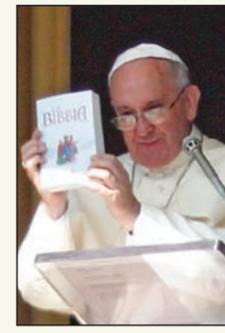




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Knowing Christ and Scripture

Pope declares special Sunday each year dedicated to word of God, page 2.

CriterionOnline.com

October 4, 2019

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## Pregnancy Care Center celebrates 30 years of helping parents, 'leaning on God'

By Natalie Hoefler

CLEVELAND, Ohio—Melanie Bird was invited last year to meet a toddler. His great-grandmother had been caring for him, but was not longer able to do so.

"I was just going to meet him," said Bird, who is 37. "He put his little arms up when he saw me for the first time and said, 'Mommy.' For me, it was history after that—I've been Mommy ever since."

Bird and her husband Leslie, who obtained guardianship of the little boy this year, were overjoyed—and in sudden need of help.

They turned to the Christian-based Pregnancy Care Center of Southeast Indiana (PCC) in Lawrenceburg, where they received diapers, pull-ups, clothes—and so much more.

"They're an extension of my family," Bird said. "I just finished parenting classes and earned a car seat. In our last class we made vision boards, what your goals are and what you want to do in life. It was positive and uplifting."

"It's been a journey. My life is changed for the better."

Bird is one of the thousands of women, men and babies the PCC has helped in its three decades as the only organization of its kind serving a five-county area in southeastern Indiana.

"It's all about life and saving those babies," said PPC board president Jane Noel, a member of St. Lawrence Parish in Lawrenceburg. "Pregnancy Care Center is here to help these young girls, or even older women who find they're pregnant ... They have a place to go where people will love them and accept them, work with them and teach them, and give them support."

### Doubling in size, tripling in space

Dan and Cheryl McMullen shared the PCC's history at a banquet fundraiser on Sept. 12 in Cleves, Ohio, not far from

See PREGNANCY, page 8

## 'They don't let you fail'



Briana Pennington holds her daughter during a banquet on Sept. 12 celebrating the 30th anniversary of the Pregnancy Care Center of Southeast Indiana, located in Lawrenceburg. (Photo by Natalie Hoefler)

## Indiana bishops call for renewed moratorium on federal executions

(Editor's note: In response to the federal government's recent decision to end a moratorium on executing federal inmates, the bishops of Indiana have issued the following statement.)

The federal government's decision in July to end a 16-year moratorium on executing federal inmates is regrettable, unnecessary and morally unjustified.

As we observe Respect Life Month in the Catholic Church, we, the Bishops of Indiana, in as much as federal executions are conducted in our State, ask President Donald J. Trump to rescind the U.S. Justice Department's decision to resume capital punishment

later this year. We respectfully implore that the sentences of all federal death-row inmates be commuted to life imprisonment.

In seeking to end the use of the death penalty, we do not dismiss the evil and harm caused by people who commit horrible crimes, especially murder. We share in the sorrow and loss of families and victims of such crimes. And we call upon our faith community and all persons of good will to stand with the victims and to provide spiritual, pastoral and personal support.

All life is a gift from God and each life has dignity. As recently confirmed in the *Catechism of the Catholic Church*, "The death penalty is inadmissible because it is an attack on the inviolability and dignity of the person" (#2267).

Capital punishment undermines the dignity of human life. Taking human life is justifiable only in self-defense, when there is no other way to protect oneself, another innocent person or society from extreme violence or death. In the case of incarcerated prisoners, the aggressor has been stopped and society is protected. Hence, it is no longer permissible to take the life.

In addition to the moral problems with capital punishment, it continues the cycle of violence; it neither helps the victims

See MORATORIUM, page 16

## Two archdiocesan schools earn honors as national Blue Ribbon Schools of Excellence

By John Shaughnessy

Two Indianapolis Catholic schools added to the outstanding academic tradition of Catholic education in the archdiocese when they recently received national recognition as Blue Ribbon Schools of Excellence by the U. S. Department of Education.

When the communities of Immaculate Heart of Mary School and St. Thomas Aquinas School were recognized on Sept. 26, they extended the archdiocese's success concerning this national award. Archdiocesan schools have received 35 Blue Ribbon School of Excellence honors since the program started in 1982, according to Gina Fleming, superintendent of the 67 Catholic schools in the archdiocese.

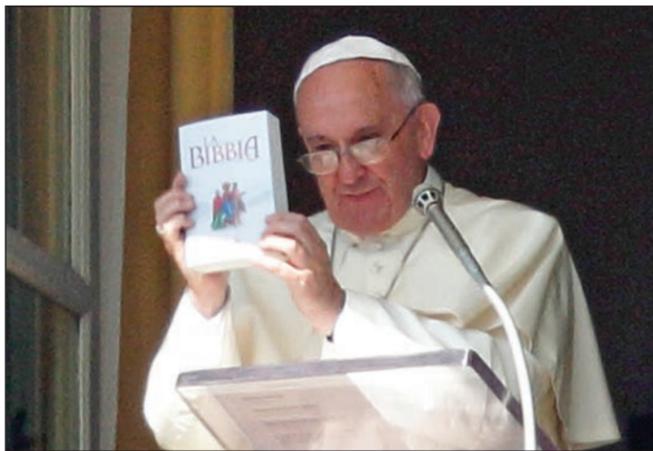
"Each of our Catholic schools have much to celebrate, and it is incredibly exciting to commend such a notable achievement at not one but two Catholic schools in the archdiocese," Fleming said.

Twelve schools in Indiana received the national award, with four of them being Catholic schools, she noted. Only

See BLUE RIBBON, page 8



A cheerleader at Immaculate Heart of Mary School in Indianapolis holds up an oversized foam hand declaring "We're #1" during a school pep rally on Sept. 26 to celebrate the school's national recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education. (Submitted photo)



Pope Francis holds up a Bible as he promotes reading of the Bible during his Angelus delivered from the window of his studio overlooking St. Peter's Square at the Vatican on Oct. 5, 2014. To help the Church grow in love and faithful witness to God, Pope Francis has declared the third Sunday in Ordinary Time to be dedicated to the word of God. (CNS photo/Paul Haring)

## Pope declares special Sunday each year dedicated to word of God

VATICAN CITY (CNS)—To help the Church grow in love and faithful witness to God, Pope Francis has declared the third Sunday in Ordinary Time to be dedicated to the word of God.

Salvation, faith, unity and mercy all depend on knowing Christ and sacred Scripture, he said in a new document.

Devoting a special day “to the celebration, study and dissemination of the word of God” will help the Church “experience anew how the risen Lord opens up for us the treasury of his word and enables us to proclaim its unfathomable riches before the world,” the pope said.

The declaration to have a “Sunday of the Word of God” was made in a new document, given “*motu proprio*,” on the pope’s own initiative. Its title, “*Aperuit Illis*,” is based on a verse from the Gospel of St. Luke, “Then he opened their minds to understand the Scriptures” (Lk 24:45).

“The relationship between the risen Lord, the community of believers and sacred Scripture is essential to our identity as Christians,” the pope said in the apostolic letter, released by the Vatican on Sept. 30, the feast of St. Jerome, patron saint of biblical scholars.

“The Bible cannot be just the heritage of some, much less a collection of books for the benefit of a privileged few. It belongs, above all, to those called to hear its message and to recognize themselves in its words,” the pope wrote.

“The Bible is the book of the Lord’s people who, in listening to it, move from dispersion and division toward unity” as well as come to understand God’s love and become inspired to share it with others, he added.

Without the Lord who opens people’s minds to his word, it is impossible to understand the Scriptures in depth, yet “without the Scriptures, the events of the mission of Jesus and of his Church in this world would remain incomprehensible,” he wrote.

Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization, told Vatican News on Sept. 30 that added emphasis on the importance of the word of God is needed because “the overwhelming majority” of Catholics are not familiar with sacred Scripture. For many, the only time they

hear the word of God is when they attend Mass, he added.

“The Bible is the most widely distributed book, but it is also perhaps the one most covered in dust because it is not held in our hands,” the archbishop said.

With this apostolic letter, the pope “invites us to hold the word of God in our hands every day as much as possible so that it becomes our prayer” and a greater part of one’s lived experience, he said.

Pope Francis said in the letter, “A day devoted to the Bible should not be seen as a yearly event but rather a yearlong event, for we urgently need to grow in our knowledge and love of the Scriptures and of the risen Lord, who continues to speak his word and to break bread in the community of believers.

“We need to develop a closer relationship with sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, struck as we are by so many forms of blindness,” he wrote.

Sacred Scripture and the sacraments are inseparable, he wrote. Jesus speaks to everyone with his word in sacred Scripture, and if people “hear his voice and open the doors of our minds and hearts, then he will enter our lives and remain ever with us,” he said.

Pope Francis urged priests to be extra attentive to creating a homily throughout the year that “speaks from the heart” and really helps people understand Scripture “through simple and suitable” language.

The homily “is a pastoral opportunity that should not be wasted. For many of our faithful, in fact, this is the only opportunity they have to grasp the beauty of God’s word and to see it applied to their daily lives,” he wrote.

Pope Francis also encouraged people to read the Second Vatican Council’s dogmatic constitution, “*Dei Verbum*,” and Pope Benedict XVI’s apostolic exhortation, “*Verbum Domini*,” whose teachings remain “fundamental for our communities.”

The third Sunday in Ordinary Time falls during that part of the year when the Church is encouraged to strengthen its bonds with the Jewish people and to pray for Christian unity. That means the celebration of the Sunday of the Word of God “has ecumenical value, since the Scriptures point out, for those who listen, the path to authentic and firm unity.” †



## Public Schedule of Archbishop Charles C. Thompson

October 5 – 16, 2019

**October 5 – 9 a.m.**  
Archdiocesan “Morning with Mary” event at Church of the Immaculate Conception, Saint Mary-of-the-Woods

**October 6 – 10:30 a.m.**  
Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis

**October 6 – 5 p.m.**  
Confirmation Mass for youths of St. Ambrose Parish, Seymour, at St. Ambrose Church

**October 8 – 10:30 a.m.**  
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**October 8 – 7 p.m.**  
Confirmation Mass for youths of St. Monica Parish, Indianapolis, at SS. Peter and Paul Cathedral

**October 9 – 11 a.m.**  
Mass and lunch with retired priests at St. Paul Hermitage, Beech Grove

**October 10 – 8 a.m.**  
Judicatories meeting at Indiana Interchurch Center, Indianapolis

**October 10 – 10 a.m.**  
Leadership Team meeting, Archbishop Edward T. O’Meara Catholic Center

**October 10 – 6 p.m.**  
United Catholic Appeal Mass and dinner at SS. Peter and Paul Cathedral and Archbishop Edward T. O’Meara Catholic Center

**October 12 – 4 p.m.**  
Confirmation Mass for youths of St. Charles Borromeo Parish, Bloomington, at St. Charles Borromeo Church

**October 13 – 2 p.m.**  
Blessing of new Eagle Scout projects at Our Lady of Fatima Retreat House, Indianapolis

**October 16 – 10 a.m.**  
Department heads meeting at Archbishop Edward T. O’Meara Catholic Center

(Schedule subject to change.)

## ‘Christ Our Hope: In Every Season of Life’ is Respect Life Month theme

WASHINGTON (CNS)—This year’s theme for Respect Life Month, “Christ Our Hope: In Every Season of Life,” is “particularly suited for our times,” said the chairman of the U.S. bishops’ Committee on Pro-Life Activities.

“Attacks against human life seem to grow ever more numerous and callous,” said Archbishop Joseph F. Naumann of Kansas City, Kan., and he urged Catholics who feel discouraged by these attacks to “hold fast to Christ, our hope.”

“We know that Christ has conquered sin and death. Through our Christian hope in the Resurrection, we are given the grace to persevere in faith,” he said in a Sept. 26 statement.

The need to “cherish, protect and defend human life” is year-round, Archbishop Naumann noted, but he said the Catholic Church in the U.S. sets aside each October as Respect Life Month to bring special attention to all life issues. The first Sunday of October, Oct. 6 this year, is Respect Life Sunday.

Every October, the U.S. Conference of Catholic Bishops (USCCB) launches a new yearlong cycle of the Respect Life Program—a nationwide effort “to help Catholics understand, value and help cultivate respect for human life.”

The USCCB’s Secretariat of Pro Life Activities has prepared a packet for the 2019-2020 program containing materials and resources. The materials are available online at [www.respectlife.org/october](http://www.respectlife.org/october).

During the year, the Catholic Church will celebrate the 25th anniversary of St. John Paul II’s encyclical “*Evangelium Vitae*” (“The Gospel of Life”), which addressed the sacredness of all human life, and is considered a social encyclical by many people because it includes strong statements on the need for the political world to do its part in protecting human life.

“The Church’s teaching on the value and inviolability of every human life remains an indispensable source of truth for all people,” Archbishop Naumann said in a letter with the USCCB pro-life materials found online.

“As ‘*Evangelium Vitae*’ highlights,” he said quoting the document, “together we may offer this world of ours new signs of hope, and work to ensure that justice and solidarity will increase and that a new culture of human life will be affirmed, for the building of an authentic civilization of truth and love” (#6).

He said the Catholic bishops need the help of the laity and their witness to help “change hearts and minds” and build “a true culture of life” that upholds the sanctity of life from conception to natural death.

“Jesus asks us to be as leaven in the world, to bring his light to the darkness,” Archbishop Naumann said. “Our daily activities take each of us to places only we can go, to people only we will meet. May we allow Christ to renew and strengthen us, that he may work through us in each moment of every day.” †



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# Catholic Charities seeking sponsors for its 100th anniversary event

By John Shaughnessy

When Catholic Charities marks its 100th anniversary in the archdiocese with a Mass and a dinner on Nov. 20, it will celebrate a century of making a difference in the lives of the poor and vulnerable in central and southern Indiana.

During the celebration, the archdiocese's Catholic Charities will also make a commitment to continue to provide the services and the faith-filled caring that help more than 210,000 people each year transform their lives.

"In the past 100 years, the archdiocese

and Catholic Charities have created a proud legacy of feeding the hungry, sheltering the homeless, supporting the disabled, strengthening families and welcoming newcomers," says David Bethuram, executive director of Catholic Charities in the archdiocese.

At the same time, Bethuram notes, "Our world is ever changing, and along with it are the new and emerging needs of our most vulnerable. Catholic Charities is poised to address those needs as we launch the next century of providing help and creating hope across the 39 counties in central and southern Indiana we serve."

Toward that goal, Catholic Charities is seeking sponsors for its 100th anniversary celebration, in the hope of raising \$100,000 to mark its centennial year.

The celebration—"100 Years of Providing Help, Creating Hope, Serving All"—will begin with a 5:30 p.m. Mass on Nov. 20 celebrated by Archbishop Charles C. Thompson at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Dinner will follow across the street at 6:30 p.m. in the Archbishop Edward T. O'Meara Catholic Center at 1400 N. Meridian St.

Sponsorships are available for \$5,000 at the Patrons level, \$2,000 for the Partners level and \$1,000 for the Supporters level. The deadline to purchase a sponsorship

is Nov. 1. The deadline to purchase individual tickets—\$100 per person—for the event is Nov. 4.

The event will benefit all five Catholic Charities agencies in the archdiocese—Bloomington, Indianapolis, New Albany, Tell City and Terre Haute—and offices in Bedford and Martinsville.

"What has touched me about Catholic Charities is we are so responsive to the needs of the community," says Cheri Bush, director of mission advancement for Catholic Charities in the archdiocese. "If there is a tornado, we are helping. Now, we're seeing more working poor, and we've expanded and adapted our services to help them. I think that's the secret to our longevity—our responsiveness. We're

also a great community partner."

Bush gets emotional thinking about all the people who have contributed to the giving legacy that has marked the efforts of Catholic Charities in the archdiocese during the past century.

"It's very humbling to be handed this gift at 100 years. We have taken this gift to the poor and vulnerable, and we're extending it into the next 100 years," she said. "It's very humbling to be trusted with that. We definitely want to propel this forward."

(For sponsorships and tickets, visit [www.archindy.org/cc](http://www.archindy.org/cc) or contact Cheri Bush at 317-236-1411. Donations can also be made through the website or by contacting Bush.) †



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# Indiana bishops offer Church's support after discovery of aborted babies

(Editor's note: In response to the recent news of fetal remains found in the home of an Illinois doctor, the bishops of Indiana have issued the following statement.)

The horrific discovery last month of more than 2,200 fetal remains of unborn children in the Illinois home of the late abortionist Dr. Ulrich "George" Klopfer, who performed abortions in northern Indiana since the 1970s, is appalling. We mourn the innocent lives lost and pray for all who are involved in the tragedy of abortion on demand.

Direct abortion is not health care. It is the intentional killing of innocent and defenseless human beings and is never acceptable.

Innocent children are not the only victims. Women and men are victims, too. The wounds of abortion are deep, often

resulting in emotional, psychological and spiritual suffering.

The Catholic Church offers hope and healing to all who suffer from the pain of abortion and its aftermath through our post-abortion ministry, Project Rachel. In addition to post-abortion ministry, the Church supports pregnancy centers, such as the Women's Care Center, to provide support and help for mothers-to-be and new mothers needing help in caring for their newborn child.

All human life has dignity and deserves to be treated with respect from the moment of conception until natural death, including reverential handling of the dead. We trust Indiana authorities to properly and respectfully bury the unborn children following the state's investigation. Furthermore, we pledge our support and

assistance to ensure that dignity and proper disposal is accorded them.

Recognizing the dignity of all human life, the Church, in both prayer and action, seeks to end the scourge of direct abortion.

—Most Reverend Charles C. Thompson, D.D., J.C.L., Archdiocese of Indianapolis

—Most Reverend Kevin C. Rhoades, D.D., Diocese of Fort Wayne-South Bend

—Most Reverend Timothy L Doherty, S.T.L., Ph.D., Diocese of Lafayette-in-Indiana

—Most Reverend Joseph M Siegel, D.D., S.T.L., Diocese of Evansville

—Reverend Michael J. Yadron, Diocesan Administrator, Diocese of Gary †

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Father Ignatius Mary Okoroji is the founder & President of Communitas Mater Domini (CMD) which continues to grow throughout the world through their FLAME OF LOVE ROSARY and their INTERNATIONAL PRAYER LINE. We will be praying the CHAPLET OF THE SACRED SCRIPTURES and the CHAPLET OF CHRIST THE KING, both of which have ecclesiastical approval.

### FRIDAY EVENING

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6:30 pm Confessions (Sacred Heart Chapel)  
7:00 pm Holy Mass (Sacred Heart Chapel)  
8:00 pm First Conference (Conference Center)  
9:00 pm – 7:00 am All Night Adoration (Mercy Chapel)

### SATURDAY

7:00 am – 8:00 am Breakfast (Dining Hall)  
8:15 am Morning Prayer (Conference Center)  
9:00 am Second Conference (Conference Center)  
11:00 am National Rosary Talk (Conference Center)  
12:00 Noon FOL Rosary Cenacle (Conference Center)  
1:00 pm – 2:00 pm Lunch (Dining Hall)  
3:00 pm Healing Mass (Sacred Heart Chapel)

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# The Criterion

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John F. Fink, *Editor Emeritus*

## Editorial



A young woman holds a rosary as people wait for Pope Francis' arrival for a meeting with bishops, priests, religious, seminarians and catechists at the Cathedral of Our Lady of the Immaculate Conception in Maputo, Mozambique, on Sept. 5. (CNS photo/Paul Haring)

## The month of the rosary

The Catholic Church has long observed October as the month of the rosary. If you haven't included the rosary among your devotions, perhaps now would be a good time to start.

The rosary has been around since the late 12th century when laity began to pray 150 Hail Marys in imitation of the 150 psalms that monks chanted—and still do. St. Dominic and his followers popularized it in the 13th century, adding the meditations about the life of Jesus and Mary.

In the early 15th century, the Carthusian monk Dominic of Prussia divided the 150 Hail Marys into three sets of 50. He also began to call each of the 50 points of meditation a *rosarium* (rose garden) because the rose was a symbol of joy and Mary was “the cause of our joy” for bearing Christ. Thus the name “rosary” became the name for the devotion.

Another 15th-century Carthusian monk, Henry of Kalkar, then divided the 50 Hail Marys into decades with an Our Father between each.

In 1483, a Dominican priest wrote a book on the rosary called *Our Dear Lady's Psalter*. It listed the same 15 mysteries that we meditated on through the 20th century, except that the fourth glorious mystery combined Mary's assumption and coronation and the fifth glorious mystery was the Last Judgment.

For most of the past 500 years, then, there were 15 official mysteries: five joyful, which concern the beginning of our redemption (the annunciation, the visitation, the nativity of Jesus, the presentation of Jesus in the Temple, and finding the child Jesus in the Temple); five sorrowful, which pertain to Christ's passion (the agony in the garden, the scourging, the crowning with thorns, the carrying of the cross, and the crucifixion); and the glorious (the resurrection, the ascension, the descent of the Holy Spirit, the assumption and the coronation of Mary).

A change in the mysteries was made at the beginning of this century, in 2002, when St. Pope John Paul II, recognizing the obvious gap between the finding of Jesus in the Temple when he was 12 and his passion and death, added the five luminous mysteries, or mysteries of

light, recalling events in Jesus' public ministry (his baptism, the wedding feast at Cana, the proclamation of the Kingdom of God, the transfiguration, and the institution of the Eucharist).

With those additions, the rosary really is what St. Pope Paul VI called it in his 1974 apostolic exhortation “*Marialis Cultus*”: “a compendium of the entire Gospel” (#110).

During the 19th and early 20th centuries, the family rosary was a common practice among Catholic families, especially among the Irish. This devotion was especially promoted by Holy Cross Father Patrick Peyton, widely known as the “rosary priest.” He coined the adage “the family that prays together stays together,” and he led rosary crusades that attracted millions of people throughout the world in the 1950s.

Another Holy Cross priest, who helped Father Peyton get started when both were seminarians, was Father Theodore Hesburgh. As president of the University of Notre Dame, he had great devotion to the mother of God and made sure he said the rosary daily. In his later years, when macular degeneration prevented him from praying the Liturgy of the Hours, he substituted with three rosaries every day.

Archbishop Fulton J. Sheen was another man known for his love of Mary and his devotion to the rosary. One of his books was *The World's First Love*, an eloquent tribute to the Blessed Virgin and dedicated to “The Woman I Love.” As national director of the Society for the Propagation of the Faith (SPOF), he designed a World Mission Rosary, with different-colored beads for each of the five continents that Catholics prayed for and worked in. They were distributed to those who contributed to the SPOF. More than a quarter-million of them were mailed within a couple years.

This coming Monday, Oct. 7, the Church celebrates the feast of Our Lady of the Rosary. It was established because on that date in 1571 a Christian fleet defeated a Turkish fleet at the Battle of Lepanto while Pope St. Pius V and the people of Rome fasted and prayed the rosary.

Our Lady of the Rosary, pray for us.

—John F. Fink

## Making Sense of Bioethics/Fr. Tad Pacholczyk

# Palliative sedation while approaching death

Because suffering almost always imposes itself on us during life, and especially at the end of life, it can be helpful to reflect on the need to accept some personal suffering as we die, even as we recognize the importance of palliative steps and other comfort measures.



In the last week of life, more than 90 percent of patients require medical management of symptoms such as pain, nausea, delirium, spasmodic contractions of muscles, vomiting, hallucinations or generalized agitation.

Many of these symptoms can be addressed with medication, and serious pain can often be managed with powerful opioids like morphine or fentanyl. These remarkable drugs, however, call for discernment in their use because at higher dosages they can limit mental clarity and induce an extended semi-dreamland state as death approaches.

The Catholic bishops in the U.S. offer an important observation about participating in our own dying process in their “Ethical and Religious Directives.” “Since a person has the right to prepare for his or her death while fully conscious,” it says, “he or she should not be deprived of consciousness without a compelling reason.”

In some cases, the harsh symptoms associated with dying may prove refractory to treatments, prompting physicians to consider, during a patient's final stretch of days, the possibility of a globalized form of sedation known as “palliative sedation.”

This approach, which relies on the monitored use of sedatives, barbiturates, neuroleptics, benzodiazepines or other anesthetic medications, entirely deprives the patient of consciousness as he or she enters into a deep comatose state until death. One concern is that the reception of the sacraments, whether confession, the anointing of the sick or the Eucharist/viaticum becomes problematic for an unconscious person.

This purposeful and complete shutting down of consciousness also raises broader ethical and spiritual concerns about categorically precluding participation in one's death, as well as the last days of life.

While for some dying patients, severe pain can almost entirely preclude their ability to think, once the intensity of their pain has been moderated, the possibility of reflection returns, as the mind no longer focuses on mere survival. Medications can thus be helpful to dying patients by keeping the harmful effects of pain within narrower limits. The decision, however, definitively to shut down, through palliative sedation, that very faculty by which we exercise the conscious “parenting of our actions” surely requires

the gravest of motives.

St. John Paul II once remarked that the meaning of suffering has been revealed to man in the cross of Jesus Christ. The Church has indeed ascribed a certain primacy to the way he endured and sanctified the sorrowful and painful events surrounding his crucifixion, even before his preaching and teaching, or his healing and forgiving. Through those final sufferings, Jesus brought about the redemption of humanity and the entirety of creation.

Paradoxically, his redemptive activity upon the gibbet of the cross was pre-eminently an inward, internalized movement of his will. Since he could not so much as budge a limb, his chief action and motion upon the cross was the surrender of his innermost being, embracing and assenting fully to God the Father's designs. His example reminds us how the movement from external activity to the acceptance of God's will, from outward action in the world to inward activity of the soul, is one of the most important movements during our life's journey.

When Christians speak of “the value of redemptive suffering,” they are hinting at how, even in the midst of great personal suffering, human activity can be reoriented from that corporal, outward-looking glance to an inward, spiritually directed transcendence.

The inward movement of our being in our final days and hours can involve a kind of transformation or conversion, sometimes quite dramatic, as in the case of the good thief. It can involve a contemplative internalization of the mysteries of human existence, a stripping away of everything, and a period of “rending naked” the soul.

That's why it is so important for us not to be entirely deprived of our consciousness except for the most extreme reasons. That's why it's so important for us to be prepared to learn how to endure some pain so that we can more fully cooperate with the redemptive meaning of suffering.

Our concluding time on Earth may thus serve an important role in our own eschatological fulfillment. Our last days and hours can also powerfully affect the course of that fulfillment in others around us, as occurred in the lives of various bystanders on that historic day on Calvary.

When we find ourselves nailed to our hospital bed, it can become an important personal moment for us to engage the possibility of a spiritual transformation opening before us, as we pass through the pains of childbirth to the joy of new life (Jn 16:21).

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

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to

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

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Christ the Cornerstone

## Faith the size of a mustard seed can work wonders

*“The Apostles said to the Lord, ‘Increase our faith.’ The Lord replied, ‘If you have faith the size of a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you” (Lk 17:5-6).*

The Gospel reading for this Sunday, the Twenty-seventh Sunday in Ordinary Time, speaks to us about the power of faith.

St. Luke tells us that the Apostles asked Jesus to increase their faith. We can imagine that they were feeling more than a little inadequate as they observed the miraculous things that Jesus accomplished—often saying to the people he cured, “Your faith has saved you.”

Jesus’ reply must have astounded them: “If you have faith the size of a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you” (Lk 17:6).

With enough faith, Jesus teaches, there is nothing we can’t do. Believe strongly enough and no physical or chemical laws can prevent God’s grace from working wonders. With faith, the gravest sins can be forgiven, the most serious illnesses can be cured, and the

hardest human hearts can be turned away from bitter vengeance to pursue gentleness and peace. Faith the size of a tiny mustard seed is a mighty force for good.

We know that the Apostles were men of faith. They had left everything to follow Jesus. They endured hardships and uncertainty, and when other followers of Jesus gave up and went home, these good men remained faithful. They were believers, but they were keenly aware that their faith was weak and untested. They were right to ask their Lord to increase their faith.

The Gospels tell us that the Apostles’ faith remained weak until after Jesus’ resurrection from the dead. It was not until they received the gift of the Holy Spirit that their faith was increased substantially. Then they possessed the power to heal, to forgive, to proclaim boldly the Good News of our salvation. Filled with the Holy Spirit, the Apostles could do the impossible. Once they possessed faith the size of a mustard seed, they were no longer inhibited by their inadequacies or fears.

What does this teaching say to us? If we acknowledge that our faith is weaker than it should be, and if we seek

to increase our faith by the power that can only come from God, we, too, can accomplish amazing things.

With an increase of faith, we might be able to endure a debilitating illness, confident that whatever the outcome we can rest secure in the loving hands of God.

Similarly, greater faith might make it possible for us to forgive someone who has hurt us, without demanding retribution. More faith might give us the courage to accept new challenges at work or in school. And increasing our faith might help us confess our sins and trust in God’s unfailing mercy.

Most of us are like the Apostles. We are people of faith who want to grow in our understanding of, and our confidence in, the teaching and example of Jesus as we encounter him in prayer, in the Scriptures, in the sacraments and in our care for our sisters and brothers in need. Like the Apostles, we are aware of our inadequacy, and we find ourselves asking the Lord to increase our faith.

“Faith is the realization of what is hoped for and evidence of things not seen” (Heb 11:1). What we hope for above all else is to love and be loved.

With faith, this hope can be realized—first and foremost by acknowledging that the God who is love knows us by name, loves us unconditionally and invites us to share this great love with others.

We cannot see God, but there is incontrovertible evidence of God’s presence in the witness of women and men whose faith is so strong that they work miracles in their daily lives. Most of us can name one or more of these everyday saints. They inspire us to be better and to want to increase our faith.

“By faith we understand that the universe was ordered by the word of God, so that what is visible came into being through the invisible” (Heb 11:3).

Let’s pray for the gifts of the Holy Spirit, which the Church has traditionally identified as wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord. Making good use of these spiritual gifts, we can grow in our ability to follow Jesus and be his faithful disciples.

Above all, let’s ask our Lord to increase our faith so that we, too, can accomplish wonderful things in Jesus’ name. †



## Cristo, la piedra angular

### La fe, aunque sea como un grano de mostaza, puede obrar maravillas

*“Los apóstoles dijeron al Señor:— ‘Aumenta nuestra fe.’ El Señor les contestó:— ‘Si tuvieran fe, aunque sólo fuera como un grano de mostaza,’ le dirían a esta morera: ‘Quítate de ahí y plántate en el mar,’ y los obedecería” (Lc 17:5-6).*

La lectura del Evangelio de este domingo, el 27.º del tiempo ordinario, nos habla acerca del poder de la fe.

San Lucas nos dice que los apóstoles le pidieron a Jesús que aumentara su fe. Podemos imaginarnos que se sentían bastante inadecuados al observar las maravillas que hacía Jesús, quien a menudo les decía a las personas que curaba “tu fe te ha salvado.”

La respuesta de Jesús seguramente los dejó atónitos: “Si tuvieran fe, aunque sólo fuera como un grano de mostaza, le dirían a esta morera: ‘Quítate de ahí y plántate en el mar,’ y los obedecería: (Lc 17: 6).

Jesús nos enseña que, teniendo la suficiente fe, no hay nada que no podamos lograr. Si creemos con vehemencia, no hay ninguna ley física o química que pueda impedir que la gracia de Dios obre maravillas. Con fe, se pueden perdonar los pecados más abyectos, las enfermedades más graves pueden curarse y los corazones humanos más endurecidos pueden alejarse de la amarga venganza en

pos del bienestar y de la paz. La fe, aunque sea del tamaño de un grano de mostaza es una fuerza poderosísima del bien.

Sabemos que los apóstoles eran hombres de fe; lo habían dejado todo para seguir a Jesús. Soportaron vicisitudes e incertidumbres y cuando otros seguidores de Jesús se rindieron y regresaron a casa, estos hombres buenos permanecieron fieles. Eran creyentes, pero estaban muy conscientes de que su fe era débil y no había sido probada. Tenían razón de pedirle al Señor que les aumentara la fe.

El Evangelio nos dice que la fe de los apóstoles siguió siendo débil hasta después de que Jesús resucitó de entre los muertos. Solo cuando recibieron el don del Espíritu Santo su fe aumentó considerablemente; entonces adquirieron el poder de sanar, perdonar y proclamar audazmente la Buena Nueva de nuestra salvación. Llenos del Espíritu Santo los apóstoles pudieron hacer lo imposible. Cuando se armaron de la fe en el tamaño de un grano de mostaza se despojaron de la inhibición de sentirse inadecuados o temerosos.

¿Qué nos deja esta enseñanza? Si reconocemos que nuestra fe es más débil de lo que debería y procuramos aumentarla mediante el poder que sólo puede provenir de Dios, nosotros

también podremos realizar obras maravillosas.

Mediante un aumento de la fe podríamos soportar una enfermedad debilitante con la confianza de que independientemente de cuál sea el desenlace estaremos seguros en las manos amorosas de Dios.

De la misma manera, una mayor fe nos permitirá perdonar a alguien que nos ha herido sin exigir algo a cambio. Una fe ampliada podría darnos el valor para aceptar nuevos retos en el trabajo o en los estudios, así como también ayudarnos a confesar nuestros pecados y a confiar en la misericordia infalible de Dios.

La mayoría de nosotros es como los apóstoles: somos personas de fe que deseamos ampliar nuestros conocimientos y confianza en las enseñanzas y el ejemplo de Jesús a medida que lo encontramos en la oración, en las escrituras, en los sacramentos y en el cuidado de nuestros hermanos necesitados. Al igual que los apóstoles, estamos conscientes de que somos inadecuados y le pedimos al Señor que aumente nuestra fe.

“La fe es garantía de las cosas que esperamos y certeza de las realidades que no vemos” (Hb 11:1). Por encima de todo, lo que esperamos es amar y ser amados. Con fe, podemos alcanzar esta meta, primero y principal, mediante

el reconocimiento de que Dios, que es amor, nos conoce por nombre, nos ama incondicionalmente y nos invita a compartir este gran amor con los demás.

No podemos ver a Dios, pero existen pruebas indiscutibles de la presencia de Dios a través del testimonio de hombres y mujeres cuya fe es tan fuerte que es capaz de obrar milagros en sus vidas cotidianas. La mayoría de nosotros puede nombrar a uno o más de estos santos de todos los días, personas que nos inspiran a ser mejores y a anhelar aumentar nuestra fe.

“Por la fe comprendemos que el universo ha sido modelado por la palabra de Dios, de modo que lo visible tiene su origen en lo invisible” (Hb 11:3).

Pidamos en oración los dones del Espíritu Santo que la Iglesia ha identificado tradicionalmente como sabiduría, comprensión, consejo, fortaleza, conocimientos, piedad y temor de Dios. Al aprovechar estos dones espirituales podemos aumentar nuestra capacidad para seguir a Jesús y ser sus discípulos fieles.

Por encima de todo, pidámonos a nuestro Señor que aumente nuestra fe para que también nosotros podamos realizar obras maravillosas en nombre de Jesús. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## October 7

St. Therese of the Infant Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary and Exercise**, sponsored by the Little Flower Ladies Club, 6:30 p.m. most Mondays. Information: 317-727-1167, [jbullock@hallrender.com](mailto:jbullock@hallrender.com).

## October 8

Roncalli High School, 3300 Prague Road, Indianapolis. **An Evening with Kathy Troccoli concert**, 7 p.m., free but ticket for limited seating required from school office weekdays 8 a.m.-3 p.m., also includes two Roncalli choirs and choir of students from each South Deanery school. Information: 317-787-8277 or [jendris@roncalli.org](mailto:jendris@roncalli.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Be Light" Monthly**

**Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## October 10

St. Susanna Parish Center West, 1210 E. Main St., Plainfield. **Annual Pro-life Speaker**, Right to Life of Indianapolis president Marc Tuttle, 7-8 p.m., refreshments 6:30 p.m., free. Information: 317-839-8598.

## October 11-12

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Fest**, Fri., 4-midnight, Sat, noon-midnight, Fri. music by "90 Proof Twang Band," draft beer; Sat., family-style chicken dinner. Information: 765-647-5462.

St. Malachy School Gym, 7410 N. County Road 1000 E., Brownsburg. **Eighth Grade Garage Sale**, fundraiser for 8th -grade class trip. Fri.: donations accepted 3-7 p.m., early bird shopping 8-10 p.m., \$5 admission; Sat.: 8 a.m.-2 p.m., free admission, bake sale. Unsold items donated to charity. Information: 317-626-3974, [jenrwilke@gmail.com](mailto:jenrwilke@gmail.com).

## October 11-20

Downtown Square, Rockville. **St. Joseph Parish Cruller Shack at the Parke County Covered Bridge Festival**, 9 a.m.-6 p.m. Information: 765-569-5406.

## October 12

Holy Trinity Heritage Court, 702 Market St., New Albany. **Public Recitation of the Rosary**, hosted by St. Mary Parish in New Albany, noon. Information: 812-944-0417, [info@stmaryna.org](mailto:info@stmaryna.org).

## October 13

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St Meinrad (one mile east of Saint Meinrad Archabbey). **Pilgrimage honoring the Blessed Mother**, Benedictine Father Nathaniel Szydlik presenting "Mary: Living the Divine Now," hymns, rosary procession, Litany of the Blessed Virgin, 2-3 p.m. CT. Information: Mary Jeanne Schumacher, [mschumacher@saintmeinrad.edu](mailto:mschumacher@saintmeinrad.edu), 812-357-6501 during business hours, 812-357-6611 day of event.

St. Ann Parish Social Hall, 6350 S. Mooresville Road,

Indianapolis. **Coping with Major Illness and Grief as Catholics**, discussion and presentation by grief specialist Providence Sister Connie Kramer and founder of the Caring for the Caregiver Conference Carol Applegate presenting, 10:30 a.m.-noon, registration not required. Information: 317-757-9141.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

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

## October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Rise and Shrine Bus Trip to the Shrine of Christ's Passion in St. John, Ind.**, led by Father James Farrell, 8:30 a.m. Mass before departure, continental breakfast, interactive walking tour,

catered lunch buffet, 7 p.m. return, \$85 includes transportation and food. Information: Cheryl McSweeney, 317-545-7681, ext. 106. Registration: [www.archindy.org/fatima](http://www.archindy.org/fatima).

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Indianapolis Prayer Breakfast**, business owner and CEO Bill Moore keynote, 7:15-9 a.m., \$30 per person, \$200 for table of eight, \$500 sponsorship includes table for eight. Register by Oct. 13. Registration and information: [www.indyprayerbreakfast.com](http://www.indyprayerbreakfast.com).

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, [chris@nadyouth.org](mailto:chris@nadyouth.org), 812-923-8355.

## October 17

St. Elizabeth Coleman Pregnancy and Adoption

Center, 2500 Churchman Ave., Indianapolis. **Planned Giving Workshop**, sponsored by Catholic Charities Indianapolis, 11:30 a.m., no charge, includes light lunch. Reservations requested: Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org), 317-236-1411. Information: [www.archindy.org/cc/indianapolis/happening](http://www.archindy.org/cc/indianapolis/happening).

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

## October 18

Intercultural Pastoral Institute, 4052 E. 38th St., Indianapolis. **Tacos, Tequila y Teologia**, sponsored by the Intercultural Ministry Office, for ages 18 to 35, Catholic speaker Lili Morales presenting, entertainment by the Real Konkistadora Band, no charge to attend, tacos and drinks available for purchase (must be 21 to purchase alcohol). Reservations requested: [bit.ly/2kq7K2G](http://bit.ly/2kq7K2G) (case sensitive). Information: [slacsa@archindy.org](mailto:slacsa@archindy.org), 317-236-1443. †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## October 21

Mount St. Francis Center for Spirituality, Retreat Center kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Oct. 14. Registration: [www.mountsaintfrancis.org/](http://www.mountsaintfrancis.org/)

registration. Information: 812-923-8817.

## October 23

Monastery Immaculate Conception, Benedictine Hospitality Center, 802 E.10th St., Ferdinand (Evansville Diocese). **Forgiving What We**

**Cannot Forget**, Benedictine Sister Jane Will presenting, 9:30 a.m. registration, 10 a.m.-4 p.m. presentations, reflection and sharing, \$75 includes lunch. Information and registration: [www.thedome.org/events](http://www.thedome.org/events), 812-367-1411, ext. 7345.

## October 25-27

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"We Walk the Faith: From where we come—To where we go" Men's Retreat**, Conventual Franciscan Father Vince Peterson facilitating, Fri. 6 p.m. through Sun. 10 a.m. Mass, \$215 includes four meals and single room for two nights.

Information or to register: [www.mountsaintfrancis.org/retreat-offerings](http://www.mountsaintfrancis.org/retreat-offerings), 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **3rd Annual "Peace in the Mourning" Grief Retreat**, planned by widows who want others to experience the peace they found in previous retreats, Providence

Sister Connie Kramer, Father James Farrell and Marilyn Hess presenting, Fri. 6:30 p.m.-Sun. 1 p.m., \$200 includes overnight accommodations and meals. Scholarships available, contact Cheryl McSweeney, 317-545-7681, ext. 106. Information and registration: Kristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima). †

## Motorcycle ride to benefit Little Sisters of the Poor set for Oct. 13

A motorcycle ride benefitting the Little Sisters of the Poor in Indianapolis will take place starting at Harley-Davidson Indianapolis, 12400 Reynolds Dr., in Fishers, (Lafayette Diocese) on Oct. 13.

Registration begins at 11 a.m. and the ride starts at noon. The ride will end at 3 p.m. with a reception to follow.

Children's activities will also start at noon at the dealership.

The cost is \$20 for a single rider or \$30 for a two-up and includes a commemorative T-shirt. T-shirts will also be available for purchase.

Walk-ins are welcome, but online registration is encouraged.

To register, go to [www.littlesistersofthepoorindianapolis.org](http://www.littlesistersofthepoorindianapolis.org). Those wishing to give but not ride can go to the same link, click on Donate, and select "Harley Ride."

A route map is available at [www.hdofindy.com/events](http://www.hdofindy.com/events).

To learn about sponsorship opportunities, call 317-815-1800.

For more information on the event, call Jeanmarie Kane at 317-415-5767 or e-mail her at [prindianapolis@littlesistersofthepoor.org](mailto:prindianapolis@littlesistersofthepoor.org). †

## Archdiocesan Black Catholic Ministry to host day of reflection on Oct. 26

The archdiocesan Black Catholic Ministry is hosting a day of reflection in the Father Bernard Strange Spiritual Life Center at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, at 9:30 a.m. on Oct. 26. The day will conclude with Mass at 4:30 p.m. in the church.

Auxiliary Bishop Joseph N. Perry of Chicago, the USCCB chairman of the Subcommittee on African-American Affairs, will offer a reflection on the six African-Americans on the path to sainthood. They are:

—Franciscan Sister of Perpetual Adoration Thea Bowman, promoter of racial unity.  
—Henriette Delille, foundress of the

Sisters of the Holy Family.  
—Julia Greeley, known as Denver's "Angel of Charity."

—Mother Mary Elizabeth Lange, foundress of the Oblate Sisters of Providence.

—Father Augustus Tolton, first African-American ordained to the priesthood.

—Pierre Toussaint, known for his charitable works.

Lunch will be provided.

There is no charge to attend; however, a freewill offering will be accepted.

Reservations are requested by Oct. 18 by calling Pearlette Springer at 317-236-1474 or 800-382-9836, ext. 1474, or e-mailing [pspringer@archindy.org](mailto:pspringer@archindy.org). †

## VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [bit.ly/2M4MQms](http://bit.ly/2M4MQms) or call 317-236-1585.



**Donald and Carolyn (Bedel) Rennekamp**, members of St. Catherine of Siena Parish in Decatur County, will celebrate their 50th wedding anniversary on Oct. 4.

The couple was married in the former St. Anne Church in Hamburg on Oct. 4, 1969.

They have 12 children: Bridget Case, Virginia Kramer, Elaine Meer, Irene Robben, Veronica Schrader, Christopher, Henry, Matthew, Michael, Samuel, Vincent and the late Bernard Rennekamp.

The couple also has 31 grandchildren, with another grandchild to arrive soon. †



**Joe and Rosemary (Oesterling) Chance**, members of St. Mary Parish in Rushville, will celebrate their 60th wedding anniversary on Oct. 10.

The couple was married in St. Mary Church in Rushville on Oct. 10, 1959.

They have two children: Cindy Powers and Dave Chance.

The couple also has four grandchildren and one great-grandchild. †



**Robert and Maryann (Bedel) Niese**, members of St. Mary Parish in Greensburg, celebrated their 55th wedding anniversary on Sept. 5.

The couple was married in Immaculate Conception Church in Millhousen on Sept. 5, 1964.

They have seven children: Teresa Baugh, Patricia Louagie, Jennifer Slagle, Sandy Sneed, Donald, Richard and Steven Niese.

The couple also has 34 grandchildren and one great-grandchild. †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

# Sisters of Providence celebrate significant jubilees

Criterion staff report

In 2019, 19 Sisters of Providence of Saint Mary-of-the-Woods celebrated significant milestones in the congregation.

## 75-year jubilarians

**Sister Rita Clare Gerardot**, a native of New Haven, Ind., in the Fort Wayne-South Bend Diocese, entered the congregation on July 21, 1944, and professed perpetual vows on Jan. 23, 1952.



Sr. Rita Clare Gerardot, S.P.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She also has a master's

degree in education from Indiana State University in Terre Haute.

In the archdiocese, Sister Rita Clare served in Indianapolis as a teacher at the former St. Catherine of Siena School (1947-51) and at St. Simon the Apostle School (1973-77); as principal of St. Luke the Evangelist School (1967-73); as a parish minister to the poor and elderly at SS. Peter and Paul Cathedral Parish (1981-1989); and in Terre Haute as a volunteer at the Federal Correctional Complex, St. Ann Clinic and Helping Hands.

She also served in the Indiana dioceses of Evansville, Fort Wayne-South Bend and Gary, and also in Illinois.

Sister Rita Clare served at Saint Mary-of-the-Woods in healthcare and as director of the Sisters' Wellness Center.

She currently ministers as a volunteer at Saint Mary-of-the-Woods.

**Sister Mildred (formerly Sister Alma Joseph) Giesler**, a native of Jasper, Ind.,



Sr. Mildred Giesler, S.P.

in the Evansville Diocese, entered the congregation on Jan. 10, 1944, and professed perpetual vows on Aug. 15, 1951.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

She also has a master's degree in education from Indiana State University in Terre Haute, and a master's degree in religious education from the University of Seattle.

Sister Mildred served in the archdiocese as a teacher at the former St. Anne School in New Castle (1955-58), the former St. Andrew the Apostle School (1959-65) and St. Simon the Apostle School (1981-88), both in Indianapolis.

She also served in the Evansville Diocese and the Lafayette Diocese, and in California, Illinois, Massachusetts and North Carolina.

At Saint Mary-of-the-Woods, Sister Mildred served in residential services and as a volunteer.

She currently ministers in prayer and in health care at Saint Mary-of-the-Woods.

**Sister Florence (formerly Sister Thomas Ann) Norton**, a native of



Sr. Florence Norton, S.P.

Chicago, entered the congregation on Jan. 10, 1944, and professed perpetual vows on Aug. 15, 1951.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She also has a master's degree in

education from St. Louis University. In the archdiocese, Sister Florence served as a teacher at St. Thomas Aquinas School (1946-50) and the former St. Catherine of Siena School (1950-52), both in Indianapolis.



The interior of the St. Ann Chapel on the grounds of the Sisters of Providence is made of shells from the Wabash River. (File photo by Natalie Hoefler)

She also served in Illinois, Missouri and New Hampshire, and in Arequipa, Peru.

At Saint Mary-of-the-Woods, she has served as a volunteer, and currently ministers there as an English as a Second Language teacher.

**Sister Miriam Clare Stoll**, a native of Clyde, Mo., entered the congregation on Aug. 12, 1944, and professed perpetual vows on Jan. 23, 1952.



Sr. Miriam Clare Stoll, S.P.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

In the archdiocese, Sister Miriam Clare served as teacher at Holy Spirit School (1954-62) and St. Philip Neri School (1966-71), both in Indianapolis. She also served as home and activities coordinator at St. Elizabeth/Coleman Pregnancy and Adoption Services in Beech Grove (1971), helper at St. Matthew the Apostle Parish in Indianapolis (1971-72), a visitor at St. Vincent Hospital in Indianapolis (1972-74), and in ministry to aging shut-ins and the sick at St. Patrick Parish in Terre Haute (1986-94).

Sister Miriam Clare also served in Illinois, Missouri and Oklahoma.

At Saint Mary-of-the-Woods, she served in community service and as a volunteer.

Sister Miriam Clare currently ministers in prayer at Saint Mary-of-the-Woods.

## 70-year jubilarians

**Sister Barbara Ann (formerly Sister Mary Martha) Bluntzer**, a native of



Sr. Barbara Ann Bluntzer, S.P.

Corpus Christi, Texas, entered the congregation on June 7, 1949, and professed perpetual vows on Jan. 23, 1957.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She also has a master's degree

in elementary education from Indiana University in Bloomington.

In the archdiocese, Sister Barbara Ann served as a teacher at St. Joan of Arc School in Indianapolis (1952-54) and at the former Sacred Heart of Jesus School in Terre Haute (1954-56).

She also served in Illinois, Kentucky,

Missouri, Oklahoma and Texas.

Currently, she ministers as a tutor for St. Patrick School in Terre Haute.

**Sister Marian Brady**, a native of Washington, D.C., entered the



Sr. Marian Brady, S.P.

congregation on Feb. 11, 1949, and professed perpetual vows on Aug. 15, 1956.

She graduated from Trinity Washington University in Washington, D.C., with a bachelor's degree in English. She also has a

master's and Ph.D. in philosophy from The Catholic University of America.

In the archdiocese, she served as a teacher at the former Ladywood Academy in Indianapolis (1951-55), Our Lady of Providence High School in Clarksville, and the former Paul C. Schulte High School in Terre Haute (1955-56).

At Saint Mary-of-the-Woods College, she served as assistant and associate professor of philosophy (1962-67) and also as dean of students (1966-67)

She also served as a professor and president at the former Immaculata College, operated by the Sisters of Providence in Washington (1968 through its closure in 1979), and in professorial, lecture and director roles at The Catholic University of America in Washington (1981-2016).

Currently, she ministers as the

coordinator for the alumnae organization of the former Immaculata College in Washington.

**Sister Suzanne (formerly Sister Mary Judith) Buthod**, a native of Fort



Sr. Suzanne Buthod, S.P.

Worth, Texas, entered the Congregation on Feb. 2, 1949, and professed perpetual vows on Aug. 15, 1956.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She also has a master's degree in

religion from Manhattanville College in Purchase, N.Y.

Sister Suzanne served in the archdiocese as a teacher at St. Michael School in Greenfield (1956-62), as a principal and teacher at the former St. Catherine of Siena School in Indianapolis (1962-68), as a teacher at the former Paul C. Schulte High School in Terre Haute (1969-74), and as a pastoral associate at Our Lady of the Most Holy Rosary and St. Patrick parishes in Indianapolis (1985-88).

She also served in the Evansville Diocese and in Alabama and Illinois.

At Saint Mary-of-the-Woods, Sister Suzanne served as director of novices and as a volunteer.

She currently ministers in prayer at Saint Mary-of-the-Woods.

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# PREGNANCY

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Lawrenceburg, to celebrate the 30th anniversary of the organization they founded in 1989.

It started in the basement of the retirement home the couple owned and operated, said Cheryl.

“People would call, and we’d have to ask if they were calling for the retirement home or the pregnancy center,” she said to a burst of laughter from the crowd of roughly 880 people.

As the PCC grew, it moved to a building on Main Street in Lawrenceburg. Next came the not-so-successful “bat house”—a large home that ended up being so infested with bats and mold that it was eventually condemned.

From there, the organization moved to its current location. They began by leasing one-third of the office building’s second floor. In 2016, they expanded by taking over an adjacent office space, and as of this year, PCC now leases the entire second floor of the office building.

The expansion was needed, said Pregnancy Care Center executive director Kayla Griffin in an interview with *The Criterion*.

“Comparing our 2017 numbers with what we have now [for 2018], most of our statistics have doubled,” she said.

## ‘Leaning on God’

The organization operates through the efforts of four staff members, 30

volunteers—and God.

“We’re always leaning on God and seeing where he wants the organization to go,” said Griffin.

“I’m the director, but every day I have to be in constant touch with God, asking, ‘What is your goal today?’ not, ‘What do I want to do?’”

She said she’s seen God “placing his hand on this organization” throughout its history.

“Thirty years ago, it was just in a basement offering pregnancy tests and handing out diapers. Now we’re doing that, plus ultrasounds, a parenting program, a men’s program. ... I think God has brought on pieces at a time.”

One of those “pieces” recently changed



Kayla Griffin

formats. The parenting classes used to consist of “putting a woman in a room and having her watch a DVD,” said Griffin. Now the classes are taught in group sessions.

“It creates an environment of saying, ‘We want more of a relationship with you. We care about you and want to get to know you. We want to make sure we are setting you up for success as a parent,’” Griffin explained.

The Dadhood Program “teaches the men how to be better dads,” she said. “And it’s all faith-based, so it looks at how do you be better dads through Christ.”

Keynote speaker Abby Johnson, a former Planned Parenthood facility director-turned pro-life advocate, lauded the effort to create better fathers.

“I can’t tell you how excited I am about your men’s program,” she told the crowd. “I believe one of the solutions to abolishing abortion is fatherhood.”

## ‘All about life and saving those babies’

Within the Pregnancy Care Center’s five-county region are several Catholic parishes, including All Saints in Dearborn County. Father Jonathan Meyer, the parish’s pastor, came to show his support of the organization at the Sept. 12 banquet.

“It’s a tremendous ecumenical, interfaith-supported resource that we as Catholics support,” he said. “It’s great for us because we’re able to be actively engaged in the pro-life ministry and pro-life cause,” a fact made evident by the nearly 20 tables filled with All Saints parishioners at the banquet.

Father Benjamin Syberg attended the event as well, with many members from the two parishes he serves as pastor—St. Lawrence in Lawrenceburg and St. Mary of the Immaculate Conception in Aurora.

“When I moved to the area [in 2018], I was delighted to find that people here just know they have to be involved in the fight against abortion—that was just ingrained before I got here,” he said.

## ‘They don’t let you fail’

In her keynote address, Johnson praised the efforts of the pregnancy center and those who support it.

“Lives are on the line,” she said emphatically. “If you could see what I’ve seen, ... if you could hear the jokes made [by abortion doctors and workers] about the innocent children and their mothers, ... there would be a fire in your soul that could never be extinguished.”

grace and the daily diligence and care of teachers, staff members, school and parish leaders, parents and students that such a prestigious honor can be achieved.”

After the news became known near the end of the school day, both schools celebrated immediately. Immaculate Heart of Mary announced its recognition during a school-wide pep rally in the gym while St. Thomas Aquinas assembled everyone on its playground to share the news, including providing ice cream treats.

“Total excitement!” said Immaculate Heart of Mary principal Ronda Swartz,



Father Jonathan Meyer chats with members from his parish, All Saints in Dearborn County, during a banquet on Sept. 12 celebrating the 30th anniversary of the Pregnancy Care Center of Southeast Indiana, located in Lawrenceburg. (Photos by Natalie Hoefler)

Johnson noted how people often tell her they’re praying for an end to abortion. “God hates evil,” she said. “You don’t have to convince God that abortion is bad. God will end abortion by using us as his hands and feet, by us speaking on behalf of the least of these.”

“Instead of asking God to end abortion, let’s ask God to break our hearts for whatever breaks his. If you pray that, you will be devoted, and that will be what it takes to end abortion.”

Johnson said the goal of the fight against abortion “is to make it unthinkable, so a woman never shadows the door of a place that will take the life of her child.”

In such a world, perhaps more women would instead seek the help of places like the Pregnancy Care Center.

“They care,” said Briana Pennington as her 3-month-old daughter Araeya cooed in her arms. She said the PCC has “helped turn my life around, really. They’ve given me support, and opened the door to meeting good people who are trying to seek the same thing I am.”

“Throughout it all, I’ve been building my relationship with God and trying to be better, and they don’t let you fail.”

(Pregnancy Care Center of Southeast Indiana is located at 62 Doughty Road



Abby Johnson



Cheryl and Dan McMullen, founders of the Pregnancy Care Center of Southeast Indiana, share a laugh during the keynote address at banquet celebrating the 30th anniversary of the Lawrenceburg-based organization.

in Lawrenceburg. For more information on the organization or to donate, go to [pregnancylawrenceburg.com](http://pregnancylawrenceburg.com).) †

# BLUE RIBBON

continued from page 1

362 schools in the country received the distinction, including just 50 non-public schools.

“The criteria a school must meet to be eligible for this award is appropriately ambitious, and both Immaculate Heart of Mary and St. Thomas Aquinas met or exceeded expectations on both fronts,” the superintendent said. “This does not happen by accident. It is through God’s



Students and staff of St. Thomas Aquinas School in Indianapolis join together on Sept. 26 to celebrate the school’s national recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education. (Submitted photo)

noting the reaction at the pep rally. “The gym was echoing with the celebration of students and staff alike. We also plan to host a celebration for our entire community, because we could not have gone so far without the support of the IHM parents, parishioners and community.”

Swartz also saluted the contributions of Immaculate Heart of Mary’s pastor Father Robert Sims, describing him as “an anchor in our IHM family.”

“What I am most proud of is that our school was able to achieve one of the most prestigious academic honors while remaining dedicated to our mission—to making God known, loved and served in all that we do,” she said. “All Catholic schools are blessed with this understanding and the opportunity to weave faith into all that we do.”

“This honor reinforces our approach and commitment to educating the whole child, academically, spiritually and emotionally. I could not be more proud of my amazing team and all of the students at Immaculate Heart of Mary.”

At St. Thomas Aquinas, principal Nancy Valdiserri made 200 blue ribbons that were distributed to students and staff during the celebration on the playground.

“We wanted to make it fun. We made a big deal out of it,” Valdiserri said. “The kids were all clapping like crazy. They were really happy about the ice cream.”

She was thrilled for the school. “I’m very proud of the achievements of our students, the challenging work created by our teachers, and the support of our parents,” Valdiserri said. “It takes a village!”

She also noted the “super support” of St. Thomas Aquinas pastor Father Michael Hoyt. And she invited Cara Swinefurth—last year’s principal at St. Thomas Aquinas—to join in the playground celebration. Similar to Immaculate Heart of Mary, a larger-community celebration is also being planned at St. Thomas.

For Valdiserri, the Blue Ribbon recognition is another blessing for the school and parish community.

“Daily, we try to remember our blessings—that we are here to serve God and each other,” she said. “We are very lucky to belong to a diverse, loving community that promotes social justice, high standards and the love of learning.”

Leaders from both schools will be in Washington on Nov. 14-15 to participate in the awards ceremony hosted by the U.S. Department of Education.

Fleming noted that the selection of St. Thomas Aquinas and Immaculate Heart of Mary for this national honor reflects the comprehensive approach that Catholic schools in the archdiocese take to education.

“In our Catholic schools, we focus on the holistic development of every young person we serve,” she said. “Given that all are made in the image and likeness of God, it is our responsibility to help students develop their gifts fully so they can honor and glorify God in all they do.”

“We partner with students and their parents and guardians to ensure their spiritual, intellectual, emotional, social and physical growth in ways that help them become the best versions of themselves.” †

# Truth, beauty and goodness should guide evangelization, speaker says

By Mike Krokos

God is truth. God is goodness. God is beauty.

And in our roles as his disciples, we can use these tenets of the faith as we evangelize others, said the keynote speaker at the fourth annual archdiocesan Gathering of Disciples at Roncalli High School in Indianapolis on Sept. 7.

“Since Pope Paul VI, we’ve talked about a re-evangelization or a new evangelization,” said St. Francis of the Martyr St. George Sister Johanna Paruch, associate professor of theology at Franciscan University of Steubenville in Steubenville, Ohio.

Since 1965, popes have talked about the importance of catechesis and asked members of the Church to step up their evangelization efforts, Sister Johanna noted. The theme of the conference was “Beauty, Truth and Goodness: Called to Discipleship.”

Quoting St. Paul VI, the keynote speaker said, “The Church exists in order to evangelize.” St. John Paul II, she later added, said the two aims of catechesis are understanding the faith and conversion.

Although Pope Francis does not use



Dan McAfee, director of the Office for Christian Worship in the Archdiocese of Detroit, leads a session titled “Dressing the Church: Environment for Liturgical Seasons” during the Sept. 7 Gathering of Disciples.



Saul Llasca, archdiocesan Hispanic Ministry coordinator, makes a point during a workshop in Spanish titled “10 cosas que un discipulo de Jesus hace—un recurso para el ministerio de evangelizacion parroquial” (“10 Things a Disciple of Jesus Does—a Resource for the Parish Evangelization Minister”) on Sept. 7.



A panel discussion with local Catholic artists highlighted the afternoon session of the Sept. 7 Gathering of Disciples. The panel included: Mark Duray, left, director of music at Bishop Chatard High School in Indianapolis and director of music ministry at St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese; author Ann Margaret Lewis, a member of Holy Name of Jesus Parish in Beech Grove; Dr. Kathy Phipps, artistic director for the Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish in Greenwood; poet Gayle Schrank, who serves as pastoral associate for parish ministry at St. Mary Parish in Navilleton; and Mike McCarthy, a sacred artist who is a member of St. John the Evangelist Parish in Indianapolis.

the phrase “new evangelization,” the one word that sums up his pontificate is “encounter,” Sister Johanna said.

“It’s an encounter with the person Jesus Christ,” she told the catechists, school teachers, liturgical ministers, parish evangelization teams and approximately 200 people in attendance. The keynote talk was also available in Spanish for the approximately one-third of the attendees who took part in the Spanish track of the gathering.

In his writings, Sister Johanna said, St. John Paul II also told catechists they must teach “the person of Jesus of Nazareth.”

“If that encounter isn’t real, if we don’t encounter him first, if we don’t bring people to encounter him as well, it’s fruitless,” she said. “No one is excluded from the joy of the Lord.”

Disciples, she added, must have a passion for Jesus. “Our hearts must be on fire. ... Our hearts must be enlightened by the fullness of revelation. Jesus is the fullness of revelation.

“Jesus tells us everything that we need to know in order to get to heaven,” Sister Johanna said.

The Church is asking us to “hand on the deposit of the faith,” she added.

The theology professor said beauty is the capacity to produce joy through perception. “If we look at something, and it shines through and it produces joy, then that’s beauty. ... But it is a beauty that demands conversion.

“True beauty for us sparks joy, and causes us to change, causes us to convert,” Sister Johanna said.

It is not enough to know about Jesus, she continued. “We have to change. We have to get rid of our sinfulness. We have to turn to him. We have to have this conversion of heart,” Sister Johanna said. “That is what evangelization is all about.”

Pope Francis says goodness tends to spread. “Every authentic experience of truth and goodness speaks by its very nature to grow within us,” the speaker said. “It’s not sterile. ... Any person who has experienced a profound liberation

from sin becomes more sensitive to the needs of others.”

Goodness as it expands, Sister Johanna said, takes root and develops. It is also attractive to others. “Goodness attracts goodness. ... If we wish to lead a dignified and fulfilling life, we have to reach out to others and seek their good.”

While some in society follow their own truth—“I can do whatever I want”—“there’s only one truth: Jesus Christ,” Sister Johanna noted.

Beauty, she said, is the glow of the true and the good. “When truth



Katelyn Stumler, left, director of music at Our Lady of Perpetual Help Parish in New Albany, and Courtney Seiwert, director of music and pastoral associate at St. Ann, St. Joseph and St. Mary parishes in Jennings County, take part in a panel discussion on sacred music. Both are also members of the Archdiocesan Music Commission. (Photos by Mike Krokos)

and goodness are coming forth from somebody, obviously it’s beautiful.” An example of this is St. Teresa of Calcutta. “There was a truth and a goodness in her that the whole world recognized, and she was beautiful.”

Quoting the late author Father Thomas Dubay, Sister Johanna said, “Truth, beauty and goodness have their being together.”

Saints offer a great example, she added. “Saints are people who the light shines through, who that beauty shines through, who that goodness shines through, who that truth shines through.”

Sister Johanna said truth, beauty and goodness are seen in Christian art, which can also serve in planting seeds of discipleship. She cited the *Catechism of the Catholic Church* to show how our faith embraces it.

“Sacred art is true and beautiful when its form corresponds to its particular vocation: evoking and glorifying, in faith and adoration, the transcendent mystery of God—the surpassing invisible beauty of truth and love visible in Christ, who ‘reflects the glory of God and bears the very stamp of his nature,’ in whom ‘the whole fullness of deity dwells bodily’” (#2502).

In our roles as disciples, we must follow what Scripture and most recently Pope Francis have instructed us to do—to “go” and teach others. “We have to go proclaim the Gospel,” Sister Johanna said. “We can’t stand around looking at the sky.”

There will be challenges, she added, including when the devil uses beauty to entice humankind into sinfulness.

“The devil doesn’t want us to look at what is true, beautiful and good,” Sister Johanna said. “He tries to sever the beauty of Christian art from the truth of the dogmatic creed and the goodness of moral virtue.”

Besides several breakout sessions, the day also included a panel discussion with local Catholic artists. The group included an author, music director, poet, sacred artist and artistic director in theater, and they shared how faith plays an integral role in their ministries.

Ken Ogorek, archdiocesan director of catechesis, said attendees were appreciative of Sister Johanna’s message and how she delivered it.

“Quite a few catechists tend to lead with truth, use goodness as an example



St. Francis of the Martyr St. George Sister Johanna Paruch delivers the keynote address during the fourth annual archdiocesan Gathering of Disciples at Roncalli High School in Indianapolis on Sept. 7.

and maybe never even get to beauty,” he said. “It’s refreshing for folks to hear that sometimes starting with the beautiful can be an excellent way of accompanying the faithful, by God’s grace, to draw accurate and life-changing conclusions about what’s true as well as what is authentically good.”

He added he hoped attendees came away with “practical tips and examples to help them be fruitful, by God’s mercy, in their ministry efforts, and a sense of camaraderie ... providing assurance that we have companions on our journey of serving God’s people, that we have friendly, faith-filled and joyful co-workers in the Lord’s vineyard.”

A former student of Sister Johanna at Franciscan University, Kristina Seipel attended the Gathering of Disciples for the first time with some of her parish’s catechists. She was happy they made the two-hour trip, and she came away with a strong reminder of what discipleship is about: keeping the focus on Jesus.

“We need to be leading everybody to Jesus because he is the truth, doing that through things that are good, and things that are beautiful,” said the director of evangelization at St. John Paul II Parish in Sellersburg. “That looks different for everyone because we come from different places in our lives. But at the end of the day, it’s all about Jesus.” †

# PROVIDENCE

continued from page 7

**Sister Rosemary (formerly Sister Mary Luke) Eyer**, a native of Crawfordsville, Ind., in the Lafayette Diocese, entered the congregation on Feb. 2, 1949, and professed perpetual vows on Aug. 15, 1956. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She also has master's



**Sr. Rosemary Eyer, S.P.**

degrees in education and in education administrative supervision from Indiana State University.

In the archdiocese, Sister Rosemary served as a teacher at St. Michael School in Greenfield (1959-66), and in Indianapolis as a teacher and principal at the former St. Bridget School (1966-70) and as a principal at St. Matthew the Apostle School (1979-93).

She also served in the Evansville and Lafayette dioceses, and in Illinois, Massachusetts and New Hampshire.

Sister Rosemary currently ministers as a parish volunteer at St. Christopher Parish in Indianapolis.

**Sister Marie Denis Lucey**, a native of Brighton, Mass., entered the congregation on July 22, 1949, and professed perpetual vows on Aug. 15, 1957. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.



**Sr. Marie Denis Lucey, S.P.**

In the archdiocese, Sister Marie Denis served as a teacher at the former St. Ann School (1952, 1958), at St. Philip Neri School (1955-57) and at St. Joan of Arc School (1958-61), all in Indianapolis.

She also served in Illinois, Maryland, Massachusetts and Washington, D.C.

Sister Marie Denis currently ministers in convent service in Washington, D.C.

**Sister Regina Marie McIntyre**, a native of Eaton, Ohio, entered the congregation on Jan. 6, 1949, from St. Mary (now St. Elizabeth Ann Seton) Parish in Richmond, and professed perpetual vows on Aug. 15, 1956. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music and



**Sr. Regina Marie McIntyre, S.P.**

has a master's degree in music from Indiana University in Bloomington.

In the archdiocese, Sister Regina Marie served as a teacher at the former St. Margaret Mary School in Terre Haute (1951), St. Philip Neri School in Indianapolis (1955-56) and St. Charles Borromeo School in Bloomington (1956-83), and as an organist and teacher at Saint Meinrad Archabbey in St. Meinrad (2003-13).

She also served in Illinois, Maryland and Oklahoma.

At Saint Mary-of-the-Woods, served as liturgy director, pianist/organist, scholastic director and teacher.

Sister Regina Marie currently ministers as an organist at Saint Mary-of-the-Woods, a teacher at St. Meinrad Archabbey, and a volunteer in West Terre Haute.

**Sister Margaret (formerly Sister Marie Angeline) Norris**, a native of Jasper, Ind., in the Evansville Diocese, entered the congregation on July 22, 1949, and professed perpetual vows on Jan. 23, 1957. She graduated from Saint Mary-of-the-Woods College with a bachelor's

degree in education, and also has a master's degree in education from Indiana University in Bloomington.



**Sr. Margaret Norris, S.P.**

In the archdiocese, Sister Margaret served as a teacher and principal at St. Michael School in Greenfield (1965-69). She also served in the Evansville Diocese and in Illinois, Missouri and North Carolina.

Sister Margaret currently ministers as a massage therapist at Saint Mary-of-the-Woods.

**Sister Joann (formerly Sister Joan Margaret) Quinkert**, a native of New Albany, entered the congregation on Jan. 6, 1949, from the former Holy Trinity Parish in New Albany, and professed perpetual vows on Aug. 15, 1956. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education and has a master's degree in education from Indiana State University.



**Sr. Joann Quinkert, S.P.**

In the archdiocese, Sister Joann served as a teacher at St. Paul School (now St. John Paul II School) in Sellersburg (1956-57), as a principal at St. Philip Neri School in Indianapolis (1970-76) and as a pastoral associate at St. Mary Parish in New Albany (1976-80).

She also served in the Evansville and Fort Wayne-South Bend dioceses, and in Alabama, Iowa, Kentucky and North Carolina. Sister Joann currently ministers as a volunteer at Saint Mary-of-the-Woods.

**Sister Charles Van Hoy**, a native of Bloomington, entered the congregation on Feb. 2, 1949, from St. Charles Borromeo Parish in Bloomington, and professed perpetual vows on Aug. 15, 1956. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education and has a master's degree in library science from Spalding University in Louisville.



**Sr. Charles Van Hoy, S.P.**

In the archdiocese, Sister Charles served in the archdiocese in Indianapolis as a teacher and principal at St. Anthony School—now a Notre Dame ACE Academy (1964-70), the former All Saints School (1970-71), a bookkeeper and adult education teacher at United Southside Community Organization (1975-83) and a pastoral associate at St. Patrick and Our Lady of the Most Holy Rosary parishes (1983-93).

She also served in the Fort Wayne-South Bend and Lafayette dioceses, and in Illinois, Maryland, North Carolina, Oklahoma and Washington, D.C. At Saint Mary-of-the-Woods, Sister Charles served as coordinator of activities, director of the activity department and a volunteer. She currently ministers in prayer at Saint Mary-of-the-Woods.

**Sister Clelia (formerly Sister Rosina) Cecchetti**, a native of Brooklyn, N.Y., Sister Clelia, entered the congregation on Feb. 2, 1959, and professed perpetual vows on Aug. 15, 1966. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music and received a master's degree in music education from



**Sr. Clelia Cecchetti, S.P.**

## 60-year jubilarians

**Sister Clelia (formerly Sister Rosina) Cecchetti**, a native of Brooklyn, N.Y., Sister Clelia, entered the congregation on Feb. 2, 1959, and professed perpetual vows on Aug. 15, 1966. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music and received a master's degree in music education from

Ball State University in Muncie.

In the archdiocese, Sister Clelia served as a teacher at the former Sacred Heart of Jesus School and the former St. Ann School, both in Terre Haute (1963-66), and at the former St. Ann School in Indianapolis and St. Malachy School in Brownsburg (1966-67).

She also served in Maryland, Massachusetts and Washington, D.C.

At Saint Mary-of-the-Woods, Sister Clelia served as resident accounts manager and finance clerk cashier.

She currently serves at St. Mary of the Mills Parish in Laurel, Md.

**Sister Ellen (formerly Sister Michael Aquinas) Cunningham**, a native of Chicago, entered the congregation on July 22, 1959, and professed final vows on Aug. 15, 1967. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics. She also earned a master's degree in mathematics from The Catholic University of America, and her Ph.D. in mathematics from the University of Maryland. She also has a master's in science in computing science education from the University of Evansville.



**Sr. Ellen Cunningham, S.P.**

Sister Ellen served in the Evansville and Fort Wayne-South Bend dioceses, and in Illinois. At Saint Mary-of-the-Woods, she served at Saint Mary-of-the-Woods College as a professor, adjunct professor, department chair and volunteer. Currently, she ministers as a volunteer in the Institutional Advancement Office at Saint Mary-of-the-Woods College.

**Sister Paula (formerly Sister Marie Pauline) Modaff**, a native of Oak Park, Ill., entered the congregation on July 22, 1959, and professed perpetual vows on Aug. 15, 1967. She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She also earned master's degrees in Spanish, Latin and American Literature from Universidad Ibero-Americana in Mexico, and a master's degree in religious studies from Gonzaga University. She also has a licentiate of canon law from Pontifical University of St. Thomas Aquinas in Rome.



**Sr. Paula Modaff, S.P.**

In the archdiocese, Sister Paula served as a teacher at Our Lady of Providence High School in Clarksville (1964-66) and at the Hispanic Education Center in Indianapolis (2003); as a canon lawyer (2003-06), judge (2008) and auditor (2011-15) for the archdiocesan Metropolitan Tribunal; as a spiritual director at the former Beech Grove location of St. Francis Hospital; and as a volunteer at St. Margaret Mary Parish in Terre Haute (2011-15). She also served in California and Illinois. At Saint Mary-of-the-Woods, Sister Paula ministered in the former House of Prayer, as a teacher at Saint Mary-of-the-Woods College, as a minister of care and spiritual direction, and in health care services. She currently ministers as an auditor for the archdiocesan Metropolitan Tribunal, and as a spiritual companion at Saint Mary-of-the-Woods.

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# Faith *Alive!*

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## Angels are God's messengers between heaven and Earth

"In my old age 'angels,' as I call them, have come to me," a 95-year-old woman named Erminia told Pope Francis during his March 2015 visit to Naples, Italy. Her angels included "young and not-so-young people," she explained. They "help me, visit me, support me in my daily struggles."

Erminia found herself "alone, increasingly fragile and in need of help" after her husband died. But she encountered a Christian community "where affection and gratuity are lived," and where her angels brought her "strength and courage."

Why did Erminia think those aiding her resembled angels in their generous friendship? Possibly she just found them God-like. Psalm 91 speaks of angels God sends to guard people. "With their hands they shall support you, lest you strike your foot against a stone," it confidently states (Ps 91:11-12).

Did Erminia welcome her angels because they so hospitably welcomed her, not considering her age an obstacle? Hospitality, a virtue often judged especially timely today, is linked in Scripture at one point with an incident involving angels.

The patriarch Abraham demonstrated generous hospitality in Genesis 18 when three strangers stopped outside his tent. We learn that this threesome actually included God and two angels.

Abraham's hospitality prompted the author of the New Testament Letter to the Hebrews to advise early Christians not to "neglect hospitality, for through it some have unknowingly entertained angels" (Heb 13:2).

Angels appear in Scripture a remarkable number of times, good angels who remain close to God and some bad angels, whom Scripture says warred against God (Rv 12:7-9).

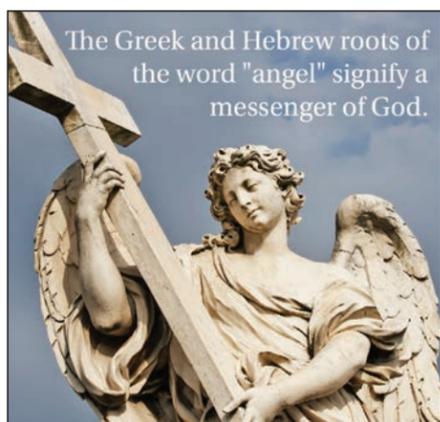
Sometimes, Scripture's angels keep silent; only their actions are witnessed. Other times, angels announce tremendous news. Typically, Scripture's angels bear some kind of message. Scholars observe that the Greek and Hebrew roots of our word "angel" signify a messenger of God.

In St. Luke's Gospel, the archangel Gabriel delivered astonishing news to Mary, an as-yet-unmarried young woman. "Behold, you will conceive in your womb and bear a son, and you shall name him Jesus." Indeed, "of his kingdom there will be no end," Gabriel told Mary (Lk 1:31, 33).

When Mary asked how this could be, Gabriel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Lk 1:35).

Where will you find angels in Scripture? Think of the time after Jesus' ascension when the Apostles were jailed in Jerusalem. "The angel of the Lord" came at night, unlocked the doors and led the Apostles out, according to the Acts of the Apostles (Acts 5:19).

Also, as St. Paul sailed toward Italy, aiming to bring the Gospel to Rome, a fearsome storm arose at sea, threatening all on board. Nonetheless, Paul urged everyone to keep their courage, saying:



The Greek and Hebrew roots of the word "angel" signify a messenger of God.



An icon painted by Augustinian Father Richard Cannuli shows an angel saving Shadrach, Meshach and Abednego from a furnace, where they had been sentenced to death by King Nebuchadnezzar for refusing to worship a golden statue. The biblical story is told in the Book of Daniel. The icon is pictured in Rome. (CNS photo/Paul Haring)

"Last night an angel of the God to whom [I] belong ... stood by me and said, 'Do not be afraid, Paul. You are destined to stand before Caesar.' " What's more, "God has granted safety to all who are sailing with you" (Acts 27:22-24).

Sometimes an angel spells out a great event's meaning. This happened the first Christmas.

Announcing Jesus' birth to shepherds "keeping the night watch" (Lk 2:8), an angel clarified the new child's identity. He is, the angel explained, "a savior" and "Messiah and Lord" (Lk 2:11).

Then, suddenly, that angel was joined by many, by "a multitude of the heavenly host" (Lk 2:13).

Angels are on hand at key moments that illuminate the connection between divine and human life. Pope Francis suggested as much in a July 8 homily.

He recalled the angels of Genesis 28, who appeared in a memorable dream the patriarch Jacob had.

If you've heard of "Jacob's ladder," you know something about Jacob's dream. The translators of the New American Bible insist, though, that the term "ladder" be translated instead as "stairway."

In Jacob's dream "a stairway rested on the ground," its top reaching toward the heavens. "God's angels were going up and down" it (Gen 28:12).

Awakening, Jacob declared this place "the gateway to heaven" (Gen 28:17).

The angels on Jacob's staircase were unheard. But with them was "the God of Abraham" and "of Isaac," Jacob's grandfather and father (Gen 28:13).

"In you and your descendants all the families of the Earth will find blessing," God promised in the dream (Gen 28:14).

Since the angels on Jacob's staircase moved "up and down" it, they were not ascending only out of this world. The staircase "represents the connection between the divine and the human," Pope Francis affirmed.

He delivered his homily on the sixth anniversary of his 2013 visit to Lampedusa, a southern Mediterranean island. His hope there had been to alert the world to the tragedy of countless, desperate migrants who drowned while attempting a voyage in unsafe or overcrowded crafts from African coasts to European shores.

Climbing Jacob's staircase "requires commitment, effort and grace. The weakest and most vulnerable must be helped," said the pope.

He connected Jacob's staircase with the life of the world to come, yes, but with faith's expression in this world as well.

"I like to think," he said, "that we could be those angels ascending and descending, taking under our wings the little ones, the lame, the sick, those excluded," who otherwise might never experience "in this life anything of heaven's brightness."

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

Amid the Fray/Greg Erlandson

## As Catholics, we cannot tolerate the sin of anti-Semitism

The world reacted with horror and outrage earlier this year when a town in Poland marked Good Friday with a ritual beating of a Judas effigy.



The effigy was crafted to resemble a stereotype of an Orthodox Jew. Adults dragged the effigy through the town while children beat it with sticks. It was later hanged and then burned.

Both the Polish Church and the Polish government condemned the incident, but the event heightened a growing concern with the rise of anti-Jewish violence across Europe.

Almost 75 years after the last of the Nazi death camps were liberated, the world is watching a new generation succumb to the poison that many had assumed had been eliminated when the world was shown those horrors.

In Europe and the United States, anti-Semitic incidents are on the rise. Verbal and physical assaults are increasing. Anti-Semitic incidents in France increased more than 70 percent in 2018, in Germany by 20 percent, which also saw a near doubling of violent attacks.

Here, the massacre at the Tree of Life Synagogue in Pittsburgh and the synagogue shooting in Poway, Calif., are the most

extreme examples of the kind of hate that is being rekindled. During the neo-Nazi march in Charlottesville in 2017, the demonstrators chanted “Jews will not replace us,” an allusion to a popular white nationalist claim that the white race is under attack.

Anti-Semitism has a long history. It arises in times of group resentment and fear. Hitler’s movement channeled historic anti-Semitic tropes and grew out of the economic chaos and depression following Germany’s defeat in World War I.

Today, in our country, the turmoil following the Great Recession as well as social and technological upheaval and the exploitation of politicians has led to more expressions of bigotry of all forms.

Our Church has its own long and dark history of anti-Semitism that too often led to or sanctioned acts of discrimination and even violence.

Since the Second Vatican Council and its groundbreaking document “*Nostre Aetate*,” much progress has been made in healing 2,000 years of Christian-Jewish tensions. St. John Paul II was an important figure in this respect. The first pope to visit a synagogue in modern times, he referred to the Jewish people as our elder brothers in the faith.

During a visit to Israel, he followed the practice of leaving a prayer in the cracks of the Western Wall. It read in part: “We are deeply saddened by the behavior of

those who in the course of history have caused these children of yours to suffer, and asking your forgiveness we wish to commit ourselves to genuine brotherhood with the people of the Covenant.”

Unfortunately, even in Catholic circles, we must be on guard that the great evil of anti-Semitism does not return, nor give intellectual cover to those who invoke its slanders.

Last summer, Chicago Cardinal Blase J. Cupich warned that “we live in an era that is witnessing a dramatic increase in anti-Semitism and hate speech.” And in a warning that surely must concern all Americans, he quoted Rabbi Johnathan Sacks: “The hate that begins with Jews never ends with Jews.”

Father Edward Flannery, one of the first chroniclers of Catholic anti-Semitism, concluded, “The sin of anti-Semitism contains many sins, but in the end it is a denial of Christian faith, a failure of Christian hope, and a malady of Christian love.”

In this time of resentment and upheaval, we Catholics would do well to be on our guard that we do not countenance this sin. Such “tolerance” of great evil would make a mockery of the faith we proclaim, the Savior we follow.

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

Intellect and Virtue/John Garvey

## Playing a game for love

We began our football season on Sept. 7 with a loss in double overtime to Kenyon College, the alma mater of



President Rutherford B. Hayes. It was a beautiful day for football. It would have been perfect, but for the score. It left me down in the dumps for about six hours afterward.

But here is something interesting: I

found, on reflection, that I was disappointed mainly for our players and coach. They had a rough season last year and have been rebuilding. The opening game was a muffed opportunity to turn the page.

The Catholic University of America is a NCAA Division III school. That means we don’t give athletic scholarships. I used to work at Division I schools—Kentucky, Michigan, Notre Dame, Boston College. Their athletic programs are famous for basketball, football and hockey. They give scholarships and concierge treatment to the young athletes they recruit.

Division I schools are routinely featured on national television and covered in the sports pages of metropolitan newspapers.

Our loss to Kenyon got only a paragraph in *The Washington Post*, buried several pages in. *The Los Angeles Times* didn’t notice it at all.

But to come back to the interesting thing: When I taught at those Division I schools, a loss might have put me into a funk, but in a very different way. It had nothing to do with the players—on the contrary, I held them responsible for ruining my day. Winning at basketball (or whatever) was tied up with my sense of self-worth, and with the school’s. I felt I was somehow more important as a professor for being associated with the national champion.

This is stupid. The coaches’ poll is not a very good measure of academic quality. The government’s Federal Graduation Rate tracks athletes’ success in school. The graduation rate for the 2014-2017 cohort of Division I men’s basketball players was 47 percent. For football, it was 58-62 percent depending on the subdivision. At most schools (Notre Dame and Boston College are outliers) these rates lag far behind the rest of the student body.

At Catholic University, by contrast, our athletes tend to be our best students. They graduate at a higher rate than the rest of the student body—and most years this includes the basketball and football players.

They are also exceptionally nice young people. I don’t face the same kind of worries as Division I college presidents, about high-profile athletes disgracing the university by their behavior off the field.

This year, the Division III administrators gave our athletes their Community Service Award for work around the city on Martin Luther King Day. More than 500 athletes and coaches took part. The next month, our football team won a prize for their support of the Special Olympics. The coach had to take the Polar Plunge.

I don’t mean to imply that our players take their sport less seriously. Most of them were stars on their high school teams. They play for Catholic University and practice 20 hours a week because they love the game. But that’s really all that’s in it for them. They don’t get scholarships. They’re not on television. They don’t have a future in the NFL. On cold days, there aren’t enough fans to fill the stadium, and they play to muted applause.

But they’re not playing for us. They are playing for one another and because it’s fun. That’s why I felt bad for them, rather than for myself.

(John Garvey is president of The Catholic University of America in Washington. Catholic University’s website is [www.cua.edu](http://www.cua.edu).) †

It’s All Good/Patti Lamb

## Life’s setbacks should remind us eternal life awaits us

Recently, some special people in my life have encountered setbacks with their health. A few friends are being treated and



making progress, but treatment leaves them exhausted.

As I typed this column, I received a call from my neighbor, Tom, to inform me that a friend on our street was just diagnosed with cancer.

He asked me to join the band of prayer warriors storming heaven. My neighbor who received the diagnosis retired less than a year ago, ready to “relax and travel.”

Others planted in my heart have come to a “new normal,” restricted from what they once could do with ease. My heart feels heavy seeing them in discomfort. My mom is currently undergoing therapy after breaking her hip, and during a recent visit, I could tell that she was in great pain. Although she never complained, I sensed her pain.

Once when I saw her wince, I felt a tear stream involuntarily from the corner of my right eye.

I bent down and told her that I could tell that she’s in pain, and that I hated seeing her like this.

“I’m so sorry you’re going through this, and I promise I’m praying for you and ...”

She stopped me, putting her hand in the air and said, “I’m offering it up.”

“I just hate to see you suffer with broken bones on top of other ailments, and ...”

She gave me a look, with her wise, bright blue eyes, and I stopped talking.

Then she said something eloquent, and I wish I had a pen to scribble it down properly to do her statement justice.

I can’t say it as gracefully as she said it that Sunday afternoon, but it went something like this: “This is a good reminder that this is our temporary home, and that we shouldn’t get too comfortable here.”

That’s a new thing I’m telling myself when I encounter setbacks and learn of friends’ disappointments. I understand that this isn’t our forever home, but that thought resides more in the back of my mind. Accepting that thought as truth is a good reminder to focus on my spiritual life and my relationship with God.

My mom’s words that day made me stop chasing perfect and accept being OK with “not being OK.”

Our minds will fail. Our bodies will, too. There will be crosses and struggles that seem too much to bear. But those

imperfect times can serve as a reminder to focus on what’s above.

Months ago at the funeral of my co-worker’s father, the person delivering the eulogy said, “We miss you, Dad, but we rejoice at this—your ‘Happy Homecoming!’”

And I’m reminded of the old saying that we are spiritual beings having a human experience.

St. Paul wrote it beautifully to the Corinthians: “Therefore, we are not discouraged; rather, although our outer self is wasting away, our inner self is being renewed day by day. For this momentary light affliction is producing for us an eternal weight of glory beyond all comparison, as we look not to what is seen but to what is unseen; for what is seen is transitory, but what is unseen is eternal” (2 Cor 4:16-18).

C.S. Lewis said it another way, when he wrote, “Our Father refreshes us on the journey with some pleasant inns, but will not encourage us to mistake them for home.”

When mortal life deals its blows, remember the happy ending for which we were all created—eternity.

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

The Human Side/Fr. Eugene Hemrick

## Sounds and their impact on psychological wellness

The variety of sounds in a city is bewildering. Recently, I identified sounds I heard while standing on the corner of Connecticut Avenue in Washington.



At the Metro station, a young man belted out music on an amplifier that could be heard for blocks thanks to high buildings ricocheting his sound.

Then there were the sounds of idling trucks and a firetruck barreling through intersections with horn blasts momentarily filling the air.

The variation of sirens is astonishing. Fire department ambulances have a long wailing sound. Private ambulances are shorter and sharper. Metropolitan police sirens squeal whereas Capitol Hill police

sirens sound more like a bass French horn.

It’s hilarious to watch irritated drivers lay on their horns in traffic going nowhere.

While riding the bus, we often hit street steel plates that create a big loud thump and sometimes knock you out of your seat.

As I write this, a caravan of police motorcycles and cars have just roared by creating a harmonic chorus of sirens as they escort a prominent diplomat.

Our new electric buses hum whereas gas-driven buses grind away.

Several vehicles have high-pitched screeching brakes, the sound of which goes right through you when they come to a halt.

Sounds of pounding, sawing and banging ring from the growing number of construction sites in the city.

Around the U.S. Capitol are pop-up barriers used to stop suspicious cars. No matter how many times they are fixed,

every time a car rolls over them a loud pounding sound reverberates throughout the neighborhood.

Helicopters periodically fly over with their chattering propeller sounds bouncing off buildings.

Most disturbing is cars blasting wild, obscene music through their open windows while waiting for the light to change.

No doubt many of us tune out these sounds. And ironically a friend told me, “I used to live in a big city, but when I moved to a quiet country home, I couldn’t sleep because I missed the city sounds.”

With all the sounds that exist, we must wonder about their impact on our psyche. Are they necessary stimulation, or are they stimulation we could do with less for psychological wellness?

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

Twenty-seventh Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, October 6, 2019

- Habakkuk 1:2-3; 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

The first reading for Mass on this weekend is from the Book of Habakkuk, by comparison among the prophets a short work, including only three chapters. In some cases, little is known about the author of a given book.



In this case, the prophet identifies himself by name (Hab 1:1, 3:1). However, this hardly stills all

other questions. Who was Habakkuk?

Some experts believe Habakkuk was a prophet associated with the temple in Jerusalem. When did he write? A generally accepted opinion is that Habakkuk wrote this work in the latter part of the seventh-century B.C. At the time, the struggles among the great powers of the Middle East were numerous and intense, and the small Jewish community was threatened in the accompanying clash.

It is not hard to imagine fear and anxiety among the people of God, and desperation and confusion easily led them away from strict obedience to God.

Like the other prophets, Habakkuk appealed to his contemporaries to rely on God for protection in the uncertain international situation. The prophet insists that the “just one” will survive (Hab 2:4).

St. Paul’s Second Epistle to Timothy gives us the next reading. In this letter, Paul reminded Timothy of the strength available to him as a bishop. Indeed, the reading refers to the ancient gesture of laying on hands on the head of the candidate, still an essential and primary act in the ordaining of deacons, priests and bishops.

Finally, Timothy was instructed not to preach his own mind, but instead to proclaim the Gospel of Christ.

St. Luke’s Gospel is the source of the third reading. This Gospel was proclaimed during the liturgies of recent weekends. What already has been heard in these earlier readings forms an umbrella over what is proclaimed this weekend.

The overall theme is that following Jesus requires strong determination and much faith. The Lord has many disciples who stumble and fall. We live in a world of sin and selfishness. Temptations are rampant.

Security and success result from faith, which we ourselves must nourish and preserve.

In the second part of the reading, Jesus employs a parable, speaking of a farmer and shepherd who has engaged a servant.

Scholars cannot agree on the term used to describe the servant. Is he “worthless,” or lazy, “unprofitable,” or “unproductive” (Lk 17:10)? One ancient Greek text has “owing nothing.” It is clear, however, that the servant is not so worthless as to be beyond God’s love.

Also clear is that the master in no way depends upon the servant, but the context is that the servant is kept, not discharged. Indeed, the relationship between the servant and master is so close that the servant assumes to have a place at the master’s table.

## Reflection

For weeks, through Scriptures proclaimed at Mass, the Church has been summoning us to discipleship. It has offered us no promise of a primrose path ahead. It has not exalted human nature above and beyond what human nature is in fact. Rather, it has been frank, even somberly warning at times.

This is the background from which these readings appear. Taken together, they are instructive, alerting us to dangers, but also consoling us with assurances of hope and of life.

Each sincere follower of Jesus must see herself or himself as like the servant mentioned this weekend in Luke’s Gospel. As sinning so well demonstrates, we are not as capable of finding the right path as we think we are. We need God to show the way.

Habakkuk lets us know that many detours and obstacles lie before us, but God will lead us, if we allow it.

Our resolve must be, with the help of God’s grace, to stand firm and unwavering in our conviction to follow Christ. †

## Daily Readings

Monday, October 7

Our Lady of the Rosary  
Jonah 1:1-2:2, 11  
(Response) Jonah 2:2-5, 8  
Luke 10:25-37

Tuesday, October 8

Jonah 3:1-10  
Psalm 130:1b-4ab, 7-8  
Luke 10:38-42

Wednesday, October 9

St. Denis, bishop, and companions, martyrs  
St. John Leonardi, priest  
Jonah 4:1-11  
Psalm 86:3-6, 9-10  
Luke 11:1-4

Thursday, October 10

Malachi 3:13-20b  
Psalm 1:1-4, 6  
Luke 11:5-13

Friday, October 11

St. John XXIII, pope  
Joel 1:13-15; 2:1-2  
Psalm 9:2-3, 6, 8-9, 16  
Luke 11:15-26

Saturday, October 12

Joel 4:12-21  
Psalm 97:1-2, 5-6, 11-12  
Luke 11:27-28

Sunday, October 13

Twenty-eighth Sunday in Ordinary Time  
2 Kings 5:14-17  
Psalm 98:1-4  
2 Timothy 2:8-13  
Luke 17:11-19

## Question Corner/Fr. Kenneth Doyle

### No authentication of alleged Medjugorje apparitions, but pilgrimages allowed

**Q** A friend has just informed me that she is going next month to Medjugorje in Bosnia. She says that the Blessed Mother has been appearing there to six visionaries since 1981, and that Our Lady gives them messages on the 2nd and 25th days of each month.



Can you shed some light on this for me? Is this something that is sanctioned by the Church? How does one verify that it is not a hoax? (Virginia)

**A** In May 2019, the Vatican announced that parishes and dioceses around the world are now permitted to sponsor official pilgrimages to Medjugorje. At the same time, however, the Vatican clarified that it was making no statement on the authenticity of the alleged apparitions.

In 1981, six young people claimed that Mary had appeared to them at Medjugorje, which is located in the nation of Bosnia-Herzegovina. Some of the six claim that Our Lady continues to appear to them up to the present and gives them messages daily, while others of the group say that Mary now appears to them only once a year.

In 2010, Pope Benedict XVI formed a papal commission to study the alleged apparitions, but that commission has yet to issue an official report.

In 2017, speaking with journalists during a flight from Fatima, Portugal, Pope Francis offered an insight into the Vatican’s position on the alleged apparitions. “About the first apparitions when [the ‘seers’] were young,” said the pontiff, “the report more or less says that the investigation needs to continue.” However, he added, “concerning the alleged current apparitions, the report expresses doubts.”

In its most recent move—permitting organized pilgrimages to the site—the Vatican acknowledges that Medjugorje continues to be for countless pilgrims a place of authentic prayer and spiritual deepening, and that many visitors have

experienced “abundant fruits of grace.” Pilgrims are offered the sacrament of penance in seven different languages, and confessional lines are sometimes several hours long.

**Q** Is there any verifiable evidence as to what happened to the cross on which Jesus was actually crucified? Did the followers of Jesus ask for it and get it, or did it remain in place for further use by Roman soldiers? (Indiana)

**A** It is difficult with historical precision to determine the exact journey of the cross of Christ from Calvary and the present-day locations of all of its fragments, but the most common belief of scholars is as follows.

During the second century, the emperor Hadrian built a pagan temple over the site of Christ’s death and burial. About the year 326, St. Helena—the mother of Emperor Constantine, who allowed Christianity to be practiced in the Roman Empire—journeyed to Jerusalem in an effort to locate the true cross.

According to tradition, she found three crosses buried on Calvary. To determine which was the cross of Jesus and which ones belonged to the two thieves, Helena arranged for a dying woman to touch the crosses and, when the woman touched the cross of Christ, she was healed of her illness.

A portion of the cross traveled with St. Helena back to Rome, and the rest of it was enshrined deep within the Church of the Holy Sepulcher in Jerusalem. During subsequent centuries, remnants of the cross changed hands several times during battles with Persian and Muslim forces and, later, with those of the Sultan Saladin.

Relics of the cross remain today in Jerusalem’s Church of the Holy Sepulcher as well as Rome’s Basilica of the Holy Cross, while the largest remaining piece is thought to be in Greece on Mount Athos.

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

## My Journey to God

### Hail Mary/My Marian Prayer

By Natalie Hoefler

Hail Mary, full of grace,

Mary, make my heart a place  
The Lord is with thee.

like yours, pure and holy.

Blessed art thou among women,

Help me to seek only heaven,

And blessed is the fruit of thy womb, Jesus.

To desire only that which is good and righteous.

Holy Mary, Mother of God,

Ark of the covenant, humility unflawed,

Pray for us sinners, now

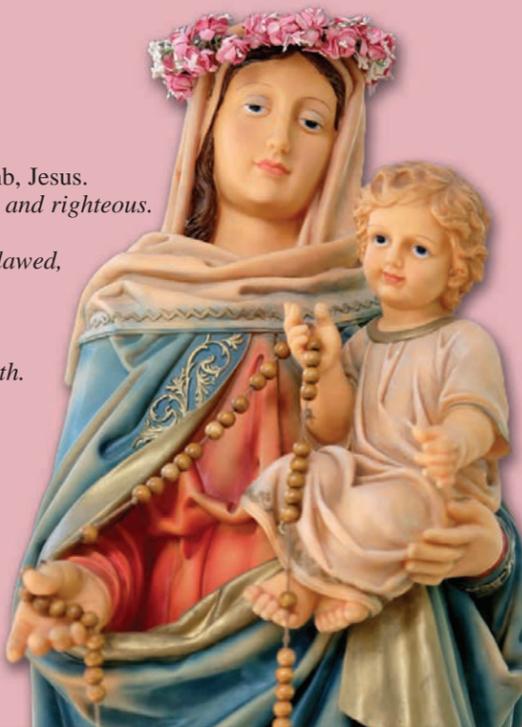
Teach me, like you, to bow

And at the hour of our death.

To God’s will with my every breath.

Amen.

Amen.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and a reporter for The Criterion.)

Photo: A statue of Mary with the Christ Child and a rosary is seen inside Jesus the Good Shepherd Church in Dunkirk, Md. October is dedicated as the month of the Holy Rosary, with the feast of Our Lady of the Rosary on Oct. 7.) (CNS photo /Bob Roller)

## Submit prose or poetry for faith column

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

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

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

# Rest in peace

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

**BATTA, Susan**, 60, All Saints, Dearborn County, Sept. 20. Wife of George Batta. Mother of Emily Hartnett, Christy Stratton, Andy and Michael Batta. Daughter of Carolyn Lampert. Sister of Sandy Hammond and Steve Lampert. Grandmother of seven.

**BONWELL, Daniel W.**, 69, Most Sacred Heart of Jesus, Indianapolis, Sept. 20. Husband of Rose Bonwell. Brother of Donna Raco and Gary Bonwell. Uncle of several.

**BOWE, George G., Jr.**, 66, St. John Paul II, Sellersburg, Aug. 15. Husband of Doraveen Duvall Bowe. Father of Chance Carlile, Angela Mooney, Charles Duvall, Dana and Bruce Bowe. Grandfather of seven.

**BREWER, Dorothy J.**, 74, St. Patrick, Salem, Sept. 4. Mother of Thomas Turner and Darin Brewer. Sister of Drucilla Campbell, Mary Elizabeth Lunceford, Florence McKnight and Earl Wayne Johnson. Grandmother of two.

**CROUCH, Martha**, 95, St. Elizabeth Ann Seton, Richmond, Sept. 21. Mother of Carolyn Fisher, Martyn and Robert Crouch. Grandmother of 10. Great-grandmother of 19.

**EDMONDS, Charles W.**, 73, St. Jude, Indianapolis, Sept. 25. Husband of Rita Edmonds. Father of Jennifer Turner, Andy and Charlie Edmonds, Jr. Brother of Sandra Margason. Grandfather of eight. Great-grandfather of seven.

**EWING, Reina**, 28, St. Joseph, Shelbyville, Sept. 7. Daughter of Reina Ewing. Sister of Sonrisa Stovall, Rico Petrino, Tiffany, Patrick and Stanley Ewing. Aunt of several.



# Church model

Pope Francis passes a model of a church as he arrives for his general audience in St. Peter's Square at the Vatican on Sept. 25. Parishioners from Campocavallo di Osimo, Italy, brought Pope Francis the model of their church, the Shrine of Our Lady of Sorrows, made with straw and stalks of wheat. (CNS photo/Remo Casilli, Reuters)

**GERTH, Larry J.**, 82, St. Mary, Lanesville, Sept. 9. Brother of Phyllis Combs and Leroy Gerth. Uncle of several.

**GRAF, Donald L.**, 88, St. John Paul II, Sellersburg, Sept. 17. Husband of Helen Graf. Father of Karen Graves, Dale, Gary, Kenneth and Paul Graf. Grandfather of 14. Great-grandfather of 17.

**HANNAH, Michael W.**, 65, St. Elizabeth Ann Seton, Richmond, Sept. 18. Husband of Christine Hannah. Father of Timothy Larsen, Elizabeth, Mary and Michael Hannah. Brother of Kathy Eckersberg.

**HERBERT, Robert J.**, 82, St. Mary, Greensburg, Sept. 23. Brother of Dennis and Lotus Herbert. Uncle and great-uncle of several.

**MCGREEVY, Michael V.**, 63, St. Roch, Indianapolis, Sept. 8. Father of Michael McGreevy II. Brother of Kathleen McGreevy.

**O'GARA, Norma J.**, 91, Holy Name of Jesus, Beech Grove, Sept. 2. Mother of Maggie Allen, Mariann Carpenter, Jean Gibson, Charlotte Haughey, Barbara Kennedy, Charles, James, John, Michael, Patrick and Thomas O'Gara. Sister of Pat Fischer, Kathy Hoffman, Marilyn Keutzer, Angie Lee and Paul Hornberger. Grandmother of 24. Great-grandmother of 39.

**PFIEFFER, Barbara J.**, 66, St. Lawrence, Indianapolis, Sept. 1. Wife of Bill Pfeiffer. Mother of Amy Nims and Brian Pfeiffer. Sister of Bud and Jim Hufnagel. Grandmother of four. (correction)

**POSANTE, Isadore**, 97, St. John Paul II, Sellersburg, Sept. 2. Husband of Anna Lee Krider. Father of Tracy Johnson, Lee Ann, Rebecca, David, Mark and Ronald Posante. Brother of Marty and Presley Posante. Grandfather of seven. Great-grandfather of one.

**SCHOETTLE, Paul B.**, 76, St. Roch, Indianapolis, Sept. 9. Father of Eric, Greg, R.J. and Steve Schoettle. Brother of Helen Gilkey, Susie Thornburg, Theresa Hull, David, Jeff, Jim, Mark, Mike and Ned Schoettle. Grandfather of 14.

**SCHUTTE, Mary E.**, 99, St. Louis, Batesville, Sept. 20. Mother of Mary Edwards, Brenda Moll, Pauline Prickel, Debbie Salatin, Sheila Shaddy, Theresa Volz, Denis, John, Larry, Lloyd, Rick, Tim and Vic Schutte. Sister of Alberta Amberger. Grandmother of 47. Great-grandmother of 83. Great-great-grandmother of nine.

**SPALDING, Dorothy**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

Sept. 21. Mother of Judy Mueller, Kathy Sutherland, Debbie and Frederick Spalding. Grandmother of 11. Great-grandmother of 30. Great-great-grandmother of eight.

**WHEELDON, Donald A.**, 83, St. Mary, Rushville, Sept. 16. Husband of Nelda Wheeldon. Father of Patricia Caudill and Colin Wheeldon. Brother of James Wheeldon. Grandfather of three. Great-grandfather of five.

**WHISTLER, Theresa S.**, 65, St. Lawrence, Indianapolis, Aug. 23. Wife of Gary Whistler. Mother of Tiffany Hughes, Andrew, Chad and Jeremy Whistler. Grandmother of 14.

**WHITE, Kathleen J. (O'Gara)**, 87, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 11. Mother of Colleen Allgood, Maureen Battles, Mary Margaret Curren,

Kathleen Foley, Ann Land, Kelly, Brian, Kevin, Michael, Patrick, Sean and Thomas White. Grandmother of 37. Great-grandmother of five.

**WILLIAMS, Roger C.**, 90, St. Roch, Indianapolis, Sept. 15. Father of Cheryl Gray, Jeanine Ziedonis, Julie, David, Michael and Richard Williams. Grandfather of seven. Great-grandfather of two. †

## Benedictine Father Sebastian Leonard served as a professor, chaplain and parish priest

Benedictine Father Sebastian Leonard, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Sept. 21 at the monastery. He was 88.

The Mass of Christian Burial was celebrated on Sept. 25. Burial followed at the Archabbey Cemetery.

Father Sebastian was a jubilarian of monastic profession, having celebrated 67 years of monastic profession. He was also a jubilarian of ordination, having celebrated 62 years of life and ministry as a priest.

Father Sebastian was born on Sept. 4, 1931, in Indianapolis and grew up as a member of the former Holy Cross Parish.

He entered Saint Meinrad's former Minor Seminary in 1944 and was invested as a novice at Saint Meinrad Archabbey on July 31, 1951.

Father Sebastian professed temporary vows on Aug. 1, 1952, and solemn vows on Sept. 8, 1955. He was ordained a priest on May 3, 1957.

Father Sebastian earned a bachelor's degree in sacred theology in 1958 from The Catholic

University of America, a master's degree in modern European history in 1962 from Georgetown University, and a doctorate in modern history in 1968 from Oxford University in England.

At Saint Meinrad Archabbey, Father Sebastian served as choirmaster. At Saint Meinrad Seminary and School of Theology, he served as an associate dean of students, director of Conley Hall and taught history during periods from 1971-83.

Father Sebastian then served as associate pastor of St. David Parish in Davie, Fla., from 1983-94. Starting in 1995, he began ministry as chaplain and professor at Canterbury School in New Milford, Conn., where he served for the next 20 years. Since 2015, he has resided in the monastery's infirmary.

Father Sebastian is survived by a sister, Margaret Maxwell.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

### Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



## Guard against doubt, fatigue by being with Christ, pope tells volunteers

VATICAN CITY (CNS)—Pope Francis told volunteers and social workers that they can guard against discouragement by always being with Christ when working with people in difficulty.

Nearly 40 years ago, "your community was founded on Christmas day and it expresses faith incarnated in service," the pope told those who work with and have been served by the Emmanuel Community in Lecce, Italy.

Founded by Jesuit Father Mario Marafioti, the community welcomes and provides care for hundreds of people, including minors with no family support, migrants and people with addictions or disabilities.

"The Lord knocks on the door with the face of brothers and sisters who live in poverty, abandonment and slavery, and you opened" that door, the pope said in an audience with the group at the Vatican on Sept. 26.

He thanked them for the way they welcome, accompany and work with the people they serve, by being rooted in God's word and moments of reflection and fraternity.

"This is important; otherwise, one becomes an aid

agency or a business," he said.

But, "the hardest thing is perseverance, to keep going," he said, reminding them that the strength and power behind their efforts come from God, not themselves.

Just as Emmanuel means "God with us," those involved with the Emmanuel Community must follow that path of being both with Christ and with those in difficulty, he said. "This is the key," he said. One must always be with both at the same time.

A life of "God with us" and giving witness of God's love provides the strength needed to not lose hope, joy or the courage of self-sacrifice, he said.

It helps people working in difficult circumstances from hurting each other, helps them pick up the pieces after failure or disappointment and helps them keep working "with joy even if it is exhausting and you feel tired," he said.

The pope thanked the group for its visit and said, "It is always a gift and consolation for me to meet communities that seek to live the joy of the Gospel. Thank you and have a good journey!" †

### REPORT SEXUAL MISCONDUCT NOW

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

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

# Caring for the poor, the hungry 'is who we are' as Church, cardinal says

NEW YORK (CNS)—To those who ask why the Catholic Church seems to be “obsessed” with the poor, the Vatican’s secretary of state said, “The answer is simple. Because this is who we are.”



Cardinal Pietro Parolin

“Because taking care of the hungry, the thirsty, the stranger, the naked and the imprisoned,” Cardinal Pietro Parolin said, “is the yardstick that our Lord Jesus will use to measure how much we shall have lived the greatest commandment of love.”

Cardinal Parolin addressed guests at the

Sept. 27 Pro Pontifice Dinner at Jesuit-run Fordham University during a visit to New York to lead the Vatican’s delegation to the opening of the 74th U.N. General Assembly.

Cardinal Parolin accepted the 2019 “Fordham’s Pope Francis Global Poverty Index” from students in the university’s graduate program in international political economy and development.

The index is a multidimensional measure of international poverty inspired by Pope Francis’ address to the U.N. General Assembly in 2015. At that time, the pope said water, food, housing and employment are essential for material well-being, and religious freedom, education and other civil rights are essential for spiritual well-being.

At the invitation of the U.S. affiliate of

the Vatican Foundation Centesimus Annus Pro Pontifice, known as CAPP-USA, Fordham University research manager Donna Odra and the graduate students identified measures for each of the seven needs and aggregated them into material and spiritual well-being indices.

They then developed a Fordham Francis Index that is closely related to many of the United Nations’ Sustainable Development Goals.

According to the report given to Cardinal Parolin, this Fordham Francis Index has a stronger emphasis on basic human needs than other measures of poverty and favors outcomes that benefit the marginalized. It also includes indicators of spiritual well-being, such as education, religious freedom and gender equity, which it says may play

an important role in empowering the poor to be champions of their own destinies.

Cardinal Parolin said compassion for the suffering of the poor defined the apostolic journey. It also inspired the students to devise the Index “with the aim of knowing the situation of the poor, in order to help them to become dignified agents of their own development, so that they may live a life worthy of the children of God,” he said.

Cardinal Parolin said the Catholic Church plays a “fundamental role as the largest provider of quality education” in many countries. He said the Church “runs approximately 220,000 schools at all levels, from kindergarten to graduate schools, educating approximately 68 million students across the world, many of whom are not Catholic or even Christian.” †

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### Employment

#### ECCLESIASTICAL NOTARY

The Tribunal is seeking a full-time Ecclesiastical Notary. Responsibilities include clerical duties, assembling marriage cases according to canonical and office procedures and interacting with clients on the telephone or in person.

Qualifications include strong typing skills, experience using personal computers, ability to maintain a high level of confidentiality and well-developed interpersonal and organizational skills. A college degree or commensurate work experience is required.

Canon law requires that the person in this position be a baptized Catholic and, if married, be validly married according to the laws and teachings of the Catholic Church.

The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs. Please e-mail cover letter, resume, and list of references, in confidence, to:

Human Resources  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
Indianapolis, IN 46202  
E-mail: [hr@archindy.org](mailto:hr@archindy.org)

Applications will be accepted through October 18, 2019.

### Employment



#### Vice President – Finance

Our Lady of Providence High School, the high school of the New Albany Deanery, is conducting an executive search for this key leadership role to manage all aspects of the school’s financial operations. This full time ministry seeks a skilled professional with 5-10 years of financial leadership experience and appropriate professional credentials. Send CV and letter of interest to: [dfackler@providencehigh.net](mailto:dfackler@providencehigh.net).

#### RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by October 15; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa ([jripa@archindy.org](mailto:jripa@archindy.org)):
  - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
    - What experience have you had leveraging diversity to achieve success?
    - How can you be a champion for the Catholic education and formation of young people in the role of president?
  - Resume
  - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <http://oce.archindy.org/office-of-catholic-education/employment/job-postings.aspx>

For questions about this Catholic leadership position, please email or call:

Rob Rash  
Office of Catholic Schools  
[rrash@archindy.org](mailto:rrash@archindy.org)  
317.236.1544

#### DIRECTOR OF BUSINESS AND ADMINISTRATION

Our Lady of Grace is a Catholic parish that serves Noblesville, Hamilton County, and surrounding areas. We are offering the world to Christ and Christ to the world. Our Lady of Grace is part of the Diocese of Lafayette-in-Indiana. Our diocese was established in 1944 and includes areas of Indiana north of Indianapolis and south of Gary and Fort Wayne/South Bend.

The Director of Business and Administration is responsible for the administration of all Parish finances and administrative support functions and serves as a resource to the Pastor and leads the Finance Council. The Director is expected to perform responsibilities in conformity with the budget adopted by the Pastor, Finance Council and Diocesan Guidelines. This position includes but is not limited to budget administration, accounting, purchasing, contract administration, information technology, human resources, insurance, facility management and supervision of support staff.

The position is in Noblesville, Indiana.

Satisfactorily complete all Parish and Diocesan paperwork requirements including but not limited to a criminal background check, safe environment training, and online safety certification courses. This position will have most work in a normal office setting. Some variance from regular hours may be necessary to fulfill responsibilities of the role. At time travel may be necessary. Accounting and or business experience is necessary.

Please send your resume and cover letter to Mike Witka at [mjwitka@ologn.org](mailto:mjwitka@ologn.org).

Please apply by deadline of 10/15/2019.

# MORATORIUM

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who survive, nor does it mitigate the loss of a loved one. And it precludes the possibility of reconciliation and rehabilitation. As Pope Francis has stated, “A just and necessary punishment must never exclude the dimension of hope and the goal of rehabilitation.”

The application of capital punishment also calls for its discontinuance. The problems are well documented. These include: Its unequal application to minorities, the poor and mentally ill; its cost, which is more expensive than a lifetime of incarceration; the more than 160 persons since 1977 serving time on death row who have been exonerated of their guilt; and the instances of innocent people being wrongly executed. Moreover, its application also impacts those who are associated with it, particularly correctional officers and those who are obligated to participate in taking a human life. The psychological and spiritual

harm that these persons experience is real.

We join our brother bishops of the United States in calling for an end to the death penalty. Twenty-five states no longer use it as a form of punishment. We ask the federal government to continue its moratorium until it can be rescinded formally as a matter of law.

—Most Reverend Charles C. Thompson, D.D., J.C.L.,  
Archdiocese of Indianapolis

—Most Reverend Kevin C. Rhoades, D.D., Diocese of  
Fort Wayne-South Bend

—Most Reverend Timothy L Doherty, S.T.L., Ph.D.,  
Diocese of Lafayette-in-Indiana

—Most Reverend Joseph M Siegel, D.D., S.T.L.,  
Diocese of Evansville

—Reverend Michael J. Yadron, Diocesan  
Administrator, Diocese of Gary †



Bishops sign pledges to end the death penalty at the U.S. Conference of Catholic Bishops building in Washington on May 9, 2017. (CNS photo/Tyler Orsburn)

## Obispos de Indiana solicitan renovación de la moratoria de las ejecuciones federales

(Nota del editor: En respuesta a la decisión reciente del gobierno federal de poner fin a la moratoria de ejecución de reos federales, los obispos de Indiana han emitido la siguiente declaración.)

La decisión del gobierno federal emitida en julio de poner fin a la moratoria de 16 años con respecto a la ejecución de reos federales es lamentable, innecesaria y moralmente injustificada.

Durante el mes de conmemoración de Respeto por la Vida de la Iglesia Católica y puesto que en nuestro estado se llevan a cabo ejecuciones federales, los obispos de Indiana solicitamos al presidente Donald J. Trump que rescinda la decisión del Departamento de Justicia de los Estados Unidos de retomar la pena capital más adelante este año. Respetuosamente imploramos que las sentencias de todos los reos federales que se encuentran en el corredor de la muerte sean conmutadas a cadena perpetua.

A través de la solicitud de poner fin al uso de la pena de muerte, no desestimamos el mal y el daño que han causado las personas que han cometido crímenes horribles, especialmente el asesinato. Compartimos el dolor y la pérdida que han sufrido las familias y las víctimas de tales crímenes y pedimos a nuestra comunidad de fe y a todas las personas de buena voluntad que acompañen a las víctimas y les proporcionen apoyo espiritual, pastoral y personal.

Toda vida es un don de Dios y posee dignidad. Tal como lo confirmó recientemente el *Catecismo de la Iglesia Católica*, “la pena de muerte es inadmisibles, porque atenta contra la inviolabilidad y la dignidad de la persona” (#2267).

La pena capital socava la dignidad de la vida humana. Tomar una vida humana es algo que solamente se justifica en defensa propia, cuando no hay ninguna otra manera de protegerse, de proteger a un inocente o a la sociedad contra un acto de violencia extrema o la muerte. En el caso de los prisioneros, se ha detenido al agresor y la sociedad está protegida; por lo tanto, ya no es admisible tomar esa vida.

Además de los problemas morales que plantea la pena capital, perpetúa el ciclo de la violencia: no ayuda a las víctimas sobrevivientes ni tampoco mitiga la pérdida de un ser querido, e impide la posibilidad de reconciliación y rehabilitación. Tal como lo expresó el papa Francisco: “una pena justa y necesaria jamás debe excluir la dimensión de la esperanza y la meta de la rehabilitación.”

La aplicación de la pena capital también justifica su eliminación ya que los problemas que acarrea están bien documentados, entre ellos: Su aplicación desigual a las minorías, los pobres y los enfermos mentales; su costo que es más elevado que el de la prisión de por vida; las más de 160 personas que, desde 1977 estuvieron en el corredor de la muerte y a quienes se las exoneró de culpa; y las instancias de personas inocentes que fueron ejecutadas por

equivocación. Más aún, su aplicación también afecta a las personas asociadas a esta, especialmente a los funcionarios de los penales y a quienes están obligados a participar en la ejecución de una vida humana. El daño psicológico y espiritual que sufren estas personas es real.

Nos unimos a la voz de nuestros hermanos obispos en los Estados Unidos para poner fin a la pena de muerte. Veinticinco estados ya han dejado de utilizar esta forma de castigo; solicitamos que el gobierno federal continúe con la moratoria hasta que pueda ser rescindida formalmente como legislación.

—Reverendísimo Charles C. Thompson, D.D., J.C.L.,  
Arquidiócesis de Indianápolis

—Reverendísimo Kevin C. Rhoades, D.D., Diócesis de  
Fort Wayne-South Bend

—Reverendísimo Timothy L Doherty, S.T.L., Ph.D.,  
Diócesis de Lafayette-in-Indiana

—Reverendísimo Joseph M Siegel, D.D., S.T.L.,  
Diócesis de Evansville

—Reverendo Michael J. Yadron, administrador  
diocesano, Diócesis de Gary †

# INCYC

NOVEMBER 21-23, 2019

INDIANAPOLIS, IN

**1000 VOLUNTEERS NEEDED AT NCYC IN INDIANAPOLIS**

**Every other year, 20,000+ Catholic young people and their chaperones come together to pray, learn, and grow in their faith at the National Catholic Youth Conference (NCYC) in Indianapolis**

This year's conference will be held November 21-23 at the Indiana Convention Center and Lucas Oil Stadium. As the host diocese, **we need 1000 volunteers** throughout the three days to serve in a variety of roles.

**A complete list of volunteer needs including descriptions, requirements, shifts and times can be found at:**

**[www.NCYC.info/volunteer](http://www.NCYC.info/volunteer)**