



The

Criterion

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Holy Fire

Gathering helps thousands of middle schoolers dive deeper into their faith, page 9.

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'It's all through God'



Dave, left, Mason, Holly, Haylee, Riley and Kirk Siegel, all members of St. Nicholas Parish in Ripley County, pose for the camera in their Milan home. Dave, 48, and Holly, 43, adopted half-siblings Mason, 5, and Riley, 8. (Photo by Natalie Hoefler)

Milan couple with grown children find blessing in adopting young siblings

(Editor's note: This is the third in a series on adoption as a pro-life option. November is National Adoption Awareness Month.)

By Natalie Hoefler

MILAN—At 45 and 40, Dave and Holly Siegel were almost there. With the youngest of their two children being a senior in high school, they were almost empty nesters.

Then the couple of St. Nicholas Parish in Ripley County met 2-year-old Mason in November 2014, and their lives changed forever.

It started simply enough when the Siegels gave Dave's brother Bill, then 50, a weekend break from fostering the little boy.

By June of 2016, they were the proud adoptive parents of not just Mason, but also his 6-year-old half-sister Riley.

"Some days I look at [Dave] and say, 'What were we thinking? We could be lying here, sleeping in, we were almost empty nesters, we could be traveling,'" Holly, now 43, says with a laugh.

"But at the end of the day, that stuff doesn't matter. I think the most important thing is we met [Mason], we fell in love, and it's all through God. We know his hand was through all of this."

It's a story of love shared through adoption, and faith shared through love—a faith that didn't exist for the Siegels until 2000.

'I'd been praying about more kids'

It all started with the couple's desire to seek a faith community when their first two children, Kirk and Haylee, were around ages 7 and 3.

"We needed them to be in a church," says Holly. "We weren't doing them any

justice by not raising our family in a church."

This decision came in part through something Dave noticed as a youth baseball coach.

"We saw a lot of broken homes in the community," Dave, 48, recalls. "We had 13 boys on the baseball team, and nine of them were from divorced families. We saw that it was getting worse, so we knew we had to do something different to swim against the current."

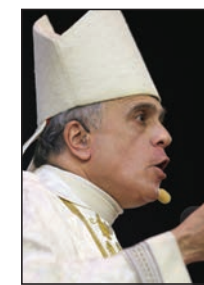
"We weren't looking for the Catholic Church," he adds.

But they had friends going through the Rite of Christian Initiation of Adults (RCIA) at St. Nicholas Parish who invited them to come to some sessions in 1999. In 2000, the four family members were received into the full communion of the Church.

See SIEGEL, page 8

USCCB president decries mass shooting at Texas Baptist church

WASHINGTON (CNS)—The Catholic Church in the U.S. stands "in unity" with the First Baptist Church in Sutherland Springs, Texas, and the larger community after a shooting during Sunday services took the lives of at least 26 people and injured at least 20 others.



Cardinal Daniel N. DiNardo

Those who died ranged in age from 18 months to 77 years old, and included 14-year-old Annabelle Pomeroy. Her father, Frank Pomeroy, is pastor of the church, but he was not at the service.

"We stand in unity with you in this time of terrible tragedy—as you stand on holy ground, ground marred today by horrific violence," said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB).

With San Antonio Archbishop Gustavo Garcia-Siller, "I extend my prayers and

See related editorial, page 4.

the prayers of my brother bishops for the victims, the families, the first

responders, our Baptist brothers and sisters, indeed the whole community of Sutherland Springs."

Calling the mass shooting an "act of senseless violence," Pope Francis asked Archbishop Garcia-Siller to convey his condolences to the families of the victims and to the injured.

Cardinal Pietro Parolin, Vatican secretary of state, also sent assurances of the pope's prayers in a message to the San Antonio archbishop.

Pope Francis also prayed that the Lord would "console all who mourn," and "grant them the spiritual strength that triumphs over violence and hatred by the power of forgiveness, hope and reconciling love."

Law enforcement officials told CNN that a lone gunman entered the church at about 11:30 a.m. CST while 50 people

See TEXAS, page 2

'Young Church' to come alive as 20,000 youths head to National Catholic Youth Conference

By John Shaughnessy

The scene always leaves Scott Williams with a feeling of awe and hope.

For three days, more than 20,000 youths from across the United States come together to share their faith at the



Scott Williams

National Catholic Youth Conference (NCYC)—taking over Lucas Oil Stadium and the Indiana Convention Center in Indianapolis with a joy and a spirit that offers so much promise for the future and the present of the Church.

"Besides the closing liturgy—which nothing can compare to having 20,000

people celebrating Mass together—my favorite part of NCYC is when the gates open to Lucas Oil Stadium for any general session," says Williams, the director of youth ministry for the Archdiocese of Indianapolis.

"Young people are flooding into a single place to experience community in their Catholic faith. It reminds me that the young Church is alive, and young people are excited to participate in the faith community and to share in that faith with others."

That energy and excitement will be on display again as the archdiocese hosts its

See NCYC, page 8

Julia Olejko, left, and Violet Piskor, members of St. Mary Parish in Vermillion, Ohio, hold up a cross filled with prayers of parishioners during the general intercessions of the NCYC closing Mass on Nov. 21, 2015. (File photo by Sean Gallagher)



UNITED CATHOLIC APPEAL:

Nov. 11-12 is United Catholic Appeal intention weekend in local Church

Criterion staff report

The weekend of Nov. 11-12 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across central and southern Indiana.

The goal for this year's appeal is \$6.5 million. The money will be distributed to various ministries and organizations throughout central and southern Indiana that provide help that no single parish or deanery could independently offer.

Archbishop Charles C. Thompson notes that diocesan appeals are "about how we continue to reach out to the dignity of persons through our ministries and services.

"All it takes is one good person to restore hope to all those people who society so often pushes aside," he says, quoting this year's appeal theme—a line from Pope Francis' encyclical letter, "Laudato Si", on Care for Our Common Home."

Those people in central and southern Indiana are served in three ways through funds raised in the UCA: faith formation and Catholic education; education of future priests and deacons and clergy care; and charity and outreach.

The UCA supports the formation of the

24 archdiocesan seminarians and future deacon candidates. It also aids more than 40 retired priests, and helps priests and deacons currently ministering in parishes across central and southern Indiana to continue to grow in their faith through retreats and sabbaticals.

Contributions to the UCA help make possible programs across central and southern Indiana for 3,250 young adult Catholics; 3,000 college students who want to stay connected to their faith; 30,000 people served in parish catechetical programs; and more than 8,300 youths in youth ministry.

A wide array of charitable and outreach ministries across central and southern Indiana also benefit from the UCA, including more than 210,000 people in need of food, clothing, shelter and support, as well as tuition assistance for students in need who attend the archdiocesan Notre Dame ACE Academies.

"On behalf of all of those who do not have a voice, I thank you for being their voice," says Archbishop Thompson.

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



Public Schedule of Archbishop Charles C. Thompson

November 10-19, 2017

November 10 – 16
USCCB General Meeting, Baltimore

November 16 – 4:30 p.m.
National Catholic Youth Conference (NCYC) Opening Mass for Archdiocese of Indianapolis delegation, St. John the Evangelist Church, 126 W. Georgia St., Indianapolis

November 16 – 8 p.m.
Opening Prayer and Welcome at NCYC, Lucas Oil Stadium, Indianapolis

November 18 – 8 p.m.
Closing Mass for NCYC, Lucas Oil Stadium, Indianapolis

TEXAS

continued from page 1

were attending Sunday services. Almost everyone in the congregation was shot. Sutherland Springs is 30 to 40 miles southeast of San Antonio.

Two law enforcement officials told the Associated Press the suspect was Devin Kelley, described as a white male in his 20s. He parked at a gas station across the street from the church, crossed the street and allegedly began firing as he walked toward the church and then continued firing once inside. He was wearing black tactical-type gear and used an assault weapon, AP said.

After he left the church, he was confronted by a local resident who had a rifle "and engaged the suspect," AP said, quoting Freeman Martin, who is with the Texas Department of Public Safety. The suspect was later found dead in his vehicle

some distance away. Police said Kelley died from a self-inflicted gunshot wound.

Kelley had been in the Air Force, but was discharged for bad conduct, allegedly for domestic abuse, and served a 12-month sentence.

"We ask the Lord for healing of those injured, his loving care of those who have died and the consolation of their families," Cardinal DiNardo said in his statement. "This incomprehensibly tragic event joins an ever-growing list of mass shootings, some of which were also at churches while people were worshipping and at prayer," he continued.

"We must come to the firm determination that there is a fundamental problem in our society," the cardinal said. "A culture of life cannot tolerate, and must prevent, senseless gun violence in all its forms. May the Lord, who himself is peace, send us his spirit of charity and nonviolence to nurture his peace among us all." †

'Horrendous act weighs on all our hearts,' says cardinal

WASHINGTON (CNS)—The "horrendous act" by a driver in a pickup truck who mowed down pedestrians and bicyclists in New York late in the afternoon on Oct. 31 "weighs on all of our hearts," said the president of the U.S. Conference of Catholic Bishops (USCCB).

"This afternoon we heard of what appears to be a deliberate attack on innocent people in New York City," Cardinal Daniel N. DiNardo of Galveston-Houston said in a statement issued that evening.

News reports about the attack, which left at least eight people dead and 12 others injured, "are too preliminary to understand fully what has happened," the cardinal said, "but it grieves me deeply that we must again respond to such acts of terror."

After reciting the *Angelus* on Nov. 1, Pope Francis deplored the attack, adding, "I pray for the deceased, for the injured and for their families."

New York Cardinal Timothy M. Dolan said that once again "another act of senseless violence has stunned and horrified" the country. He urged all people to have greater understanding and greater respect for one another so "evil acts like this" will never happen again.

News reports said police identified the suspect as 29-year-old Sayfullo Saipov,

'Once again, no matter our religion, racial or ethnic background or political beliefs, we must put our differences aside and come together in faith and love to support those who are injured [and] pray for those who have died...'



—Cardinal Timothy M. Dolan

who is from Uzbekistan and has been in the United States on a visa since 2010. He allegedly drove about a mile along a busy bike path near the World Trade Center at about 3 p.m. Eastern time before he slammed into a school bus.

He exited the truck, believed to be a vehicle he rented in New Jersey, and was holding what looked like weapons, but later was said to be a paintball gun and a small pellet gun.

Before he could be apprehended, he was shot by police. He was taken into custody and admitted to a hospital for

treatment of his wounds, which were not life threatening.

"To the family and friends of those who have died, please know that you are not alone, and that the prayers of the bishops and of all the Church are with you and your loved ones," Cardinal DiNardo said.

"To you and to everyone, I would like to say that the forces of darkness always try to wipe away our hope," he said, "but our hope is in the name of the Lord and will always remain firm. Let us remember the words of the Lord to the prophet Joshua: Be strong and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go."

In his remarks at the Vatican, Pope Francis said, "I am deeply saddened by the terrorist attacks in the past few days in Somalia, Afghanistan and yesterday in New York. In deploring such acts of violence, I pray for the deceased, for the injured and for their families.

"We ask the Lord to convert the hearts of terrorists and free the world from hatred and from the murderous folly that abuses the name of God to spread death," he said.

In his Oct. 31 statement, Cardinal Dolan said: "While details continue to emerge, one thing is clear: Once again, no matter our religion, racial or ethnic background or political beliefs, we must put our differences aside and come together in

faith and love to support those who are injured, pray for those who have died as well as their families and loved ones, and work toward greater respect and understanding among all people so that heinous and evil acts like this become a thing of the past."

Shortly after hearing news reports about the attack, Bishop Michael F. Burbidge of Arlington, Va., tweeted: "Let us pause to pray for those killed and injured in Lower Manhattan as we ask God to watch over us in our hour of need and always."

The New York attack was being investigated as terrorism, according to CNN, which quoted New York Mayor Bill de Blasio as saying it was "an act of terror, and a particularly cowardly act of terror." But he also said New Yorkers are resilient. He called on all to be vigilant as the city's Halloween parade went on as planned. It drew several thousand people.

CBS News reported the suspect yelled "Allahu Akbar," Arabic for "God is great," when he got out of the truck he was driving.

Five of those who died were part of a larger group of longtime friends visiting from Argentina.

President Donald J. Trump said in a statement: "Our thoughts and prayers are with the victims of today's terrorist attack in New York City and their families." †



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Statue of Our Lady of La Vang 'like a miracle' for Vietnamese community

By Katie Rutter
Special to The Criterion

It started as a request by the archdiocesan Vietnamese Catholic community to install a small statue inside St. Joseph Church on the southwest side of Indianapolis, where they worship in their native language on Sundays. Today, the entire front lawn of the parish is dedicated as a shrine to the Virgin Mary under the title Our Lady of La Vang.

"Everything is just like a miracle," said Lenh Ngo, the president of the Congregation of Vietnamese Martyrs of Indianapolis. "We asked for one corner of the church somewhere where we could put Our Lady of La Vang. ... And they said we could do [it] outside."

Archbishop Charles C. Thompson journeyed to the new shrine on Oct. 15 as part of his first visit to St. Joseph Church. About 300 parishioners filled the pews as the archbishop celebrated Mass, rededicated the newly-renovated church building (see related story on page 10) and blessed the new shrine of Our Lady of La Vang.

Just a short distance from the church's main doors stands an elegant, white marble image of the Blessed Mother. Installed on a large pedestal, the structure stands about 12 feet tall and is surrounded by a paved area, benches and fresh landscaping.

"If you have problems in your life, you want to come here to ask Mary to help you take care of your problems," said Thoai Keeley, who was in charge of designing the shrine. "Just come here, say [a] prayer."

Vietnamese Catholics have asked Our Lady of La Vang for help during

difficulties since the late 18th century. At that time, a wave of persecutions in the country caused Christian families to flee their hometowns, many taking refuge in the La Vang forest.

In 1798, suffering from cold weather, sickness and starvation, these Christians gathered daily to pray the rosary and petition the Blessed Virgin for help. Tradition says that during one of these prayers, a beautiful woman holding a child appeared to them. The woman, believed by those present to be the Virgin Mary holding the Child Jesus, spoke words of comfort to the Christians, instructed them to boil leaves to cure their ailments, and assured them that their prayers were heard.

"Love of Mary by the Vietnamese people, it's huge, you can't even describe it," said Chau Kachelmyer, who helped to organize a celebration for the shrine's completion. "She's the first one that we always run to. We ask our mother first. I always run to her, and whatever I asked she granted."

True to the accounts of the apparent apparition, the new statue depicts Mary clothed in traditional Vietnamese garb. She gazes down with a kind, warm expression, her head surrounded by a halo of stars. The Christ Child, held in her arms, smiles warmly, his right hand raised in a blessing. His left hand points to his chest, which displays the Greek Alpha and Omega letters—a traditional symbol of his divinity.

The statue was carved by hand in Vietnam. Even the stone itself is unique to that country; it was mined from mountains famous for marble that are situated just south of the coastal city of Da Nang.

See **STATUE**, page 10



Archbishop Charles C. Thompson blesses a new statue of Our Lady of La Vang on Oct. 15 installed on the grounds of St. Joseph Parish by the archdiocesan Vietnamese Catholic Community. (Photos by Katie Rutter)



Members of the Vietnamese community stand during a Mass to dedicate a new shrine to Our Lady of La Vang at St. Joseph Church in Indianapolis on Oct. 15.

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Editorial



A woman and man attend a candlelight vigil after a mass shooting on Nov. 5 at the First Baptist Church in Sutherland Springs, Texas. A lone gunman entered the church during Sunday services taking the lives of at least 26 people and injuring 20 more.

(CNS photo/Sergio Flores, Reuters)

Pope Francis condemns 'hatred and homicidal madness'

Pope Francis prayed for the victims of recent attacks, and also called for the conversion of terrorists: "May the Lord free us from hatred and homicidal madness. In addition to condemning such acts of violence, I pray for the deceased, the wounded and their family members. We ask the Lord to convert the hearts of the terrorists and to free the world from hatred and homicidal madness that abuses the name of God in order to sow death."

Here we go again. At least 26 people killed and 20 wounded at a mass shooting in Texas on Nov. 5. As in too many recent incidents, the gunman has committed an act of vicious, senseless violence against innocent people as the world watches—apparently helpless to stop what Pope Francis calls "hatred and homicidal madness."

In the face of this madness, we are tempted to give up all hope of ending the violence. But Pope Francis urges us to do the opposite. He wants us to redouble our efforts to pray for peace and for the conversion of those who would do us radical harm. Hope, not despair, is the solution to terrorism. Jesus, the source of all our hope, commands us to love our enemies and to pray for those who persecute us.

The understandable reaction of political leaders and law enforcement is to search for motives. But it makes no difference whether the madmen who commit these unspeakable crimes are religious fanatics who share a terrorist ideology or deeply disturbed individuals acting alone. In all cases, the pope tells us, the ultimate solution is to ask the Lord to convert the hearts of these madmen and free the world from hatred and homicidal madness that abuses the name of God in order to sow death.

It's bad enough that evil people kill men, women and children randomly and without regard to their innocence. But to do so in God's name—or in his house—makes the homicidal madness blasphemous, a mortal sin against God as well as humanity. Our response cannot be more bloodshed, which is why Pope Francis vigorously opposes capital punishment. Even the heinous acts of terrorists do not justify an equally violent response. Even evil men and women are subject to God's mercy and the profound hope that they will one day experience conversion from a belief in the God of vengeance to a personal encounter with the God of Love.

Love our enemies and pray for those

who persecute us? Even deranged madmen who take innocent lives by opening fire in a church or by turning ordinary vehicles into weapons of mass destruction as was the case in New York City recently?

Yes. We must ask the Lord to convert the hearts of all who would harm us, and free the world from violent acts that abuse the name of God.

It is equally important to pray for the victims, their families, the first responders and caregivers. These suffer the immediate effects of the hatred and homicidal madness that terrorism spawns. These women and men cry out to us for our prayerful support in their hours of anguish and need. Not to pray for them would mean succumbing to the "sin of indifference" that Pope Francis has repeatedly condemned. We dare not let the increasing frequency of violent attacks here at home and abroad blind us to the suffering of victims and their families, or to the heroism of those who are called to protect us and care for us even in the most horrific circumstances.

The parable of The Good Samaritan is a vivid reminder that we are all called to respond to the suffering of those who have been brutally attacked by others. Recall that the parable is Jesus' response to the question, "Who is my neighbor?" And the fact that it is the foreigner, rather than the "socially acceptable" person, who responds with compassion makes the point quite emphatically: *Everyone is my neighbor regardless of his or her race, religion, economic or social standing. And yes, even my enemy is my neighbor and, therefore, deserving of my prayers and compassion.*

These are hard teachings. They challenge the common experience of weak human beings like us. In some instances, hate is more "natural" (in the sense of instinctual) than love. And revenge comes much more easily than forgiveness.

Since God's holy name is abused in many of these senseless acts of destruction, let's look to him for direction.

On the Cross, our Lord prayed for the forgiveness of his enemies. He showed his unconditional love for the sinful women and men (all of us) who caused him such mental, physical and spiritual anguish.

God, you know how hard this is for us. Please grant us some small share in your boundless love and mercy.

—Daniel Conway

Be Our Guest/Greg Erlandson

A tale of two popes

There's a quote attributed, probably falsely, to Mark Twain that observes, "History doesn't repeat itself, but it often rhymes."

I suppose it is a sign that I'm getting older, because I'm starting to hear the rhymes in a lot of the current debates in the Church about papal leadership.

Almost 40 years ago, a Polish pope, a man from a far country, came to Rome with a new vigor and a new attitude. He not only told us not to be afraid, he energized us with his vitality and his willingness to take on big challenges facing the Church. I was one of many attracted to his self-assured vision of what some called a "Catholic restoration."



He challenged the politically powerful in the East and helped to topple governments. He shook his finger at political clerics he judged disobedient. He was not afraid to discipline theologians. He appointed new bishops and called synods to address the major issues of the day, invariably pleasing some and outraging others.

Not everyone embraced him. Some said he was too Polish, too much a product of the Church-state conflicts of his communist homeland, with an insularity that was insensitive to Western democracies. Others said he was busy appointing bishops in his own image, and they worried that the Church would be irreversibly locked into what they saw as an anti-modern agenda.

Some claimed he had abandoned the Second Vatican Council—at least as they understood it. When critics challenged him in public forums, his defenders fought back. They talked about papal authority and the deference all Catholics owed the supreme pontiff and suggested his critics were disloyal and dissenters.

Fast-forward a few decades, and I start to hear the rhyme. We have another pope from a far country, Argentina. He was not

a young man when he was elected, but he riveted the world with his humility, with his willingness to eschew the trappings of the office, to reach out to the poor, the disfigured, the marginalized.

He emphasizes the joy of the Christian life, and railed against sourpuss Pharisees. His use of concrete images to describe a pastoral reality has been electrifying: the shepherd who smells like the sheep, the Church as field hospital.

People are drawn to his emphasis on joy and mercy, but his emphasis on pastoral concerns, while pleasing to some, worries others. He has challenged powerful forces in the Church by reorganizing the Vatican, or trying to, and by appointing new bishops who are often in his mold.

He has called the synods to talk about the crisis of the family and about youth. He also has challenged the politically powerful. He has shaken his finger at Catholics who seem more interested in political influence than in helping those on the periphery.

Not everyone has embraced him. Some say he doesn't understand the United States, that he has a Latin American bias. Others worry that he is embracing the heresies of modernity, or undermining doctrinal teaching. His defenders fight back, asking that there be more deference to papal authority, that he has the right to pursue his vision of a truly Vatican II Church, and that those who attack him in public forums are disloyal and even dissenters.

Catholicism has never been without theological debate, and these debates rarely spare even popes. Those quick to criticize papal authority and decisions 30 years ago have changed places with those quick to criticize now. The rhyme may not be perfect, but a bit of humility would seem to be in order lest our own hypocrisy give greater scandal than that which we claim to protest.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Letter to the Editor

Column helped bring readers up to speed on Berrigan brothers

The column on the Perspectives page, "Fathers Phil and Dan Berrigan were anti-war activists in the 1960s" in the Nov. 3 issue of *The Criterion*, is a succinct overview of the Berrigan brothers from 1967 until this century.

During that period, we received bits of information as news of their activities was published, but our primary focus

was family, work, education and local community.

Thank you, Editor Emeritus John F. Fink, for connecting the details and putting them in perspective.

Joseph Parker
Greenfield

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

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

Letters must be signed, but, for serious reasons, names may be withheld.

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ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Sharing the journey, seeing the faces of our neighbors

"I only ask that people try to put themselves in others' shoes. What would you do if this happened to you? How would you react? Would you help someone who could be your mother, your father, your sister or your brother? Or would you just walk by?" (Kemal El Shaury, chief translator for Catholic Relief Services in Serbia)

"Share the Journey," a two-year campaign initiated by Pope Francis in collaboration with Caritas International, is designed to help us "see the faces" of migrants and refugees. More than 65 million people are now displaced from their native lands due to natural disasters, political upheavals and economic crises. Pope Francis believes it is a terrible mistake for us to consider migrants and refugees as an anonymous mass of homeless people.

In fact, these are our sisters and brothers, members of the one family of God. Christ is their brother—whether they know him or not. That makes us siblings who share in their hopes and sorrows as well as their joys. The "Share the Journey" campaign serves as a vivid reminder that migrants and refugees, whether they are here in Indiana or anywhere in the world, are not aliens. They are family.

Visit "Share the Journey's" website, www.sharejourney.org. There you'll find more information about this two-year initiative. More importantly, you'll meet many migrants and refugees, and you'll have an opportunity to hear their stories and share their journeys.

For example, the website introduces a man named Abdullahi Ali, who was born in Somalia and is now living in Scarborough, Maine. Last year, Catholic and Muslim families came together and shared a meal hosted by St. Maximilian Kolbe Parish.

As the website's story explains, "The idea for the dinner was proposed by Msgr. Michael Hencham more than a year ago after he heard a radio story about the anxiety and fear that many Americans have about Muslims resettling in the U.S. Members of both the Muslim and Catholic communities shared responsibility for cooking the main courses in the parish kitchen. Others brought potluck-style dishes.

"With more than 250 people in attendance, new and old acquaintances learned about each other's lives and cultures—and saw their perceptions of each other change. People asked questions, told stories and shared words of welcome. Although there were some

communication barriers, those were overcome by smiles and the assistance of those who spoke multiple languages."

The story continues: "Two hours after dinner began, with plates cleared and even the dessert table bare, few people had left, lingering to enjoy Middle Eastern music and the company of new friends. 'I think one of the best ways to show support is sharing a meal because, as they say, sharing is caring,' Abdullahi says. 'I think dinner shows us a sense of family. That's what families do. They sit together, share a meal, talk about their issues, and that is what this is about.'"

This is what "Share the Journey" is all about—transforming "strangers" into family members and friends.

Another story you can read at www.sharejourney.org concerns a refugee named Gustavo and his family. "Gustavo was a watch and jewelry maker in Colombia. Earlier this year, a group of men came into his workshop and took expensive gold and silver jewelry without paying. They returned a few days later, and demanded more. But when Gustavo explained that he needed money for materials, they assaulted him and sent a threatening letter to his home.

"He moved with his mother to his sister's house, but the same group—

known for kidnappings and extortion—found him. Without stopping at his workshop to retrieve his tools, he herded his family—sister Martha, niece Luisa and mother, Clara—onto a bus, rode it to the end of the line, then found someone to take them to Ecuador.

"While receiving emergency assistance and shelter from HIAS, an American Jewish organization that helps refugees, Gustavo and his family connected with the Scalabrini Mission, which has collaborated with Catholic Relief Services for more than six years.

"Colombian refugees face challenges including poverty, inadequate housing, domestic violence, lack of opportunities for young people, and lack of attention from local and national authorities. Scalabrini Mission helps refugees integrate into society, with legal support, counseling and financial advice.

"We think of our family and friends. We want to join other people and share with them and live a normal life,' says Martha. 'Luisa wants to feel safe. And Gustavo wants his tools back, to start over in his craft, support his family and regain independence and dignity.'"

These are real people, our brothers and sisters in Christ. Let's pray for them. Let's share their journeys. †



Cristo, la piedra angular

Compartir el viaje y ver el rostro del prójimo

"Solo pido que la gente intente ponerse en el lugar del otro. ¿Qué habría hecho usted si le hubiera ocurrido esto? ¿Cómo reaccionaría? ¿Ayudaría usted a alguien que podría ser su madre, su padre, su hermano o su hermana? ¿O sencillamente se alejaría?" (Kemal El Shaury, traductor principal de Catholic Relief Services en Serbia)

"Compartiendo el viaje," una campaña de dos años de duración que inauguró el papa Francisco en colaboración con la organización Caritas International, está diseñada para ayudarnos a "ver el rostro" de los inmigrantes y los refugiados. Hoy en día, más de 65 millones de personas se han desplazado de su tierra natal debido a desastres naturales, revueltas políticas y crisis económicas. El papa Francisco considera que es un error garrafal ver a los inmigrantes y a los refugiados como una masa anónima de personas sin hogar.

De hecho, estos son nuestros hermanos y hermanas, miembros de la misma familia de Dios, y Cristo es su hermano, independientemente de que lo conozcan o no. Esto nos convierte en hermanos que comparten sus esperanzas y su dolor, así como también sus alegrías. La campaña "Compartiendo el viaje," funciona como un recordatorio vívido de que inmigrantes y refugiados, ya sea que se encuentren en Indiana o en cualquier otra parte del mundo, no son seres extraños. Son familia.

Visite la página del sitio web oficial de "Compartiendo el viaje," www.sharejourney.org/es/.

www.sharejourney.org/es/. Allí encontrará más información acerca de esta iniciativa de dos años de duración y lo que es más importante: conocerá a muchos inmigrantes y refugiados y tendrá la oportunidad de leer acerca de su historia y compartir su viaje.

Por ejemplo, el sitio web presenta a un hombre llamado Abdullahi Ali, que nació en Somalia y ahora vive en Scarborough, Maine. El año pasado, familias católicas y musulmanas unieron esfuerzos y compartieron una comida patrocinada por la parroquia San Maximiliano Kolbe.

Tal como lo narra el sitio web: "La idea para la cena fue propuesta por Monseñor Michael Hencham hace más de un año, después de escuchar una historia radial sobre la ansiedad y el temor que muchos estadounidenses tienen sobre los musulmanes reubicándose en los Estados Unidos. Miembros de ambas comunidades musulmanes y católicos compartieron la responsabilidad de cocinar los platos principales en la cocina parroquial. Otros trajeron platos al estilo potluck.

"Con más de 250 personas presentes, los nuevos y viejos conocidos aprendieron acerca de las vidas y culturas de cada uno—y vieron cómo sus percepciones cambiaban respecto uno del otro. La gente hacía preguntas, contaba historias y se daban expresiones de bienvenida. Aunque hubo algunas barreras de comunicación, éstas fueron superadas por las sonrisas y la ayuda de quienes hablaban múltiples idiomas."

El relato prosigue: "Dos horas después que la cena comenzó, cuando los platos ya estaban vacíos y hasta en la mesa de postres no quedaba nada, pocas personas se habían ido, disfrutando de la música del Medio Oriente y la compañía de nuevos amigos. 'Creo que una de las mejores maneras de mostrar apoyo es compartir una comida porque, como dicen, compartir es atender al otro,' dice Abdullahi. 'Creo que la cena nos da un sentido de familia. Eso es lo que hacen las familias. Se sientan juntos, comparten una comida, hablan de sus problemas, y de eso se trata.'"

Ese es el espíritu de "Compartiendo el viaje": transformar a "extraños" en familiares y amigos.

Otro relato que se puede leer en www.sharejourney.org/es/ es acerca de un refugiado llamado Gustavo y su familia. "Gustavo era un pulidor de joyas y fabricante de relojes en Colombia. A principios de este año, un grupo de hombres entró en su taller y tomó a la fuerza costosas joyas de oro y plata. Regresaron unos días después exigiendo más y un pago a cambio de 'protección.' Cuando Gustavo explicó que necesitaba de su dinero para comprar materiales para su trabajo, lo asaltaron y le enviaron una carta amenazando con quitarle la vida a los miembros de su familia.

Gustavo decidió mudarse con su madre a la casa de su hermana, pero el mismo grupo, conocido por sus secuestros y extorsiones, averiguó su nuevo domicilio. Sin pasar por su

taller para recuperar sus herramientas, Gustavo junto con toda su familia—su hermana Marta, sobrina Luisa y mamá Clara—se subieron a un autobús de larga distancia y viajaron hasta el final del recorrido. Luego encontró a alguien que los ayudara a llegar a Ecuador.

Al mismo tiempo que recibía ayuda de emergencia y un lugar donde quedarse de parte de HIAS, una organización judía estadounidense que ayuda a los refugiados, Gustavo y su familia se conectaron con la Misión de los sacerdotes Scalabrinianos que trabajan en el lugar en colaboración con Catholic Relief Services por más de seis años.

Los refugiados colombianos enfrentan desafíos como la pobreza, viviendas inadecuadas, violencia doméstica, falta de oportunidades para los jóvenes y falta de atención de las autoridades locales y nacionales. La Misión Scalabrini ayuda a los refugiados a integrarse en la sociedad con apoyo legal, consejería y asesoramiento financiero.

"Pensamos a menudo en nuestra familia y amigos. Queremos unirnos a otras personas, compartir con ellos y vivir una vida normal' dice Marta. 'Luisa quiere sentirse segura, y Gustavo quisiera poder recuperar sus herramientas y empezar de nuevo a trabajar en su oficio, apoyar a su familia y recuperar la independencia y la dignidad perdida.'"

Estas son personas de carne y hueso, nuestros hermanos en Cristo. Recemos por ellos y compartamos su viaje. †

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 13

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Mid-North Catholic Community Mass for the Unborn**, for all who lost a child or family member through miscarriage, stillbirth, abortion or early childhood loss, 7 p.m. Information: Joe Sheehan, jsheehan@sjoa.org.

November 14

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

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken

prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

November 15

Holy Name of Jesus Parish, School Cafeteria, 89 N. 17th Ave., Beech Grove. **"Leaving a Legacy—Are Your Plans in Order?"** presented by the Catholic Community Foundation, Inc., basics of estate planning and options for supporting ministries, 6:45 p.m. check-in, 7-8:15 p.m. presentation, free, reservations requested. Questions and registration: call the parish office 317-784-9078 or ccf@archindy.org.

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

November 16

Our Lady of Peace Cemetery and Mausoleum,

9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

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

November 17

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indiana Inspector General Lori Torres presenting, Mass 7 a.m., buffet breakfast and program following. \$15 members, \$21 non-members. Information, registration: catholicbusinessexchange.org.

The Cyrus Place, 237 N. East St., Indianapolis. **Art Auction benefiting St. Mary Parish, Indianapolis**, 6:30 p.m. preview, 7:30 p.m. auction

begins, all price ranges, \$20 admission includes hors d'oeuvres, cash bar. Tickets: www.saintmarys.org, Kathy Ruiz, 317-847-4923.

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis, in cooperation with Our Lady of the Most Holy Rosary Parish, Indianapolis. **Pro-Life Film and Discussion**, featuring the documentary *180*, 6:30 p.m., free. Information: 317-407-6881, smdye1@gmail.com.

November 18

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain

St. Bartholomew Church, 1306 27th St., Columbus. **12th**

Annual Concert Series: "Off the Cuff: Points on Jazz featuring The Minut Piano Duo," 7 p.m., freewill offering. Complete list of all concerts: www.saintbartholomew.org, Music Ministry or bminut@stbparish.net.

Slovenian National Home, 2717 W. 10th St., Indianapolis. **Grape Arbor Dance**, doors open 5 p.m., 6 p.m. pork and sauerkraut dinner, 7-11 p.m. live music featuring the Polka Jammers, \$7 admission, 16 and under free with adult, \$10 dinners, \$3 children's meal, open to the public, reservations appreciated. Information: 317-550-6985, sloveniannationalhomeindy@gmail.com.

November 23

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

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Meal**, turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, 11 a.m.-2 p.m., all are invited. Information: 317-517-4256.

November 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Father Tony Hollowell presenting on his vocation journey, 5:40 p.m. rosary followed by dinner, \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

November 30

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Ecumenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org. †

Retreats and Programs

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

November 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$32 includes room for the day, continental breakfast, lunch and use of common areas, additional \$37 extends stay to include the night before or night after day of silence and includes light dinner. Information and registration: 317-545-7681, ext. 107 or www.archindy.org/fatima.

November 30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Biblical Scenes: The Artwork of Sieger Koder**, week three, Benedictine Sister Angela Jarboe and Patty Moore presenting, 7-9 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

December 1-2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

December 4

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent (an "FBI" program: Faith Building Institutions)**, in partnership with Our Lady of Fatima Retreat House, Ken Ogorek presenting, join the sisters for evening prayer followed by dinner, presentation and discussion, 5-9 p.m., \$35. Information and registration:

317-545-7681, ext. 107 or www.archindy.org/fatima.

December 9

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent Reflection: Listening**, Benedictine Sister Anoinette Purcell presenting, 9-11:30 a.m., \$35. Information and registration: 317-788-7581, www.benedictinn.org.

December 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch; spiritual direction \$30 (optional). Information and registration: 317-788-7581, www.benedictinn.org. †

VIPs



Jack and Rita (Bertsch) Wright, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 60th wedding anniversary on Nov. 16.

The couple was married at St. Andrew Church in Richmond on Nov. 16, 1957.

They have six children: Joyce Deitz, Mary Flichman, Beth Hester, Judy Houseman, Cindy Johnson and John Wright.

The couple also has 22 grandchildren and 11 great-grandchildren.

They will celebrate with Mass and dinner and a trip to French Lick. †



Dave and Mary (Ante) Johnson, members of St. Ann Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 11.

The couple was married at St. Roch Church in Indianapolis on Nov. 11, 1967.

They have three children: Kathy Byrd, Christy Wilson and David Johnson.

The couple also has four grandchildren. †

Our Lady of the Greenwood to host Catholic art exhibit on Nov. 17

Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, will present "Our Lady's Gallery: Catholic Art is Alive" in Madonna Hall from 7-10 p.m. on Nov. 17.

The exhibit will feature sacred works of art by four local Catholic artists, Our Lady of the Greenwood School students and classic reprints from Mother of the Redeemer Retreat Center in Monroe County. All pieces will be available for purchase.

The evening will allow people to browse, learn about quality art and the importance of having art in the home

as an integral part of the Catholic faith, heritage and culture.

Advance sale tickets can be purchased through Nov. 12 for \$10 at goo.gl/NKfGko. Tickets at the door are \$15 or 2 for \$25. All tickets include a glass of wine and a small plate of cheese. Participants must be 21 or older.

Desserts, coffee, tea and mulled cider will be available for purchase in the Cana Café.

For more information, call 812-276-8460 or e-mail junk.drawer.labs@gmail.com. †

Sisters of Providence to celebrate feast day with Mass on Nov. 18

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, will celebrate the Feast of Our Lady of Providence with a Mass in the Church of the Immaculate Conception at

1:30 p.m. on Nov. 18.

The Mass will include a special blessing for families, and will coincide with the commitment ceremony of its Providence Associates.

For more information, call 812-535-2952 or e-mail jfrost@spsmw.org. †



Volley for the Cure

Members of the girls varsity volleyball team from Seton Catholic High School in Richmond smile after raising \$4,059.13 for the Indiana Women in Need Foundation (IWIN) during their Volley for the Cure match where 50 percent of the gate admission was donated to IWIN. The foundation supports women statewide currently receiving treatment for breast cancer by securing and paying for individual services that relieve emotional, physical and financial burdens. Supported and organized by the volleyball players and their families, raising money for IWIN is an annual tradition at the high school. (Submitted photo)

World War II, Korea and Vietnam War vets greeted with hero's welcome

LINTHICUM, Md. (CNS)—As the orange glow of sunrise breached the horizon at Baltimore-Washington International (BWI) Thurgood Marshall Airport, waiting travelers watched a Southwest Airlines jet taxi beneath a water cannon salute from the airport's fire department.

"Good citizens of Maryland, travelers from afar," announced Fred Taylor, a member of St. Mark Parish in Catonsville and the city of Annapolis town crier. "I bring news of great importance! Now arriving in the airport terminal: Honor Flight Cleveland, carrying veterans from World War II, Korea and Vietnam!"

Well-wishers, volunteers and active military personnel cheered, waved flags and held thank-you signs. Many in a crowd that numbered hundreds deep reached out to shake the hands of beaming military veterans as they came off the airplane from Ohio on Oct. 21.

The flight's arrival was the first of seven scheduled for "Super Saturday," a day when four or more flights carrying veterans travel to the region for a day visit to Washington.

Honor Flight Network is a nonprofit organization whose mission is to sponsor and coordinate trips for aging veterans to see the monuments built in memory of their dedication and sacrifice.

Charles R. Cole, a Purple Heart recipient, was overcome with emotion as his son, David Cole, rolled him in a wheelchair past the cheering crowd.

"My dad was shot five times, and now he has five kids," said David Cole, his voice cracking.

The trip was vitally important to Robert Dunn, Jr. The Vietnam War veteran was recently diagnosed with terminal cancer and planned to make what would most likely be a final visit to see the grave of his father, Robert Dunn Sr., at

Arlington National Cemetery.

David Branstetter, a Navy special operations sniper and multiple Bronze Star recipient who served in Vietnam, wore his green military uniform complete with a beret, combat boots and numerous ribbons, pins and patches spanning his 30-year career from 1961 to 1991.

Conts Booth served with the Navy Seabees at the Battle of the Coral Sea in the Pacific Theater during the Second World War. His grandson, Scott Mills, said his grandfather was making his first plane ride at age 101.

For veterans who traveled alone, Naval Academy midshipmen acted as their companions.

"You never know what they've gone through until you hear their stories," said Naval Academy junior Evanne Gillert, one of the companions.

Gillert remembered a Korean War veteran she accompanied last year to Washington who cried when he found his friend's name on the Korean memorial.

Carrie Carter, a member of St. William of York Parish in Baltimore, volunteers with the ground crew. She also volunteers with the United Service Organizations, or USO, welcoming home military personnel from Iraq, Afghanistan and other tours of duty.

Some 200 Honor Flights arrive at BWI between March and November, Carter said, with a break in the summer to avoid the intense heat.

"It makes me smile for the rest of my day no matter how bad it's going," she said of her service. "This is my passion."

Carter was inspired to be a ground crew volunteer because of her former husband's experience in Vietnam.

"We have a lot of bad memories," Carter said, as she talked about how the aftermath of war took a toll on her



World War II Navy veteran Jim Cavanaugh, and his guardian, Scott Ray, are greeted by Naval Academy Midshipmen on Oct. 21 at Baltimore-Washington Thurgood Marshall Airport in Baltimore. The flight's arrival was the first of seven scheduled for "Super Saturday," a day when four or more flights carrying veterans travel to the region for a day visit to Washington. (CNS photo/Kevin J. Parks, *Catholic Review*)

marriage. It's her objective to make sure all veterans feel welcome.

Taylor, the town crier who adds his talents to the arrival ceremonies, recalled an Honor Flight a few weeks before in which he met 91-year-old Marine veteran Judd Lebowitz, who served with the 4th Division, 23rd Infantry, F Company. From just yards away, Lebowitz told him, he had watched his countrymen raise the U.S. flag on Iwo Jima during World War II.

"I was awe-struck," Taylor told the *Catholic Review*, Baltimore's archdiocesan media outlet. "It was hard to imagine meeting someone like that."

The arrival ceremony ended with the town crier ringing a hand bell as he led veterans to waiting tour buses near the baggage claim area. Approximately 100 Naval Academy midshipmen and military personnel saluted as the U.S. Park Police led the escort for the veterans.

"It's all worthwhile," Taylor said, acknowledging the smiles and tears evident on the faces of the veterans.

(A related video can be found at tinyurl.com/y9rvm9gl. More information about the Honor Flight Network can be found at HonorFlight.org or on Facebook by searching Honor Flight BWI.) †

Archbishop Charles C. Thompson
and the Catholic Community Foundation
invite you to

An Evening of Lights

Archdiocesan Christmas Tree Lighting & Prayer Service
Thursday, December 7, 2017 • Catholic Center Assembly Hall
1400 N. Meridian St., Indianapolis, IN 46202
Prayer service begins at 6 p.m. • Doors will open at 5:30 p.m.
Reception to follow.

Just as the Vatican in early December lights the Christmas tree in St. Peter's Square and the Holy Father reflects on the Nativity, so, too, will Archbishop Thompson lead an Archdiocesan Christmas tree lighting and prayer service.

At this special event, we will prepare our hearts for Jesus' coming as the Light of the World and celebrate those who have shared their own light by establishing memorial endowments in the names of loved ones.

For a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service. Their legacy will live on as the gifts will be invested in the Catholic Community Foundation to support the growth of parish, school, and agency ministries.



Archbishop Charles C. Thompson

SIEGEL

continued from page 1

“Before, we were just living in the world and not thinking about the Lord,” Dave says. “Now he is number one in our thoughts and our decisions.”

And so it was that God came to their minds in November of 2014 as they cared for Mason for two weekends in a row to help his brother, Bill.

‘Seems like it was meant to be’

Bill Siegel and his wife Kim, who live in Cincinnati, already had seven children—two biological, four adopted through foster care and one adopted through a private agency.

They were contacted by a relative whose niece had struggles with drugs and alcohol. The niece’s five children were being removed from the home, and Bill and Kim offered to take the two youngest children, one of whom was Mason.

“My wife was considering taking Mason and his brother Troy permanently,” Bill says. “I talked about my age. I said I [was] getting up there. I didn’t know if I wanted to start over. Our youngest was 12 at the time.

“We agreed to take them until [the birth mother] could get things in line and get the kids back, or the kids went for adoption.”

It was at a family gathering that Dave and Holly agreed to help him by taking Mason for a weekend. And then another weekend.

The Monday after the second weekend, Dave recalls, “Holly and I were driving to work together in Cincinnati, and Mason was in the back seat. I started asking, ‘What do you think is going on here? Why is he here?’

“I’d been praying about more kids for years. So when I asked [Holly] what’s going on, she looks at me and says, ‘You should know—you’ve been praying about this for a long time.’”

The prayers go back at least to 2010, when the couple completed classes to become foster parents. But just after becoming certified to foster, Holly started having medical issues, so the couple did not pursue any foster opportunities.

But completing the classes laid the groundwork for the Siegels to be eligible to take Mason temporarily—and then to foster and adopt him as their own son. “I thought it was amazing,” says Bill of Dave and Holly adopting Mason. “I’m glad he stepped up. Dave’s baby was graduating from high school, and here he was looking at taking on a 2-year-old.

“He’d talked to me about adoption several times in the past. They met Mason and it was like an instant fit. It seems like it was meant to be from the beginning.”

‘We saw them connect’

About six months after taking Mason into their home, the Siegels attended a birthday party for Bill. Mason’s half-sister

Riley, then age 6, was in a foster home and also happened to be at the party.

“When we saw them connect at that party, they ran through 70 people to meet each other,” Dave remembers of the two children, who have the same birth mother. “It was unbelievable. They hugged. She sat down, and he sat on her lap facing her, and they played like that for a half hour. I looked at [Holly] and said, ‘Those two are supposed to be together.’”

But as long as there is hope for reunification with a parent, a child will not be eligible for adoption. In the case of Riley’s birth mother, she would have had to have changed her lifestyle for a certain amount of time before being able to resume her role as Riley’s mother.

Riley’s foster mother came to the Siegels after six months. The birth mother had still not managed to make the changes in her life necessary for her to be reunited with Riley. Her parental rights were being terminated, so Riley was up for adoption, and the foster parents were not ready to adopt her.

By October 2015, the Siegels were fostering both children, and on June 29, 2016, they were officially the parents of Riley and Mason.

‘The need is so great’

The birth mother’s addiction that led to both children being placed in foster care and ultimately adopted is a growing trend in Indiana as the opioid crisis continues.

According to statistics provided by the United States Department of Health and Human Services, the opioid crisis has led to Indiana being ranked second in the nation in terms of an increase in the number of children placed in foster care from 2013-15. In 2013, the state’s foster care population was nearly 12,400. In 2015, it had risen to more than 17,000—an increase of 27 percent.

And a number of those children were born addicted to drugs. Among that number is Mason, who was born heroin-dependent.

“As we go forward, it’s like peeling an onion,” Dave says of raising Mason. “People need to hear about this. Twenty percent of premie babies are born heroin-addicted. Twenty percent. And that’s on the rise.”

The figures he cites are supported by recent findings from a task force and pilot program enacted by the Indiana General Assembly in 2014. Focusing on four hospitals, the program found that one in five infants born to at-risk mothers had opioids in their system at birth.

“There are so many children—the need for foster parents is so great,” says Holly. “Every day I was getting e-mails, even after I said we can’t take any more children, asking if we could take more.”

Recalling a girl the couple fostered for a few months—a situation called an emergency placement—Holly notes that adults can “go into this knowing you’re



Dave Siegel, left, smiles as his wife Holly and their older children play a card game with the young half-siblings he and Holly adopted in 2016. Playing the game are, clockwise from left, Haylee, Riley, Holly, Mason and Kirk. (Photo by Natalie Hoefler)

just doing it to help these children—you don’t have to adopt.”

For those who do wish to adopt through the foster care system, there is help to do so.

“I don’t think people realize—and we didn’t realize, either—how much help you can get through the state for the adoption,” says Dave. “They pay for the lawyer. They pay for the fees. The private adoptions are a lot more expensive. [The financial help] made it comfortable for us.”

‘The greatest blessing’

As for 5-year-old Mason and the circumstances in which he was born, all seems well, says Holly.

“So far he’s perfect,” she notes. “He has sensory processing [issues], but if you look at it at the end of the day, everyone has something. He gets help for those issues. The teacher says he’s right where he needs to be with studies and socially.

“He wants to be just like Daddy, always. Sometimes he’ll wear a tie to church because he wants to be just like Daddy. So before I bought him any ties, he wore Dave’s ties that hung all the way to the ground the entire Mass,” Holly shares, admitting the get-up garnered some funny looks and grins.

The children were both baptized during this year’s Easter Vigil Mass, and Riley, 8, also received the sacraments of first Communion and confirmation. She is now in the third grade at St. Louis School in Batesville.

“The community, our church, everyone has embraced the kids,” says Dave, who serves as a leader for a tri-parish youth group and is involved in a Bible study at St. Nicholas.

“Everyone” includes Kirk, 25, and Haylee, 21.

“I’ve always wanted a little sibling,” says Haylee, a junior at Indiana University-Purdue University Columbus who is studying elementary education with a focus in special education.

She recalls “hearing Dad say a prayer of protection for us in the car in the morning [when she and Kirk were younger], and he would always add, ‘And the children you’ve intended for our home.’”

“It’s just a miracle that they’re here. They’ve been through so much, I just can’t imagine what they’ve been through. I just try to love them and let God work through me when I’m around them.”

Kirk, who will graduate in May from Cincinnati State College with a major in computer administration and networking, says he “couldn’t imagine [Mason and Riley] not being in our lives. Sometimes if they go visit relatives, it’s quiet, which is kind of nice, but the house feels empty.”

Both Kirk and Haylee say the experience and their parents’ example have made an impression on them.

“For me, yeah, it’s made me open to fostering or adopting in the future, if that’s what God has planned for me,” says Haylee, who is discerning the possibility of a call to religious life.

Kirk, too, says he hopes to be a father someday.

“But seeing how my parents have changed the lives of kids that would have had terrible lives if they weren’t adopted, because they’d just be moved from home to home, I would definitely want to be a part of someone else’s life like that,” he says.

“If there is anything we would want to tell people [about adopting], it’s to stay open,” says Dave. “We were praying for so long. If people stay open and let the Lord work, the blessings are awesome.

“The greatest blessing is, we have two more children in our home.” †

NCYC

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fourth straight NCYC on Nov. 16-18. In anticipation of the event—which relies upon the efforts of nearly 1,000 adult volunteers—*The Criterion* asked Williams to share his insights about the effects of this biannual gathering on Catholic teenagers.

Q. From your experience in youth ministry, what overall impact does experiencing NCYC have on the youths who attend this conference?

A. “NCYC has proven to have what I call ‘the sling shot effect.’ It can be a jump-start to a new youth ministry program, a boost to a program that has been struggling, or a rocket effect for thriving programs. A youth ministry leader can gain more ground in the lives of their young people in these three short days that would take months or years otherwise. It is an outstanding opportunity to learn about the lives of their young people and to connect in new ways.”

Q. For youths who attend public schools or live in small communities where there are not a lot of Catholic youths present, what’s the impact on them of being part of more than 20,000 young people sharing their faith together?

A. “The Church all of a sudden seems a lot bigger, and young people don’t feel on their own. For many teens that go to public schools, it can be isolating at times being a Catholic. Participating in NCYC reminds them that they are not alone, and they have Catholic brothers and sisters all over the world. NCYC is a place to prayerfully celebrate the community as a young Church.”

Q. More than 1,500 teenagers from across central and southern Indiana will participate in this year’s NCYC. How do you see the youths’ involvement in NCYC having an impact on their parishes and even the archdiocese?

A. “Teens that go to this conference have a great experience there, but it’s mostly about what happens when they come home. While it might be in Indianapolis, it is a pilgrimage. Part of

being on pilgrimage means returning home. I’ve seen new programs started by teens, teens taking new leadership roles and, most of all, empowerment to take part in their local community. However, it takes an invitation to make that a reality.

“My first year in youth ministry at St. Jude Parish [in Indianapolis], there wasn’t a strong high school youth ministry presence. There were about 15 teens that had signed up for NCYC. On that ‘pilgrimage’ to NCYC, they had a burning desire to start a high school youth group at our parish. The teens picked out the program, invited friends, hung up fliers, and once we had a team of adults, we started a youth group a few months later.”

Q. Adult volunteers are always needed for NCYC. If anyone is interested in volunteering, who should they contact? And what do you think volunteers gain from being part of this experience?

A. “There are a variety of ways to volunteer. We will deploy nearly 1,000 volunteers to make this a safe and successful event. Often the most difficult

shifts to fill are outside. While it might be cold, we could use support keeping traffic moving, keeping 250 buses organized, and keeping crowds on the sidewalks. Many of our volunteers come back year after year because they love to see so many vibrant teens. They are also welcome to come back to join us at the closing liturgy. To volunteer, visit archindyym.com/volunteer.”

Q. What does it mean to you personally to be involved in NCYC, and what impact has it had on your faith?

A. “I have been involved with NCYC as a coordinator of youth ministry at St. Jude Parish, as program coordinator at the archdiocese, and leading our delegation of 1,500. This year, I’m chairing the local steering committee that oversees the aspects of the conference we organize locally. I’ve seen this conference from about every angle, and yet I’m always blown away by how amazing the young Church is. They inspire me to live my faith authentically, they encourage me to live in the moment, and they lead me in a beautiful prayer.” †

Gathering helps middle schoolers dive deeper into their faith

By Katie Rutter

Special to *The Criterion*

CHICAGO—Hundreds of teenagers rushed toward the stage as colorful spotlights swirled upward in fog-filled air. Excited cries mixed with the booming of speakers at Chicago's massive arena known as the UIC Pavilion. The onstage artist prompted the mass of young people to jump up and down with him.

"You were made for more, no, you were made to soar," rapped Joe Melendrez. "No, you were made to relate and to praise the Lord."

"It was really cool," said Sydney Schauten, a young member of Our Lady of the Greenwood Parish in Greenwood, her energy still high from the excitement of the crowd. "I like how it's Catholic rapping, which I never knew existed until tonight."

Known as a Catholic performer, Melendrez's lyrics are filled with references to faith, Jesus and salvation. He, along with half a dozen others, were the featured artists and speakers of a new event geared toward middle school students. Called "Holy Fire," the conference was organized by the National Federation for Catholic Youth Ministry, or NFCYM.

"Our attempt with Holy Fire is to reach their hearts with the good news of Jesus Christ, and to let them know that they are needed and valuable in the Church," explained Michael Theisen, the director of ministry formation for NFCYM, "and to let them know most especially that God loves them."

Nearly 100 middle school students from the Archdiocese of Indianapolis were some of the nearly 7,000 teens that attended Holy Fire. During the six-hour event held twice over the span of two days, the young people jammed to Catholic rap, heard uplifting messages and had the opportunity to dive deeper into their faith.

"It's the way that we are responding to a culture. It's not necessarily that we need this every Sunday, that every Sunday liturgy should look like Holy Fire or have that type of music," explained Scott Williams, director of the archdiocesan Office of Youth Ministry. "It is to say, 'We love you, young people,' from the Church."

The attempt to reach middle schoolers through their own culture began with the first Holy Fire last year. While similar high-energy assemblies existed for high school students, organizers saw that there were no events aimed to excite younger teenagers and invite them to make their faith their own.

"Research has identified the age of 13 as a critical age for having young people make a choice about whether they will remain in the Catholic faith," said Theisen. "Many, as we're hearing from the research, are unfortunately choosing to opt out."

Mustering members of nine parishes for the three-hour drive to Chicago, the Archdiocese of Indianapolis made a pilgrimage to Holy Fire on Oct. 21. To pass the time on one bus, chaperones quizzed the students on Catholic trivia and rewarded correct answers with chips and cookies.

"These kids really have this unique questioning that's kind of running through their minds, and they're still at the age where they're comfortable sharing that," said Julia Puscas, program coordinator for Youth Ministry in the archdiocese.

"They're at a point when they're just drinking in so much that's happening in their lives, so this really is the perfect fit for exactly what they're looking for," she said.

Recognizing that most of their listeners had been baptized as infants, the speakers at Holy Fire urged the young people to make the faith their own. Sister Josephine



Young members of St. Luke the Evangelist Parish in Indianapolis join hands to pray the Our Father prayer during Holy Fire in Chicago's UIC Pavilion on Oct. 21. Pictured are Dannielle Le, left, Josie Esposito and Mira Solito. (Submitted photos by Katie Rutter)

Garrett, a member of the Sisters of the Holy Family of Nazareth in Texas, told the teens to allow the love of God to take root in their lives and to "give God a shot."

Musician and speaker Noelle Garcia shared her own story, relating that she struggled with depression and self-harm as a teenager. She ended by asserting that God "calls you out of darkness and into the light. He pursues you relentlessly."

"I feel like I'm closer to God personally," said Brayden Reed of St. Christopher Parish in Indianapolis. "I made mistakes. This made me reflect on my mistakes and made me feel like those mistakes don't control me anymore."

The day revolved around the sacraments. Dozens of students waited in a long line as about 20 priests heard confessions for nearly an hour. Praise and worship songs led into a period of adoration of the Blessed Sacrament. The monstrance was processed around the arena then placed in the center of the assembly, elevated on a small stage and illuminated by powerful spotlights.

"The adoration impacted me the most," said Steve Hinko, an eighth-grader and member of Christ the King Parish in Indianapolis. "It's just a time when you get to pray and talk to God and admire what he did for you."

Finally, as the culmination of the conference, Mass was celebrated by Cardinal Blase Cupich of Chicago. Standing on a stage flooded by light, Cardinal Cupich addressed the thousands of young people standing in the darkness before him.

"Talking to all of you out there is a bit like talking to God," he said. "I know you're out there, but I can't see you."

The middle schoolers broke out in laughter, which certainly reassured the cardinal of their presence. Turning to more serious matters in his homily, Cardinal Cupich spoke of the importance of wholesome friendships.

"You can be a force for good, influencing one another. You have the power to do that," Cardinal Cupich said. "You have great power to influence each other for good, to encourage each other."

As thousands of teens streamed from the arena, the organizers of Holy Fire asserted that the event would take place in the Windy City again in 2018. The long-term goal is to hold the conference in cities across the country in order to reach teens no matter where they are located.

"A lot of people will talk about the young Church and say, 'They're the future of the Church.' That's not the case," explained Williams. "They're the Church

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Teenage participants of Holy Fire pray during a period of adoration of the Blessed Sacrament on Oct. 21. About 7,000 young people from as far as North Dakota attended the Chicago event.



Justice Carter, a young member of St. Michael the Archangel Parish in Indianapolis, receives Communion during Holy Fire on Oct. 21. The Chicago event aimed to engage middle schoolers in their faith.



Teenagers from St. Jude Parish in Indianapolis open their hands in silent prayer during the Holy Fire event in Chicago on Oct. 21. Pictured are Cate Lehner, left, Luke Russell and Patrick Meek.

Renovation gives new life to one church, 'continues work' of another

By **Katie Rutter**
Special to *The Criterion*

A church filled to overflowing greeted Archbishop Charles C. Thompson for his first visit to St. Joseph Parish on the southwest side of Indianapolis. About 300 parishioners squeezed into newly-installed pews and filled the extra chairs set out for the occasion on Oct. 15.

The archbishop made the visit to bless the church after an extensive renovation this spring. Members were proud to show Archbishop Thompson the results of their hard work.

"It is the most beautiful thing I have ever seen in this church. Just wonderful," said longtime parishioner Jeanette Clements, describing the changes to the church.

The renovation took place during the season of Lent and concluded just before Palm Sunday. In that short period of time, the parish was quite literally flipped on its side.

Originally, the rectangular church was constructed to have the sanctuary located along one of the shorter walls of the space, which allowed all of the pews to face the same direction. In 1971, the sanctuary was moved to one of the longer walls with the seating arranged around it.

"Because it's a rectangular church and it was sideways, it didn't really fit," explained Father Robert Hausladen, the parish's pastor.

"Part of the plan when they started was to customize pews that would fit the space better, and the space was actually going to be longer but they weren't able to complete that," he said.

The recent renovation restored the sanctuary to one of the shorter walls, increasing the amount of seating for the growing congregation and avoiding expensive pew customization.

In another cost-saving move, members decided to purchase pews from St. Anthony Parish in Indianapolis. They had been used in the church building of

the nearby former Holy Trinity Parish, which was merged with St. Anthony in 2014 as part of the Connected in the Spirit process.

"Instead of purchasing new pews for about \$50,000, we purchased theirs and helped out St. Anthony as well as us," Father Hausladen said.

Desiring to preserve Holy Trinity's liturgical art, St. Joseph also acquired the altar, ambo, baptismal font, Stations of the Cross and side altars with statues of the Virgin Mary and St. Joseph from the former worship space.

"I've been amazed by the response that I've heard of from [former] Holy Trinity parishioners that they like to see their pieces being used and they like to see their work continue on," said Father Hausladen.

During the blessing Mass, Archbishop Thompson incensed the newly-installed altar and blessed the space with holy water. With lifted hands, he prayed that the worshippers gathered would continue to experience God's presence.

The archbishop also experienced another improvement as he mounted the step of the new ambo to deliver his homily.

"This is a good step here, makes me feel tall, or at least normal size," laughed Archbishop Thompson, who often makes jokes about his approximately 5-foot-7-inch stature.

St. Joseph parishioners were involved in the renovation from start



Archbishop Charles Thompson incenses the newly-installed altar of St. Joseph Church in Indianapolis on Oct. 15 following a two-month renovation of the worship space. (Photos by Katie Rutter)

to finish. Ideas were passed through a parishioner-led committee, and members themselves completed much of the labor. This allowed construction to stay within a \$70,000 budget.

"We couldn't have done it without hundreds of members kicking in," said Bob Plummer, who organized the renovation. He described the process of removing the dozens of old pews: simply asking everyone to lend a hand after one of the Sunday Masses.

"We're a big family in church, and we help each other," summarized parishioner Diane Whitis. "Everybody wanted it, and we all pitched in."

Father Hausladen and the community expressed the hope that, with the new seating provided by the renovation, the parish will increase attendance while remaining the same tight-knit family. †



Newly-installed pews are used by worshippers at St. Joseph Church in Indianapolis on Oct. 15. The pews are marked with "HT," recalling that these pieces were originally used in the church building of the former Holy Trinity Parish in Indianapolis, which was merged with the nearby St. Anthony Parish in 2014.

STATUE

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"It's top quality. It's only in that mountain," said the treasurer for the Vietnamese congregation, Khoa Vo. "When you go out, you see how shiny [the statue] is. Really beautiful."

"Our Lady points us in the right direction, pointing us to put our faith, our confidence in God during all the adversity we experience," Archbishop Thompson told the congregation in his homily, which was also translated to Vietnamese.

"She didn't take away their suffering. She was there to provide them that encouragement, that inspiration for perseverance," he added.

Recalling this perseverance, the community did not allow the day's rain showers to dampen their spirits. They had planned an outdoor gathering. Instead, the congregation listened from the pews as Archbishop Thompson spoke from the vestibule of St. Joseph prior to blessing the statue. He then processed outside to sprinkle the statue with holy water and returned indoors to continue the celebration of Mass.

"I'm grateful," said Kachelmyer

of the archbishop's presence after the celebration. "I'm sure he's very busy with all the tasks, and yet he would find time to come here and celebrate with us, blessing the shrine for us."

In a reception following the event, the group presented Archbishop Thompson with his own statue of Our Lady of La Vang, delicately painted and standing about 2 feet high.

"We'll find a wonderful place for this. Thank you very, very much," he said.

The congregation itself represented the stunning display of unity that went into the shrine's completion. Worshipping alongside the Vietnamese Catholics were English-speaking members of St. Joseph Parish, many of whom donated to complete the shrine. Also present for the Mass were two Buddhist monks from a local temple representing another community that gave funds to the project.

"A lot of Vietnamese here, Catholic and non-Catholic, appreciate Our Lady of La Vang because in the history she protected us from persecutions," explained Father Minh Duong, who serves the Vietnamese congregation.

For their part, the Vietnamese parishioners continually affirmed that this shrine was not just for people from their



Archbishop Charles C. Thompson, center, poses for a photo with young members of the Vietnamese Catholic Community at St. Joseph Parish in Indianapolis and those who participated in the Mass dedicating the community's new statue of Our Lady of La Vang. Posing in the row with the archbishop are Father Peter Quan Do, left, and Deacon Minh Vu. In the top row are Father Ngozi Onyelu, left, St. Joseph Parish pastor Father Robert Hausladen, and Fathers Martin Lam and Minh Duong. (Photo by Katie Rutter)

country, but for all those desiring to show devotion to the Blessed Virgin.

"Tell people in other parishes in Indiana, if they want to stop by, please [do]," Nam Nguyen urged. "This is Our

Lady of La Vang, Our Lady of Fatima. ... it's Our Lady. Invite them to stop by."

(St. Joseph Church is located at 1401 S. Mickley Ave., in Indianapolis.) †

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If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

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Build relationships with priests, religious to foster vocations

By Fr. Geoffrey A. Brooke, Jr.

“You know you’ll never get married or have kids?” More often than not, that was the response I got when telling someone I was studying to be a Catholic priest. It was usually followed with, “You’re gonna be very lonely and miserable.”

Yet, when someone says they are going off to medical school, the response is usually, “How wonderful!” or “Isn’t that great!” Not, “How will you deal with people dying?” or, “Good luck ever seeing your family again while you’re working all those long hours to pay off mounds of debt.”

What does that contrast say about us as the Church? How does that help us build up a culture of vocations and help young people to hear their call?

Society already makes it hard enough for a young person to hear their call today; shouldn’t we as the Church be doing all we can to make it easier? It wasn’t always easy for me, but I eventually heard God’s voice and by his grace was ordained a priest in 2015.

Only one of my parents is Catholic, and I went to public school my entire life until I entered seminary. Growing up, I played every sport you can imagine. Like every other kid in America, I dreamed of “going pro.”

Unlike most kids in America, I had my share of health problems when I was very young. On a few occasions, the doctors seemingly ran out of options. Yet miraculously, I recovered. I was able to play high school sports, but I knew I would never be one of the lucky few who actually become professional athletes.

Instead, I set my heart on becoming a sports journalist. I loved talking, and I loved sports, so why not bring the two together? When I was still in high school, I began writing for my town’s local newspaper.

At the same time that I was writing and playing football in high school, I also got involved in my parish youth group. While participating in weeklong service immersion trips, I encountered Christ in the face of the poor. These encounters forced me to wrestle with my faith, the

nature of God, the Church, and to make sense out of my past struggles. In these experiences, the first seeds of a vocation were planted.

When I first started thinking about the priesthood, I wanted nothing to do with it. I decided to make a deal with God. Instead of the priesthood or sports journalism, I would meet him in the middle: religion journalism.

As I threw myself into religion journalism, I began a journey that led me to Washington to work with Catholic News Service at only 19 years old.

Eventually I had to wrestle with a deeper question: Was I having this so-called “success” in journalism at a young age because that’s what God was calling me to do? Or was it because

I was afraid of the priesthood and ran in another direction? When I came to the realization that it was more of the latter than the former, I decided to stop running; I entered the seminary.

I had to learn that a vocation is a call, not something I could bargain about with God and decide on my own terms. He was calling; I just had to listen better.

This begs the question: What might we do as the Church to help young people hear their call better?

—Schools: Why is it that in nearly every Catholic school in America the first thing you see is the trophy case? What if instead the first thing you saw was a wall with the photos of the alumni who are priests and religious? The ugly truth is that there would be many sparse or



Archdiocesan seminarian Jeffrey Dufresne ritually places his hands in the hands of then-Bishop Charles C. Thompson of Evansville, Ind., during an April 22 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad in which Dufresne was ordained a transitional deacon. Deacon Dufresne expects to be ordained a priest for the archdiocese next June. (Photo courtesy of Saint Meinrad Archabbey)

empty walls, but maybe that’s the kind of wake-up call we need.

—Families: Is Mass the only time you and your kids see a priest? Do you ever invite him to come over to your house for dinner? Or to the kids’ ball games? The more priests are a part of your lives, the more comfortable you will all be in living your faith and, for the young ones, hearing God’s call.

Pro tip: Don’t just say, “Father, we’d love to have you over some time!” Rather, ask, “Father, can you come over next Tuesday at 6:00?” The former is a can that keeps getting kicked down the curb until the priest is reassigned; the latter leads to a concrete response, or at least, rescheduling.

—Discerners: For young people wrestling with a potential call to the priesthood or religious life, go to daily

Mass, as much as you can. Eucharistic adoration and confession are important, too. Start with daily Mass, rearrange your work or class schedule if you must. Make it a priority in your life. Now.

—Priests and religious: To my brother priests and fellow religious, a young woman who is discerning recently approached me and simply said, “Father, thanks for being real with us.” It was a good reminder there was no need to put on a facade or to try and be “cool” or someone I’m not. Young people have a deep desire for and can sense that authenticity.

(Father Geoffrey A. Brooke, Jr. is a priest of the Diocese of Jefferson City, Mo. His website is rgeoffrey.com and his social media handle is @PadreGeoffrey.) †

Discovering one’s vocation opens a person to the beauty and love of God

By Sr. Faustina Maria Pia Bianchi, SV

A few years ago, I came across a paper I wrote in high school. The topic was, “If you were a pilgrim in *The Canterbury Tales*, what would be said of you?”

As a 15-year-old girl, I did not write about career aspirations or goals. I simply wrote that I had fallen madly in love with the man of my dreams and that was who I was. How telling.



Members of the Sisters of Life pray during a Mass marking the religious community’s 25th anniversary on June 1, 2016, at St. Patrick’s Cathedral in New York City. (CNS photo/Gregory A. Shemitz)

I grew up the youngest in a large Catholic family who in the midst of joys and difficulties prayed together, and planted deep seeds of faith in my heart. Yet, in the midst of the secular culture, I struggled to know if the living of my faith would rob me in some way of this love that I so deeply desired. It was not until college, when I studied abroad, that this desire was deepened.

There I was in the midst of this beauty, mystery, culture—the Alps, the Mediterranean, historic places and shrines where thousands had been healed—and I started to realize that I did not want to merely look at it; I wanted in. I was thirsty to be a part of this reality that had so captivated me.

At the same time, I encountered young religious sisters. I thought, “This is the most radical thing someone can do with her life, her love!” Their witness of joy, which I knew came from love, lingered in my heart like the beauty of my travels.

Over time, however, my life became increasingly about myself and how I could orchestrate my own happiness. I had gone to school for nursing and

came home exhausted from the hospital one night, but could not fall asleep.

Restless as I was, I cried out to God, “Just in case you forgot, I want to be happy! But I’m miserable, half-dead inside.” And it was a grace: In that moment, I knew I had to give God every one of my desires. So I listed them: my desires for marriage and children, to be this kind of nurse, to travel, to have this kind of car, etc.

As I finished giving him each one, I experienced in my heart a stillness that I had never experienced before. I heard a voice within me say, “I want you for myself.”

I felt his love for me, that he was choosing me. And I thought, “If you love me like this, you love me.” I said yes to him that night, not sure what that would look like, but knowing I was claimed. A surge of peace and joy followed.

My last concern was my nursing career. I loved serving those who were sick and even dying. Talking to a priest about my uncertainty, he mentioned to me, “We’re all sick and dying.” It hit me. My heart was made to be a part of the deeper healing of our culture beyond the hospital that others may know the fullness of life.

These past eight years as a sister, being Christ’s spouse, I’ve come to know that we have a captivated Creator who sees in me the beauty that I wanted to be a part of. He fills my thirst with his love, transforming me into a vessel of his life and love to all I encounter.

Cultivating vocations begins in the family, where Jesus is alive and prayer is conversation with him. Having the chance to meet religious men and women through attending events or volunteering is a great opportunity to experience the gift of consecrated life. Spending time with Jesus in silent prayer, adoration, daily Mass and frequent confession turns up the volume to his voice within our hearts and more clearly reveals his love and plan.

I’m still a pilgrim on the way. Every day, I am taken deeper and am happy to lose myself in this love, where I know I’ve been found.

(Sister Faustina Maria Pia Bianchi is a Sister of Life.) †

From the Editor Emeritus/John F. Fink

The tumultuous presidential election of 1968

Lately, I've been writing about some of the things that happened in the tumultuous 1960s. Last week, I wrote about the



Berrigan brothers and their actions against the Vietnam War. That war was unpopular, to say the least. Our country's continued bombing of North Vietnam ultimately led to President Lyndon B. Johnson's decision not to run for

re-election in 1968.

Catholic politicians were in the forefront of those opposed to the war. At first, anti-war Democrats tried to get the popular Robert J. Kennedy, brother of President John F. Kennedy, to run against Johnson for the Democratic nomination. When he declined to do so, Sen. Eugene McCarthy of Minnesota jumped into the race to oppose Johnson, a sitting president of his own party, in the primaries. McCarthy ran on an anti-war platform.

When McCarthy received 42 percent of the vote in the New Hampshire primary, to Johnson's 49 percent, Kennedy changed his mind and entered the race. Johnson

saw the handwriting on the wall, so to speak, so on March 31 he gave a speech on TV during which he declared that he would not seek or accept re-election.

That pitted the two Catholic politicians against one another. Naturally, McCarthy resented the fact that Kennedy entered the race only after McCarthy demonstrated that Johnson was vulnerable. Kennedy, though, was more popular, and he won the important primary in California.

On the night he won the election in California, Kennedy was assassinated by Sirhan Sirhan, a 24-year-old Palestinian.

Meanwhile, after Johnson withdrew from the race, Vice President Hubert Humphrey entered. His strategy for winning the nomination was to avoid the primaries and win the votes of delegates to the Democratic convention from non-primary states. He had Johnson's support and that of the traditional power blocs of the party. The delegates had to choose between Humphrey and McCarthy, although George McGovern had also entered the race.

The convention was held in Chicago on Aug. 26-29. It was a year that had seen not only Kennedy's assassination, but also that of Martin Luther King Jr. There had

been race riots in more than 100 cities throughout the country. The convention was expected to be contentious, to say the least. It was.

Chicago's Mayor Richard J. Daley, another Catholic, had the Chicago police and the Illinois National Guard ready for the large number of demonstrators that converged on Chicago. The disturbances outside the International Amphitheatre were well publicized by the TV cameras, and some of the violence spilled over into the hall. The police even roughed up a few journalists trying to cover the riots, including CBS correspondent Dan Rather, all caught on camera.

On the stage, Connecticut Sen. Abraham Ribicoff used his nominating speech for McGovern to criticize Mayor Daley and the Chicago police. He and Daley got into a shouting match after Ribicoff criticized the "Gestapo tactics" of the police.

The Democrats nominated Humphrey as their candidate. Meanwhile, the Republicans nominated Richard M. Nixon and the American Independent Party nominated Alabama Gov. George Wallace. Nixon won the election with 301 electoral votes to 191 for Humphrey and 46 for Wallace. †

Cornucopia/Cynthia Dewes

Change is inevitable, and that can be a good thing

We all hate change. Especially as we age, we're notorious for wanting things to stay the same. We rant about new



rules created by the demands of trendy political correctness. Or we despair trying to keep track of the names of African countries.

That's because keeping everything the same is so comfortable. It

makes us feel secure and in control of the situation. It helps us to feel as smart as the next guy without fear of being dismissed or judged poorly. We're lulled into thinking that we're better spouses or parents or workers because we know what to expect.

While this is partially true, it's also true that change is inevitable. God has worked change into every part of our existence. We grow in physical age and ability, in knowledge and in responsibility, and we decline in the same way. The seasons of Earth's weather change from winter to summer and back again, and we learn to adjust to them. And our physical location may change considerably over time.

We start out as blank slates, more or less. We have certain inherited qualities, but we are largely bombarded with information, instruction and guidance to become a child, a teen, and finally, hopefully, an adult. We go from being a student to being a graduate, or from apprenticeship to a full-time job. We proceed from being supported financially to making our own living, and from being a citizen to a being a citizen who can vote.

We begin as children whose job is to listen to their parents and obey while being loved and nurtured. Eventually we're expected to perform tasks, to learn and to grow into adulthood. Along the way, we learn how to relate to our parents, to other authority figures, our siblings and extended family members, neighbors and people in our communities.

We also grow in our faith, from singing "Jesus loves me" to understanding what that means. We learn to forgive as we are forgiven and to love as we are loved. We learn who "the other" is, and how we relate to him or her. We learn to pray, to talk to God and, most of all, to listen to the words he places in our hearts.

At least that's the plan, right? But changing in all these good ways takes a

lot of determination and grunt work.

For example, choosing the correct vocation in life can be hard. One young man I knew who felt drawn to religious life finally realized that his life must include a wife and children. But he passed on the values of religious life to them, earning for him the best of both vocations. Another friend, who became a priest largely because his mother urged him to, later found it was not really his calling. It took courage, but he left the priesthood and married. Today, he serves others as an advocate for disadvantaged youths.

Of course, it is possible to change for the worst. That old free will thing again. Sometimes we make a bad decision which leads down a destructive path. We can cheat here and there on the job, or keep an adulterous relationship going because it seems too hard to change back. Or maybe we fear the consequences of changing to a desirable result.

Like everything worthwhile in life, changing for the best takes work and determination. Luckily, God loves us and God never changes.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Our Works of Charity/David Bethuram

Significance of one: You alone can make a difference

Many times in the ministry of charity where we help others who face so many challenging issues—food insecurity, poverty or loneliness—we are called



upon to encourage individuals we serve to grasp the concept of "one can make a difference."

Catholic Charities has more than 2,000 volunteers who serve in our agencies; this doesn't even count the thousands of

individuals who volunteer for charitable causes in our parishes. In our overly busy, impersonal world, it is easy to underestimate the "significance of one." I am sure you have heard the following line in one form or another ... you may have even said it yourself:

"With so many people, most of whom seem so much more capable, more gifted, more prosperous, more important than I, who am I to think my part amounts to much?"

That's what most folks think. They

really do! Aren't they glad that people like Moses, Peter, St. Teresa of Calcutta and others didn't?

In working with people throughout the years, I had to do some digging to find a way to encourage people. My background as a former Old Testament instructor helped me reflect on the "importance of one." I hope the next few paragraphs are helpful to you.

People often say, "But it is a different world today. Back then, there was room for an individual to emerge and stand out in a crowd, but now ... no way!"

They are wrong! God has always underscored individual involvement and still does. How many did it take to help the victim who got mugged on the road to Jericho? One Good Samaritan. How many were chosen by God to confront Pharaoh and lead the Exodus? One. How many did the Lord use to get the attention of the land of Palestine and prepare the way for the Messiah? One. Never underestimate "the power of one!"

Many centuries ago, a woman almost did. She thought things were too far-gone. And she certainly didn't think there

was anything she could do. It was only a matter of time before all the Jews would be exterminated.

Her name was Esther. She was the Jewish wife of a Persian king, the man who was about to be tricked into making an irrevocable, disastrous decision. All Jews would be exterminated.

But the tide could be turned by ... guess how many? You're right: one. Esther's adoptive father, realizing that she alone held the key to her husband's heart, appealed to her conscience. "If you remain silent at this time ... you and your father's house will perish" (Est 4:14).

She listened to his impassioned plea. What got her attention was his final line, "And who knows whether you have not attained royalty for such a time as this?" (Est 4:14)

That did it. She broke long-standing protocol, marched into the king's throne room, spoke her mind ... and rescued the Jews from holocaust. One woman—only one voice—saved an entire nation.

As is true of every person who

Twenty Something/

Christina Capecchi

No baby, but still giving thanks

Even before she was married, Emily Stimpson Chapman asked for baby prayers. "I'd be in an antique store buying



little trinkets for the wedding decorations, and I would be asking strangers: 'Pray that we have a baby!'" she said.

"If I've talked to you over the past two years, I've asked you to pray for us to have a baby," she added.

"Every conference I go to, every talk I give!"

The Pittsburgh-based Catholic writer—a petite redhead with short hair and a huge smile—had long yearned to enter into motherhood, so when the love of her life got down on bended knee, she began dispensing prayer requests. She was 40, and math was not on her side.

Emily and Chris tried to make up for lost time, dating 13 months and engaged for merely five. Although her hormone levels appear excellent and she's taking progesterone and working closely with a NaPro doctor, after 16 months of trying to conceive, Emily is still not pregnant.

"I am not handling this well," she recently admitted on her blog.

Each passing month feels like a year. Just when she's stitched together a pocket of hope, her period returns. "On that day," she wrote, "barren isn't just the state of my womb. It's the state of my soul."

Now comes the national holiday that echoes the Church's daily exhortation: give thanks. Emily has contemplated the spiritual underpinnings of this invitation deeply, and turned her insights into a beautiful book released one year ago, *The Catholic Table: Finding Joy Where Food and Faith Meet*.

The book lays out a Catholic view of food, which sees it as a symbol of the Eucharist, a gift that helps us grasp the great mystery of the sacrament. "Everything food does on a natural level," she said, "the Eucharist does on a supernatural level—it nourishes, comforts and strengthens."

Emily challenges Catholics to eat liturgically, virtuously and joyfully. "Bacon is proof that God is good," she writes. "It's better to be a happy, healthy, energetic size 6 [or 8 or 10 or 12], than it is to be a crabby, crochety, underfed size 2."

The book examines our disordered relationship with food and a culture that has made a mockery of mealtime: breakfast in the car, lunch at the desk and dinner in front of the TV. "Our busyness and technology interfere with the natural rhythm that God established for life," Emily said.

Food is meant for fellowship, which means we must open our hearts and homes, Emily writes. Making a distinction between entertainment and hospitality can help us more readily swing open the front door. "Entertainment is about impressing people. Hospitality is about loving people."

Entertainment is for Instagram. Hospitality is for every real-world, road-weary Christian. "Letting people into your home when you know it's not perfect is a call to die to yourself and to love the other," Emily said. "I have never regretted answering that call."

These days, she's reminding herself that she can care for her body but not control it. She is trusting in God's plan even though it does not make sense right now.

She will gather with loved ones this Thanksgiving and count her blessings, and even if she's feeling empty, she will look for the abundance in her midst. "A Catholic table is groaning under this feast of delicious food and wine, surrounded by friends and lively, joyful conversation, people receiving the gift of food and making a gift of themselves through conversation," she said. "It's where you want to be."

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

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

The Sunday Readings

Sunday, November 12, 2017

- Wisdom 6:12-16
- 1 Thessalonians 4:13-18
- Matthew 25:1-13

The Book of Wisdom supplies the first reading for Mass on this weekend. The title itself of the book teaches a lesson.



As centuries passed, foreign influences virtually overwhelmed the Holy Land. Times perennially were hard. Understandably, many Jews left their ancestral homeland in search of better lives. They emigrated and settled in places where

paganism prevailed.

Devoted Jews there found themselves required to explain and defend their ancient belief in the One God of Israel.

This book, among others, arose from this process. The title simply makes the point that acceptance of the God of Israel is the wise choice, a logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified. Wisdom is described as if this human attribute were a person, moving through the world, being available to humans.

St. Paul's First Epistle to the Thessalonians provides the second reading. This epistle was sent long ago to the Christian community in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that the Church had already moved beyond its geographic origins and was becoming a factor in Europe, not only in Asia.

Paul makes several important theological points in this reading. He first expressed the Christian belief that life endures after earthly death. Such a concept was not Hebrew in origin, at least not in its purest and more intellectually developed origins. It was an idea in Greek philosophy, but Christian thought contributed to this idea by insisting that eternal life was intimately connected with the reality of an individual person's acceptance of, or rejection of, God in a person's earthly existence.

Second, Paul drew the link between Christ and each Christian. He favored no theme more. It was fundamental. Christ

lives forever. He overcame death. He rose. So Christians who earnestly accept the Lord must die to share in this victory over death. In this bond, they are destined to live forever.

St. Matthew's Gospel is the source of the third reading. It is the familiar parable of the bridegroom and the foolish and wise virgins. Some commentators raise an interesting suggestion. Maybe the virgins, wise or otherwise, actually were symbols of disciples. While not Apostles according to any learned reading, women nonetheless were among the Lord's disciples. Jesus also extolled virginity among followers.

Early Christians eagerly awaited the coming of Jesus. When Jesus would come in glory, persecuted Christians would be vindicated. Threatened in so many ways, frightened, they yearned for the Second Coming.

The parable teaches that indeed Christ will come again. Present times are passing. Eventually, hopefully soon, the Risen Lord will return in triumph, majesty and justice. Jesus will reign over all.

Reflection

It is never too late for any sinner to repent. Millions of people have turned from sin to virtue in the last moments of earthly life. The Church always is prepared to aid in such conversions. It lavishly allows priests to grant absolution from almost any sin at the hour of a person's death.

Still, living separated from God, waiting for some wonderful last-minute spiritual rebirth, is no way to go.

So the Church, through Matthew, tells us this weekend to be prepared for whatever awaits us. We cannot predict. Live each day as a disciple. Be with Christ now, not just at the last minute.

Life for us can be daunting. Paul is clear. Hardships, disappointments, hurts and limitations will cease if we are faithful to Jesus. The weary toils and pains of earthly life will be overwhelmed by the glory of heaven.

Being with God alone is worthwhile. It alone makes life worth living. Death need not be an inevitable crisis, but a culmination of holy living. †

Daily Readings

Monday, November 13

St. Frances Xavier Cabrini, virgin
Wisdom 1:1-7
Psalm 139:1-10
Luke 17:1-6

Tuesday, November 14

Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

Wednesday, November 15

St. Albert the Great, bishop and doctor of the Church
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, November 16

St. Margaret of Scotland
St. Gertrude, virgin
Wisdom 7:22b-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, November 17

St. Elizabeth of Hungary, religious
Wisdom 13:1-9
Psalm 19:2-5
Luke 17:26-37

Saturday, November 18

Dedication of the Basilica of SS. Peter and Paul, Apostles
St. Rose Philippine Duchesne, virgin
Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

Sunday, November 19

Thirty-third Sunday in Ordinary Time
Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
1 Thessalonians 5:1-6
Matthew 25:14-30
or Matthew 25:14-15, 19-21

Question Corner/Fr. Kenneth Doyle

'Protestant ending' of the Lord's Prayer is rooted in early Church history

Protestants have their own form of the Lord's Prayer, ending with, "For thine is the kingdom and the power and the glory. Amen." I read in a book by a Catholic author, first published in 1911, that "such an addition was not uttered by Our Lord. Catholics consequently do not use it." Please comment. (Ohio)



The answer is not quite as simple as the 1911 author suggests. True, most biblical scholars agree that the "Protestant ending" ("For thine is the kingdom ... etc.") is not included in the earliest Greek manuscripts of the Gospels. So translations of the Bible authorized by the Church (the New American Bible, for example, which is the one read at Mass) have never included those words as coming from Jesus (neither in Mt 6:9-13 nor in Lk 11:2-4).

But certain manuscripts written less than a century later do include this additional phrase, and early Christians in the Eastern part of the Roman Empire began to use it to complete the Lord's Prayer when it was prayed at Mass. The *Didache*, a first-century teaching document and manual of worship, likewise indicates the use of this prayer-ending at Christian worship.

So, while the phrase was most likely not uttered by Jesus, it is both theologically sound and historically rooted.

In the Gospel of Matthew, Jesus says, "When you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you" (Mt 6:3-4).

I have always considered donating to the Church (or to any charity) something that is between me and God. However, many parishes now track what you give to allow you to take advantage for tax purposes.

So, my question is this: If I were to write off the contributions I give to the Church, wouldn't that be contradicting the teachings of Jesus? For a long time, I've just assumed the answer was "Yes" and never considered doing this. What is the Church's opinion? (Arkansas)

The key to answering your question comes just before the two particular

verses you have quoted. Jesus was warning against putting one's holiness on public display. He said, "When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others" (Mt 6:2).

Taking a tax deduction for charitable donations does not, in my mind, violate that caution. In your own case, you would not be seeking to draw attention to yourself, not boasting to the crowd about your splendid generosity; no one, in fact, would know what you had done except you and the IRS (and perhaps your tax accountant).

The federal tax code is designed with certain social benefits in mind—in the case of charitable and religious deductions, to encourage taxpayers to help those who are helping others. And the money you save by way of the permissible deductions actually frees up even more funds to be used for noble purposes.

My only regret is that this option is available only to those who itemize deductions on Schedule A of their federal tax return—which means that it can help you only if you choose not to take the standard deduction instead. And since each year only about 30 percent of tax filers itemize, the generosity of more than two-thirds of Americans offers no additional tax benefit.

(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

In Honor of All Saints

By Natalie Hoefler

Mentors, guides and intercessors,
Model-worthy predecessors,
Vowed religious or laity you may be.

Learned pope or simple child,
Fiery spirit or manner mild,
Your examples serve for all eternity:

Your lives of penance, prayer and fasting,
Loving ever the Everlasting
Through persecution, torment and derision.

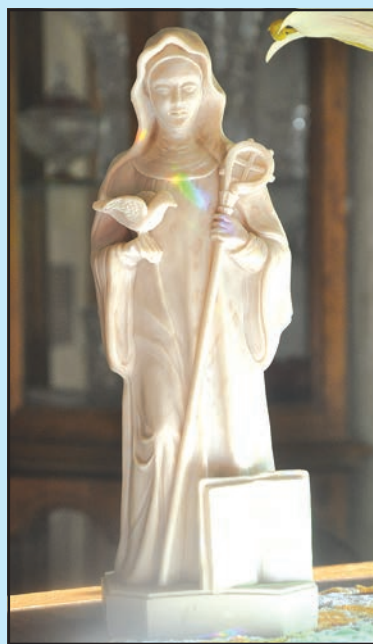
In you we find such paths of grace
That we, like you, might see the face
Of God within the beatific vision.

Of you we beg, "Please bend the ear
Of God the Father, as you're near,
And ask of him this grace for which we pray..."

Then follow we in whispered prayer
With hopeful mien and humble air,
Often, once or nestled in nine days.

Disciples, martyrs, one and all—
From the first Apostle to John Paul,
From saints who range from Zélie to Athanasius:

To God we offer thanks and praise,
And on this day our voices raise:
"All you holy men and women, pray for us!"



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis. A prism of light shines on a small statue of St. Scholastica in this November 2016 photo taken at Our Lady of Grace Monastery of the Sisters of St. Benedict in Beech Grove.) (File photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

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.

ABEL, Richard D., 82, Holy Spirit, Indianapolis, Oct. 20. Father of Sara Hudson. Brother of Christopher and James Abel. Grandfather of two.

BASTIANELLI, Rosalie J., 87, St. Luke the Evangelist, Indianapolis, Oct. 23. Wife of Dominic Bastianelli. Mother of Jean Boeglin, Ann and Sam Bastianelli. Grandmother of four.

BATES, Thomas S., 64, St. John Paul II, Sellersburg, Oct. 25. Husband of Katherine Bates. Father of Catherine Freund, Winnie O'Rourke, Raymond and Thomas Bates. Brother of Raymond Bates. Grandfather of seven.

BOSO, Mary (McGuire), 87, St. Matthew the Apostle, Indianapolis, Oct. 16. Mother of Catherine, Molly and Casper Boso. Grandmother of eight.

BRACKMAN, Mildred, 92, Holy Family, Oldenburg,

Oct. 25. Mother of Helen Gillman, Edna Thompson and Urban Brackman. Grandmother of seven. Great-grandmother of three.

BRINKMAN, Charles H. "Chuck", 57, St. Christopher, Indianapolis, Oct. 26. Husband of Barb Brinkman. Father of Robert and Steven Brinkman. Son of Charles and Carolyn Brinkman. Brother of Christine Brinkman.

CARDIS, Christopher A., 29, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 10. Son of Bill and Kim Dennis. Brother of Jacob Cardis. Grandson of Floyd and Donna Brown. Great-grandson of Mary Miller.

EDWARDS, Patrick J., 63, Good Shepherd, Indianapolis, Oct. 15. Father of Emily Edwards. Brother of Mary, Irvin and Michael Edwards.

GADDIE, Lorraine M. (Jones), 91, St. Rita, Indianapolis, Oct. 4. Mother of Sharrin Adams, Wanda Heslep, Karrin, Steven Sr. and William Gaddie. Grandmother of 28. Great-grandmother of 25. Great-great-grandmother of 14. Great-great-great-grandmother of 10.

KANE, Ann C. (McCann), 79, St. Luke the Evangelist, Indianapolis, Oct. 26. Mother of Maria Hodge, Elizabeth and Matthew Kane. Sister of Susie Dial and Maggie Schmidt. Grandmother of 10. Great-grandmother of two.

KITCHIN, Jo Ann, 91, St. Elizabeth Ann Seton, Richmond, Oct. 22. Mother of Mark, Timothy, Thomas and



Remembering the fallen

Pope Francis lays roses on graves at the Sicily-Rome American Cemetery and Memorial in Nettuno, Italy, on Nov. 2. He commemorated all those who died in war by celebrating Mass at the cemetery, where thousands of American soldiers were killed during World War II. (CNS photo/Paul Haring)

William Kitchin. Sister of Mary Louise Fienning and Charlotte Roberts. Grandmother of nine. Great-grandmother of 12.

LAMBERT, Mary Ann, 83, St. Paul, Tell City, Oct. 21. Wife of Walter Lambert. Mother of Jane Ann Cox, Amanda Lamar, Kathryn Pyle and Scott Lambert. Grandmother of eight. Great grandmother of 10.

LOBENSTEIN, Anna M., 78, All Saints, Dearborn County, Oct. 27. Mother of Kim Callahan, Tina and Jeff Lobenstein. Sister of Mary Gutzwiller, Jean Herman, Debbie Ward, Charlie and Joe

Ihle. Grandmother of five. Great-grandmother of five.

MACKELL, Rosemary, 89, St. Barnabas, Indianapolis, Oct. 24. Wife of John Mackell. Mother of Kathy Taylor, Ann Wellington, Joe, Paul and Thomas Mackell. Grandmother of seven. Great-grandmother of seven.

MELLE, Carl, 86, St. Elizabeth Ann Seton, Richmond, Oct. 21. Husband of Ann Melle. Uncle of several.

MILLER, LeRoy, 81, St. Mary, New Albany, Oct. 20. Husband of Rose Marie Miller. Father of Laura

Cronin, Theresa Ebersold, Madonna Moody, Robert and Steven Miller. Grandfather of 13. Great-grandfather of nine.

RENNEKAMP, Heather D., 43, St. Joseph, Shelbyville, Sept. 22. Wife of Daryl Rennekamp. Mother of Dylan Smith and Andrew Spurling. Step-mother of Christina and Karen Rennekamp. Daughter of Andrew Norris and Debra Norris. Step-daughter of Elizabeth Norris. Sister of Hope Fraser.

RHOADS, Amanda L., 37, SS. Francis and Clare of Assisi, Greenwood, Oct. 25. Wife of Ryan Rhoads.

Mother of Clara and Lyla Rhoads. Daughter of Mark and Glenda Howe. Sister of Megan Huber and Matt Howe. Granddaughter of Sally Hren and Ima Jean Shoemaker.

WILLIAMS, Mary E., 70, St. Christopher, Indianapolis, Oct. 19. Mother of Angela Lightcap. Sister of Martha Carlson, Cathy Ciresi, Margaret Rawls, Jim, Paul and Tom Hayes. Grandmother of seven.

ZAHND, Esther, 90, St. Joseph, Shelbyville, Sept. 22. Mother of Patricia Proctor, Charles, Joseph and Paul Zahnd. Grandmother of six. Great-grandmother of five. †

CHARITY

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stands in the gap, she was willing to get personally involved, to the point of great sacrifice. Or, as she said, "If I perish, I perish" (Est 4:16). She didn't think, "Someone else should be doing this, not me," nor did she ignore the need because of the risk. This is the stuff people who make a difference are made of.

Before you allow yourself to toss this aside thinking, "Aw, that's for somebody else—how much difference can I make?"—go back and review the value of one. Then ask yourself, "What should I be doing?"

Yes, you alone can make a difference. The question is, will you?

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

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U.S. Senate confirms Notre Dame professor as federal judge

WASHINGTON (CNS)—The Senate confirmed Amy Coney Barrett, a Notre Dame law professor, to a lifetime appointment as a federal judge on the U.S. Court of Appeals for the 7th Circuit in Chicago.

The 55-43 vote for the nominee included all Republicans' votes and three Democrats, including Sen. Joseph Donnelly of Indiana. At her nomination hearings in September, Barrett, who is Catholic, was grilled about the impact her faith would have on her interpretation of the law.



Amy Coney Barrett

Barrett, who joined Notre Dame's law school's faculty in 2002, teaches and researches in the areas of federal courts, constitutional law and statutory interpretation. President Donald J. Trump nominated her in May to fill a vacant seat on the 7th Circuit, a jurisdiction that covers Indiana, Illinois and Wisconsin.

After Barrett's hearing, several Catholic leaders spoke out against the line of questioning used on her that focused on her faith.

Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops' Committee on Religious Liberty, described the hearing as "deeply disappointing," saying a number of senators failed to "simply consider the professional achievements of a nominee for the federal judiciary," and instead "challenged her fitness to serve due to her Catholic faith."

In the hearing, Sen. Dianne Feinstein, D-California, referred to Barrett's speeches and a 1998 article she wrote about the role of Catholic judges in death penalty cases. The senator questioned Barrett about upholding *Roe v. Wade*, the 1973 Supreme Court ruling that made abortion legal.

"When you read your speeches, the conclusion one draws is that the dogma lives loudly within you. And—that's of concern when you come to big issues that large numbers of people have fought for for years in this country," Feinstein said.

When Sen. Dick Durbin, D-Illinois, asked if she considered herself an "orthodox" Catholic, Barrett said: "If you're asking whether I take my faith seriously and am a faithful Catholic, I am. Although I would stress that my present Church affiliation or my religious beliefs would not bear in the discharge of my duties as a judge." †



First Mass in Brazil

In this photo, Father Arthur Mooney celebrates his first Mass following his ordination on June 11, 1933, at Annunciation Church in Brazil. Father Mooney was a Brazil native born in 1907, and passed away in 1973. Records in the archdiocesan archives state the following about this day: "Arthur Mooney was ordained [on] June 6, 1933 and said his first Mass in Brazil [on] June 11, 1933. [Father] Anthony McLoughlin, then located at Assumption [Parish] in Evansville, came to St. Mary's to take [Msgr. Augustine] Rawlinson to the celebration. Going to Brazil that Sunday morning, the car was wrecked." As these priests appear in other photographs from that day, they must not have suffered serious injuries as a result of their car accident.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; (317) 236-1538; or by e-mail at jmotyka@archindy.org.)

FIRE

continued from page 9

of right now. A junior high student needs to be ministered to just like the elderly, just like those that are tithing.

"We need to do everything to reach out to them even at younger ages to make sure that they're being spiritually fed the way that we would feed anybody else," he added.

Even after the music stopped and the stage went dark, the young people of Indianapolis seemed ready to be lights in the world and take their place in the Church.

"I think my role is to be able to understand how and why God does what he does," explained Garin Colasessano, a member of Christ the King Parish.

"I think my role is to spread the word about Christ," said Marisa Morwick of St. Jude Parish in Indianapolis, "and tell everybody about what Jesus did for us and how he's our Savior."

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Waiting to enter the Holy Fire event, girls from St. Luke the Evangelist Parish in Indianapolis pose in downtown Chicago on Oct. 21. Pictured are Katie Poirer, left, Anna Reynolds, Teresa Corazzo, Jocelyn Poirier, Agnes Moriarty and Mira Solito. (Submitted photo by Katie Rutter)

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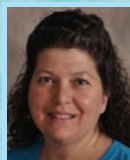
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Order for Friars Minor,
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Society of Jesus,
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www.domcentral.org

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