Teacher finds fitting way to say thanks for support when he fought for his life

By John Shaughnessy

GREENWOOD—Steve Imel says he still gets misty-eyed when he thinks of all the love that people showed him during the toughest time of his life. And he still gets goose bumps when he considers all the support his family received when he was fighting for his life.

Imel also confides something that he knows most people will find hard to believe concerning his life-threatening struggle with cancer:

"As hard and as ugly as it was at times, I wouldn't change anything," says the physical education teacher at SS. Francis and Clare of Assisi School in Greenwood. "I really learned a lot from all the experiences."

Healthy throughout all his life, he had the depth of support from a Catholic school community, and the bonds that connect people who share the same journey of fear, uncertainty and hope.

He has also learned to not be afraid of pursuing possibilities that could benefit others. It's a quality that has contributed to SS. Francis and Clare being the first Catholic school in the country to receive a national grant from an organization that promotes health and fitness.

This then is the story of someone who has been given a new way of looking at life, someone who is also trying to give a measure of thanks to the community that was there for him when he needed them most.

"Is this really happening?"

Imel's story begins on Labor Day weekend of 2014, just a few weeks after the start of another school year. Healthy throughout all his life, he had experienced tingling and numbness in his hands throughout that summer, and he had lost about 30 pounds, but he ignored the symptoms until that weekend.

My wife Santana came home and found me in a state of complete exhaustion from running the vacuum around the house," he recalls. "She said, 'You need to get looked at.' I went to an immediate care place, they took an X-ray, and the doctor said she didn't like how it looked."

A short time later, Imel was being rushed by ambulance to Methodist Hospital in Indianapolis where he immediately began chemotherapy for non-Hodgkin's lymphoma.

For the next seven months, he endured a combination of chemo and radiation treatments, often thinking, "Is this really happening?"

At the same time, he couldn't believe how the school community of

See SUPPORT, page 8

An exercise of love

Response to clergy sexual abuse crisis tops agenda for USCCB fall meeting

WASHINGTON (CNS)—The firestorm surrounding the clergy sex abuse crisis and the way some bishops handled allegations of abuse against priests will be an important part of the agenda of the U.S. Conference of Catholic Bishops’ (USCCB) fall general assembly.

The bishops have had to deal with seemingly endless revelations of allegations of abusive clergy since June, most of which referred to long-past incidents. New reports from media outlets also are expected as the Nov. 12-14 assembly in Baltimore approaches.

Bishops nationwide also are facing new challenges as several state attorneys general have opened investigations into the handling of abuse allegations. The investigations follow the release of a Pennsylvania grand jury report in August that linked more than 300 priests and Church workers to abuse claims and identified more than 1,000 victims over a 70-year period dating from 1947.

The USCCB has not directly addressed the investigations, and has not offered any indication that it will advise bishops on how to respond.

Beyond the discussions of clergy sexual abuse and any further actions, the bishops were expected to vote on a new pastoral letter on racism, though the agenda for the meeting has not been finalized.

Security, always tight during the twice-a-year assemblies, is expected to be stricter than usual to prevent access to the Marriott Waterfront Hotel meeting site by protesters upset with the way the bishops have handled reports of abuse by clergy.

In preparing for the fall assembly, the bishops’ Administrative Committee on Sept. 19 outlined actions to address the abuse crisis, including approving the establishment of a third-party confidential reporting system for claims of any abuse by bishops.

Committee members instructed the bishops’ Committee on Canonical Affairs to bring all closer to build Church, page 9.
Bishops

continued from page 1

and Church Governance to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of abuse of minors or adults. The Administrative Committee also initiated the process of developing a code of conduct for bishops regarding sexual misconduct with a minor or adult or “negligence in the exercise of his office.” The committee, which meets in March and September, is the highest authority of the USCCB outside of the full body of bishops when they meet for their fall and spring general assemblies. Archbishop Charles C. Thompson is a member of the committee.

Francesco Cesareo, chairman of the National Review Board, said in an Oct. 16 e-mail to Catholic News Service (CNS) that board members were continuing to draft recommendations that would be delivered to the bishops during the assembly. In August, Cesareo told CNS that the bishops “have to put their trust in lay leadership and allow that lay leadership to develop the processes and oversight when these kinds of allegations occur, particularly holding bishops accountable.”

The all-lay National Review Board, established by the bishops in 2002, oversees compliance by dioceses with the “Charter for the Protection of Children and Young People.” It has no role in other matters relating to bishops.

Bishop Christopher J. Coyne of Burlington, Vt., chairman of the bishops’ Committee on Communications, told CNS on Oct. 19 that the bishops must “continue to press forward” in explaining how well the charter “is working and continues to work.”

“It is important that we as a conference have made incredible strides in protecting children to the point that one of the safest places for children to participate is the Catholic community in the United States,” he said.

“But that message is not getting out there. Many people still believe that the abuse of children and the cover-up by Church authorities is an ongoing issue and that the bishops haven’t done enough to address the issue. That’s contrary to the evidence in contrast to the number of reported abuses since 2002.” Bishop Coyne said.

“We have to continually say the charter is working and doing its job.”

Bishop Coyne also told CNS he would recommend that dioceses voluntarily open their clergy personnel files—including those of bishops—to investigators.

“We all do it, and it’s done,” he said. Meanwhile, work on the pastoral letter addressing racism was nearing its conclusion.

Bishop Sheldon J. Fabre of Houma-Tibodaux, La., chairman of the bishops’ Ad Hoc Committee Against Racism, has shepherded the final stages of work on the document since May when he stepped in for Bishop George V. Murry on Oct. 21 during his Sunday Angelus address: “While the great ones of the Earth build ‘thrones’ for their own power, God chooses an uncomfortable throne—the cross—from which to reign, giving life,” the pope said.

The pope reflected on the Sunday Gospel reading from St. Mark, in which Jesus tells his disciples, “Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many” (Mark 10:43-45).

Jesus sought to correct his disciples when he saw their enthusiasm for him had become “tainted” by a “worldly mentality,” interested in power, the pope said. “The path of service is the most effective antidote against the disease of seeking first place, it is the medicine for climbers,” who exist everywhere, even among Christians and members of the Church’s hierarchy, he said.

To see Pope Francis’ monthly intentions, go to www.archindy.org/popesintentions.

VATICAN CITY (CNS)—Jesus shows Christians the rule they must live by: that they are there to serve, not to be served, Pope Francis said.

Christ’s message is clear, the pope said on Oct. 21 during his Sunday Angelus address: “While the great ones of the Earth build ‘thrones’ for their own power, God chooses an uncomfortable throne—the cross—from which to reign, giving life,” the pope said.

The pope reflected on the Sunday Gospel reading from St. Mark, in which Jesus tells his disciples, “Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all. For the Son of Man did not come to be served but to serve and to give his life as a ransom for many” (Mark 10:43-45).

Jesus sought to correct his disciples when he saw their enthusiasm for him had become “tainted” by a “worldly mentality,” interested in power, the pope said. “The path of service is the most effective antidote against the disease of seeking first place, it is the medicine for climbers,” who exist everywhere, even among Christians and members of the Church’s hierarchy, he said.

The Criterion

Public Schedule of Archbishop Charles C. Thompson

Page 2

The Criterion

• 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Phone Numbers:

• 317-236-1570

New Parish

Materials Office: 317-236-1454

Address: 317-236-1454

E-mail: criterion@archindy.org

Published weekly except the last work of December and the first week of January.

Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367.

Periodical postage paid at Indianapolis, IN. Copyright © 2018 Criterion Press Inc. ISSN 0574-4350.
MIAMI (CNS)—The physical impact of Hurricane Michael and the anticipated recovery period for parts of the Florida Panhandle appear to be on a scale of last year’s Hurricane Maria in Puerto Rico and the Virgin Islands, according to the Church’s top emergency management specialist in Florida.

“The devastation is so large that we are looking at a couple of years at least in recovery,” said Gabe Tischler, who is working full time on the Hurricane Michael response for the Tallahassee-based Florida Catholic Conference following the storm’s Oct. 10 landfall.

The event brought near Category-5 strength winds when it came ashore at Mexico Beach, Fla., near Panama City in the Florida Gulf Coast.

“Every parish and rectory in the hurricane zone has suffered damage, and we are working to get RV units in place so the clergy can move out of the damaged rectories,” said Tischler.

As a resident of Tallahassee, he had to evacuate his residence and is now working remotely coordinating relief and volunteer efforts from regional dioceses, private individuals and corporate donors and state and federal authorities along with Catholic Charities agencies.

Scarcity of lodging and housing—both for residents and emergency responders pouring into the region—are among the most daunting needs as recovery efforts continue, he said, noting that emergency supply distribution centers have been set up across Catholic parishes in the Florida Panhandle coastal towns of Panama City, Mexico Beach, Marianna, Apalachicola and Port St. Joe.

To date, Catholic Charities of Northwest Florida has distributed an estimated 3 million pounds of goods to local recipients at a distribution site at St. Dominic Parish in Panama City, considered part of the storm’s ground zero.

Portable toilets, satellite phones, portable laundry facilities and communications vehicle are among the larger items arriving through private donors and Church agencies. Cellphone communications has been nonexistent around the hardest-hit areas, but that situation is expected to improve in the near future.

The Diocese of Pensacola-Tallahassee, in collaboration with Catholic Charities of Northwest Florida, has put out an online call for volunteers, noting that two-thirds of that diocese was substantially impacted by Hurricane Michael.

The website notes that there is a need for at least 50 volunteers seven days a week for the next few months at a Catholic Charities staging project at St. Dominic Parish. Many of the volunteers are staying at their own cost at area hotels and Church facilities in the Tallahassee area, organizers said.

In addition, Catholic Charities USA has deployed a small team to the region, with several staff operating a portable laundry facility in Marianna, and another team that will deliver supplies and power generators to Panama City. The Knights of Columbus and individual Catholic Charities agencies around the region have also been mobilized to collect donations and send volunteers, Tischler said.

“So many people have lost everything: homes, property and even their livelihood. The scenes of destruction are heart-wrenching, knowing that when we see a place where there once was a house, a family used to live there and are now homeless,” Bishop William A. Wack of Pensacola-Tallahassee said in an Oct. 12 letter to the diocese.

A week after the storm came ashore, Hurricane Michael’s death toll has risen to 36 across four southern U.S. states, President Donald J. Trump and first lady Melania Trump toured hurricane-eraged areas of the Florida Gulf Coast on Oct. 15.

In the Miami Archdiocese, Catholic Charities was sending an initial team of four logistics and fact-finding staff on Oct. 17 to spend several days there helping to establish the distribution site in St. Joe, according to Peter Routis-Arroyo, CEO of Catholic Charities Miami.

The Miami team planned to be based at the St. John Neumann Retreat Center in Tallahassee through Oct. 21, when another Catholic Charities team from central Florida was expected to relieve them the following week.

“Later on, they may have some specific needs up there as far as case workers or clinical social workers, but this first go-round is mostly about assessment,” said Routis-Arroyo, who is a former Catholic Charities director for the Diocese of Venice in Southwest Florida, which experienced damages from last year’s Hurricane Irma.

“You have a lot of shrimpers and rural poor in that area [of Port St. Joe], and that’s where they asked us to help out. They do have two sites up and running: one in Mexico Beach, which is ground zero, and one in Panama City, which was destroyed also. We were asked to take the easternmost area [of impact],” Routis-Arroyo added.

A team from Catholic Charities Orlando is expected to assist in this area next week.

The Florida Catholic Conference’s Tischler said needed items include food, water, baby and adult diapers, cash donations and on-site volunteers willing to fund their own housing.

(Contributions for hurricane relief can be made to www.catholiccharitiesusa.org. Donations can also be made to Catholic Relief Services at www.crs.org. More information about recovery and volunteer efforts can be found online at https://bit.ly/2OCn682 [case sensitive]).
Mary, our advocate and inspiration

“Joined to Christ the head and in communion with all His saints, the faithful must in the first place reverence and love the memory of the glorious ever-Virgin Mary, Mother of God and of our Lord Jesus Christ. . . .” (Dogmatic Constitution on the Church, “Lumen Gentium,” #52-53)

The month of October is a time of special devotion to the Blessed Virgin Mary. While this is an appropriate time of remembrance every year, it’s especially appropriate during this year, when the sincerity of God’s will, her witness to family life, and she knows the challenges we face today is the devaluation of marriage and family. Mary remained faithful. to her family and service to others. Unlike us, we are often divided, and our human nature can be weak. If we seek her intercession to help us respond with courage and integrity whenever human dignity, family life or individual liberty are threatened. And we hold fast to the truth whenever we are confronted by the subversion of the political or ideological positions that are incompatible with biblical principles and the consistent teaching of the Church during the past 2,000 years.

Mary, the Mother of the Church, was an important figure in the deliberations of the Second Vatican Council. Vatican II’s Dogmatic Constitution on the Church, “Lumen Gentium” (“Light of the Nations”) devotes an entire chapter, with five sections, to Mary, “sign of true hope and comfort for the pilgrim people of God” (68).

Mary’s role in the history of salvation (past), in the life of the Church today (present) and in a sign of the world to come (future) is fundamental to understanding what the Second Vatican Council sought to accomplish more than 50 years ago. It is also vitally important to understanding—and accepting—God’s will in our daily lives. Mary, the Daughter of Zion and ideal personification of Israel, is the last and most worthy representative of the people of the old Covenant, but at the same time she is “the hope and the dawn of the whole world.” With her, the elevated Daughter of Zion, after a long expectation of the promises, the times are fulfilled and a new economy is established (Lumen Gentium, #55).

Like us, Mary lived in a tumultuous time of human history. Religious freedom was threatened. The poor, the sick, and people who for various reasons found themselves on the margins of society were routinely persecuted, abused or neglected. A devout Jew, Mary was surrounded by the hypocrisy, intolerance and self-aggrandizement of the political and religious leaders of her time who failed to help their people see the truth.

What was Mary’s response? Faithful according to God’s will, she consecrated her family to her service to others. Although the world around her was in chaos, Mary, the family is the fundamental unit of society. Family is the social unit that promotes harmonies and the creation and nurturing of children. Supporting authentic family life should be a priority for economic and social policy. Our society is only as strong, or as healthy, as our most basic social unit, the family. Everyone one of us is responsible for protecting and nurturing strong families. We are all called to ensure that family life is not undermined, neglected or abused.

As we work to strengthen families, we would be wise to seek the intercession and assistance of Mary, the heart of the Holy Family. Mary knows the importance of marriage and family life, and she knows the challenges we face today.

Let’s ask Mary to be our advocate and our inspiration as we encourage married couples to be as courageous and faithful as she was when she accepted God’s will, and freely chose to become the Mother of our Lord and, by the gift of God’s grace, our mother as well.

—Daniel Conroy

Sexual Orientation Change Efforts (SOCE) rely on professional therapy and counseling, often in a religious context, to assist those struggling with unwanted homosexual inclinations who would like to “cure” themselves of their same-sex attractions and grow in their ability to abstain from same-sex behaviors.

Many proponents of SOCE’s lifestyles argue that SOCE are not only effective, but also harmless or even beneficial, going so far as to advocate for legislation that would restrict a practitioner’s ability to offer SOCE.

Peter Sprigg, senior fellow for policy studies at the Family Research Council in Washington, has provided a very helpful analysis of six studies published between 2000 and 2018 in a recent review article titled, “Are Sexual Orientation Change Efforts (SOCE) Effective? Are They Harmful? What the Evidence Shows.” He concludes that SOCE “can be effective for some clients in bringing about significant change in some components of sexual orientation,” and that “few harms were reported.” Older results from the literature, including 600 studies and five meta-analyses, support the same conclusions.

One of the six SOCE studies reviewed by Sprigg, “A Longitudinal Study of Attempted Religiously Mediated Sexual Orientation Change,” was published in the Journal of Sex and Marital Therapy in 2011. In this study, researchers Stanton Jones and Mark Yarhouse evaluated 61 men and women who opted to pursue religiously mediated change efforts. At the end of the study, they found that 53 percent of them self-categorized as either a “Success: Conversion” (23 percent) or “Success: Chastity” (30 percent). That was more than twice the number (25 percent) who described the outcome as “Failure: Confused,” or “Failure: Gay Identity.”

One of the most important issues we face today is the devaluation of marriage and family life, and the attempt to help Catholics, and all people of good will, form their consciences and exercise their responsibilities as faithful citizens, our bishops strongly emphasize the importance of the family. Based on marriage between a man and a woman, the family is the fundamental unit of society. Family is the social unit that promotes harmonies and the creation and nurturing of children.

Supporting authentic family life should be a priority for economic and social policy. Our society is only as strong, or as healthy, as our most basic social unit, the family. Everyone one of us is responsible for protecting and nurturing strong families. We are all called to ensure that family life is not undermined, neglected or abused.

As we work to strengthen families, we would be wise to seek the intercession and assistance of Mary, the heart of the Holy Family. Mary knows the importance of marriage and family life, and she knows the challenges we face today.

Let’s ask Mary to be our advocate and our inspiration as we encourage married couples to be as courageous and faithful as she was when she accepted God’s will, and freely chose to become the Mother of our Lord and, by the gift of God’s grace, our mother as well.

—Daniel Conroy

Somewhat related is a consideration of “Success: Conversion” as an outcome, this did not indicate that all same-sex attraction went away, but that “a reduction in homosexual attraction and an increase in heterosexual attraction” had occurred.

Letter to the Editor

We have zero rights without right to life

In the Oct. 19th issue of The Criterion, a letter to the editor included a significant logical flaw. Under the pretense of offering pro-birth as an alternative to pro-life, the writer is proposing a commendable social agenda to help people among us who were not aborted, but nothing for the unborn who are killed in their mother’s womb. How can that be? Without the right to life, there are no other rights. Ensure life first, and then help with a fair wage, education, etc. We must first support the right to life if any of us ever eventually seek to help our fellow man.

Pope St. John Paul II’s 1995 encyclical, “Evangelium Vitae” defines the right to life and

Similarly, “Success: Chastity” was defined as “stable behavioral chastity and a reduction in homosexual attraction,” which makes the words of the report possible, and can also be regarded as a successful outcome” by “conventionally religious persons.” As with most reports on this type, most participants reported some significant, but not complete, change.

This same research study by Jones and Yarhouse also assessed any reported “harms” from SOCE during the course of the change efforts. The psychologically and psychological distress among the participants using a standardized checklist of symptoms, but the only statistically significant outcome was “improving psychological symptoms” rather than harms to SOCE clients.

In his review of the literature, Sprigg examines the issue of SOCE “harms” from another angle as well, evaluating the methods and claims of a very influential paper by Aron Shidlo and Michael Schroder, two自我-identify gay researchers whose work was sponsored by the National Lesbian and Gay Health Association and the National Gay and Lesbian Task Force (the latter being a political organization).

Their paper, published in 2002, is one of the more widely cited works asserting that clients of SOCE may experience significant damage. Sprigg observes that the authors make no mention of the harms, or of recruiting a representative sample of SOCE consumers. “Despite a scholarly veneer, it is a dark and almost entirely anecdotal report of harm, it fails to offer compiled data, statistical evidence or data analysis.”

The more robust and rigorous research studies reviewed by Sprigg, meanwhile, do show notable harms to clients, not of recruiting a representative sample of SOCE, but, on the contrary, find very notable improvements both in the ability to resist homosexual behaviors and in their sense of sexual reorientation.

Set within a broader religious and human framework, these statistically significant findings about SOCE from the field of psychotherapy help push back against the emotional and ideological views of same-sex advocates and even of some professional medical societies. Such dogmatism ignores the best interests of clients by seeking to restrict the availability of important and potentially helpful therapies when such therapies are available, such as supporting access to ministries of healing and change for those desiring to restore psychological and spiritual wholeness in their lives.

(Father Tadewuz 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)

It’s primary is historic in the Catholic Church, and only after recognizing that right can we fulfill our obligation to help those in need.

God’s will is the will of the people, and first help his human creatures as among. If we are allowed to have a beating heart and feel the pain of another person, then we don’t stand up for the living unborn, then we are like zebras that just go back to grazing while lions breasts out of our own way.

Stand up for life, and then stand up for your fellow humans. It can only be life and then justice, not either one or the other.

Paul Liddy
Catholic Times
La mayordomía debe continuar en los tiempos difíciles

“La obra de la Iglesia debe continuar, especialmente en épocas turbulentas. El ejemplo se debe seguir. La Iglesia puede continuar en los buenos y en los malos, puesto que los mensajes de esa nación y esperanza de Cristo siempre resultan muy necesarios.” (Cardenal Joseph W. Tobin de Newark, N.J.)

La próxima semana se darán cita en Nashville, Tennessee, los representantes del Consejo Internacional para la Mayordomía Católica para su convención anual. Con toda seguridad habrá muchas conversaciones (programadas y espontáneas) acerca de los retos de recaudar fondos para los ministerios de la Iglesia en una época marcada por los escándalos públicos. Cuando se comprende y se practica de una manera proactiva, la mayordomía debe trascender la política y los escándalos. En todas las épocas y épocas estampadas llamados a ser administradores responsables de los dones de Dios (materiales y espirituales) y a dar generosamente sin temor en cuenta el costo para nosotros mismos. Pero resulta difícil mantener en perspectiva este hermoso principio espiritual, especialmente cuando se trata de tiempos difíciles en lo cultural, lo económico o lo político. Cuando nos encontramos con retos, nuestro consejo es a “votar con la billete” para cerciorarnos de que se nos escuche. Pero tal como lo recuerda el cardenal Joseph W. Tobin de Newark, N.J., antiguo arzobispo de Indianápolis, a la gente de su arquidiócesis, la obra del Señor debe continuar en las épocas buenas y en las malas.

Los buenos administradores no dan solamente cuando las condiciones son favorables; donan su tiempo, sus talentos y, por supuesto, su tesoro en todo momento y en todas las épocas porque se sienten agradecidos de la abundante generosidad de Dios hacia ellos. La mayordomía cristiana involucra desinterés y representa mucho más de aquello que aportamos económicamente a la Iglesia o a otras organizaciones de caridad. La mayordomía auténtica requiere conversión, la disposición de cambiar la mente y el corazón para poder seguir a Jesús y vivir como él lo hizo. Los administradores cristianos son generosos porque se sienten agradecidos y por todas las bendiciones de Dios. Están dispuestos a compartir desinteresadamente con los demás porque saben que así es como Dios quiere que vivamos. Es una fuente de gracia cuando nos ayuda a desarrollar un estilo de vida de compartir. Cuando respondemos a la bondad de Dios al crecer en el agradecimiento, la responsabilidad y la generosidad, somos capaces de sentir la diferencia que marca la mayordomía en nuestras vidas y nuestras necesidades. La mayordomía nos invita a reflexionar sobre lo que es más básico y fundamental en nuestras vidas y a responder desde el corazón. Estas son las bendiciones de la mayordomía cristiana: ser generosos, incluso con los extras, compartir nuestros dones de tiempo, talento y tesoro es el verdadero signo de ser buenos administradores de todos los dones divinos.

Desde hace varias generaciones, la Iglesia del centro y el sur de Indiana ha contribuido a la generosidad de los católicos en los 39 condados que conforman nuestra arquidiócesis. Gracias a los generosos dones de tiempo, talentos y tesoro que recibimos de los parroquianos, nuestro Iglesia puede llevar adelante la obra del Señor aquí y ahora. Nuestras parroquias celebran con alegría en toda la Iglesia del mundo diversas generaciones. Ese es un regalo de la generosidad acumulada de los parroquianos desde hace muchas generaciones. Observe con detenimiento cómo transmite la Iglesia la fe a las futuras generaciones a través de nuestras escuelas católicas y programas de educación religiosa en las parroquias. No todas las diócesis tienen la bendición de contar con los tipos de programas de educación que tenemos aquí y estás provisto de la generosidad de los parroquianos, los padres y los amigos de la Iglesia. Y aquí, en el centro y el sur de Indiana, atendemos a los pobres y a los necesitados, ayudamos a las personas y a las familias en el proceso de enfrentar dificultades. La mayordomía nos acerca a otros, nos hacemos acercar a los pobres y marginados de Indiana y de otras partes del mundo. Esto es lo que Cristo nos pide que hagamos como sus discípulos, pero solamente es posible gracias a la bondad de Dios que consta a sus discípulos, a sus hijos, y a través de ellos a todos los que Dios quiere beneficiar de su bondad.

“Si sabemos dar, los demás también sabrán recibir.” (Cardenal Joseph W. Tobin de Newark, N.J.)

Stewardship must continue in troubled times

“The work of the Church must continue especially in turbulent times. The Gospel must be proclaimed in good times and in bad times. Christ’s messages of healing and hope are always urgently needed” (Cardinal Joseph W. Tobin of Newark, N.J.)

Representatives of the International Catholic Stewardship Council are meeting next week in Nashville, Tenn., for their annual conference. You can bet there will be many conversations (scheduled and unscheduled) about the challenges of raising funds for the Church’s ministries in a time of public scandal.

Properly understood and practiced, stewardship should transcend politics and scandals. In all times and seasons, we are called to be responsible stewards of God’s gifts (material and spiritual) and to give generously not counting the cost to ourselves. But this beautiful spiritual principle is difficult to keep in perspective especially when times are tough economically, culturally or politically. When we’re angry, we are naturally tempted to “vote with our wallets” in order to be sure our interests are not being neglected. But as Cardinal Joseph W. Tobin of Newark, N.J., formerly archbishop of Indianápolis, reminds the people of his archdiocese, the work of the Lord must continue in good times and in bad times. Good stewards are not “fair weather givers.” They give their time, their talents and their treasure not because it is a fad or a season because they are grateful for God’s abundant generosity to them.

Christian stewardship involves self-giving. It is much more than what we contribute to the Church or to other charitable organizations financially. Authentic stewardship requires conversion, a willingness to change our minds and hearts so that we can follow Jesus and live as he lived.

Christian stewards are generous people because they are grateful for all God’s blessings. They are willing to share with others unselfishly because they know this is how God wants us to live.

Stewardship is a source of grace when it helps us develop a lifestyle of sharing. When we respond to God’s goodness by growing in gratitude, responsibility and generosity, we can experience the difference that stewards make in our daily lives. Stewardship invites us to reflect on what is most basic and fundamental in our lives — and in the lives of others.

This is a heart of Christian stewardship. To be kind and generous even to strangers, to share our gifts of time, talent and treasure, this is what it means to be a good steward of all God’s gifts.

For many generations now, the Church in central and southern Indiana has been benefited from the generosity of Catholics in all 39 counties of our archdiocese.

Because of the generous gifts of time, talent and treasure we receive from parishioners, our Church is able to carry out the work of the Lord here and now. Our parishes regularly celebrate Mass and other sacraments.

Look around your parish church this Sunday. Everything you see there came from the generosity of parishioners over the course of many generations. Take a careful look at how our Church hands on the faith to future generations through our Catholic schools and parish religious education programs. Not every diocese is blessed to have the kind of education programs we have, and all of it comes from the generosity of parishioners, parents and friends.

And here in central and southern Indiana, we serve the poor and needy. We help individuals and families who are in financial trouble. We also reach out to the poor and marginalized here in Indiana and in other parts of the world. This is what Christ asks us to do as his disciples, but it is only possible because of the good stewardship of many people.

Thank you for your past generosity. Remember it makes a difference and on the opportunities you have to be generous in sharing God’s gifts with others. Stewardship helps as recognize that both the ordinary experiences of daily living and the most profound moments of our life and death are gifts from God to be cherished and not shared with others.

Since God never stops giving, our opportunities to respond from the heart are truly endless. That’s why we believe that stewardship is a way of life —and a lifelong source of grace and deepening spirituality.

May God’s abundant blessings be on the priests, deacons, religious women and men and lay leaders who will gather in Nashville next week to promote the spirituality of stewardship. May the intercession of our Blessed Mother Mary help them—and all of us—be grateful and generous stewards of all God’s gifts— in good times and in hard times.

And may the gifts we receive this week through Mary’s Divine Son be shared freely with those in need. Just as Christ’s work can continue uninterrupted here in our archdiocese and throughout the world.”
November 2
Our Lady of Peace Cemetery and Mausoleum, 9900 Havrestand Road, Indianapolis.
All Souls Day Mass, noon. Information: 317-788-8621 or info@olgreenwood.org.

November 3
St. Lawrence Church, 6944 E. 46th St., Indianapolis.
First Friday of November Mass, 7:30 p.m. Information: 317-567-7238, jerresekindy.com.

November 4
Women’s Care Center, 2306 N. Morton St., Indianapolis.
Mass 7:30 p.m. Information: 317-888-2861 or info@olgreenwood.org.

November 16-18
Our Lady of Fatima Retreat Center, 200 Hill Dr., Saint Meinrad Archabbey, 200 Hill Dr., in Saint Meinrad.
St. Andrew the Apostle Retreat, 4052 E. 38th St., Indianapolis. 7:30 a.m.-7 p.m., daily. Information: 317-868-5900.

November 20
Benedict Inn Retreat & Conference Center, 250 Churchman Rd., Beech Grove. Personal Day of Reflection, 9 a.m.-4 p.m., $35 includes room for the day, continental breakfast, lunch and use of common areas, additional $28 extends stay to include the night before or night after day of silence, $59 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/events.

November 27

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

November 11
St. Meinrad Archabebhy Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad, IN.
Creative Grieving: Confronting Loss, Benedictine Father Noel Mueller, $255 double, $425 double. Information: 317-357-6955 or mueller@stmeinrad.edu.

November 12
St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Parish Campus, 6 p.m. Information: 317-575-1395 or office@stlouisde.com.

November 14
St. Bartholomew School, 237, or e-mail bminut@stbparish.net.
Learn more about the concert series at www.stbparish.org/musicevents.

November 17
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Literary Luncheon, Benedictine Sister Marie Therese Racine presenting. 11:30 a.m., $30 includes room for the day, continental breakfast and dessert. Information and registration: 317-357-6955, ext. 102 or archindy.org/events.

November 18
St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Parish Campus, 7 p.m. Information: 317-575-1395 or office@stlouisde.com.

November 24
St. Meinrad Archabebhy Guest House and Retreat Center, 200 Hill Dr., Saint Meinrad, IN.

November 25
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Silent Self-Guided Day of Reflection. $35 includes room for the day, continental breakfast, lunch and use of common areas, additional $28 extends stay to include the night before or night after day of silence, $59 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/events.

November 26
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Silent Self-Guided Day of Reflection. $35 includes room for the day, continental breakfast, lunch and use of common areas, additional $28 extends stay to include the night before or night after day of silence, $59 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/events.

$35 includes room for the day, continental breakfast, lunch and use of common areas, additional $28 extends stay to include the night before or night after day of silence, $59 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or archindy.org/events.

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Parish Campus, 7 p.m. Information: 317-575-1395 or office@stlouisde.com.

The menu includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert. All are welcome.

For more information, call 317-517-4256.
Pope Francis names Steven Chu to Pontifical Academy of Science

VATICAN CITY (CNS)—Pope Francis appointed Steven Chu, a Nobel-winning physicist from the United States, to the Pontifical Academy of Sciences.

Chu, who earned his doctorate in physics under U.S. President Barak Obama, was appointed to the pontifical think tank, the Vatican announced on Oct. 20.

Born in St. Louis, Chu is the co-recipient of the 1997 Nobel Prize in Physics “for development of methods to cool and trap atoms with laser light.”

He was a professor of physics of molecular and cellular physiology at Stanford University in Stanford Calif., before serving as energy secretary from 2001 to 2005. In that post, he was the first scientist to hold a cabinet position, according to the Stanford physics department website.

After his term in the Obama administration, Chu, 70, has published more than 2380 papers in atomic and molecular physics, biophysics, biology, bio-imaging, batteries and other energy technologies. Additionally, he holds 15 patents.

Chicago is also a member of the U.S. National Academy of Sciences, a foreign member of the Royal Society, the Royal Academy of Engineering, the Chinese Academy of Sciences, and the Korean Academy of Sciences and Technology.

According to the papal academy’s website, the members are “eighty women and men from many countries who have made outstanding contributions in their fields of scientific endeavor. They are nominated by the Holy Father after being elected by the body of the academicians.”

The Pontifical Academy of Sciences encompasses six areas of study: fundamental science, science and technology of global problems; science for the problems of the developing world; bioethics; and epistemology.

Members participate in study groups and meetings, examining specific issues and publishing deliberations and scientific papers. The academy was established in 1916 by Pope Pius XI.
Finding New Purpose, New Meaning and from Nursing as a Spiritual Journey: Kaufman

Rachel Forbes Kaufman, founder of the Diocese of Evansville, Ind., earned a Master of Theology from Saint Meinrad Seminary and School of Theology in 2010. She is also the author of more than 20 books on the journey of the human development.
Delegates say Encuentro offers call to build Church, bring all closer to Christ

By John Shaughnessy

It was a moment of pure joy and hope for Saul Llacsa, a moment when the archdiocese’s coordinator of Hispanic ministry saw the future and the challenge awaiting the Church in the United States.

That defining moment occurred as Llacsa was part of a delegation from the archdiocese—including Archbishop Charles C. Thompson—that participated in the Fifth National Encuentro in late September in Grapevine, Texas.

Recalling the scene that involved more than 3,200 Hispanic Catholic leaders and about 125 bishops from across the country, Llacsa notes, “The moment that really lifted my heart up was the moment when we were telling about the Hispanic young people. We emphasized that the future of the Catholic Church has a ‘Hispanic’ face. Sixty percent of all the Catholics younger than 18 years are Hispanic/Latino. ‘Young people need a voice to express their needs, and they need space and room to develop better ways to serve the Lord and the community. It is time for us to be more ‘laboratory.’ We need to give opportunity to the older Church to create programs and be fully immersed into the leadership of our parishes.’”

For Llacsa, that moment reveals the essence of V Encuentro, when Thompson used a Spanish word for “encounter.” While the participants were mainly Hispanic, the focus was on all the groups coming from the building of the entire Church, with the goal of bringing all people closer to Christ.

“We are called to be bridges of an encounter of love,” Llacsa says. “We have the conviction that we are called to an encounter with Christ. The Latino/Hispanic community has the mission to proclaim the Good News wherever we go. It is embedded in our hearts and our culture. The Hispanic community needs also to take care of our neighbors, especially those who suffer by injustice and racism. V Encuentro sends us to the peripheries to nourish the souls of our brothers and sisters, and most importantly to bring God to our communities.”

The national Encuentro’s focus on encounter and outreach offers a model of how the Catholic Church is to be able to welcome everyone and the Church in the U.S. to follow, says Anne Corcoran, a member of the archdiocesan delegation who is also the pastoral associate of St. Monica Parish in Indianapolis.

“It showed us how to gather as persons in love with God, how to go out and listen to the hopes, dreams and hardships that complete strangers have in their lives, to accompany them, and finally invite them to the life we enjoy in God,” Corcoran says.

That model starts with small faith groups in parishes, she notes. “Encuentro was a call to reach out together, to go with God’s love to the peripheries, to find there brothers and sisters, and to encounter God in them. To me, this is the essence of what it means to be a Christian. Our whole lives are to be taken up in the work of the Gospel, to share in the life and work of Jesus.”

Corcoran’s excitement from participating in the Encuentro experience hasn’t diminished since returning from Texas.

“You can imagine what our Church would be like if we all went out and met two new people a year? Listened and loved them. Walked with them and then invited them to join us.”

“Can you imagine what a parish planning process or a Sunday School might look like if it was all based on what we learned about the hopes and dreams and obstacles of other persons, not ourselves—a Church that cares enough about every person to go out looking for them?”

Corcoran’s enthusiasm also extends to the influence that the Hispanic Catholic community already has—and can have even more—on the Church in the United States.

“It has been impossible for me to think of Encuentro in terms of Hispanic ministry only,” she says. “One of the greatest gifts of Latin and South American countries has been its ecclesiology, which is just a fancy way of saying that they have a great way of ‘being Church.’ The gifts and insights that they bring are helpful to all of us. If we focus on inclusion and unity became a defining quality of the Encuentro, they say. “What is awesome to be is for the bishops as well as my other brothers and sisters in faith. Our own Archbishop Thomas Wenski was present the whole time. The bishops were fantastic as were the priests and every delegate gathered. I have never had the opportunity to be part of something so wonderful, so blessed.”

That sentiment was echoed by Gabriela Ross, coordinator of catechetical resources for the archdiocese.

“My experience of the Encuentro could be summed up in the words communion, collaboration and celebration,” Ross says. “Celebrations of the holy Mass were beautiful and lively. We were in communion with each other. It all added up to a time of joy and hope in the life of the Church, says Oscar Castellanos, the director of the archdiocese’s Office of Intercultural Ministry.

“It really felt like Pentecost—being congregated in the upper room, listening to the Holy Spirit through the different means and venues of the event.

“For someone like me who had read about the previous Encuentros but had not experienced one in the past, this has truly given me a whole new perspective. Since the topics of youth, young adults and inculturation were very present throughout the week, The Church of the U.S. will continue to experience a renewal if we remain open to these realities.”

SYND

Delegates say Encuentro offers call to build Church, bring all closer to Christ

more explicitly, those who experience “same-sex attraction.”

The English-B group said that it “assessed the issue of homosexuality and feel that experience same-sex attraction or gender dysphoria,” which refers to believing one’s biological sex does not correspond to his or her true identity.

The group asked that the synod’s final document include “a separate section for this issue, and that the main objective of this be the pastoral accompaniment of those people which follows the lines of the relevant section of the Catechism of the Catholic Church. The catechism states that homosexual activity is sinful, but that those with same-sex attraction must be respected and welcomed.”

Three members of the group took part in the Vatican’s daily press briefing on the synod and were asked about the discussion on homosexuality.

Cardinal Blase J. Cupich of Chicago told reporters the group wanted to ensure that the synod’s final document would say “something that was inclusive of everyone.”

Cardinal John Ribot of Port Moresby, Papua New Guinea, said the synod could not ignore the topic because it is one of the things young people, inside and outside the synod, are talking about.

“Now,” he said, “the approach of the Church is to be able to welcome everyone and to make them feel at home and that nobody is excluded. That is the Church.”

Australian Archbishop Peter A. Comensoli of Melbourne told reporters, “Very simply, aren’t we all sinners and aren’t we all looking to be found by God and, being found by God, how might we then find our lives in him?”

The English-D group said it, too, “spent a good deal of time reflecting on the motif of the Church’s stance of welcome and inclusivity. We fully and enthusiastically acknowledge that the Church of Jesus Christ reaches out in love to absolutely everyone.”

“No one, on account of gender, lifestyle or sexual orientation, should ever be made to feel unloved, uncared for,” the group said. “However, as St. Thomas Aquinas specifies, love means ‘willing the good of the other.’ And this is why authentic love by no means excludes the call to conversion, to change of life.”

The group also echoed a sentiment shared by other groups that through the synod, the speeches and the contributions of the young adults present, “it became eminently clear that young people crave holiness of life and desire practical training that will help them walk the path of sanctity.”

The French-B group asked for a special section on the synod’s final document on the gift of the body [and] the grace of affectivity and sexuality.

The section should explain Church teaching clearly and in a way young people understand “to avoid confusion,” the group said. But “we believe it is important to deepen a reflection on pastoral outreach and the mission of the Church regarding certain categories before introducing them into the document.”

The Spanish-B group, led by Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, also called on the Vatican—probably his office—to prepare a document in which “the subject of sexuality is approached in a systematic and clear way, with anthropological arguments, accessible to all young people, that shows that the virtue of chastity is a joyful affirmation that creates the conditions for human and divine love.”

“We must adopt a welcoming and cordial attitude to promote the integration and accompaniment of all people, including those of different sexual orientations, so that they may grow in faith and in their relationship with God, who is love and the source of truth and mercy,” the group said. The group added that the Vatican leaders must remember that “the life of a young person 16 to 30 years old is not linear. It is marked by successes, failures, decisive and happy stages like passing an exam, getting one’s first job, entering a relationship or creating a family. It is important to allow young people to live these moments spiritually, discerning in the Holy Spirit the path God is opening before them.”

The English-C group, like many others, noted that while the synod can provide general suggestions for listening to young people and involving them in the life of the Church, individual parishes and dioceses will need to find specific ways to put those suggestions into practice.

“We suggest that episcopal conferences be strongly invited to take up the results of the synod and engage in a similar process of reflection in their own milieu, including nonbishops in the deliberations, as this synod has done,” the group said.

The Spanish-A group asked that Pope Francis, in celebrating the closing Mass for the synod on Oct. 28, make a formal gesture to symbolize he is sending all the synod participants back to their home countries to put into practice what they heard at the assembly.

The members of the archdiocese’s delegation to the V Encuentro gathering in late September in Texas pose for a group photo. Francisco Ruiz, left, Oscar Castellanos, Archbishop Charles C. Thompson, Giselle Duron, Anne Corcoran (back), Dianna Perez (front), Gabriela Ross and Saul Llacsa. (Submitted photo)
Skull rosary offers spiritual lessons in life and death

By Daniel Tews

**Special to The Criterion**

**By Daniel Tews**

**Special to The Criterion**

**BRAZIL—Pope St. John Paul II, describing his favorite prayer, said, “The simple prayer of the rosary marks the rhythm of human life.”**

Catholics clutch their prayer-worn beads tightly through the joys and sorrows of life. The faithful pray in thanksgiving at marriage and childbirth, and for Mary’s aid in sickness and for a good death.

There is an ancient tradition, however, that seems to bring joy and sorrow, life and death together—the skull rosary.

This may seem to some to be sacrilegious. Mary, our Mother, shouldn’t be associated with something as morbid as a skull. Or should she?

‘Remember the end of your life’

The skull rosary has been in use since the early 16th century. It symbolizes the idea of the *memento mori*, or the remembrance of death, according to an article on the ArtNet News website. The skull rosary also seems to fit in with the teachings of the faith.

The Book of Sirach says, “In all you do, remember the end of your life, and you will then never sin” (Sir 7:36).

Ministers tracing ashes on worshippers’ foreheads in the form of a cross on Ash Wednesday often say, “Remember that you are dust, and to dust you shall return.”

Catechists remind students of the last four things—death, judgment, heaven and hell.

The Church has recognized that a constant reminder of mortality keeps the gaze on the afterlife: “Pray for us now and at the hour of our death.”

The skull rosary and *memento mori* has nothing to do, however, with the so-called Saint Death or, as they say in Spanish, Santa Muerte. This new, demonic cult, growing in popularity in Mexico and Latin America, mixes some aspects of Marian devotion with the occult.

In his 2016 visit to Mexico, Pope Francis warned, “I find that many today practice morbid and depressing, he started digging deeper. “One of the most valuable things [the skull rosary] has done for me is to keep me focused on the spiritual life and avoid the pitfall of focusing too much energy on my day-to-day worries. Using a rosary with skulls on it means that I can’t really avoid thinking in quite visceral terms about Christ’s death. I can’t abstract it away to avoid dealing with the horror of what he endured for us on the cross.”

St. Paul teaches followers of Christ to unite their death with Christ’s death, and only then does the resurrection become real. “For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rom 6:5), he writes.

Rosaries with symbolism

Bunch designs rosaries and has them made by a third party. His designs emphasize different aspects of the spiritual life. He says he recognized that not only are the beads, crosses and medals useful for counting prayers, but they are also a means of inspiring deeper prayer and understanding of theology.

He adds particular colors for the beads and different crosses to connect the artistry with the spiritual purpose of the rosary.

For example, Bunch said, “On the Celtic rosary that has a very eucharistic symbolism in the Celtic cross, I really wanted the red cord to symbolize the Precious Blood.”

According to Bunch, adding the skull beads can serve a specific purpose, too. For instance, they might be used particularly to pray for a friend or family member who has died.

Or they may be used simply to focus intentionally on *memento mori*.

“A rosary with skull beads is one nice way to do that,” he said. “Or in my case, lots of rosaries with skull beads because I need lots of reminders.”

‘You’ll want to pray more’

Through a Vatican press release issued on Sept. 29, Pope Francis called on all the faithful throughout the world to pray the holy rosary every day during the month of October.

Bunch is on board.

“The power and beauty of the rosary is in its simplicity of form and its constant invitation to us to contemplate the Gospel, not just as a story about people who lived long ago, but rather as a visceral encounter with Christ and his Mother who leads us to him in the present—if we just ask.”

Bunch offered advice to those considering praying the rosary daily.

“I would say that one Our Father or one Hail Mary prayed with absolute sincerity is a great start,” he said. “Before you know it, you’ll want to pray more: once you’ve started praying with your whole heart. You may not be praying a daily rosary by tomorrow, but if you start with sincerity and ask God for his help, you will be given the grace to continue and become someone who prays the rosary every day.”

Bunch believes that if a *memento mori* is included with the prayers, all the better.

“Making my own death and Christ’s death more real to me,” he said, “made the resurrection all the more real to me as well.”

(Daniel Tews is a freelance writer and a member of Annunciation Parish in Brazil.)
Catholics can bring light, love to the world of social media

By John Grosso

These days, one is hard-pressed to find people who speak positively about social media. In fact, a quick Google search of the term “social media” brings up hundreds of thousands of results discussing social media, particularly as it relates to the Catholic Church. I take a different approach.

Social media, especially Catholic social media, can be a difficult, hostile place. These days, we often see discussion devolve into debate, debate devolve into mudslinging. The current climate in the Church has supercharged this phenomenon in an ugly way. It is for these very reasons that faithful Catholics must take our message of love of and trust in Jesus Christ to social media. Now is the time to show the world what it means to be a Catholic, to love our neighbor, to advocate for life in all of its forms and to be in awe of the real presence of Jesus Christ in the Eucharist.

Social media allow us to communicate with hundreds of thousands of people with one click—so what better place to spread this message of hope and love than Facebook, Twitter or Instagram?

Using social media to witness to Christ and hopefully to evangelize in his name, starts by treating social media as an end in itself, not just a means to an end. Pope Francis, in his 2016 message for World Communications Day, alluded to this: “E-mails, text messages, social networks and chats can also be fully human forms of communication. It is not technology that determines whether or not communication is authentic, but rather the human heart and our capacity to use wisely the means at our disposal.”

It is extremely important to use our social media outlets to invite people to Mass, adoration, confession and Catholic events, but we can’t use our social media only in this way. Rather, we must acknowledge that our Facebook friends, or the accounts following our parish’s Twitter account, are communities themselves.

That means we must use social media to minister to and feed these communities by offering them content that will help them encounter Jesus in some way. Whether it is an inspiring or comforting quote from Scripture, live streaming Masses or events, or catechetical videos that share the richness of our Catholic tradition, we need to offer something of substance to our friends and followers.

If we share meaningful content, we can use social media to bring people into an encounter with Christ every single day. Meaningful content is two things: authentic and vulnerable. In a world where lives are lived on social media, where we are bombarded with advertisements and noise, people crave authenticity. They desire something stable, something comforting and something that helps them make sense of their crazy lives. That something is actually someone, and his name is Jesus Christ.

In my role as director of digital media at the Diocese of Bridgeport, Conn., I’ve found people respond strongly to short videos, authentic reflections and spiritual graphics. Most of all, they respond to our shepherd, Bishop Frank J. Caggiano, who uses social media to post daily reflections, ask questions and offer prayers. Likewise, parishes that use their social media to highlight parishioners, share words of wisdom from their pastor, and provide prayer and reflection resources to the faithful are all authentically using social media for the betterment of their members.

Social media must also be vulnerable. These days, many people live their lives on social media, meaning they open themselves up to the inherent and constant vulnerability that comes from putting their hopes, dreams, emotions, opinions and day-to-day experiences on display for all to see.

Since they live their lives this way, they expect the institutions they follow to live this way too. That’s why it is so important for our parishes, schools and dioceses to have fun on social media, to use informal language and to show people “the behind the scenes” of the institution.

This allows us to show that the Church is made up of people, with all of their triumphs and tribulations, all trying to serve God as best they can. In this way, we are both authentic and vulnerable.

We cannot resign ourselves to indifference or cynicism simply because social media sites can often be dispiriting places. Rather, if we bring a spirit of love and joy, rooted in Christ, to everything we do on social media, we can provide an incredibly compelling example to a searching world.

Christ himself tells us: “This is how all will know that you are my disciples, if you have love for one another” (Jn 12:35).

There is nothing more authentic, no narrative more powerful and no message more challenging than the Gospel. Let us strive to share it through our example of loving witness on social media.

(The Flat Francs social media campaign to officially welcome Pope Francis on his first visit to the United States. Catholics can use humor and fun, in addition to the Gospel, to draw people closer to Christ and the Church through use of social media.)
Ireland of the past fighting to retain its heritage, charm  

When our youngest daughter shopped for clothes for high school dances, her father would often say, "How ironic, this dress is on sale for half price, because it’s half size!"

It was a joke, but it made his point. One of her best friends was a beautiful girl. Her dress, a petite, baby blue ruffle evening gown, was the star of the evening. Her chignon was perfectly coiffed, and her gown was bright and shiny. She was prettier than anyone else at the dance, but not easy being the fashion arbiters 16-year-old.

But I found myself gazing at the outfits I saw on the bevy of very young ladies 16-year-olds who were wearing a look for the season. Very short, very tight and … is that transparent? Or am I, my goodness, did you ask for it when you bought your house in that? For me, it was a journey back to Ireland after years of absence. When I was a young teacher, I spent my first years of teaching in Ireland for the summer. I met an older teacher on my Aung Lingus flight, and she told me she visited Ireland often.

That’s what I want to discuss. I thought. Then life happened and decades passed. The Ireland I left this year was very different from the one I saw when I was young. Since I was on a parish pilgrimage, we were much of the time in the Ireland and St. Patrick’s tomb—well, OK, one of them, I believe I choose to believe myself. I visited the Holy Well of St. Patrick, where I circled the well in traditional prayer and was touched by the hundreds of notes hanging in the cave nearby. I found myself full of thanks and prayers of remembrance. And at St. Mary’s Cathedral in Kilmainham, I wept as the huge trees grew over the site of a mass famine grave.

But I was aware of a new Ireland as well. Membership in the European Union has changed the Republic. Want an old-time thatched roof, the kind I saw when I visited decades ago? Today, you need to prove you applied the right résumé. I was shocked. I had usual expectations that I thought were true.

In the summer. I met an older teacher on my pilgrimage, we were much of the time in the Ireland and St. Patrick’s tomb—well, OK, one of them, I believe I choose to believe myself. I visited the Holy Well of St. Patrick, where I circled the well in traditional prayer and was touched by the hundreds of notes hanging in the cave nearby. I found myself full of thanks and prayers of remembrance. And at St. Mary’s Cathedral in Kilmainham, I wept as the huge trees grew over the site of a mass famine grave. I was aware of a new Ireland as well.

Membership in the European Union has changed the Republic. Want an old-time thatched roof, the kind I saw when I visited decades ago? Today, you need to prove you applied the right résumé. I was shocked. I had usual expectations that I thought were true.

In the summer. I met an older teacher on my pilgrimage, we were much of the time in the Ireland and St. Patrick’s tomb—well, OK, one of them, I believe I choose to believe myself. I visited the Holy Well of St. Patrick, where I circled the well in traditional prayer and was touched by the hundreds of notes hanging in the cave nearby. I found myself full of thanks and prayers of remembrance. And at St. Mary’s Cathedral in Kilmainham, I wept as the huge trees grew over the site of a mass famine grave. I was aware of a new Ireland as well. Membership in the European Union has changed the Republic.

Want an old-time thatched roof, the kind I saw when I visited decades ago? Today, you need to prove you applied the right résumé. I was shocked. I had usual expectations that I thought were true.

In the summer. I met an older teacher on my pilgrimage, we were much of the time in the Ireland and St. Patrick’s tomb—well, OK, one of them, I believe I choose to believe myself. I visited the Holy Well of St. Patrick, where I circled the well in traditional prayer and was touched by the hundreds of notes hanging in the cave nearby. I found myself full of thanks and prayers of remembrance. And at St. Mary’s Cathedral in Kilmainham, I wept as the huge trees grew over the site of a mass famine grave. I was aware of a new Ireland as well. Membership in the European Union has changed the Republic. In 2013, I saw a new Ireland as well. Membership in the European Union has changed the Republic. In 2013, I saw a new Ireland as well.
The Book of Jeremiah provides the first reading for this weekend’s Mass. A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and he was the son of Hilkiah, a priest. He was called by God as a prophet for more than 40 years. Being the son of a priest, he in all likelihood was quite familiar with ancient Hebrew religious traditions. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery that molded the Hebrews into one distinct nation that resulted in their settlement in the Holy Land. He would have thought that the Egyptians would never escape simply because they were lucky or clever. To the contrary, they succeeded in fleeing the bondage they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his lifetime as threatening or as awful as the plight of his people centuries earlier in Egypt. He lived to see Babylonian completely overtake the Hebrew homeland, and he saw the creation brought to bear upon his people by Babylon and other imperialistic neighbors. He addressed these threats—and the humiliation and destruction of being con quer ed—with faith that the merciful God of the Exodus again would rescue the people. This weekend’s reading is a powerful and expressive acclamation of God’s power and goodness, and the assurance that once more God will protect and lead the people.

As is typical of this book, this reading is moving in its eloquence and feeling. For its second reading, the Church provides a passage from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to ancient Jewish beliefs and customs. The author, although unknown, clearly knew Judaism and Jewish life in the first century very well. Supreme in Jewish worship and other aspects of Jewish life in the first century was the high priest, descending in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple. The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humanity in sacrificing to God, bringing reconciliation and a new bonding after sin tore humanity away from God. St. Mark’s Gospel furnishes the last reading. It is the story of Bartimaeus, a blind man who begged by the roadside in Jericho. It is no wonder that Bartimaeus had to beg in order to survive. At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them. Blindness, as all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of a grave sin that had been committed. Thus, when Jesus healed the effects and power of sin also were overthrown. The key to Bartimaeus’ being healed was his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. God’s mercy is everlasting, because he is eternal and unchanging. God is not forgiving and blessing in one instance, but punitive and angry in another. Just as hardships and great worries troubled the ancient Hebrews long after they had left Egypt, so sadness and difficulties confront us today. We cannot do everything ourselves. Nonetheless, the loving God who came to the aid of the Hebrews at the time of the Exodus helps us through the reconciling death and resurrection of Jesus. The key is that we, as Bartimaeus, love and trust in God. †

Bouquets of Love

By Sandy Bierly

The beauty of fresh cut flowers brightens our day and lifts us up. Their fragrance brings such delight, Our soul must surely be touched.

The love that goes into each bouquet Lifts our spirits to soaring heights, Just knowing someone cares By bringing us a bouquet of love.

We need to be thoughtful too, Offering bouquets of love to Our Lady, Who gave us her only son, Who is the Redeemer, our kind.

We need bouquets of love To fill our church and our special Feasts, To help lift our minds and hearts To the heavenly realm!

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Pope Francis venerates a statue of Mary and the child Jesus at the conclusion of the opening Mass of the Synod of Bishops on young people, the faith and vocational discernment at the Vatican on Oct 3.)
FRANCISCA鳄鱼 Sister Marietta Sharkey served as school teacher, director of religious education

Franciscan Sister Marietta Sharkey died on Sept. 19 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 84.

The Mass of Christian Burial was celebrated on Sept. 25 at the former Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mary Ann Sharkey was born on Aug. 18, 1934, in Indianapolis and grew up as a member of St. Therese of the Infant Jesus (Little Flower) Parish.

After graduating from the former St. Mary Academy in Indianapolis, she entered the Sisters of St. Francis on Sept. 8, 1952, and professed final vows on Aug. 12, 1958. Sister Marietta earned a bachelor’s degree at Marian University in Indianapolis and a master’s degree in education and theology at Xavier University in Cincinnati. In 22 years of ministry in Catholic education, Sister Marietta served in schools in Indiana and Ohio. In the archdiocese, she served for many years in the family education program (now St. Elizabeth Ann Seton School) in Richmond from 1968-69 and at St. Monica School in Indianapolis from 1969-76.

Beginning that year, Sister Marietta began ministry as director of religious education in parish schools in Ohio before retiring in 2010. She is survived by step-sister Mary Lou Weithem and step-brothers, Joe and Tom Witherum.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

PRAYER FOR REPARATION AND HEALING

Mgr. Kevin M. Quinn, rector of the Cathedral of St. Joseph in Wheeling, W.Va., holds a monstrance carrying the Blessed Sacrament during Benediction at the closing of Mass on Oct. 9 for “Forty Hours in Reparation for Sins and for Healing of the Church.” Last month, Pope Francis appointed the renewal of the Church, the shepherd of the Wheeling-Charleston Diocese, after charges of sexual harassment of adults were made against him. (CNS photo/Paul Haring, The Catholic Spirit)

The Church formally has named 19-year-old St. Nunzio Sulprizio wasn’t, if one considers how many young people officially have been recognized by the Catholic Church, said the cardinal who leads the Vatican office in charge of identifying holy lives.

Cardinal Angelo Becciu is prefect of the Congregation for Saints’ Causes, an office that was established in 1588 to standardize the process used to determine which holy men and women would be recognized as saints and have their feast days added to the Church’s calendar.

St. Nunzio Sulprizio was canonized on Sept. 9 during the same liturgy that proclaimed the holiness of St. Paul VI, who was pope from 1963 to 1978, and St. Oscar Romero, the archbishop of San Salvador, who was assassinated in 1980 while celebrating Mass.

In the 430 years since his office was established, Cardinal Becciu told the Synod of Bishops on Oct. 17 that about 160 young people—under the age of 30—have been canonized, and another 733 have been beatified or declared “blessed,” which is the step before they are recognized as saints.

In the case of another 54 young people, the Church formally has recognized that they lived the Christian virtues in a heroic way; that declaration—meaning the person is “venerable”—is the first major step of the sainthood process. Before they can be beatified, the Church must recognize that they were martyred for their faith or must attribute a miracle to their intercession, which in most cases means that someone who was seriously ill prayed that the venerable young person would intercede with God and heal them.

The Catholic Church sees the miracle as a sign that the sainted candidate really is in heaven with God.

At the Synod of Bishops, an assembly discussing young people, the faith and vocational discernment, Cardinal Becciu said there are at least another 150 young people whose holiness is being studied. That number, he said, does not include young men and women under 30 who may be part of large groups of martyrs.

“Is that a lot? Is that too few?” the cardinal asked synod members. “The essential question, I would say, is not the number, but the message that these young people are able to transmit to their peers and the ability of the Church—beginning with its pastors—to make their witness eloquent and fascinating.”

The whole process leading to an official Church declaration of sainthood usually begins in the diocese where a holy person lived and died. And, at the synod, Cardinal Becciu asked all the bishops who lead dioceses to “help us make the young people in heaven more visible.”

Hundreds, perhaps thousands of the Catholic Church’s officially recognized saints are men and women who started religious orders of priests or sisters.

Cardinal Becciu pleaded with the bishops. “Don’t reserve the fast track to the altars to foundresses and foundressess but expand the list of young people on the waiting list.”
Legal professionals called to service during annual Red Mass

By Sean Gallagher

“Legal professionals called to service during annual Red Mass.”

With the signing of the Tax Cuts and Jobs Act, which went into effect on Jan. 1, 2018, the opportunity to deduct charitable contributions has increased for everyone. The law effectively doubled the standard deduction for both single and married joint filers.

The new law allows individuals to deduct charitable contributions on their tax returns, their total itemized deductions (which include charitable contributions) must exceed the new standard deduction of $12,000 for single filers and $24,000 for married couples filing jointly.

This means that most donors might not get a specific tax benefit for giving to charities. However, many donors may consider establishing a donor-advised fund (DAF) with the archdiocesan Catholic Community Foundation (CCF) to support their giving.

“Donors can contribute to a DAF and retain control over the fund. However, the donor receives an immediate income tax deduction for the contribution to the DAF and has advisory privilege as to which year the funds are distributed and to which charities. Meanwhile, the assets in the DAF are managed by the CCF, sponsoring organization and grow tax-free. A DAF enables a donor to ‘bunch’ the contributions to the fund every few years to surmount the higher standard tax deduction, especially in years when the donor’s income is lower, but direct the sponsoring organization to distribute the funds to charities on a more regular basis,” C. Thompson said.

Donors also contribute long-term appreciated assets, such as stocks, bonds and real estate, to the DAF and thereby avoid paying capital gains taxes. And a donor may take an immediate income tax deduction for the full fair market value of the appreciated assets, up to 30 percent of the donor’s adjusted gross income.

Donor-advised funds administered by the CCF are very cost-effective and are a great way to grow your legacy of giving to the ministries of the Catholic community in central and southern Indiana, as well as around the world.

Donor-advised funds built a legacy, reduce income taxes

Judges, lawyers and law students from across central Indiana gathered on Oct. 1 at St. John the Evangelist Church in Indianapolis to continue a centuries-old tradition of praying for the guidance of the Holy Spirit in their work as a new judicial session begins.

They worshipped together at the annual Red Mass of the St. Thomas More Society of Central Indiana, an organization of area Catholic legal professionals. The liturgy, which has been celebrated since the 13th century, is called a “Red Mass” because of the red vestments used during it, which symbolize the Holy Spirit.

As time-honored as the Red Mass is, the dinner that took place afterward focused on a contemporary problem facing society: the opioid crisis.

Jim McClelland, Indiana’s executive director for drug prevention, treatment and enforcement, delivered his keynote address on the crisis that has seen a sharp spike in overdose deaths and other negative social effects explained how this issue has played out over the years.

The dinner also featured the bestowing of the St. Thomas More Society’s annual “Spirit of Saint Thomas” Awards. McClelland was one of the winners this year, which was given posthumously to Tom Spencer, a member of St. Luke the Evangelist Parish in Indianapolis, who died on Feb. 23.

Archbishop Charles C. Thompson was the principal celebrant of the Red Mass. In his homily, he praised the legal professionals at the Mass for “embracing a noble vocation of service to others.”

He later encouraged his listeners to place service at the heart of their work.

“[Our] gifts, talents, education and experience are tools... to be used in service to others, including those who have trouble with the law,” Archbishop Thompson said.

“Recalling the Church’s long-standing option for the poor and vulnerable to keep our hands dirty is that we should be especially attentive to the needs of the unhoused, uneducated, undocumented, elderly, refugees, and others at the ends of human trafficking and, as we know in these last weeks of the great trials of our Church, especially those who are so unprotected and those who continue to be the most vulnerable among us.”

During the dinner that followed, McClelland was praised as one who served the Church and broader community and promoted the common good through his support of numerous organizations, including his parish, the Little Sisters of the Poor, the Indianapolis Serra Club and Right to Life of Indianapolis.

“Tom is a role model,” said Patrick Olmstead, president of the St. Thomas More Society. “He inspires those around him, even when he is gone. He is one of the best men I have ever known.”

In his keynote address, McClelland called on the society of the broader community to address the large challenges facing society in the opioid crisis.

In introducing McClelland, Olmstead noted that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead noted that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.

In introducing McClelland, Olmstead told that 72,000 people in the U.S. died in 2017 from drug overdose, most of them related to opioid drugs.

McClelland, who was appointed to his current position by Gov. Eric Holcomb in 2017, served for 41 years as president of Goodwill Industries of Central Indiana, said that drug overdose has been the primary factor in the decline of the average American lifespan during the past two years.

“It’s no question that it’s a public health crisis,” McClelland said. “But we also have to remember that every public health crisis is both a medical issue and a social issue.”

The epidemic is in cities, suburbia, small towns and rural areas. It cuts across all socioeconomic lines.
Learn about adoption, foster care as pro-life options at events in November

**Criterion staff report**

Adoption creates a pro-life alternative for mothers considering abortion. With National Adoption Awareness month approaching in November, *The Criterion* has compiled a list from the Internet of events in central and southern Indiana celebrating adoption and providing information for couples who want to learn more about adoption.

The list also includes events promoting foster care as a loving option for children either needing a home temporarily or awaiting adoption. According to [www.adopt4kids.org](http://www.adopt4kids.org), there are nearly 9,300 children in foster care in Indiana needing a temporary or permanent home and a loving family.

**Catholic-based adoption events and services**

- **Nov. 3, 3-6 p.m.:** St. Elizabeth Catholic Charities Adoption Services, 2500 Churchman Ave., in Indianapolis, will host its annual free Fall Festival with friendly activities such as games, face painting, music and more, with food and drinks available for small fee. Participants will have the opportunity to meet and talk with staff and others connected to adoption. For more information, go to [www.givingbirthtohope.org](http://www.givingbirthtohope.org) or call 317-787-3412.
- **St. Elizabeth Catholic Charities** in New Albany offers adoption services for residents of Kentucky and Indiana through Adoption Bridges of Kentuckiana. For more information, go to [www.adoptionbridges.org](http://www.adoptionbridges.org) or call 502-585-4369.

Other adoption and foster care events in central and southern Indiana

- **Nov. 3, 8:30 a.m.–4 p.m.:** Adoption Awareness booth hosted by Indiana Adoption Program at Holiday Bazaar, Batesville Primary School, 46 W., in Batesville.
- **Nov. 16, 4-8 p.m.:** National Adoption Month celebration hosted by Indiana Adoption Program at Terre Haute Children’s Museum, 727 Wabash Ave., in Terre Haute, free with ticket obtained through registration at [bit.ly/2EvC9Ga](https://bit.ly/2EvC9Ga) (case sensitive). Information: Anna Wolak at awolak@childrensbureau.org.
- **Nov. 17, 5:45-7:45 p.m.:** National Adoption Month celebration hosted by Indiana Adoption Program at Kidscommon, 309 Washington St., in Columbus, free with ticket obtained through registration at [bit.ly/2EvC9Ga](https://bit.ly/2EvC9Ga) (case sensitive). Information: Anna Wolak at awolak@childrensbureau.org.
- **Nov. 18, 6-8 p.m.:** Adoption Awareness booth hosted by Indiana Adoption Program at Love One Orphan Sunday event, Emmanuel Church, 1640 Stones Crossing West Road, in Greenwood, free.

(General information about adoption and foster care in Indiana can be found online through the Indiana Department of Child Services at [adoption.child.in.gov](https://adoption.child.in.gov) or by contacting them at 888-25-ADOPT or adoptachild.in.gov. For more information, go to [www.givingbirthtohope.org](http://www.givingbirthtohope.org).)

---

**GOAL: $6.6 MILLION**

**United Catholic Appeal**

**Cheer Our Love**

**Archdiocese of Indianapolis**

Through the grace of the Spirit and the goodness of God’s people, they will know we are Christians by our love.

**TEXT UCA to 84576 to learn how your gift can change lives.**

www.archindy.org/UCA

---

**Shelby Upholstering & Mill End Window Fashions**

Upholstering

317-631-8911

Mill End Window Fashions

317-257-4800

---

**The Criterion**

Indiana’s Largest Weekly Newspaper

317-236-1454

**ADVERTISE TODAY**

Follow OSD Archindy on

Facebook

Twitter

Instagram

YouTube

---

Saint Meinrad Volunteer Firefighters

Volunteer firefighters from St. Meinrad, including several Benedictine monks, pose with their truck in this photo which originally appeared in *The Criterion* on Oct. 14, 1986. At that time, the fire department included two companies, one to serve the town of St. Meinrad, and the other to serve Saint Meinrad Archabbey. Second from the right in the first row is Hubert Werne, captain of the town company, and on the far right in the first row is Benedictine Brother Daniel Linskens, captain of the abbey company. On the far right in the second row is Benedictine Father Kevin Ryan, who was rector of the former Saint Meinrad Seminary High School and served as fire marshal. The volunteer fire department continues to be headquartered today at the eastern foot of the hill on which Saint Meinrad Archabbey and the seminary it operates is located. Benedictine Brother Benjamin Brown, who joined the fire department in 1972, is the only monk firefighter at this time. (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 jmotyka@archindy.org.)