



The

Criterion

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Recognition highlights work of both adults and young people, pages 8-9.

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First-grade students in St. Ambrose School in Seymour are all smiles after raising more than \$1,500 for classmate Gean Davila's family impacted by Hurricane Maria in Puerto Rico. Pictured in the front row, from left: Gean Davila, Lily Surface, Sloane Stephens and Isabella Fernandez. Back row: Gean's mother Belitizabeth Vazquez, Natalie Chavez, Calleigh Fugate, Sam Cutsinger and teacher Amy Hughes. (Submitted photo)

First graders demonstrate 'God's love' as they help friend's family hit by hurricane

By John Shaughnessy

The first-grade children knew they had to do *something* when they saw the worry in their classmate's eyes and heard the news about the heartbreaking situation involving his family.

So the first-grade class at St. Ambrose School in Seymour started by praying for the family of their classmate Gean, whose father, sister and grandparents were in Puerto Rico when Hurricane Maria devastated the island in September.

Even before the impact of the hurricane, the first month of the school year had its rough moments for Gean, a new student at St. Ambrose this year. Every time his father traveled for work

to Puerto Rico, Gean told his teacher Amy Hughes about much he missed his dad.

"When the hurricane hit, I heard the same type of sentiments but with greater emotional drain," Hughes says.

The strain increased as five days passed without any word from Gean's family members in Puerto Rico. And every day, the first-grade class prayed for Gean's family. Finally, the news came. They were safe.

Still, the first-grade students wanted to do more to help Gean's family. A plan began to take shape after Gean's mother told Hughes that her employer was trying to help her arrange flights off the island for the family.

"What touched me the most was how

much they just wanted to help their friend," Hughes says. "They knew that Gean wanted to see his dad again, and that was something they felt they could help him do. They understood needing money to buy a plane ticket to be back together."

The fundraising plan involved the 15 first-graders making a short presentation in each of the classrooms at St. Ambrose School—which has 126 students from kindergarten through eighth grade.

"On Monday, Oct. 2, my first graders went in groups of two and three to the classrooms in our school and told the rest of the school about Gean's family—and that the following day any student who made a donation could be out of

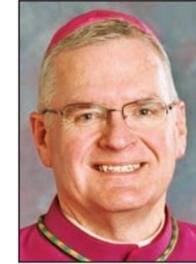
See HURRICANE, page 16

Pope Francis names new shepherd to lead Evansville Diocese

WASHINGTON (CNS)—Pope Francis named Auxiliary Bishop Joseph M. Siegel of the Joliet, Ill., Diocese to head the Diocese of Evansville, Ind.

He succeeds Archbishop Charles C. Thompson, who was appointed in June to lead the Archdiocese of Indianapolis.

The appointment was announced in Washington on Oct. 18 by Archbishop Christophe Pierre, apostolic nuncio to the United States.



Bishop Joseph M. Siegel

Bishop Siegel, 54, has been vicar general of the Joliet Diocese since 2011. He will be installed as the sixth bishop of Evansville on Dec. 15.

During an Oct. 18 press conference at St. Benedict Cathedral in Evansville, Bishop Siegel said he was

"humbled to be standing before you as your new shepherd. I'm most grateful to our Holy Father, Pope Francis, for the confidence he has shown in me in appointing me to this position."

"I'm very excited to be coming to Evansville to serve as the bishop of the local Church that has such a rich history and heritage with its roots in the Diocese of Vincennes and Bishop [Simon] Bruté," he later added. "To all the almost 80,000 Catholic people who make up our diocese, I express my joy to soon be among you as your bishop and experiencing firsthand the strong faith, generosity and hospitality I've heard so much about."

Joliet Bishop R. Daniel Conlon expressed in a statement his appreciation for Bishop Siegel's ministry.

"Over the past six years, I have come to appreciate Bishop Siegel's many gifts and talents," he said in a statement. "It has been a blessing to work with him.

"He has been a great asset to the Church of Joliet, both as a priest and a bishop," he said. "I am confident that he will prove to be an effective and loving pastor in Evansville. May God bless him and the

See EVANSVILLE, page 16

Blessed Mother's message at Fatima strikes chord during 'Morning with Mary' gathering

By Bob Kelly

Special to *The Criterion*

As she spoke to an audience honoring the 100th anniversary of the Blessed Mother appearing to three shepherd children at Fatima, Heather Renshaw chose to start her talk with a simple prayer.

"You came here today to hear a humble housewife share her love of the Blessed Mother, and you came to honor Our Lady of Fatima," said Renshaw, the keynote speaker during the second annual archdiocesan 'Morning with Mary' program at SS. Peter and Paul Cathedral in Indianapolis on Oct. 14. "May Almighty God, who sees your sacrifices in secret, bless you for your efforts."

The creator of the CatholicMom.com blog, Renshaw recalled how she considered the invitation to the archdiocesan event by prayerfully discerning

See MARY, page 2



Father Patrick Beidelman, second from right, rector of SS. Peter and Paul Cathedral Parish in Indianapolis, and archdiocesan seminarians process through SS. Peter and Paul Cathedral with a statue of the Blessed Mother during a 'Morning with Mary' on Oct. 14. Pictured with Father Beidelman are, front, from left: Liam Hosty and Matthew Perronie. Middle: Michael Clawson and Owen Duckett. (Submitted photo by Bob Kelly)



Morning with Mary participants listen to speaker Heather Renshaw on Oct. 14. (Submitted photos by Bob Kelly)

MARY

continued from page 1

God's will—something the self-described "recovering stubborn and impatient" person said she had to intentionally slow down to accomplish.

Once she accepted, Renshaw said she "asked the Holy Spirit what he wanted me to share with you today—how he wants to bring both conviction and hope into your lives through the message of Fatima."

Renshaw, who is married and has five children, recalled experiencing the loving presence of the Blessed Mother when she had surgery at the age of 3. It took her several hours to come out of anesthesia, which greatly concerned her parents.

When she awoke, her parents asked her how she was, to which she responded, "I saw a blue lady, and she told me I would be OK."

Renshaw's parents recounted that story to her throughout her youth, reminding her that the Blessed Mother is always there to protect us and gather us in her mantle of grace and peace.

In appearing to the three children at Fatima in 1917, Our Lady of Fatima told them that she wants people to be with her Son, but she was also troubled by the way people were turning away from him, Renshaw noted.

"Our Lady told the three shepherd children, 'Stop offending God,' and this was before the advent of widespread abortion, pornography, euthanasia, cohabitation and many other things," Renshaw said.

Renshaw concluded her talk by saying that the Fatima message of praying the rosary for reparation, conversion and peace is as applicable in today's world as when the Blessed Mother appeared in Fatima 100 years ago.

In her witness talk, Benedictine Sister

Nicolette Etienne of Our Lady of Grace Monastery in Beech Grove said the Blessed Mother wants all of us to be in heaven.

"This is what I tell my students, 'As long as you do your personal best, God doesn't care how you do on the ISTEP [Indiana Statewide Testing for Educational Progress]. God is mostly concerned with how you know, love and serve God and God's people,'" said Sister Nicolette, a religion teacher at Holy Name of Jesus School in Beech Grove.

She told a story about a high school girl in 1950 who had an older brother who became a priest. Part of his ordination gift was a trip to Europe, and the girl was interested in making the trip, too, but her mom told her that in order to take the trip she had to separate from the guy she was dating, visit a shrine honoring the Blessed Mother, and ask Mary to bless her and lead her to become a religious sister.

The youth visited the shrine and prayed, but she told God there was no way she would become a religious sister. She also added that if she had any children, God could have them all.

The girl, Sister Nicolette's mother Kay Etienne, went on to marry and have six children. Three of her sons became priests—including Archbishop Paul D. Etienne of Anchorage, Alaska, who was ordained a priest for the Archdiocese of Indianapolis—and her daughter, Nicolette, professed vows as a religious sister.

Sister Nicolette also detailed how her parents and grandparents were devoted to their faith and prayed the rosary once a week.

The event drew people from across the archdiocese, each with a story of their devotion to the Blessed Mother.

Jeanette Carlson, a member of St. Anne Parish in New Castle, recalled how her cancer-ridden mother prayed for the intercession of the Blessed Mother and was eventually cured.



Public Schedule of Archbishop Charles C. Thompson

October 27 - November 3, 2017

October 23 - November 3

Pilgrimage to Italy, previously scheduled with Diocese of Evansville. (Schedule subject to change.)



Speaker Heather Renshaw displays a T-shirt during a Morning with Mary on Oct. 14 at SS. Peter and Paul Cathedral in Indianapolis.



Benedictine Sister Nicolette Etienne, a religion teacher at Holy Name of Jesus School in Beech Grove, shares her witness talk on Oct. 14.

Deacon Juan Carlos Ramirez attended the Morning with Mary program with 35 people from the Hispanic community who worship at St. Bartholomew Parish in Columbus. He related how his mother prayed to Mary to have a child, and eventually Juan was born.

"My grandfather prayed the rosary every day, so I believe praying the rosary has helped me to become the better person that I am today," Deacon Ramirez said.

Clara and Paul Kachinsky of St. Barnabas Parish in Indianapolis also attended the event. Clara noted the importance of Mary in the life of all followers of Christ.

She said, "If Mary did not say 'yes,' then no one would enter heaven."

(Bob Kelly is a freelance writer and member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.) †

Pope Francis' prayer intentions for November



- **Christians in Asia**—That Christians in Asia, bearing witness to the Gospel in word and deed, may promote dialogue, peace and mutual understanding, especially with those of other religions.

(To see Pope Francis' monthly intentions, go to www.apostleshipofprayer.org/2017-intentions.) †

Official Appointments

Effective immediately

Rev. John A. Meyer, pastor of St. Mary Parish in Greensburg, appointed to a second six-year term as pastor.

Rev. Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, appointed to a second six-year term as pastor.

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



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Rosary brings peace, strengthens foundation of faith

(Editor's note: 100 years ago, the Blessed Mother appeared to three children in Fatima, Portugal, instructing them to spread the word about the importance of praying the rosary for peace in the world, for peace in people's hearts. In honor of the Blessed Mother's request, and since October is the month of the Holy Rosary, The Criterion has invited readers to share their stories of how praying the rosary has made a difference in their lives. Here are some of their stories.)

By John Shaughnessy

Third of three parts

Lisa Roever didn't have high expectations that her faith would change dramatically when she began praying the rosary during Lent of 2016.

She also didn't expect how much the lives of her and her husband Doug would be touched by the grace of God—and strangers—during what would soon become the most heartbreaking time of their marriage.

"During Lent of 2016, I was saying the rosary each night in hopes of building a better spiritual habit because my relationship with the Lord was not very strong," recalls Roever, a member of St. Michael the Archangel Parish in Indianapolis.

"I was hoping the spiritual exercise would get me back on track, sort of like hoping that walking each day will lead to jogging, and then running, and then maybe healthy habits in other parts of my life. I didn't have high expectations."

She also didn't consider that her husband's life was in grave danger when they went to the emergency room on March 15, 2016, thinking he had appendicitis.

Instead, the doctors determined he had cancer, and it was widespread.

"A voice in my head said, 'The only way we're going to get through this is prayer,'" she says. "I realized at that moment that my entire concept of faith and prayer had changed: Mother Mary and St. John Paul the Great became my sources of strength and inspiration. Praying the rosary became my personal 'spiritual rock' upon which a new foundation of faith was built."

She also began to notice how her prayers—and the prayers of people all across the country—seemed to lead to moments of kindness and inspiration that had an impact on her husband's care.

"Statistically speaking, my husband could have easily been considered untreatable and funneled toward palliative care and then hospice, but a physician decided instead to advocate for him with specialists outside his own hospital," she notes. "Then a physician at a different hospital decided to look at my husband's extended medical record, and saw a pattern that made him think that there might be a treatment for my husband after all."

A medical team at the second hospital then worked quickly to locate cancer experts across the country, seeking their input about starting treatments as soon as possible.

Such extra efforts continued for months. They also led to the remission of her husband's cancer for a period of time.

"My husband's remission was called a miracle by his oncologist—and he wasn't a man given to religious proclamations or gestures," Roever says.

"My husband's remission lasted six months. He passed away five months after it was confirmed his cancer had returned. But I feel the effects of those prayers that led to that miracle. And I can still see the power of prayer at work in the little

See ROSARY, page 14



Lisa and Doug Roever stand in front of a Redwood tree during a trip to California. (Submitted photo)

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Editorial

Encountering a stranger and welcoming Christ

We are an immigrant Church, a pilgrim people on a journey of faith, hope and love. We are fellow travelers on the way to our heavenly home. As members of Christ's body, we are an exceptionally diverse group of people who are called to unity in Christ. (Jn 11:52)

Unity in diversity is the vision that the bishops of the United States proclaimed in "Welcoming the Stranger Among Us: Unity in Diversity" (WS), which was published in 2000 during the Great Jubilee year.

Looking back on the history of Catholicism in our country, the bishops called attention to the waves of immigration that shaped the character of our nation and of our local Churches, including the Archdiocese of Indianapolis.

The bishops also observed that the immigrant experience, which is deeply rooted in our country's religious, social and political history, is changing. Whereas previous immigrants came to the United States, "predominately from Europe or as slaves from Africa, the new immigrants come from Latin America and the Caribbean, Asia and the Pacific islands, the Middle East, Africa, Eastern Europe and the former Soviet Union and Yugoslavia" (WS, p. 1).

During the past half century, these new waves of immigration have challenged our society and our Church to remember where we came from as the descendants of immigrants, and where we are headed as people who are on the way to a better life, a more secure world characterized by unity, peace and prosperity for all.

As Catholic Christians, "the presence of so many people of so many different cultures and religions in so many different parts of the United States has challenged us as a Church to a profound conversion so that we can become truly a sacrament of unity" (WS, p. 2).

As a Catholic community, we vigorously support our nation's right and responsibility to provide secure boundaries for the protection of our people and to guard against those who would do us harm. At the same time, we reject all positions or policies that are anti-immigrant, nativist, ethnocentric or racist. Such narrow and destructive views are profoundly anti-American. They oppose the principles of human dignity and freedom that are the foundation for our American way of life—a way that has historically been extended to all who have come to our shores seeking life, liberty and the pursuit of happiness in a just and prosperous society. These divisive and exclusionary attitudes are also profoundly anti-Catholic. They deny the dignity of human persons who are made in God's image, and they contradict the essential unity and catholicity to which we are called as members of the one family of God.

Our Church has complementary teachings: the right of a sovereign state to control its borders in furtherance of the common good, and the right of human persons to migrate so that they can realize their God-given rights. We recognize that our government must impose reasonable limits on immigration. But the common good is



Pope Francis shakes hands with a man as he visits a migrant reception center during a pastoral visit in Bologna, Italy, on Oct. 1. The pope is seen wearing a yellow ID bracelet with his name and a number, just like the immigrants and refugees at the center. (CNS photo/Alessandro Bianchi, Reuters)

not served when the basic human rights of the individual are violated.

Regardless of their legal status, immigrants, like all persons, possess inherent human dignity that should be respected. This is especially true of children.

Every member of the Catholic community, regardless of his or her place of origin, ethnic or cultural heritage, economic or social position and legal status, should be welcomed as Christ and should be encouraged to feel a genuine sense of membership and belonging in our parish communities and throughout central and southern Indiana.

When we encounter a stranger, we meet Christ. When we welcome new neighbors, we welcome the Lord who comes to us in and through the needs of others. When we love our neighbor, we discover the face of God and we experience the power of God's love for us—poured out above all in the sacrificial love of Christ who suffered and died to secure for each of us an everlasting welcome in his father's house.

On Jan. 22, 1999, in Mexico City, St. John Paul II stood beneath the figure of Our Lady of Guadalupe and proclaimed a message of hope to all the peoples and nations of the Americas. In his apostolic exhortation, "Ecclesia in America" ("The Church in America"), the Holy Father spoke of the diverse gifts and talents of our peoples, the natural beauty and vast resources of our lands and the many distinctive cultures and traditions that have contributed to the way life is lived in the great metropolitan centers, small towns and rural villages in which we live.

May we always be open and welcoming to others—especially the poor and the downtrodden! May the prayers and example of Our Lady of Guadalupe inspire us to welcome strangers and invite them into our hearts and homes so that we all may be one, as God is one—Father, Son and Holy Spirit. Amen.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

When is it a sin to make a referral?

During World War II, if a contractor had been asked to construct a building knowing that it would serve as a gas chamber in



Auschwitz, it goes without saying that he ought not agree to do it. By laying the foundation and supervising the plumbing, electrical and duct work, he would be contributing to, or enabling, the subsequent

commission of atrocities against prisoners in the concentration camp. But significant concerns would also arise if he were to reply: "I'm sorry, I have a moral objection to building this structure, but let me put in a call to a colleague who is a contractor, and he will do it for you."

By placing the call, he would still be a part of the chain of choices leading to the building of the facility, and to the subsequent evils that would be carried out in it. By making a referral to engage someone else's services for something immoral, we can still be involved in, and responsible for, the commission of grave evils.

Among medical professionals, situations can likewise arise in which they may be tempted to make a referral for an immoral procedure, supposing that because they are not doing the procedure themselves, they are now morally "in the clear."

For example, a pharmacist who lives and works in a state or jurisdiction where physician-assisted suicide has been legalized may be asked to fill a prescription for suicide pills. By declining to fill that prescription, he or she avoids immediately cooperating with a customer's immoral decision to commit suicide.

But it would still raise moral concerns if the pharmacist said to the customer: "Let me pass this prescription to my co-worker, because, although I cannot fill it, he can help you out."

The first pharmacist remains a contributor in the chain of events leading up to the carrying out of the evil act, and he would be cooperating in evil by making the referral to his co-worker.

A "referral" in moral terms is when the person who refuses to do the immoral procedure himself or herself directs the requesting person to another individual or institution because the other individual or institution is known or believed to be willing to provide the immoral procedure in question. The decision to offer the referral indicates that the one doing it is choosing, at least implicitly, to help the requester carry out the evil act, and such implicit willing of evil acts can never be morally acceptable.

Making a referral can also convey a sense of tacit acceptance and approval

of that evil, and therefore the referring provider can also become guilty of wrongdoing by giving scandal.

Someone who gives scandal helps to form the immoral will of another. In fact, the term "scandal" in theology refers to any action, word or deed that leads another to sin.

Of course, a pharmacist could simply decline to fill a suicide pill prescription. He may have to pay the consequences for his refusal, but it certainly would be a valid and courageous option for him to give witness to the injustice of assisted suicide laws.

But that may not be the only way to approach the situation. A conscientious pharmacist could also say to the customer, "There may be other pharmacies around here that can assist you," or even, "there may be others working at this pharmacy who can assist you," and leave it at that.

This would not be a referral, but a simple statement regarding commonly available public knowledge. The pharmacist could then return the prescription to the customer, rather than passing it to a co-worker, and the customer would then have to initiate a new "causal chain" or series of choices as he or she seeks to obtain the immoral medications, looking around and inquiring about who might fill the prescription.

This removes the original pharmacist from the causal chain, avoids making a referral to a colleague, and diminishes or eliminates responsibility for any subsequent evils that the customer may end up committing.

Regrettably, pharmacists and other health care professionals today are coming under increasing fire from the culture around them as they are being told, as part of their job description, that they have to ignore their well-formed consciences and fill prescriptions for suicide pills, the abortion pill or contraception.

Yet a double-standard is clearly at work, for if the prescription were for something a pharmacist knew would be used as a date rape drug to take advantage of a woman at a party, everyone would declare the pharmacist to be a moral hero for refusing.

To sum up, then, a great deal of care, vigilance and determination is needed not only for us to avoid committing certain evils, but also to avoid making a referral for those evils to be carried out by others.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Mary is, indeed, path to her Son and the gateway to heaven, reader says

I was thrilled with Archbishop Charles C. Thompson's column in the Oct. 13 issue of *The Criterion* about Mary showing us the way to her Son. This is exactly how I became his follower and a member of the Catholic Church 57 years ago.

When I was 18 and headed for college, I read an article about a little saint, a young girl of great perseverance, who saw Mary on a rough hillside near Lourdes, France. People scoffed at her "tales" of seeing this "beautiful lady," but she never backed down even through the scorn of Church officials. Her name was Bernadette.

Having grown up in a home with no religion, no connection to God or Jesus or any other belief, I'd always felt something was missing. This young girl was so sure of the lady she saw. She had such faith in her, and such love for her. I had to find

out who this lady was.

And so I met Mary. Her love drew me to her instantly. She showed me a faith I didn't know I had, layered under years of fear and ignorance. And she led me to her Son, to his love and welcome.

From there, I took classes and was received into the full communion of the Catholic Church. At last, that sense of something being missing was gone. I felt like I was home.

I was introduced by Bernadette, but Mary walked with me on my journey, enlightened me to my faith, and brought me home.

She is indeed the path to her Son and the gateway to heaven.

Claudia Pfeiffer
Indianapolis



Christ the Cornerstone

Remembering Christ with Mary

“Mary’s contemplation is above all a remembering ... a making present of the works brought about by God in the history of salvation. ... These events not only belong to ‘yesterday;’ they are also part of the ‘today’ of salvation.” (St. John Paul II, “On the Most Holy Rosary,” #13)

During the months of May and October, the Church invites us to pay special attention to the Blessed Virgin Mary, the Mother of God and our mother.

St. Teresa of Calcutta, founder of the Missionaries of Charity, often reminded us that we go to Jesus through Mary.

This insight was not original to Mother Teresa. It has been the constant teaching of the Church from the beginning. Mary’s role has always been regarded as unique.

As the poet Dante expresses it in his *Divine Comedy*, “Lady, thou art so great and so powerful, that whoever desires grace yet does not turn to thee, would have his desire fly without wings” (*Paradiso XXXIII, 13–15*).

Mary is great and powerful, but only because, as St. John Paul II writes, “she is a sanctuary of the Holy Spirit who intercedes for us before the Father, who

filled her with grace, and before the Son born of her womb, praying with us and for us” (“On the Most Holy Rosary,” #16). Mary is great and powerful because of her humility and because she is filled with God’s grace.

This truth about Mary is often misunderstood. God’s mother never stands alone. Her special dignity is the result of her closeness to the Blessed Trinity—Father, Son and Holy Spirit.

As the moon reflects (but does not generate) light that comes from the sun, Mary shares with us the grace she receives from God. “Insistent prayer to the Mother of God is based on confidence that her maternal intercession can obtain all things from the heart of her Son,” St. John Paul II teaches. “She is all-powerful by grace ... a conviction which, beginning with the Gospel, has grown ever more firm in the experience of the Christian people” (“On the Most Holy Rosary,” #16).

We Catholics do not worship Mary. We honor her, and we follow her, because she is our surest and most consistent guide on the road to heaven which is Jesus himself.

As St. John Paul II teaches, “By

meditating on the mysteries of the rosary and by living the same life in holy Communion, we can become, to the extent of our lowliness, similar to [Jesus and Mary] and can learn from these supreme models a life of humility, poverty, hiddenness, patience and perfection” (“On the Most Holy Rosary,” #15).

We can become more Christ-like if we turn our attention to Mary, ask for her guidance and help, and live as she did—faithfully following him to death on a cross and then to resurrection and new life in him.

We believe that the most profound act of worship is found in the Mass, which unites the word of God with the sacrament of Christ’s body and blood. No other form of prayer or devotion can ever replace the celebration of the Eucharist. But devotions like the rosary help us remember what it is that we celebrate at Mass.

By helping us meditate on significant events in the life of Christ, and by allowing us to learn Christ from Mary, the rosary can help ensure “that what [Christ] has done and what the liturgy makes present is profoundly assimilated and shapes our existence” (“On the Most Holy Rosary,” #13).

If it’s true that we learn Christ from Mary, then we should eagerly pursue forms of Marian devotion like the rosary. Christ is our teacher, “the revealer and the one revealed,” but Mary knows her Son better than anyone. “From the divine standpoint, the Spirit is the interior teacher who leads us to the full truth of Christ [cf. Jn 14:26],” St. John Paul tells us. “But among creatures no one knows Christ better than Mary; no one can introduce us to a profound knowledge of his mystery better than his mother” (“On the Most Holy Rosary,” #14).

Every individual, family and parish community should take full advantage of the rosary and other appropriate forms of Marian devotion to help us “remember Christ with Mary,” and to meditate on the mysteries that we celebrate most profoundly in the Eucharist.

May our Blessed Mother Mary lead us to profound personal knowledge of her Son. May she inspire us by her example to live Christ-like lives of humility, poverty, hiddenness, patience and perfection. May we follow Mother Teresa’s example and learn Christ from Mary. †



Cristo, la piedra angular

Recordar a Cristo con María

“La contemplación de María es ante todo un recordar ... que actualiza las obras realizadas por Dios en la historia de la salvación. ... Estos acontecimientos no son solamente un ‘ayer’; son también el ‘hoy’ de la salvación.” (San Juan Pablo II, “Sobre el Santo Rosario,” #13)

Durante los meses de mayo y octubre, la Iglesia nos invita a prestar especial atención a la Santísima Virgen María, la Madre de Dios y nuestra madre.

Santa Teresa de Calcuta, fundadora de las Misioneras de la Caridad, a menudo nos recordaba que a través de María llegamos a Jesús.

Sin embargo, esta perspectiva no es original de la madre Teresa, sino que forma parte de la doctrina de la Iglesia desde sus inicios. Siempre se ha considerado que el papel que desempeña María es único.

Tal como lo expresa el poeta Dante en su *Divina Comedia*: “Señora, eres tan grande y tanto vales, que quien quiere gracia y a ti no se acoge, su deseo quiere que sin alas vuele” (El Paraíso: Canto XXXIII, 13-15).

María es grande y poderosa, pero únicamente, según lo expresa san Juan Pablo II, porque ella es “templo

del Espíritu Santo; ella intercede por nosotros ante el Padre que la ha llenado de gracia y ante el Hijo nacido de su seno, rogando con nosotros y por nosotros” (“Sobre el Santo Rosario,” #16). María es grande y poderosa por su humildad y porque está llena de la gracia de Dios.

A menudo se malinterpreta esta verdad sobre María. La Madre de Dios jamás está sola. Su dignidad especial es producto de su proximidad con la Santísima Trinidad, Padre, Hijo y Espíritu Santo.

Al igual que la luna, que refleja pero no genera la luz que proviene del sol, María comparte con nosotros la gracia que recibe de Dios. “La plegaria insistente a la Madre de Dios se apoya en la confianza de que su materna intercesión lo puede todo ante el corazón del Hijo,” nos enseña Juan Pablo II. “Ella es omnipotente por gracia [...] Basada en el Evangelio, ésta es una certeza que se ha ido consolidando por experiencia propia en el pueblo cristiano” (“Sobre el Santo Rosario,” #16).

Los católicos no adoramos a María. La veneramos y la seguimos porque es nuestra guía más certera y constante en el camino hacia el cielo que es Jesús mismo.

En sus enseñanzas, san Juan Pablo II nos dice que: “al meditar los Misterios del Rosario, y formando juntos una misma vida de Comunión, podemos llegar a ser, en la medida de nuestra pequeñez, parecidos a [Jesús y María], y aprender de estos eminentes ejemplos el vivir humilde, pobre, escondido, paciente y perfecto” (“Sobre el Santo Rosario,” #15).

Podemos asemejarnos un poco más a Cristo si volcamos nuestra atención hacia María, pedimos su guía e intercesión, y al vivir como ella lo hizo: siguiéndolo fielmente hasta la muerte en la cruz para luego resucitar en una nueva vida en Él.

Creemos que en la Misa se encuentra el acto de adoración más profundo, puesto que une la palabra de Dios con el sacramento del cuerpo y la sangre de Cristo. Ninguna otra forma de oración o devoción puede sustituir la celebración de la Eucaristía. Pero devociones como el Rosario nos ayudan a recordar lo que celebramos en la Misa.

Al ayudarnos a meditar sobre los eventos más destacados de la vida de Cristo y al aprender sobre Cristo a través de María, el Rosario contribuye a “que cuanto Él ha realizado y la Liturgia actualiza sea asimilado profundamente y forje la propia existencia” (“Sobre el Santo

Rosario,” #16).

Si en verdad podemos llegar a conocer a Cristo a través de María, deberíamos practicar ávidamente las devociones marianas como el Rosario. Cristo es nuestro maestro, “el revelador y la revelación,” pero María conoce a su hijo mejor que nadie. “En el ámbito divino el Espíritu es el Maestro interior que nos lleva a la plena verdad de Cristo [cf. Jn14:26],” nos dice san Juan Pablo. “Entre las criaturas nadie mejor que Ella conoce a Cristo, nadie como su Madre puede introducirnos en un conocimiento profundo de su misterio” (“Sobre el Santo Rosario,” #14).

Cada persona, familia y comunidad parroquial debería aprovechar al máximo el Rosario y otras formas adecuadas de devoción mariana para ayudarnos a “recordar a Cristo con María” y a meditar acerca de los misterios que celebramos más a fondo en la Eucaristía.

Que nuestra Santa Madre María nos lleve a adquirir un conocimiento profundo de su Hijo. Que nos inspire con su ejemplo a vivir como lo hizo Cristo, con humildad, pobreza, recogimiento, paciencia y perfección. Que sigamos el ejemplo de la Madre Teresa y conozcamos a Cristo a través de María. †

Events Calendar

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

October 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, author and medievalist Sandra Miesel presenting on "How the Saints Link Us to Christ," 6-8 p.m., \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

November 1

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

November 1-2

Catholic Radio Indy, **Share-A-Thon**, 6:30 a.m.-9 a.m. and 3:30-6 p.m. each day, listen at WSPM 89.1 FM, Indianapolis, WSQM 90.9 FM, Noblesville, www.catholicradioindy.org or with the Catholic Radio Indy app. Information: 317-870-8400.

November 2

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

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

November 3

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **14th Annual Archdiocesan St. Martin de Porres Mass and Fiesta**, 7 p.m. Mass, reception following, bring a dish to share, freewill offering. Information: Pearllette Springer, 317-236-1474 or pspringer@archindy.org, or Saul Llasca, 317-236-7312 or sllasca@archindy.org.

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Kevin Hurley presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic**

Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

November 3 and 4

Renditions Fine Art Gallery, 6935 Lake Plaza Dr., Indianapolis. **All Saints/All Souls Exhibit: 2 Artists, 2 Perspectives, 2 Sacred Days**, featuring art of Catholics Jill Metz and Ron Wise, Nov. 3, 6-9 p.m., Nov. 4, 10 a.m.-4 p.m. Information: 317-253-5754, ron@renditionsfineart.com.

Little Sisters of the Poor Home, 2345 W. 86th St., Indianapolis. **St. Augustine Guild Christmas Bazaar**, Nov. 3, 9 a.m.-6 p.m., Nov. 4, 9 a.m.-3 p.m., Thanksgiving and Christmas décor and gifts, painted children's furniture, kitchen and home items, garden and nature center, homemade baked goods. Information: Sally Littljohn, sallylittljohn4@gmail.com.

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas Bazaar**, Nov. 3, 9 a.m.-5 p.m., Nov. 4, 9 a.m.-4:30 p.m., hand-made décor and gift items, silent auction, quilt raffle, local vendors and artists, kids' corner, grandma's kitchen, free admission and parking, elevator accessible. Information: 812-988-2778, stagneschurchnashville.org (under "Announcements").

November 4

Indiana Farm Bureau Football Center, Indianapolis Colts Practice Facility, 7001 W. 56th St., Indianapolis. **Catholic Youth Organization (CYO) Football Alumni Reunion**, recently retired Colts player Joe Reitz speaking, 7 p.m., for all former CYO players and former and current football coaches, \$10 per person, must be 21. Reservations: cyoindy@gmail.com.

St. Martin of Tours Parish, Sexton Hall, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, vendors, crafts, baked goods, cutlery, raffle tickets, door prizes, sausage gravy and biscuits and cinnamon rolls available at 8 a.m. while supplies last, kitchen open for dine-in or carry out 9 a.m.-3 p.m. Information: 765-342-6379.

St. Malachy Parish, 7410 N. County Road 1000 E., Brownsburg. **St. Malachy Altar Society Christmas Bazaar**, 30+ vendors with a variety of gifts, decorations and edibles, food served all day, 9 a.m.-3 p.m. Information: 317-852-3195 or altarsociety@stmalachy.org.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

St. Roch Parish Gym, 3606 S. Meridian St., Indianapolis. **Women's Club Christmas Bazaar**, 9 a.m.-4 p.m., \$1 admission or canned goods to benefit the David Moore Food Pantry. Booth space available, contact Marcy Baker, 317-652-7131.

St. Simon the Apostle Parish Life Center, 8155 Oaklondon Road, Indianapolis. **"The Liturgy of Marriage" Workshop**, for engaged, married and mentor couples, 9 a.m.-1 p.m., \$25 per couple includes book and materials, childcare provided with freewill offering. Register: www.liturgyofmarriage.com, 317-502-7171.

Holy Cross and St. Joseph Cemeteries, 2446 S. Meridian St., Indianapolis. **Indulgence Walk**, a prayerful tour of the historic cemeteries presented by Knights of Columbus Santo Rosario Council 1449 and the Catholic Cemeteries

Association, departs from Our Lady of the Most Holy Rosary Church, 520 Stevens St., after 10 a.m. (English) Mass or meet at the Pleasant Run Parkway and Bluff Road gate at 10:45 a.m. Information: 317-636-4478.

November 4 and 5

All Saints Parish, Dearborn County, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Annual Craft Show and Chicken Dinner**, wood, fabric, floral, jewelry, candles, home baked goods, Sat., 9 a.m.-4 p.m., sandwich and soup lunch served 10:30 a.m.-2 p.m., Sun. 11 a.m.-5 p.m., craft show and chicken dinners, adults \$12. Information: 812-576-4302.

November 5

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **40 Days for Life Closing Ceremony**, hosted by 40 Days for Life Indianapolis and Gabriel Project, Radiance Foundation founder Ryan Bomberger presenting, 5-6:30 p.m., free. Information: 317-407-6881, smdye1@gmail.com.

St. Catherine of Siena Parish, St. John the Evangelist Campus, 9995 E. Base Road, Greensburg. **Annual Turkey and Sauerbraten Dinner**, 11 a.m.-2 p.m., carryout available. Information: 812-934-2880, stcatherine47240@gmail.com. †

Agape Performing Arts Company to perform *Scrooge, The Musical*

Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish, in Greenwood, will perform *Scrooge, The Musical* at McGowan Hall, 1305 N. Delaware St., in Indianapolis, on Nov. 3-5 and 10-12. Performances are at 7:30 p.m. on Nov. 3, 4, 10 and 11, plus 2:30 p.m. on

Nov. 4; 4:30 p.m. on Nov. 5; and 3:30 p.m. on Nov. 12. Ticket prices range from \$4-\$15 and can be purchased online at goo.gl/7eC2EL. More information about the show and the Agape group can be found at www.AgapeShows.org. †

Actor Frank Runyeon to perform at St. Rose of Lima on Nov. 10-11

Frank Runyeon, a television actor for more than 20 years and nationally acclaimed performer of Biblical texts for more than 25 years, will offer two free presentations at St. Rose of Lima Church, 114 Lancelot Dr., in Franklin, at 7 p.m. on Nov. 10-11.

On Nov. 10, he will perform "Sermon on the Mount," bringing the Biblical text to life.

On Nov. 11, he will discuss

"Hollywood vs. Faith," which offers a different look at the beatitudes faced in our American culture today.

Each drama is suitable for all ages. There is not cost for either presentation. Childcare for pre-kindergarten and kindergarten-aged children is available. However, advance reservations are requested for childcare.

For more, call 317-736-3929 or e-mail epaige@stroselions.net. †

'Divorce and Beyond' offered at St. Mark Parish weekly on Nov. 8-Dec. 20

Holidays can be difficult for those who are divorced or separated, so the archdiocese will offer "Divorce and Beyond" at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, on Wednesdays from 7-9 p.m. from Nov. 8-Dec. 30.

This Catholic-based peer ministry support group explores the stress, anger, blame and guilt of divorce with the goal of leading participants toward

ultimate forgiveness, happiness and growth.

The cost of the six-week program is \$30, which includes materials. Scholarships are available.

For more information or to register, call 317-236-1586 or e-mail dvanvelse@archindy.org.

Registration is also available online at www.archindy.org/plf/ministries-divorce.html. †

VIPs

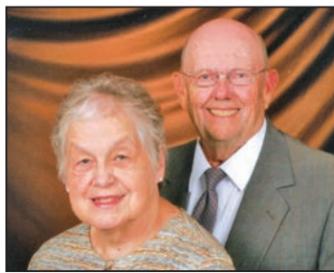


Frank and Anna (Wissel) Biehle, members of St. Mary Parish in North Vernon, celebrated their 65th wedding anniversary on Oct. 25.

The couple was married at St. Anthony Church in Morris on Oct. 25, 1952.

They have four children: Debbie Hackman, Cindy Speer, Don and Mark Biehle.

The couple also has 12 grandchildren and 19 great-grandchildren. †



Don and Carol (Strobel) Dauby, members of St. Paul Parish in Tell City, celebrated their 50th wedding anniversary on Oct. 7.

The couple was married at St. Paul Church in Tell City on Oct. 7, 1967.

They have two children: Nancy Dauby Meyer and Greg Dauby.

The couple also has three grandchildren.

They celebrated with a Mass and dinner with immediate family. †

Fauré's Requiem to be sung during Nov. 2 Mass at Holy Rosary Church

A traditional Latin Mass with a choral and orchestral accompaniment of Gabriel Fauré's *Requiem* will be celebrated at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis, at 7 p.m. on Nov. 2, All Souls Day.

Classical liturgical settings are commonly heard in concert halls. This singing will take place in the context of worship for which it was intended.

For more information, call 317-636-4478. †

Sisters of Providence offer 'Come and See' weekend on Nov. 10-12

Catholic women between the ages of 18 and 42 seeking to explore a vocation with the Sisters of Providence of Saint Mary-of-the-Woods are invited to a "Come and See" weekend retreat at the order's motherhouse in St. Mary-of-the-Woods. Participants will learn more about

St. Mother Theodore Guérin, meet other women seeking a deeper relationship with God and share in the life of the sisters. There is no cost to attend the retreat.

Register online at goo.gl/ZRyMAH, call or text Sister Editha Ben at 812-230-4771, or e-mail eben@spsmw.org. †



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

Gospel joy inspires passion for Jesus and his people

Pope Francis's apostolic exhortation, "*Evangelii Gaudium*" ("The Joy of the Gospel") is an inspiring—and challenging—reflection on the evangelizing mission of the Church.

It is inspiring because it draws us out of the "gray pragmatism of the daily life of the Church" into "the original freshness of the Gospel, finding new avenues and new paths of creativity, without enclosing Jesus in our "dull categories."

But the pope's exhortation is also challenging. It criticizes Christians who serve their own needs instead of the needs of others—especially the poor and vulnerable. And it tells us quite bluntly that we will never find true happiness unless we set aside our own interests and desires and work for the good of others.

There is a need for a "pastoral and missionary conversion," the pope says, "which cannot leave things as they presently are." We also must effect "a renewal of ecclesiastical structures to enable them to become more mission-oriented" and less concerned with preserving the status quo. Pope Francis includes the papacy in his call for a renewal or conversion of Church structures to help make the pope's ministry "more faithful to the meaning which Jesus Christ wished

to give it and to the present needs of evangelization."

What does all this have to do with joy?

Pope Francis sees joy as the opposite of self-centeredness. He says, quoting Cardinal Joseph Ratzinger, later Pope Benedict XVI, that the temptations which affect Christians frequently include individualism, a crisis of identity and a cooling of fervor, with the greatest threat of all being "the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, which in reality faith is wearing down."

The Holy Father warns against "defeatism," urging Christians to be signs of hope, bringing about a "revolution of tenderness." He tells us that it is necessary to seek refuge from the "spirituality of well-being ... detached from responsibility for our brothers and sisters," and to vanquish the "spiritual worldliness that consists of seeking not the Lord's glory but human glory and well-being."

Joy is not the result of satisfying our human needs or desires. It comes from carrying out God's will through self-surrender and loving service of our brothers and sisters, especially those who are most in need of our help.

Gospel joy is found in "spirit-filled evangelizers, those who are fearlessly open to the working of the

Holy Spirit and who have the courage to proclaim the newness of the Gospel with boldness (*parrhesía*) in every time and place, even when it meets with opposition." Joy is experienced by "evangelizers who pray and work in the knowledge that their mission is at once a passion for Jesus and a passion for his people."

Pope Francis has no tolerance for Church leaders who "feel superior to others because they remain intransigently faithful to a particular Catholic style from the past whereby instead of evangelizing, one analyzes and classifies others."

He is also critical of those Churchmen who have "an ostentatious preoccupation for the liturgy, for doctrine and for the Church's prestige, but without any concern that the Gospel have a real impact on the needs of the people." The pope calls this "a tremendous corruption disguised as a good." And he exclaims, "God save us from a worldly Church with superficial spiritual and pastoral trappings!"

In "The Joy of the Gospel," Pope Francis urges care for the weakest members of society: "the homeless, the addicted, migrants and refugees, indigenous peoples, and the elderly who are increasingly isolated and abandoned."

He speaks about the victims of trafficking and new forms of slavery. "Doubly poor are those women who endure situations of exclusion, mistreatment and violence," the pope says. "Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us."

He continues, "The Church cannot be expected to change her position on this question. ... It is not 'progressive' to try to resolve problems by eliminating a human life." Similarly, the pope makes an appeal for respect for all creation saying, "We are called to watch over and protect the fragile world in which we live."

Gospel joy comes from caring for one another—especially the most vulnerable—and caring for our common home. It inspires in us passion for Jesus and for his people, and it makes us alive in Christ and dead to selfishness and sin.

May our Blessed Mother Mary, who we celebrate in a special way this month, intercede for us in the search for Gospel joy. May she show us the way to her son, Jesus, the source of all our joy!

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

La alegría del Evangelio inspira la pasión por Jesús y su pueblo

La exhortación apostólica del papa Francisco, "*Evangelii Gaudium*" ("La alegría del Evangelio") constituye una reflexión llena de inspiración y desafíos con respecto a la misión evangelizadora de la Iglesia.

Está llena de inspiración porque nos sustrae del "gris pragmatismo de la vida cotidiana de la Iglesia" y nos traslada a "la frescura original del Evangelio [del cual] brotan nuevos caminos, métodos creativos," sin encerrar a Jesús en esquemas aburridos.

Pero la exhortación del papa también encierra desafíos: critica a los cristianos que atienden sus propias necesidades, en vez de velar por las necesidades de los demás, especialmente de los pobres y los más vulnerables. Y nos dice de una forma bastante directa que jamás encontraremos la felicidad verdadera a menos que hagamos a un lado nuestros propios intereses y deseos, y trabajemos por el bien del prójimo.

El papa nos dice que existe la necesidad de una "conversión pastoral y misionera, que no puede dejar las cosas como están." También debemos propiciar la renovación de las estructuras eclesiales para "que todas ellas se vuelvan más misioneras" y se preocupen menos por preservar el *status quo*. El papa Francisco incluye al papado en su llamado a la renovación o a la conversión de las estructuras de la Iglesia para contribuir a que el ministerio del papa sea "más fiel al

sentido que Jesucristo quiso darle y a las necesidades actuales de la evangelización."

¿Y qué tiene que ver todo esto con la alegría?

El papa Francisco considera la alegría como lo opuesto del egoísmo. Afirma que entre las tentaciones que a menudo aquejan a los cristianos se encuentran el individualismo, una crisis de identidad y el enfriamiento del fervor, y la peor de las amenazas: "el gris pragmatismo de la vida cotidiana de la Iglesia en el cual aparentemente todo procede con normalidad, pero en realidad la fe se va desgastando."

El Santo Padre nos advierte acerca del derrotismo y exhorta a los cristianos a ser símbolos de esperanza que emprenden una "revolución de la ternura." Nos dice que debemos protegernos contra la "espiritualidad del bienestar [...] sin compromisos fraternos" y a desterrar la "mundanidad espiritual" que consiste en "buscar, en lugar de la gloria del Señor, la gloria humana y el bienestar personal."

La alegría no es producto de satisfacer nuestras necesidades o deseos humanos. Proviene de cumplir la voluntad de Dios mediante la autoentrega y el servicio devoto hacia nuestros hermanos y hermanas, especialmente los más necesitados.

La alegría del Evangelio se encuentra en los "evangelizadores con Espíritu" que "se abren sin temor a la

acción del Espíritu Santo" y que tienen "la fuerza para anunciar la novedad del Evangelio con audacia [parresía], en voz alta y en todo tiempo y lugar, incluso a contracorriente." Esa alegría la sienten los evangelizadores que rezan y trabajan sobre la premisa de que su "misión es una pasión por Jesús pero, al mismo tiempo, una pasión por su pueblo."

El papa Francisco no tolera a los líderes de la Iglesia que "se sienten superiores a otros por cumplir determinadas normas o por ser inquebrantablemente fieles a cierto estilo católico propio del pasado [en el que] en lugar de evangelizar lo que se hace es analizar y clasificar a los demás."

También critica a los clérigos que muestran "un cuidado ostentoso de la liturgia, de la doctrina y del prestigio de la Iglesia, pero sin preocuparles que el Evangelio tenga una real inserción en el Pueblo fiel de Dios." El papa denomina esto "una tremenda corrupción con apariencia de bien." Y exclama: "¡Dios nos libre de una Iglesia mundana bajo ropajes espirituales o pastorales!"

En "*La alegría del Evangelio*," el papa Francisco nos exhorta a cuidar a los miembros más vulnerables de nuestra sociedad: "los sin techo, los toxicodependientes, los refugiados, los pueblos indígenas, los ancianos cada vez más solos y abandonados."

Habla acerca de las víctimas del trá-

fico con seres humanos y de las nuevas formas de esclavitud. "Doblemente pobres son las mujeres que sufren situaciones de exclusión, maltrato y violencia," dice el papa. "Entre esos débiles, que la Iglesia quiere cuidar con predilección, están también los niños por nacer, que son los más indefensos e inocentes de todos."

Y continúa: "no debe esperarse que la Iglesia cambie su postura sobre esta cuestión. [...] No es progresista pretender resolver los problemas eliminando una vida humana." Igualmente, el papa hace un llamado a respetar a toda la creación y nos dice que es nuestro deber cuidar y proteger la fragilidad del mundo en el que vivimos.

La alegría del Evangelio proviene de cuidarnos mutuamente, especialmente a los más vulnerables, y de cuidar el hogar común. Inspira en nosotros la pasión por Jesús y por su pueblo, y hace que nos sintamos vivos en Cristo, pero muertos para el egoísmo y el pecado.

Que nuestra Santa Madre María, a quien celebramos de un modo especial durante este mes, interceda por nosotros en la búsqueda de la alegría del Evangelio. ¡Que ella nos muestre el camino hacia su Hijo, Jesús, la fuente de toda nuestra alegría!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Archbishop salutes CYO honorees and 'teams' that support them

By John Shaughnessy

Archbishop Charles C. Thompson smiled as he looked out on all the young people, coaches, pastors, priests, families and friends who gathered for the Volunteer Awards Ceremony of the Catholic Youth Organization (CYO) on Sept. 19.

Standing near the altar of SS. Peter and Paul Cathedral in Indianapolis, the archbishop shared a homily that focused on the gratitude and gifts that mark the lives of many volunteers—and the grace of God that people of faith are called to rely on and share.

“Jesus is calling us to enter the

kingdom in a certain way,” the archbishop said. “As eucharistic-centered people, we are called to be children of God with grateful hearts. To the extent that we embrace this reality of who and what we are called to be, we are able to exude the Christ-centered joy of the Gospel.

“St. Paul outlines some ways in which we experience this realization. He calls us to be ever-faithful to prayer, kindness, thanksgiving, peace, purity, love and integrity. Of course, we must rely constantly on the grace of God.”

That call is still crucial in our lives today as Pope Francis urges Catholics to be missionary disciples, the archbishop noted.

“In fact, he insists that the Church by its nature is missionary, and that each baptized person is called to missionary discipleship. What does that mean for us? In essence, it means that we must unceasingly be concerned with looking inward for God’s grace and peace, but always turning outward to be present and accompany those in need.”

The volunteers being honored reflect that “Christ-centered witness and service,” the archbishop said.

“You are making a difference in the lives of others,” the archbishop told the award winners. “Consequently, our Church and our world are better for it.

Indeed, beyond life’s awards, may yours be the kingdom of heaven.”

In his closing remarks at the end of the ceremony, Archbishop Thompson also saluted the families, friends, pastors and priests who support the efforts of the award recipients.

“Although we honor the special gifts and talents and unselfish service of those receiving awards, it does take a family,” the archbishop said. “It does take all of us working together to make it happen. I just want to thank everyone here tonight.” †



CYO recognition highlights work of both adults and young people

2017 St. John Bosco Award recipients

- Holy Spirit Parish—*David Day*
- Nativity of Our Lord Jesus Christ Parish—*Nick Jarnagin and Frank Sergi*
- St. Mark the Evangelist Parish—*Patrick Collier*

- St. Michael Parish, Greenfield—*Bill Rumely*
- St. Jude Parish—*William Kuntz and Paul Sergi*

2017 Msgr. Albert Busald Award recipients

- Christ the King Parish—*Jack Fillenwarth and David Kress*
- Holy Angels Parish—*Antoinette Burford*
- Immaculate Heart of Mary Parish—*Kyle Burkholder and Chris Zale*
- Nativity of Our Lord Jesus Christ Parish—*James Hendrix*
- Our Lady of the Greenwood Parish, Greenwood—*Susan Leister*
- Our Lady of Lourdes Parish—*Molly Funk*
- St. Barnabas Parish—*Lisa Feltz and Steve Looney*
- St. Christopher Parish—*David Partridge*

- SS. Francis and Clare of Assisi Parish, Greenwood—*Matt Dafforn*
- St. Joan of Arc Parish—*Mike Bartone*
- St. Jude Parish—*Mark Kirkhoff and Scott Sanneman*
- St. Louis de Monfort Parish, Fishers, Ind., Lafayette Diocese—*Marshall Scheper*
- St. Luke the Evangelist Parish—*Donald Morel*
- St. Mark the Evangelist Parish—*Jody Cleary and Antoinette Layer*
- St. Pius X Parish—*Duane Sobacki*
- St. Susanna Parish, Plainfield—*Colin Donahue*

2017 Spirit of Youth Award recipients

- Good Shepherd Parish—*Nate Comley*
- St. Charles Borromeo Parish, Bloomington—*Emma Lashley and Wil Zinkan*

- St. Mark the Evangelist Parish—*Sean Hornek and Khaing Thu*
- St. Roch Parish—*Kara Brown and Sam Hansen* †



Joyful memories of sports leads coach ‘to give back’

By John Shaughnessy

The joy flows from Patrick Collier as he recalls playing kickball with the habit-wearing Franciscan sisters who taught him at St. Gabriel School in Connerville—the place where he played basketball as a boy in the CYO.

“They took their kickball seriously, and they were very good,” he says with a laugh.

His enthusiasm continues as he recalls his years in college when he served as a camp counselor for three summers for the CYO.

“Those were the best summers. We got to talk with and meet a lot of kids from different parts of the state. And just being outside and riding horses and seeing the beauty that God has created—it was all a lot of fun.”

Collier also recalls the fun of coaching his daughter and her classmates in kickball at St. Mark the Evangelist Parish in Indianapolis.

“The game is fast, and the girls were always enthusiastic. We had girls of all levels, but they were all assets to the team.”

All those joyful memories provide part of the spark that has continued to ignite Collier’s passion during his 17 years of coaching kickball, football and wrestling at St. Mark.

“For me, it’s about teaching the sport and the hard work that’s needed—and making it as fun as possible,” says Collier, a father of two who has been married for 28 years to his wife Dawn.

Collier has also used his experience in being recruited by colleges as a wrestler to help youths from St. Mark and Roncalli High School in Indianapolis in their search for the right college—and to also assist them in getting academic and athletic scholarships.

“He treats the youth of our parish with the same love and concern that he shares with his own children,” says Deacon Thomas Horn at St. Mark.

Collier says it’s just his way of thanking God for the gifts he’s received.

“God has given me some talents, and I feel I have to pay that forward as much as I can. I’m just trying to give back.” †



A moment in the stands leads to a commitment to coaching

By John Shaughnessy

In explaining why he has remarkably coached 100 teams in 20 years at the CYO level, David Day thinks back to a moment before he ever started coaching—when he was a father and a fan in the stands.

His oldest child, Jon, was in the fifth grade then, and he hadn’t yet developed as an athlete so he wasn’t looking to be on a team. But Day signed his son up for basketball anyway.

Then came a moment in a game at the end of the season when Jon’s teammates were trying to get him to score his first points of the season. The shot never came, but Jon did something else to contribute to his team, and his whole team started clapping for him.

“They were supporting him,” recalls Day, the father of five children. “I had never really seen anything like that before. It was the most impressive thing, and I wanted to be part of it. And the light came on for him. The next year, he signed up himself.”

Since then, Day has coached just about every sport at Holy Spirit Parish in Indianapolis. For 17 years, he’s also been an athletic director at the parish. And when no one steps up to coach a team, he’s the one who starts the season with the players.

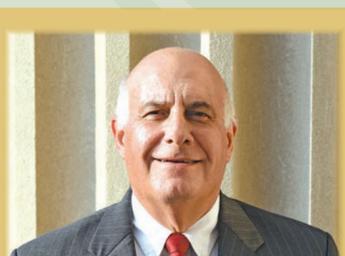
“I’ve had to get some teams going until I could guilt the parents in doing it,” he says with a laugh.

His commitment to the youths and the CYO is so complete that he served on the organization’s board of directors from 2001 to 2008, including serving as the board’s president in 2006-07.

“God gave me the ability to start my own business, so I can do this. I realized through Church and Scripture that I’m supposed to give time, talent and treasure. From a faith standpoint, it’s what we’re called to do. I learned it from my parents and grandparents.”

Now he’s sharing the gift again as he coaches his 10-year-old son, Cooper.

“We’re bringing kids together and teaching them the values that Christ taught us—through sports. I’ve seen that happen time and time again. It’s a ministry that I believe God wants me to do.” †



Longtime volunteer turns the spotlight to others

By John Shaughnessy

It’s telling that just shortly before Frank Sergi received the highest honor from the archdiocese’s Catholic Youth Organization (CYO), he was in another part of Indianapolis presenting kickball trophies to two girls’ teams.

It’s also revealing that he spent extra time with the girls, telling them, “Fifty years from now, you’re going to talk to one of your grade school friends, and you’ll be sharing a fond memory of kickball.”

Both realities reflect what Sergi’s many admirers believe: He always puts the kids before himself.

That approach represents the essence of his 40-year commitment as a volunteer to CYO. Yet he naturally turns the spotlight away from himself, instead focusing on all the people he has met through CYO, starting back in the 1960s when he played football, basketball and baseball at the former St. Bernadette Parish in Indianapolis.

“I just saw so many people give so much of their time,” says the father of three and the grandfather of two. “I saw the calling that people had for it. They checked their egos at the door. They just wanted to do it for the kids. They wanted to serve. They wanted to help a young person grow up and be a good Christian who cared about people.”

Again, many people would see that as a perfect description of Sergi. Again, his attention turns to someone else when he is asked why he continues to serve after four decades of dedication. He talks about his wife of 37 years, Trish, who died in 2016.

“I always wanted to stay a part of it, and my wife was always supportive of it,” says Sergi, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. “She coached kickball at Nativity. She was a dedicated special education teacher.”

A short while later, he turns the conversation back to the children and youths who participate in CYO today, and the joy he will have in presenting more trophies to teams in kickball, football and cross country this autumn.

“I feel that the core of our faith is to serve others. God wants us to help and serve others. In never talking about himself, he says so much about his life. †



Quiet role model provides forceful example for young people

By John Shaughnessy

Nick Jarnagin has always preferred to be behind the scenes in his work, his parish and in his efforts for children who participate in the Catholic Youth Organization (CYO).

He spent much of his professional career in the waterproofing business, making sure places such as Lucas Oil Stadium, Circle Centre Mall and the Indiana Convention Center were protected.

He has also been a quiet force in three capital campaigns at Nativity of Our Lord Jesus Christ Parish in Indianapolis, making a difference in two school projects, the gymnasium and the parish center.

And while he has done some coaching through the years in CYO, it’s his 15 years as a gym manager at Nativity where he has tried to have an influence on the lives of young people. At 75, he’s still involved in setting up the gym for games, sweeping and mopping the floor, and making sure everything is safe so the children and youths can enjoy the experience.

“If there’s a job to do, I’ll do it,” says the father of three daughters. “What I’m doing is because of my faith. There’s always a place where somebody can be of help. And Jesus said that children are the basis of our future.”

In keeping with that belief, Jarnagin serves as a role model for the young people of the parish, says its pastor, Father Patrick Doyle.

“He has been and remains one of our most dependable and generous parish volunteers,” says Father Doyle. “Long before Catholics began talking about stewardship, Nick was an example of a good steward. Whenever he has been asked for time, talent and treasure to help Nativity, he responds generously and without hesitation. Above all else, he is committed to his Catholic faith. And he has been and is a solid role model for our young people.”

It’s the kind of tribute that means as much to Jarnagin as the CYO’s highest honor.

“I’m there for the kids,” he says. †



Kuntz shares father’s legacy

By John Shaughnessy

There are moments in life when the past, the present and the future come together so beautifully, making a person think about the blessings in his life.

William “Bill” Kuntz experienced that feeling on the evening of Sept. 19 when he was surrounded by family and friends as he was honored with the CYO’s highest award. And the feeling intensified about six hours later when he welcomed his fourth grandchild into the world.

“They’re all so special,” Kuntz says about the birth of another grandchild. “I get goosebumps just thinking about it.”

His voice also fills with emotion as he recalls receiving the St. John Bosco Award. After all, the CYO has been a constant thread through his life since he grew up as the son of Bill Kuntz, Sr., one of the leading figures in the history of the organization in the archdiocese.

The son remembers being a boy, “hanging out with my dad as he would visit gyms and ball fields on weekends. I learned so much by watching how he treated people, always making people feel good about who they were and what they did.”

He also recalls playing CYO sports, and participating in the one-act plays and the talent shows. And he glows about all the adults who touched his life during those years.

Then he thinks about his own tenure as a volunteer—as a groundskeeper, a coach, an official, the CYO’s president.

The CYO has been so much a part of his life that he expected to be calm during the awards ceremony. But then CYO executive director Bruce Scifres talked about the tremendous legacy of Kuntz’s father, and Scifres added that “the apple didn’t fall far from the tree. Like father, like son.”

Kuntz’s calm was washed away by emotion. He thought of his parents, including all the years of support from his mom, “Hank.” He thought of his wife of 42 years, Martha. He thought of their three kids, their grandchildren, his siblings and all the people he has met through CYO.

He also thought about the impact the CYO has had on so many lives.

“At the end of the day, what are we here for?” says Kuntz, a member of St. Jude Parish in Indianapolis. “What is the Church trying to teach us? We’re here to live the Gospel, celebrate the sacraments, and share our God-given talents in service to others. And the CYO does that as well as any organization on the planet.”

The bond between a father and son runs deep. †



‘Old school’ coach earns respect as he teaches timeless lessons to players

By John Shaughnessy

Paul Sergi remembers all the names of all the CYO coaches he had in his youth. Even more, he knows the impact they have had on his life through the years.

That’s why a recent compliment means so much to Sergi, who has been coaching football for 23 years at St. Jude Parish in Indianapolis.

The compliment came from Stephen Vannoy, the football coordinator at St. Jude. Vannoy noted, “You can watch him and tell how much he really enjoys the interaction with the players, and how much they respect him. I have seen countless former players over the years come up to him and talk about their lives and what they have been doing since leaving St. Jude.

“You can tell he cares deeply for the kids he has coached, and loves to see them become successful adults. I believe his influence as a coach contributes greatly to the success his former players are able to achieve as they go through high school and beyond.”

A retired firefighter, Sergi describes himself as “old school” in his approach to youth football, but the qualities he tries to instill in his players are timeless: camaraderie, work ethic and teamwork.

“It’s not so much coaching as it is teaching,” says Sergi, who started coaching with his two now-adult sons and kept going. “Everyone has an individual job to do, but you need everyone to work together. That’s the way it was with the fire department. When you went on a run, everyone had a job to do.”

Sergi doesn’t lack for jobs to do at St. Jude. Besides coaching, he’s “the main guy” for the outdoor sports, cutting the grass, planting seed and lining the field. Every year, he tells his wife Toni that he’s giving it all up. She has long reached the point where she doesn’t believe him anymore.

What keeps him going is the same goal that the coaches of his youth seemed to have.

“I want to think I can have an impact on some kid’s life.” †



Coach makes the point that faith should guide players’ lives

By John Shaughnessy

For Bill Rumely, one of the best parts about coaching in the archdiocese’s Catholic Youth Organization (CYO) is the requirement that every child has to play a significant amount during a game.

“I really do relish that concept,” says Rumely, who has been coaching CYO volleyball for 22 years at St. Michael Parish in Greenfield. “I make sure everyone on the team gets a shared and equal sense of playing time. My philosophy is that whether we win or lose, we get better and we have a good time. When you see them get better and accomplish things they want to accomplish, they get excited about it—and that brings me a lot of joy.”

So does the faith element of his coaching. “We pray before and after each practice and game,” says the father of two grown daughters.

“I really like the spontaneous prayers where they throw in their special intentions. And when we haven’t prayed yet, they come up and remind me.”

Rumely’s commitment to young people and their faith has always extended beyond the volleyball court, too. For 15 years, he trained altar servers at the parish. He has led youth ministry retreats, and he continues to lead about 40 parish youths each Thanksgiving in helping serve meals to people in need. He’s also a lector, a cantor and an extraordinary minister of holy Communion at his parish.

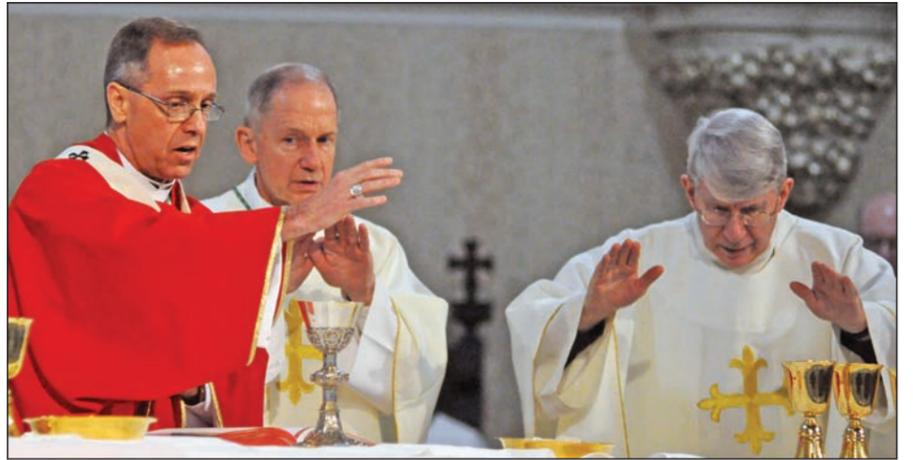
“I get a lot of that from my mom. She always taught all eight of us that this is your parish, and we have to take charge of some of the responsibilities. As a layperson, I feel we have the responsibility to help with the faith formation of our youth,” says Rumely, who has been married for 39 years to his wife, Elyse.

“My faith is the cornerstone of my existence. It’s what you turn to when you need help, when you have issues, when you feel good and you need to be thankful. I try to convey that to the youth. I want them to see the importance of their faith being the cornerstone of their lives. I want them to keep that close to them.” †



Staff members of the archdiocesan metropolitan tribunal join Annette "Mickey" Lentz, archdiocesan chancellor, second from left, in prayer during the Oct. 18 Mass. The tribunal staff members are: Ann Tully, left, coordinator of the tribunal and judge instructor/assessor; Kay Summers, ecclesiastical notary/assessor, and Nancy Thompson, judge instructor/assessor. Also pictured seated behind them is Perry Langley, ecclesiastical notary. (Photos by Sean Gallagher)

Canon law convention



Archbishop Charles C. Thompson prays the eucharistic prayer during an Oct. 18 Mass at St. John the Evangelist Church in Indianapolis during the 79th annual convention of the Canon Law Society of America, which was held in Indianapolis from Oct. 16-19. Bishop Thomas J. Paprocki, left, of Springfield, Ill., and Bishop R. Daniel Conlon of Joliet, Ill., concelebrate the liturgy.

In letter to Cardinal Sarah, pope clarifies new translation norms

VATICAN CITY (CNS)—The Vatican is not to "impose" a specific liturgical translation on bishops' conferences, but rather is called to recognize the bishops' authority and expertise in determining the best way to faithfully translate Latin texts into their local languages, Pope Francis said in a letter to Cardinal Robert Sarah.

In the letter, released by the Vatican on Oct. 22, Pope Francis said he wanted to correct several points made in a "commentary," which Cardinal Sarah sent him and which was published on several websites in a variety of languages.

Cardinal Sarah is prefect of the Congregation for Divine Worship and the Discipline of the Sacraments. The pope's letter noted that most of the websites "erroneously" cited Cardinal Sarah as the

author of the commentary.

The commentary looked at changes Pope Francis made to the *Code of Canon Law* in the process for approving liturgical translations. The changes were ordered in the pope's document, "*Magnum Principium*" ("The Great Principle"), which was published on Sept. 9 and went into effect on Oct. 1.

Pope Francis, saying he wanted to "avoid any misunderstanding," insisted the commentary could give an erroneous impression that the level of involvement of the congregation remained unchanged.

However, while in the past "the judgment regarding the fidelity to the Latin and the eventual corrections necessary was the task of the congregation," the pope said, "now the

norm concedes to episcopal conferences the faculty of judging the worth and coherence of one or another term in translations from the original, even if in dialogue with the Holy See."

The commentary attributed to Cardinal Sarah insisted on the ongoing validity of the norms for translation contained in "*Liturgiam Authenticam*," the congregation's 2001 instruction on translations.

But Pope Francis, in his letter, said the changes to canon law take precedence, and "one can no longer hold that translations must conform in every point to the norms of '*Liturgiam Authenticam*' as was done in the past."

The texts for Mass and other liturgies must receive a confirmation from the

Congregation for Divine Worship and the Discipline of the Sacraments, the pope said, but this "no longer supposes a detailed, word-by-word examination, except in obvious cases that can be presented to the bishops for further reflection."

Pope Francis also wrote to the cardinal that the "fidelity" called for in translations has three layers: "first, to the original text; to the particular language into which it is being translated; and, finally, to the intelligibility of the text" by the people.

The new process, the pope said, should not lead "to a spirit of 'imposition' on the episcopal conferences of a translation done by the congregation," but should promote cooperation and dialogue. †

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Council of Trent clarified teaching in response to the Reformation

By Joseph F. Kelly

Although Catholics generally banded together during the Reformation against the Lutheran threat and the growing number of Protestant dissidents, popes and bishops did recognize that the Church had to respond to this crisis and, with humility, acknowledged that some reform was necessary.

Several popes led the effort in this reform. They were joined by others among the faithful, including St. Ignatius of Loyola, a Spanish priest who in 1540 founded a men's religious order, the Society of Jesus (Jesuits) to respond to the Protestants and to strengthen the Church. Some Jesuits enjoyed considerable success, but clearly the reform of the Church had to be led from Rome.

Most of the hierarchy of that era came from wealthy, noble families, and they moved in high clerical circles. They were not always aware of the problems facing the Church. But that all changed with the 1534 election of Pope Paul III (1534-1549). He recognized the Protestant threat and weakness of the Catholic response.

Pope Paul III acted quickly and decisively. He approved the foundation of the Jesuits, sent numerous bishops back from the Roman court to their dioceses, and, most important of all, called an ecumenical council to deal on the highest level with the Protestant challenge.

He convened the council at Trent, a city in northern Italy. The council lasted from 1545 until 1563, although the council was twice interrupted by political issues, which delayed its work. No fewer than five popes led the Church during this time, and this naturally made the council's work difficult.

The bishops at Trent concluded early on that the central problem was not Protestant teaching, but rather the lack of clarity in Catholic teaching, an optimistic view that proved to be correct. This sensible approach, clarifying Catholic teaching rather than debating with Protestants, proved fruitful.

For example, Protestants claimed that the Bible does not mention seven sacraments, since the word "sacrament" does not explicitly appear in Scripture, but the Tridentine (an adjective for Trent)

bishops responded in part by clarifying teaching on Scripture and tradition.

The council stated that "the written books and unwritten traditions which have come down to us, having been received by the Apostles from the mouth of Christ himself or from the Apostles by dictation of the Holy Spirit," contain "all saving truth."

Trent's response was a careful exposition of what the sacraments are and do.

The bishops acknowledged that, while there may not have been a specific scriptural verse mentioning each sacrament, their practice went back to the apostolic era. Catholics could accept some notion of development, but strict Protestants demanded a direct scriptural reference. The issue of sacraments clarified how Catholics and Protestants approach different issues.

Naturally, the bishops wondered why so much Catholic teaching was so poor, and the answer was a poorly educated clergy. Training of priests varied from diocese to diocese, and in prosperous, sophisticated ones priestly training was often good, but in less developed ones it was weak.

The council's solution was the establishment of the seminary system to guarantee that all priests had a sound education for their pastoral ministry; the system is still successfully used today.

Trent also responded to some Protestant critiques, such as the veneration of relics. The bishops realized that such veneration could lead to superstitious practices, but they wisely defended the veneration of relics while addressing the problems. More and more, the bishops saw the strong need for clarity and modesty in so much of the Church's teaching.

Trent was a marvelous council, but also a tremendously difficult one. The bishops had to face Protestant critiques and a constantly changing membership because in the course of 18 years, in addition to five popes, there were hundreds of bishops, many of whom could attend only some of the sessions, due inevitably to difficulty of travel, let alone many illnesses and some deaths.

The bishops were also hampered by supposedly loyal Catholics. Catholic nobles and monarchs, especially the kings of France and Spain, constantly interfered, even to point of preventing bishops from



The closing session of the Council of Trent, held between 1545-63, is depicted in an illustration from the 17th century. Much of the clarification of Church teaching in response to the Protestant Reformation took place in the council called by Pope Paul III. (CNS photo/courtesy of Art Resource)

going to Trent.

In retrospect, Trent accomplished a great deal, yet there was still work to do. The council wanted teaching clarified, but only after the council theologians and papal officials put together a good, clear catechism based upon solid doctrine. The council could insist on seminaries, but the diocesan bishops faced the difficulties of funding them, building them and attracting priestly candidates to attend them, and so much more.

The Council of Trent closed in 1563; the next ecumenical council, the First Vatican Council, did not meet until 1869, more than three centuries later—the longest period ever between two councils. That Trent met the Church's basic needs for such a long time testifies to its greatness.

(Joseph F. Kelly is retired professor at John Carroll University in University Heights, Ohio.) †

Protestant Reformation spurs Church to define teachings on sacraments

By Daniel S. Mulhall

In 1517, when Martin Luther went public with his "95 Theses," a series of proposals against the selling of indulgences, he expected a reasoned debate similar to others he had encouraged with previous proposals. Little could he have dreamed or expected that he would unleash a religious maelstrom that is today known as the Protestant Reformation.

Reformers throughout Europe, fortified by their personal reading of the Bible, began to challenge all aspects of



Worshippers kneel to receive Communion during a 2011 traditional Latin Mass celebrated in St. Peter's Basilica at the Vatican. Known today as the extraordinary form of the Mass, it was largely formed in sacramental reforms in the Church spurred in the 16th century in response to the Protestant Reformation. (CNS photo/Paul Haring)

Catholic belief and practice that they argued could not be found specifically mentioned in the Bible. One of the areas challenged most aggressively was that of the sacraments.

As a response to the Reformation, which both challenged the Church's beliefs and practices and brought political turmoil and violence to most of Western Europe, the Council of Trent was convened by Pope Paul III in 1545 to make clear the Church's teachings.

The council, which met in 25 sessions over a period of 18 years, offered its presentation of the faith in direct response to the teachings of the reformers. For example, Canon 1 from the seventh session reads as follows:

"If anyone says that the sacraments of the New Law were not all instituted by Jesus Christ our Lord; or that they are more or fewer than seven that is: baptism, confirmation, the Eucharist, penance, extreme unction, order and Matrimony; or that any one of these seven is not truly and properly a sacrament; let him be accursed."

Here, for the first time, the Church set the number of sacraments at seven and names them specifically. Prior to Trent, the number of sacraments would vary both in number and name over time.

In addition to naming and numbering the sacraments, the Council of Trent also stated that the sacraments were instituted by Jesus himself as a means for salvation and that God's grace is offered through them, regardless of the intention of the priest or the recipient. These teachings have not changed.

Two of the sacraments, baptism and Eucharist, were

almost universally accepted by the reformers, although differences arose over the age when one should be baptized (some argued that one must choose to be baptized as an adult, making infant baptism invalid) or whether the bread and wine actually became the body and blood of Christ.

Questions were also raised about the validity of the other sacraments. The bishops at Trent answered these questions and many more.

The expression of the teachings of the Church formulated at Trent, written as they were in response to challenges raised by various reformers, were appropriate for that time and place.

Some 400 years after Trent, the bishops of the Church gathered at the Second Vatican Council from 1962-65. In order to present the faith to the culture of their time and prepare for the proclamation of the Gospel in the 21st century, the bishops at Vatican II re-examined the ancient sources of Church teaching and considered some of the suggestions proposed by the original reformers.

Vatican II spurred Catholic participation in ecumenical dialogue over the past half century. Over the course of that time, leaders in the Church and among various Protestant faith communities, especially the Lutherans, have agreed that certain teachings that divided the Church in the Reformation no longer do so.

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

From the Editor Emeritus/John F. Fink

How our nation and our Church changed during the Sixties

During the 1960s, often referred to simply as The Sixties, both our country and the Catholic Church changed drastically.



For our nation, that decade included the election of the first Catholic president, John F. Kennedy; his assassination three years later; the Civil Rights Movement with its successes, but also the assassination of Martin Luther King Jr.; the divisive Vietnam War; the assassination of Robert F. Kennedy; and the riots that accompanied the Democratic convention in 1968. It also included, as I wrote two weeks ago, the Sexual Revolution and the movement toward sexual equality.

For the Catholic Church, that decade included the Second Vatican Council, which made numerous changes in the Church that many Catholics previously never imagined; the debates over artificial contraception culminating in Pope Paul VI's decision not to change the Church's teachings; the angry dissent when the encyclical "*Humanae Vitae*" was

released; participation in the Civil Rights Movement and opposition to the Vietnam War; and a steep decline in the number of priests and religious.

Many Catholics concluded during the Sixties that they could dissent from certain teachings of the Church, something they didn't think possible earlier. But American Catholics were stunned by the events after the release of "*Humanae Vitae*." Within two days, more than 80 theologians, led by Father Charles Curran of The Catholic University of America in Washington, issued a statement saying, "Spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to preserve and foster the value and sacredness of marriage."

Even the Canadian bishops dissented. The Canadian Conference of Catholic Bishops issued what was called the "Winnipeg Statement" that stated that people could in good conscience use contraception as long as they first made an honest attempt to accept the directives of the encyclical. The genie was out of the bottle, and refused to go back in.

Not everything was negative for American Catholics though. The changes

in the Mass caught on easily. Most people liked the fact that the Mass was celebrated in English instead of Latin, that the priest faced the congregation instead of praying with his back to it, and the new roles of the laity as they became lectors and extraordinary ministers of holy Communion. The laity also quickly began to fill new positions of governance open to them, such as on parish councils.

One of the biggest changes was the Church's attitude toward other Christian faith communities. No longer were Catholics forbidden to attend weddings and funerals in Protestant churches. They could even become members of the YMCA or YWCA, previously forbidden.

Oh yes, another change was made by the U.S. bishops in 1966. They abolished the law requiring abstinence from meat on Fridays. Of course, they said that anyone who decides to eat meat on Fridays must substitute some other penance, but how many Catholics had paid attention to that?

The bishops did not abolish the law that says that Catholics must attend Mass on weekends. But when Catholics saw how easily the law on Friday abstinence was tossed aside, I believe that this is when Mass attendance, too, began to slide. †

Cornucopia/Cynthia Dewes

God is our best friend, and he can help us in other relationships

Friends are so important to us. There's a TV show by that name and many others on that theme. Friends come in all shapes



and sizes and ages, abilities and faults, and we're lucky to have them.

Even dedicated introverts usually have one or two buddies with whom they can share opinions or a good laugh. They may not seek them

out as extroverts do, but they can enjoy the quality if not the quantity of their pals. Often their relationship began in childhood or in a school situation. And often they have achieved romance and marriage without the usual numbers of dates or planned encounters.

The thing is, we seem to create friendships if we're open to accepting the differences which exist among people. Thus, Catholics may have best friends who are Jewish or Methodist or agnostic. They can share rapport with people of other races, or spend quality time with someone from a much different age group. They may see them every day or

once a year or only talk over the phone, but their connection is constant.

Recently, we attended the funeral of a longtime friend and neighbor. At this age, you might expect a modest group of mourners, but our friend's funeral was huge. The church was packed and a crowd accompanied the body to the funeral chapel before returning to a literal feast back at the church. The whole thing was a celebration of life.

That's as it should be when we leave this world for the next. The funeral celebrants and family members gave upbeat, amusing tales about our friend. His kindness, loyalty, faith and sense of humor were documented, and everyone left feeling the better for having had our friend in their lives. One reason he was so popular was that he was always an affirming person to all of us. He was joyous, and he made us feel the same way. Nobody's perfect, but he sure kept trying.

One quality of friendship is the acceptance of another person without judgment. If we happen to come on someone who annoys us or seems to have opposite ideas from ours, friendship requires patience and tolerance. We remember that others don't need to agree

with us in order to be worthy people with legitimate opinions. And if we can't resolve the relationship without being mean or backing away from what we believe, then we must have the courage to end it quietly.

We know that God is our friend. God loves us just as we are, forgives us for whatever, and gives us the graces we need to live fully and joyfully. So, God's friendship is the model for our earthly friendships. We must be open to God's friendship, and so we must be open to earthly friendships which also exhibit acceptance, forgiveness and enrichment.

One thing I believe is that to have a friend, we must be a friend. To me, that means contacting them just to say "hi" or to offer support when they need it. It means offering a lift somewhere or dropping off a meal or inviting them to accompany you to an event. It's just being aware of others at all times.

If we need help or inspiration to be good friends, we can always call on God to help us. He's our best friend, after all.

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

Emmaus Walk/Debra Tomaselli

Blessed Mother, are you there? Child's innocent encounter a lesson in faith

Considering the 100th anniversary of the last of the six Marian apparitions at Fatima, Portugal, where Our Lady



appeared to Sts. Jacinta and Francisco Marto and to Servant of God Lucia Santos, I must share this story, stemming from a particular trip I made years ago to Conyers, Ga., where a visionary reportedly

received messages from the Blessed Mother. Thousands gathered on a rural hillside to pray the rosary during the apparitions, which, like Fatima, occurred on the 13th of the month.

I'd driven hours to meet my sister-in-law and her daughter in Conyers. As customary, we arrived the night before to spread a blanket in the field, marking our spot for the next day. I agreed to do that while Gina went to the bookstore. We'd meet back at the car.

Mindlessly, I let Jenna, 9, race across the field to join Aunt Gina and cousin Jenny. I never expected Sara, 5, to react,

but when she saw them scampering away, she exploded. Nobody heard. They were too far away for us to catch.

It was a beautiful afternoon, but the walk across the field was agonizing. Sara pitched a fit.

She was hungry. She was tired. She'd rather be with her sister and her cousin. I just wanted to get the job done.

When we finally reached our destination, I tossed the rumpled blanket onto the grass. As I did, I overheard the chatter of a small group nearby.

"Do you see it?" one woman shouted.

"Yes!" a man exclaimed.

"Look!" another cried.

A hush fell over the group, but I didn't react. I'd been here when others experienced the "miracle of the sun," but I never saw it. Instead, I feverishly arranged the blanket.

Suddenly, I felt Sara silently tugging at my shorts.

I looked at her.

Her eyes were transfixed on the sun. Her shoulders were relaxed, the tears dried, her little fists unclenched. She seemed to be in another world.

"Do you see it?" I asked.

Speechless, she nodded. I followed her

gaze upward, but the sun's glare turned me away.

I looked at Sara, still staring aloft.

"What do you see?" I asked.

Without blinking, she responded. "It's spinning. I see colors around the sun."

A hush settled over us. By the time I finished arranging the blanket, Sara no longer felt drawn to stare at the sun. It was like she re-entered this world, a changed child.

We held hands, skipped and laughed as we returned to the car. When we saw Aunt Gina and the girls, we couldn't wait to tell them what happened.

The rest of the evening was uneventful. We ate at McDonald's, where the kids jumped in the colorful balls, laughed and played.

Some question whether the visionary was fabricating the messages or not. It never mattered to me. The prayerful experiences affected my life. But, honestly, I believe a 5-year-old couldn't have manufactured the experience Sara had on that hillside that day.

Blessed Mother, pray for us.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Faith and Family/Sean Gallagher

Saints and souls are part of the family of God

I've loved family gatherings as long as I can remember.

As the youngest in the family in which



I grew up and the youngest among all of my first cousins, I got used soon to gathering with numerous family members older than me with lots of great stories to tell.

The number of family members with which I gather has

varied. I'm the youngest of two siblings, and I have only one cousin on my mom's side of the family. There are 11 on my dad's side.

And then there's my wife Cindy's family. She's the oldest of 11. My in-laws have 30 grandchildren, and the oldest is only 16. I won't even go into the dozens of first cousins Cindy has. Let's just say that we've been to a lot of weddings through the years.

No matter how big or small, though, family gatherings have always been a joy for me. I drink in the unique personalities of all my relatives. Their stories get ingrained into my heart and mind, becoming a part of the story of my own life.

Now I take joy in sharing with my five sons many of these stories and seeing my sons get to know their relatives and take their place in the extended family.

This love for spending time with family members and coming to know and love them is one of the main reasons that All Saints Day and All Souls Day are at the top of the list of my favorite feasts in the Church's liturgical year.

For, you see, the saints who praise God eternally in heaven and the souls awaiting their final purification so they can join the holy ones there are all part of the great family of God. They're all our family members, too, since each of us became adopted sons and daughters of God when we were baptized.

Pope Benedict XVI reflected on this blessed reality on the Feast of the Baptism of the Lord in 2006. He said that the family of God "will always accompany" the baptized person, "even on days of suffering and in life's dark nights; it will give him consolation, comfort and light."

And no matter how much the world around us may change, "God's family will always be present and those who belong to this family will never be alone."

Celebrate, then, this divine family of which you are a member on All Saints Day on Nov. 1. And on All Souls Day on Nov. 2, keep in your hearts and minds the stories of friends and loved ones who have died and who could benefit from your prayers as they await their welcome into heaven.

These two great feasts can also be a poignant reminder that the joy we experience in our extended family in this life does not last forever. Funerals are times when families gather just as much as at the birth or baptism of a child.

The memories we cherish of our deceased loved ones are ways that they live on in our hearts. But they are so much more alive with us in God's family, which we also call the communion of the saints.

This life beyond death is only open to us through Christ, our adopted brother in God's family, which, as Pope Benedict said, "is communion with the One who conquered death and holds in his hand the keys of life."

So enter more fully into God's family by embracing the vibrant life of the Church. Treasure the stories of your brothers and sisters, the saints, and, with the help of God's grace, add to them your own story of growth in holiness. †

Thirtieth Sunday in Ordinary time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 29, 2017

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides this weekend's Mass with its first reading. According to ancient Jewish tradition, the Book of Exodus came from Moses.



Therefore, in a most special way, it is the word of God itself, since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave direction to the Hebrews for every aspect of their lives.

This weekend's reading from Exodus addresses certain specific realities in life, such as the lending of money.

Primary in the Hebrew religion from the beginning was a respect for each person. It is a respect founded on the notion of God as Creator and final governor of human lives.

Every person has the right to be respected and treated justly. No one can be exploited or mistreated, not even strangers or enemies.

Of course, the details are important. Even more important is total human obedience to God and to his law.

For the second reading, the Church presents a reading from Paul's First Epistle to the Thessalonians. In this epistle, Paul's advice is firm. He urges obedience to God, without exception, compromise or qualification.

Paul offers his own devotion to the Lord as an example. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ—evangelization, to use a theological term often appearing in modern times—is an opportunity for Christians. Paul urged the Christian Thessalonians to be a model for all the people of Macedonia and Achaia. He tells the Thessalonians that their faith, their turning away from idols, was an inspiration to many.

St. Matthew's Gospel provides the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers, constantly instructing others about the law of Moses, and constantly calling others to obey this law.

Reducing any teaching to a summary is always a good educational technique.

Even so, good will cannot be assumed without any other possibility. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord's message if at all possible.

The Lord's reply is obvious. It certainly is no departure from or repudiation of Jewish religious tradition since it echoes ancient and fundamental Jewish belief.

More broadly, the Lord's lesson is to the point. God is supreme. The true disciple must reach every decision with the standard of love for God, uncompromised and absolute, first in their minds.

Practically speaking, true discipleship means active respect for every person, since every human being is God's treasured creation.

God's law is supreme and a mandate to love others.

Reflection

True Christianity is more than an intellectual assent to theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, a heartfelt, personal choice to recognize God's supremacy. Christianity is more than lip service.

In reality, unfailingly, it means loving others as God loves them, caring for others, always resisting any effort to belittle or exploit others. St. Paul reminds us Christians of the need to bear witness forever to God's love and justice.

The message is especially important today, in a world in which so many are used and abused, indeed even in advanced, so-called "free" societies.

Face the facts. Seemingly advanced societies can be guilty of offenses committed against God and against vulnerable people. Not only tyrannies are at fault.

Actually, people in free societies are even more responsible before God since they truly can influence public policy and form the culture.

Christians in democracies not only have the opportunity, but in fact the duty to show and ask for God's love for all. †

Daily Readings

Monday, October 30

Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, October 31

Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalm 24:1bc-4b, 5-6
1 John 3:1-3
Matthew 5:1-12a

Thursday, November 2

Commemoration of All the Faithful Departed (All Souls' Day)
Wisdom 3:1-9
Psalm 23:1-6
Romans 5:5-11
or Romans 6:3-9
John 6:37-40

Friday, November 3

St. Martin de Porres, religious
Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Saturday, November 4

St. Charles Borromeo, bishop
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, November 5

Thirty-first Sunday in Ordinary Time
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

Question Corner/Fr. Kenneth Doyle

Artificial nutrition and hydration are required in most circumstances to preserve a person's life

Could you clarify the Church's position on refusal of food and hydration when making out health care directives and living wills? (Pennsylvania)



The overriding principle in Catholic teaching is that one is obliged to use ordinary means to preserve a person's life, but is permitted

to forgo extraordinary means. In most situations, artificial nutrition and hydration would be considered ordinary means.

The "Ethical and Religious Directives for Catholic Health Care Services" published by the U.S. Conference of Catholic Bishops states, "In principle, there is an obligation to provide patients with food and water, including medically assisted nutrition and hydration for those who cannot take food orally" (#58).

However, particular circumstances may override this presumption. For example, nutrition and hydration can no longer be assimilated by some patients. In such instances, there is no moral obligation to provide such medically assisted feeding and hydration.

In such a context, one must weigh the benefits and burdens, and here the intention is paramount: If the intention of removing a feeding tube is to end the patient's life, that would of course be immoral. But if the intention is simply to discontinue a burdensome treatment that no longer benefits the patient, it would certainly be moral to remove it.

In making these difficult end-of-life decisions, I have found a helpful resource to be www.catholicendoflife.org, a website produced by the New York State Catholic Conference. And if I were formulating an advance directive (or guidance for my health care proxy), I think that I might include language something like the following, offered by the National Catholic Bioethics Center:

"I wish to follow the moral teachings of the Catholic Church and to receive all the obligatory care that my faith teaches we have a duty to accept. However, I also know that death need not be resisted by any and every means and that I have the right to refuse medical treatment that is excessively burdensome or would only prolong my death and delay my being taken to God."

I recently attended a funeral Mass. The pastor informed the family of the deceased that there could be no eulogy given in church—before, during or after the funeral Mass. They were quite upset because they had already asked a family member to deliver the eulogy.

What is the position of the Church, or is it up to the discretion of the local pastor? (New York)

The pastor may have been referring to the *Order of Christian Funerals*, which includes the Church's norms for such celebrations. It says that "there is never to be a eulogy" (#27). But that section is meant to offer guidance to the priest-celebrant with regard to the homily.

It reminds the celebrant that a Catholic funeral is not to consist in the glorification of the deceased (even less, the "canonization"); the funeral Mass instead is meant to use the scriptural readings to highlight the redemptive power of Christ's resurrection, to pray for the deceased and to comfort the mourners by reminding them of the sure hope in Christ of an eventual reunion in heaven.

The same *Order of Christian Funerals* says in a later section that "a member or a friend of the family may speak in remembrance of the deceased before the final commendation begins" (#170). Some dioceses have their own regulations, limiting the length of those remarks. (Three or four minutes would be typical.)

(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

Prayer to Mother Theodore Guérin, Written on Her Feast Day

By Patrick Harkins

To one whose heart watches who has gone and sleeps in the peace of a linden, Mother Theodore, bless

me and all you have moved to prayer and providence. Please do not take offense if I have failed and not loved

as you held dear the woods in which knowledge and virtue you united. I too much when in pensive moods

did not remember all you had felt of God in an Indiana Eden you had made. In this fall

when summer turns to sleep and you watch with patience, it is then that I sense promises I have to keep.



(Patrick Harkins is a member of St. Joseph University Parish in Terre Haute. The banner of Mother Theodore Guérin that hung in St. Peter's Square during her canonization in Rome in Oct. 15, 2006, is seen hanging in Church of the Immaculate Conception at Saint Mary-of-the-Woods while a choir sings on her feast day, Oct. 3, in 2013.)

(File photo by Natalie Hoefler)

Rest in peace

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

BENIC, Filip, 58, Holy Spirit, Indianapolis, Oct. 8. Husband of Anda Benic. Father of Ivana Lewis, Aleksandar and Ivan Benic. Brother of Janko, Marinko and Marko Benic. Grandfather of three.

BRADY, Margaret L., 89, Christ the King, Indianapolis, Oct. 12. Sister of Alice Allen, Jane Collins, Mary Ann and Phillip Brady. Aunt of several.

BUCHANAN, Margaret J., 79, Church of the American Martyrs, Scottsburg, Sept. 22. Mother of Janie Alexander, Jerry, J.D. and Tom Buchanan. Sister of Kathy Nalley-Schembra and James Nalley. Grandmother of six.

BURKE, Thomas, 70, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 29. Husband of Joan Burke. Father of Kathleen Hrabovsky, Christine Shea and Gregory Burke. Brother of Maureen Piontek, Billie Stubbs, Patty and Jim Burke. Grandfather of four.

CHRISTIANSSEN, Raymond, 80, Our Lady of Perpetual Help, New Albany, Oct. 5. Husband of Sherry Christianssen. Father of Lodie Jones, Kari Smith and Brian Christianssen. Grandfather of two.

CISSELL, Robert M., 87, St. Jude, Indianapolis, Oct. 12. Husband of Donna Cissell. Father of G. Patrick



Honoring Mary

Bishop Michael J. Bransfield of Wheeling-Charleston, W. Va., uses incense as he venerates the new Our Lady of Fatima Shrine at St. James Parish in Charles Town during the shrine's Oct. 14 dedication. (CNS photo/Colleen Rowan, The Catholic Spirit)

and Keith Cissell. Grandfather of three. Great-grandfather of two.

CRITSER, Diane K., 66, St. Mary, Greensburg, Oct. 15. Wife of Richard Critser. Mother of Carla Wiles and Kyle Critser. Daughter of Betty Meyer. Sister of Ginny Gordon, Rick and Steve Meyer. Grandmother of five.

DIBIA, Bernard O., 81, St. Vincent de Paul, Bedford, Oct. 12. Brother of Mary Akindiji, Bridget Isichel and Peter Dibia. Uncle of several.

EBACHER, Donald, 87, St. Elizabeth Ann Seton, Richmond, Oct. 14. Father of Mary Estridge, Ellen Lewis, Pat Steele, Ken, Ron and Steve Ebacher. Grandfather of 13. Great-grandfather of 22.

FLAMION, Donald, 94, St. Paul, Tell City, Oct. 10. Stepfather of Paulette Hudson, Allen and Paul Vogelmann. Brother of Jean and Rosemary Etienne, Cornelia and Evelyn Harpenau and Sue Hessig. Step-grandfather of four. Step-great-grandfather of three.

FRITSCH, James C., 92, St. Louis, Batesville, Oct. 5. Husband of Dolores Fritsch. Father of Deborah Perkins, Janet, Karen, James and William Fritsch. Grandfather of two. Great-grandfather of two.

GRIESHOP, Joan M., 85, Holy Family, Oldenburg, Oct. 10. Mother of Beth Ann Bulach, Janet Kirschner and Mark Grieshop. Sister of Dan Duvelius. Grandmother of 10. Great-grandmother of four.

HOEHN, Elmer L., 101, St. Augustine, Jeffersonville, Sept. 30. Father of Kathleen Gillmore and Pat Hoehn. Brother of Dorothy Hoehn. Grandfather of two. Great-grandfather of four.

HALEY, Rita A. (Nevin), 101, St. Gabriel, Connersville, Aug. 24. Mother of Judy Haley-Myers and Michael Haley. Grandmother of one. Great-grandmother of one.

LABOR, Delores K. (Pryor), 93, Most Sacred Heart of Jesus, Jeffersonville, Sept. 28. Mother of Kathy Stark Haley,

Bill, Jack, James, Michael and Thomas Labor. Sister of Rose Marie Carver. Grandmother of 17. Great-grandmother of 15.

MCKENNA, Carolyn, 81, St. Roch, Indianapolis, Oct. 3. Mother of Carrie Wagoner, Debra, Susie, Daniel, John and Michael McKenna. Sister of Jerome and Richard Pierle. Grandmother of 12.

PIROG, Julian R., 55, SS. Francis and Clare of Assisi, Greenwood, Oct. 1. Husband of Leslie Pirog. Father of Dianne Thompson and Joshua Pirog. Brother of Ed and Robert Pirog. Grandfather of two.

PORTEN, Joseph W., Sr., 84, St. Christopher, Indianapolis, Oct. 14. Father of Patricia Shell, James, John and Joseph Porten, Jr. Brother of Delores Boston, Rose Griffin, Jean Jett, Mary Powers, Dave, Edward and Nicholas Porten. Grandfather of six. Great-grandfather of one.

RITCHIE, Bernice, 92, St. Augustine, Jeffersonville,

Sept. 24. Wife of Hubert Ritchie. Sister of Joyce Jones. Aunt of several.

RIO, Mike, 86, St. Vincent de Paul, Bedford, Sept. 23. Husband of Melanie Rio. Father of Ray Rio. Grandfather of three. Great-grandfather of eight.

RISCH, Paul W., 66, SS. Francis and Clare of Assisi, Greenwood, Sept. 29. Stepfather of Amanda and Shay Hollingshead. Brother of Anna Marie Marsh and Charles Risch. Uncle of several.

ROONEY, Michael J., 59, St. Christopher, Indianapolis, Oct. 13. Husband of Renee Rooney. Father of Shannon Morrison and Brenden Rooney. Brother of Kathy, Peggy, James, Peter and Thomas. Uncle of several.

SCHROEDER, Charles, 87, St. Elizabeth Ann Seton, Richmond, Oct. 13. Husband of Pauline Schroeder. Father of Karen Boswell, Bob, Jim and Stephen Schroeder. Brother of Anna Brinker.

Grandfather of nine. Great-grandfather of 11.

SMITH, David N., Sr., 68, St. Christopher, Indianapolis, Oct. 7. Father of David Smith, Jr. Brother of Judy Smith, Marsha Kay Waincott and Wayne Smith. Grandfather of two.

STASER, Charles, 74, St. Mary-of-the-Knobs, Floyd County, Oct. 16. Husband of Mary Anne Staser. Brother of Barbara Hoskins, Helen Paragin and Robert Staser. Grandfather of two.

THIENEMAN, Donald L., 77, St. Joseph, Corydon, Oct. 15. Husband of Hilda Thieneman. Father of Soni O'Bannon, Cindy Shireman, Donald, Kenneth and Steven Thieneman. Grandfather of 15. Great-grandfather of one.

WAILES, Richard M., 69, Our Lady of Lourdes, Indianapolis, Oct. 6. Husband of Helen Wailes. Father of James, John and Joseph Wailes. Brother of Mardie Brosset. Grandfather of 11. †

ROSARY

continued from page 3

things in life that add up to a lot."

Just three months have passed since her husband of 22 years died. She tries to focus on memories of their good times together, and tries to persevere through the tough days that come.

"When I focus on prayer and listening to God, I have more good times than bad," she says.

She also tries to focus on those 16 months when she prayed the rosary, when her husband's life was extended, when time after time there were moments when the grace of God and people were revealed to her.

"Each could have been dismissed separately, but taken together they resulted in breakthroughs, kind gestures, renewed perseverance, patience regained and new friendships that could not have happened any other way."

It's all given her what she relies on every day now—"my renewed faith in humanity and a stronger relationship with the Lord."

A connection of love

Clarice Doucette knows there are family gifts we receive as a child that we don't appreciate fully until years later.

Doucette experiences that reality every

time she prays the rosary now.

"Kneeling down in the evenings and saying the rosary as a family was a big part of my faith formation and prayer life when I was growing up. I didn't always like it then, but how grateful I am now for the gift my parents gave me in teaching me and modeling for me the rosary's recitation. As an adult, I continue the practice of praying the rosary, usually as I take my daily exercise walk."

The ritual has strengthened the faith life of Doucette, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

"First, it keeps me aware of crucial moments—*mysteries*—in the lives of Jesus and Mary, and so it

affords me an opportunity to meditate upon them. Upon doing so, my relationship with Mary and Jesus cannot help but be strengthened. Secondly, if my mind wanders into a worry or other preoccupation, I call it back to the present moment by considering the worry as a point of prayer, asking for intercession as I continue through my recitation."

Praying the rosary also keeps her in



Clarice Doucette

touch with family members and friends who have shaped her life with their love and faith.

"I have a small collection of rosaries that I use, each one significant for its connection to someone I love.

"My parents are both gone now, and I sometimes pray with my mother's rosary, sometimes my father's. I also pray with a rosary that a friend brought back to me from the Vatican. Thinking about and praying for the person most associated with it, and using it to meditate on each of the rosary's mysteries, I am drawn more intimately into the communion of saints."

'I felt lost without it'

To deepen her Lenten experience, Patty Meyer prayed the rosary every day. Yet when Lent ended, her dedication to praying the rosary was just beginning.

"I continued praying it because I felt lost without it," says Meyer, a member of St. Michael Parish in Brookville.

"I have found that praying the rosary every day has brought me so close to Jesus. Contemplating on the mysteries of our Lord and Blessed Mother is the best way of honoring them. This also means praying for certain intentions. People need prayers, and this is one way to be sure I am praying for them and their situation. Praying the rosary each day is deepening my faith in ways I never imagined."

'I love my time with Mary'

There are times when Nancy Craig just wants to quit—a feeling she regularly has when she heads to the gym for another workout session.

Yet then she thinks of the troubles that she and other people are experiencing, and she starts praying the rosary for them.

"Somehow the workout seems to get easier, and before I know it my workout is almost done," says Craig, a member of American Martyrs Parish in Scottsburg. "When I am finished, I somehow feel lighter and unburdened. And, while I don't like working out, I love my time with Mary."

"I like to go later in the evenings when it is quieter so I can listen to her quiet responses to my prayers. She tells me to hang in there, have faith, don't give up, push through and see things to the end. When times get hard or worrisome, I take it to Mary through the rosary, and that has made all the difference."

(The Criterion thanks our readers who responded to our invitation to share their stories of how praying the rosary has made a difference in their lives. We received so many responses that we were not able to include all of them. Still, we are grateful to everyone who shared their story.) †

Investing with Faith/Joanna Feltz

Matching funds can encourage others to give while growing endowments

In this column, I often discuss how individuals can create endowment funds. But organizations can also create them.



Recently, I saw this happen with the Knights of Columbus, Holy Family Council #3682, in Indianapolis.

After receiving the cash proceeds from the sale of its meeting hall, the Knights of Columbus

Holy Family Council chose to establish the Monsignor John T. Ryan Scholarship Endowment Fund at Cardinal Ritter Jr./Sr. High School in Indianapolis through the Catholic Community Foundation (CCF).

According to Jim Thieman, past grand knight for the council, "We draw our membership from four different parishes, so we were looking for something good to do with the money that would benefit

more than just one parish on Indianapolis' west side."

Another reason for supporting the school is that the council and Cardinal Ritter share a connection to Msgr. Ryan, in whose memory the fund was created. The late priest was both the chaplain for the council and a champion of Catholic education when he served as dean of the Indianapolis West Deanery.

The council wanted to offer an enticement for others to make a gift to the Monsignor John T. Ryan Scholarship Endowment Fund. Instead of funding the endowment immediately with the total contribution, council members decided to fund the endowment initially with \$25,000 and set aside \$155,000 within the Catholic Community Foundation to be used as a dollar-for-dollar match.

This means until Dec. 31, 2019, any contributions made to the endowment

fund from any donor is matched dollar-for-dollar—up to \$155,000. With such a matching component, any donors' potential gifts of \$155,000 will be added to the council's \$155,000 gift, creating a potential total endowment of \$310,000.



Msgr. John Ryan

Beginning in 2020, distributions will fund two four-year scholarships (\$2,000 each year per student) to incoming freshmen. Until then, the council is funding two scholarships a year through an additional gift.

According to Jo Hoy, president of Cardinal Ritter, endowments like this one are crucial for organizations like her school because "they help continue to lay the foundation for what it's like to lead a Catholic life."

If you'd like to make a donation to the Monsignor John T. Ryan Scholarship Endowment Fund, please visit archindy.org/ccf/donate.html. Or to learn how the Catholic Community Foundation can assist your organization with long-term gifting, feel free to contact me at jfeltz@archindy.org, 1-800-382-9836, ext. 1482 or 317-236-1482.

(Joanna Feltz, J.D., is director of planned giving for the Catholic Community Foundation in the Archdiocese of Indianapolis, and consultant to the law firm Woods, Weidenmiller, Michetti, Rudnick & Galbraith PLLC. For more information about planned giving, log on to www.archindy.org/plannedgiving. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Catholic groups settle in lawsuit against HHS mandate

WASHINGTON (CNS)—Dozens of Catholic groups that challenged the contraceptive, abortifacient and sterilization mandate of the Affordable Care Act (ACA) have reached a settlement with the U.S. Justice Department, they announced late on Oct. 16.

The groups, including the Archdiocese of Washington and the Pennsylvania dioceses of Greensburg, Pittsburgh and Erie, were represented by the Cleveland-based law firm Jones Day.

Washington Cardinal Donald W. Wuerl wrote an Oct. 16 letter to archdiocesan priests saying the "binding agreement" ends the litigation challenging the U.S. Department of Health and Human Services' (HHS) mandate, and provides a "level of assurance as we move into the future."

The Washington Archdiocese was one of dozens of groups challenging the mandate, which went to the Supreme Court last year in the consolidated case of *Zubik v. Burwell*. Although it was

most often described as the Little Sisters of the Poor fighting against the federal government, the case before the court involved seven plaintiffs, and each of these combined cases represented a group of schools, churches or Church-sponsored organizations.



Bishop David A. Zubik

Pittsburgh Bishop David A. Zubik, for whom the case is named, said he was grateful for the settlement, which he described as an "agreement with the government that secures and reaffirms the constitutional right of religious freedom."

In an Oct. 17 statement, the bishop said the diocese's five-year-long challenge to the mandate "has been resolved successfully," allowing Catholic Charities in the diocese and other religious organizations of different denominations

to be exempt from "insurance coverage or practices that are morally unacceptable."

He said the settlement follows the recent release of new federal regulations that provide religious organizations with a full exemption from covering items that violate their core beliefs.

On Oct. 6, the Trump administration issued interim rules expanding the exemption to the mandate to include religious employers who object on moral grounds to covering contraceptive and abortion-inducing drugs and devices in their employee health insurance. The same day, the U.S. Department of Justice issued guidance to all administrative agencies and executive departments regarding religious liberty protections in federal law.

Cardinal Wuerl said in his letter to priests that the new guidelines and regulations were extremely helpful, but that the "settlement of the Zubik litigation adds a leavening of certainty moving forward. It removes doubt where it might

otherwise exist as it closes those cases."

"The settlement adds additional assurances," he added, "that we will not be subject to enforcement or imposition of similar regulations imposing such morally unacceptable mandates moving forward."

Michael McLean, president of Thomas Aquinas College of Santa Paula, Calif., one of the groups that fell under the Washington Archdiocese's challenge of the mandate to the Supreme Court, said in an Oct. 16 statement that as part of the settlement, the government will pay a portion of the legal costs and fees incurred by the law firm.

He said the college welcomed the broadening of the exemption from the HHS mandate by the Trump administration in early October, but he similarly said the settlement of the case provides "something even better: a permanent exemption from an onerous federal directive—and any similar future directive—that would require us to compromise our fundamental beliefs." †

Supreme Court lets ruling stand preventing Ten Commandments display

WASHINGTON (CNS)—The U.S. Supreme Court declined to hear an appeal about an order to remove a Ten Commandments display outside City Hall in Bloomfield, N.M.

The refusal to hear the case, announced

on Oct. 16, lets the lower court ruling stand.

In 2014, a U.S. District Court judge ruled that Bloomfield City Hall must remove the outdoor display because it violated the establishment clause of the

First Amendment.

The Alliance Defending Freedom, representing the city of Bloomfield, said the Supreme Court's dismissal of the case gives "anti-religion advocates a license to challenge any monument that they see and offends them."

"Just because we disagree with what something says, does not mean we can ban it from the public square," the group said in an Oct. 16 statement.

They also said the court failed to resolve confusion in lower courts about public monuments.

The Ten Commandments display was placed at the Bloomfield City Hall in 2011. It is 6 feet tall and weighs approximately 3,000 pounds.

A year later, the New Mexico chapter of the American Civil Liberties Union filed a

lawsuit against the city over the display on behalf of two pagan residents of the city who took issue with the Ten Commandments on government property.

In 2016, the Tenth Circuit Court of Appeals affirmed the lower court decision.

Bloomfield appealed the decision to the Supreme Court, and the case received the support of several groups, including some members of Congress.

Civil liberties advocates see the Supreme Court's refusal to take up the matter as a victory for the separation of Church and state.

The city of Bloomfield has said the display avoided endorsing religion because disclaimers near it said the area was a public forum for citizens, and privately funded monuments did not necessarily reflect the city's views. †



Stewardship in action

Father Kenneth Taylor, pastor of St. Rita Parish in Indianapolis, holds a plaque the parish presented on Sept. 29 to International Union of Operating Engineers Local 103 Apprenticeship and Training Program in Indianapolis for its work addressing a long-standing grading issue on the front of the parish's property. Pictured, front row, from left, are Denise Gavin-Currin, Dr. Lora Vann, Father Taylor and Frank Sullivan. Standing behind them are Dushan Sheppard, Randy Ratican (administrative manager of Local 103's Apprenticeship and Training Program), William Guynn, Peter Ray and L.C. Blaylocks. (Photo by Mike Krokos)

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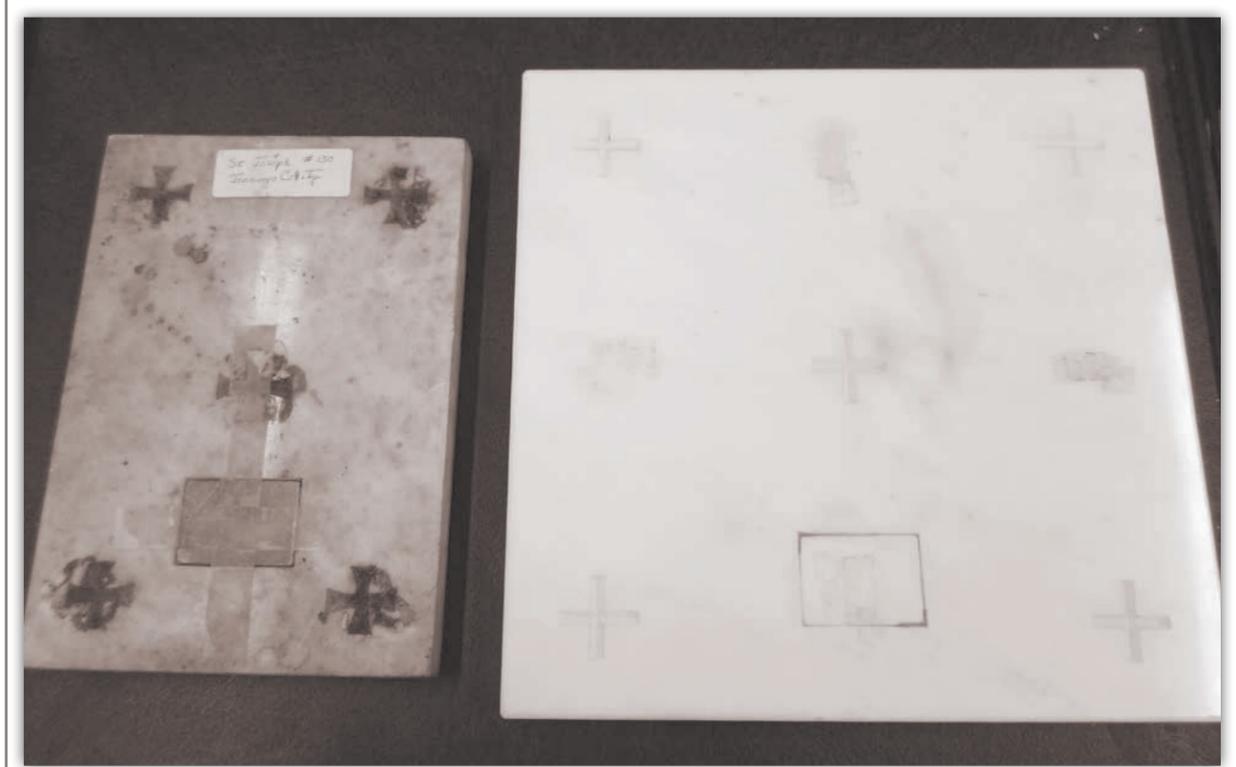
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Stonewalled by altar stones

One of the most common requests received in the archdiocesan archives is for the identity of the saints' relics included in a church altar stone. This is not an easy question to answer, as many times the testimonial document verifying the relics was sealed within the stone itself. If the parish did not make a copy of the verification, there may be no way to determine the identity of the relics without destroying the altar stone.

Relics are only to be included in fixed and permanent altars that are not movable (Canon 1237 §2). Following the liturgical reforms of the Second Vatican Council, some churches removed their fixed altars to construct new altars that would allow the priest to celebrate Mass facing the congregation. As a result, many altar stones from parishes around the archdiocese were removed and sent to the archives. In this photo, the stone from St. Joseph Church in Jennings County appears on the left, and the stone from the former St. Bernadette Church in Indianapolis on the right. If you have information about the altar stone at any parish in the archdiocese, please contact the archives and let us know!

(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.)

EVANSVILLE

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people he has been called to serve."

Archbishop Thompson said his successor "is a wonderful fit for the Diocese of Evansville and for the Province of Indianapolis. He is a very spiritual



Archbishop Charles C. Thompson

man, humble man, gentle man, an intellectual man."

The Indianapolis archbishop added "it's a wonderful appointment for him and for the Diocese of Evansville. They'll have a great encounter together with him as the new shepherd of the Church in southwestern Indiana."

Born on July 18, 1963, in Lockport Township, Ill., Bishop Siegel grew up on a family farm as the youngest of nine children.

He became familiar with the Church in southwestern Indiana when he was a college seminarian at the former Saint Meinrad College in St. Meinrad in the 1980s.

He attended Rome's Pontifical Gregorian University and the Pontifical University of St. Thomas, also known as the Angelicum, and earned a licentiate in systematic theology at the University of St. Mary of the Lake in Mundelein, Ill.

He was ordained a priest for the Diocese of Joliet in 1988 and served in a number of parishes before being named an auxiliary bishop for the diocese by Pope Benedict XVI on Oct. 28, 2009. He was ordained a bishop on Jan. 19, 2010, by then-Bishop J. Peter Sartain of Joliet, who is now Seattle's archbishop.

Bishop Siegel has served as a member and chairman of the priests' council and was appointed to the diocesan board of consultors. He also served as director of continuing formation for priests and as a member of the diocesan vocation board and the priest personnel board.

At the Catholic Conference of Illinois, the public policy arm of the state's Catholic bishops, he served on the executive committee and was chairman of the Catholics for Life Department. He chaired the steering committee for the Joliet diocesan Year of the Eucharist and eucharistic congress, and has been a member of the Bishops' Respect Life Advisory Board. He is a fourth-degree Knight of Columbus and a member of the Knights of the Holy Sepulchre.

The Diocese of Evansville covers more than 5,000 square miles. It has a total population of about 513,000; Catholics number just over 76,200, or 15 percent of the population. †

Students give from the heart to help hurricane victims

By John Shaughnessy

Eight-year-old Will Lewis wanted to do something special "to help the people who lost their homes, pets and schools" due to the hurricanes that raged through the Gulf Coast of the United States and the Caribbean islands in August and September.



Will Lewis, a third-grade student at Holy Name of Jesus School in Beech Grove, came up with a unique way to raise money for hurricane victims. He offered to play people songs on his keyboard for donations. He raised \$55.02. Will is pictured with his sister Kara. (Submitted photo)

So the third-grade student at Holy Name of Jesus School in Beech Grove set up his keyboard on the street in front of his family's house, and made a sign announcing that he would play a song for \$1 to raise money for the hurricane victims.

Then he spent half a day on a scorching September Saturday playing songs on the keyboard—the instrument he started to play 10 months ago.

Will's musical gift is just one of the many ways that many students and Catholic schools across central and southern Indiana have shared their talents, efforts, money and compassion to help the victims of hurricanes Harvey, Irma and Maria.

"It made me feel good to help others," said Will, who also received help from his 9-year-old brother Owen and his 5-year-old sister Kara. "I raised \$55.02. Someone gave me \$20 for one song. I thought it was kind of too big. I just asked for a dollar. They wanted me to keep it."

Will played from his repertoire of about 10 songs, including "Lean on Me," "Riptide," "Rockin' Robin" and "Hey There Deliah."

The money he raised became part of the \$745 that Holy Name School contributed to Catholic Charities to assist hurricane victims.

"He has a giving heart," says Will's mother, Melissa Lewis. "For him to come up with something like this on his own meant a lot to me as a mother."

Shelby Hale's mom had the same reaction when her daughter asked her friends to donate money to hurricane victims instead of giving presents to her on her 10th birthday on Sept. 6.

"Shelby has always been aware of other people's feelings, and she wants to help them out," says Donna Hale, Shelby's mother. "She had attended a couple of parties for friends who had done something similar, and she liked the idea. She is thankful that she has all of her needs met when many others do not."

The fourth-grade student at St. Jude School in Indianapolis donated the \$170 she received for her birthday to Catholic Charities' efforts to help hurricane victims.

"It made me happy," Shelby says. "I knew I was helping people who really needed it."

These acts of generosity make a difference on a number of levels, according to Theresa Chamblee, the director of social concerns for Catholic Charities in the archdiocese.

"It warms my heart and soul when I hear of children who step up when they



Shelby Hale, a fourth-grade student at St. Jude School in Indianapolis, bypassed receiving birthday presents in September. Instead, she asked her friends to donate money for hurricane relief. She collected \$170. "It made me happy," Shelby says of her effort. "I knew I was helping people who really needed it." (Submitted photo)

see strangers in need," Chamblee says. "It is through these acts of love and kindness that I am reminded how much children lead the way on how we are all called to love our neighbors." †

HURRICANE

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uniform," Hughes notes. "On Tuesday morning, first-grade students carried a bucket from room to room. Students and teachers put their donations in the bucket, and the first graders said thank you."

Returning to their classroom, the first graders couldn't wait to see how

much money they raised. They helped Hughes sort the donations into piles of checks, cash and coins.

"When we were finished, I told them that we raised over \$1,400, and I knew that more money was still coming into the office," Hughes says. "The class cheered and hugged Gean. He proudly told them that was a lot of money for Puerto Rico."

Hughes cried as she watched her students. "In first-grade religion classes, we

often talk of how they can help in ways such as carrying groceries, helping parents around the house, or being good friends at school," she says. "I think this showed my class, and the whole school, that everyone can make a big difference, no matter how young they are."

More tears and hugs flowed—this time from Gean's mom—when she came to the first-grade classroom on Oct. 5 and learned they had raised a final total of

\$1,554.81 from the St. Ambrose School community to help her family.

"I was trying to contain my tears, but it was impossible," says Gean's mom, Belitza Vazquez. "I could not believe the act of kindness I was experiencing. St. Ambrose School has been compassionate, caring and thoughtful. I realized that my son and I are not alone. St. Ambrose taught me a big life lesson. They demonstrated the meaning of God's love." †