily Mass and spiritual counseling, and a bookstore.

George praised the center for reaching out with "the love and light of Christ" to people in the nation's capital.

Thomas Yannucci, a partner in the law firm of Kirkland & Ellis LLP and chairman of the center's board, said it reflects the vision of Pope Francis, who said he thinks the Catholic Church should be a "field hospital" bringing Christ's healing to people.

"It really is a field hospital. That's what the Church needs to do—heal people where they work and live," he said.

In his invocation at the dinner, Cardinal Donald W. Wuerl of Washington praised Scalia's legacy.

"May his courage to share his faith in the public square be a model for us in this age of the new evangelization," the cardinal said.

In a video before the award was presented, Noel Francisco, a partner in the Jones Day law firm, praised Scalia as "the greatest jurist of the 20th century."

The video included a poignant clip of Scalia giving the June 2015 commencement address at his granddaughter Megan's Catholic high school, Stone Ridge School of the Sacred Heart in Bethesda, Md.

"Good intentions are not enough. Being a good person begins with being a wise person. Then when you follow your conscience, you will be headed in the right direction," said Scalia in what is believed to be his last public speech.

The dinner's keynote speaker was Edward Whelan, president of the Ethics and Public Policy Center in Washington. He was a law clerk to Scalia from 1991-92.

"In 'Christifideles Laici,' John Paul II emphasized the duty of the lay faithful to sanctify the world 'by fulfilling their own particular duties,'" Whelan said, quoting from the pope's 1988 apostolic exhortation. "By faithfully and courageously living out his professional vocation in the secular world, Justice



'Good intentions are not enough. Being a good person begins with being a wise person. Then when you follow your conscience, you will be headed in the right direction.'

—Justice Antonin Scalia

Scalia provided a powerful example for the rest of us."

Whelan noted that "as a jurist, Antonin Scalia was an apostle of textualism. As a man, he was a disciple of the Word. By his example and quiet counsel, he encouraged those of us who knew him to embrace our faith more deeply and to strive to live our own lives of moral courage and integrity."

The keynote speaker said the impact of Scalia's example could be seen by "the lines of thousands of mourners who waited for hours in cold weather to pay their respects as his body lay in repose at the Supreme Court."

Whelan noted the similarities that Scalia had with the justice's favorite saint, Thomas More. Scalia's official Supreme Court portrait showed a painting of the saint on his desk.

"Both had great legal minds that carried them to the heights of governmental power. Both were noted for their wit and their capacity for friendship. Both were embroiled in controversies over the nature of marriage and religious liberty. Both were men of faith and of prayer," he said.

Whelan noted that Scalia admired St. Thomas More for being a "fool for Christ" in the eyes of the world, as that

statesman was executed by the order of King Henry VIII after refusing to publicly support the king's divorce and second marriage out of fidelity to the pope and Catholic teaching.

The keynote said that Scalia's rulings on cases involving issues such as abortion, marriage and religious freedom were guided not by his Catholic faith, but by his adherence to the text of the Constitution, and he noted that the justice once said, "I don't think there's any such thing as a Catholic judge. There are good judges and bad judges."

Whelan also praised Scalia as a family man. "We celebrate Justice Scalia for his 55 years of devoted marriage to his wonderful wife. And we take delight in the visible fruits of that marriage: their nine remarkable children—one priest, four husbands and fathers, four wives and mothers, [and] their 36 grandchildren born so far."

In closing, Whelan encouraged Catholics to emulate Scalia. "May we all be inspired by his example to live Catholic lives of integrity. May we see not with the eyes of men but with the eyes of faith. May we be wise in Christ. And may we, too, have the courage to suffer the contempt of the sophisticated world." †

Massive earthquake destroys churches, including basilica, in Norcia

ROME (CNS)—Priests in central Italy were instructed to celebrate Mass outdoors following another devastating earthquake that rocked the region and brought one of its most spiritually and historically significant churches tumbling down.

Cardinal Gualtiero Bassetti of Perugia-Citta della Pieve advised priests to not celebrate Mass indoors over the next several days, including on Nov. 1, the Solemnity of All Saints, which is also a national holiday in Italy.

The 6.5 magnitude earthquake struck Norcia in the early morning on Oct. 30 and reduced the Basilica of St. Benedict to rubble. (See related editorial on page 4.)

At the noonday *Angelus* on Oct. 30, Pope Francis prayed for the “the wounded and the families that have suffered major damage as well as for the personnel involved in rescue efforts and in aiding the victims.

“May the Risen Lord give them strength and Our Lady watch over them,” the pope said.

The Benedictine monks of Norcia assisted in relief efforts as well as helped to guide anxious residents to the town’s main square and led them in prayer.

The community is led by Benedictine Father Cassian Folsom, a monk of Saint Meinrad Archabbey in St. Meinrad. Although founded less than 20 years ago, the fledgling community has attracted many members from around the world and has become known for a popular recording of Gregorian chant and for beer



Fr. Cassian Folsom, O.S.B.

that they brew.

Now they are reaching out to the people of the birthplace of St. Benedict and his twin sister St. Scholastica who are suffering from earthquakes that struck central Italy in August and last weekend.

“After offering spiritual support to the people in town following this morning’s intense earthquake, the entire monastic community is together again at our mountain monastery which overlooks a now fractured Norcia,” the monks said in a message posted on their blog.

Following the destruction of the basilica built atop the birthplace of their founder, the Benedictine monks said they hoped the image of the destroyed church may “serve to illustrate the power of this earthquake and the urgency we monks feel to seek out those who need the sacraments on this difficult day for Italy.”

On Oct. 31, a post on the community’s blog noted that not only was the Basilica of St. Benedict destroyed by the latest earthquake, but all the churches in Norcia.

“The roofs caved in on all of them; they are no more. What remains of them are a few corners, a facade, a window with the sun coming through from the wrong side.

“The wonder, the miracle, is that there were no casualties. All the fear and anxiety following the first few earthquakes now seem a providential part of God’s mysterious plan to clear the city of all inhabitants. He spent two months preparing us for the complete destruction



Coffins are seen in a collapsed cemetery on Oct. 31 following an earthquake near Norcia, Italy. Priests in central Italy were instructed to celebrate Mass outdoors following another devastating earthquake that rocked the region and brought one of its most spiritually and historically significant churches tumbling down. (CNS photo/Remo Casilli, Reuters)

of our patron’s church so that when it finally happened we would watch it, in horror but in safety, from atop the town.”

While there were no deaths and some 20 reported injuries, it was the strongest quake in Italy since 1980 when a 6.9 earthquake struck the southern region of Campania.

The quake was felt along much of the Italian peninsula, including 100 miles away in Rome, forcing city officials to close subways and several churches in order to assess any damage. Rome’s mayor Virginia Raggi also ordered

schools to be closed the following day while the safety of the buildings was checked.

Vatican firefighters assessed potential damage to the four major papal basilicas in Rome, which were later reported to be safe and open to the public.

(Reporter Sean Gallagher contributed to this story. To learn more about the monks of Norcia, including their response to the latest earthquake in central Italy, visit <https://en.nursia.org>.) †

What was in the news on November 4, 1966? A delay in the decision on birth control, a new school in Madison and the first session of the ICC

By Brandon A. Evans

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

Here are some of the items found in the November 4, 1966, issue of *The Criterion*:

• Pope delays decision on birth control

“VATICAN CITY—Pope Paul VI said he is delaying his long-awaited decision on artificial birth control ‘for some time yet’ because the conclusions of the international commission that has been working on the problem ‘cannot be considered definitive.’” However, he reminded Catholics that the Church’s existing norm against the use of artificial methods to

prevent birth ‘demand faithful and generous observance. They cannot be considered not binding as if the teaching authority [magisterium] of the Church were in a state of doubt.’ That magisterium, he said, is rather ‘in a moment of study and reflection concerning matters which have been put before it as worthy of the most attentive consideration.’ It is the ‘law of God much more than our authority, a supreme concern for human life considered in its integral fullness, dignity and destiny much more than any partial concern,’ he said, which makes this existing norm of the Church ‘the best and most sacred norm for all.’”

• **Dedicated to Pope John: New Madison school serves four parishes**
“MADISON, Ind.—...Tangible evidence of lay leadership coming to grips with basic issues is evidenced in the construction of

the new consolidated elementary school being completed here which will serve four parishes in the area. The Pope John XXIII School, now ready for occupancy, will replace present facilities at St. Mary’s [built in 1876] and St. Michael’s [1905] parish schools and ‘downtown’ Madison. Four hundred youngsters from those two parishes, St. Patrick’s parish and St. Anthony’s parish in nearby China, will move into the 16-classroom, two-story building very soon.”

• **New state Conference will meet**
“The first general session of the newly-formed state-wide bishops’ conference will meet Tuesday, Nov. 29, in Indianapolis, Archbishop [Paul C.] Schulte announced this week. Our Lady of Fatima Retreat House will host the Indiana Catholic Conference in its organizational meeting.

Some 50 delegates from the state’s five dioceses will attend the meeting, in addition to Archbishop Schulte and the bishops of the four suffragan sees. The delegates represent the seven departments to be formed within the Conference, designed to finalize its organization, aims and objectives.” †



Read all of these stories from our November 4, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

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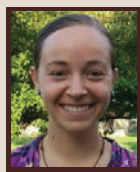
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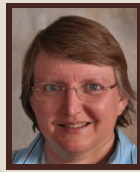
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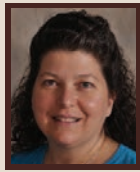
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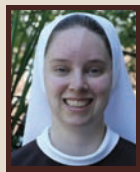
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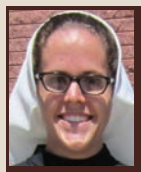
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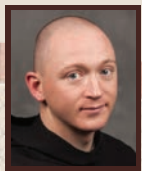
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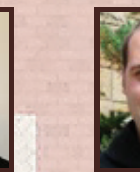
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