Nov. 9-10 is the annual United Catholic Appeal intention weekend in archdiocesan parishes

By Natalie Hoefer

The weekend of Nov. 9-10 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across the archdiocese.

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

The theme of this year’s appeal is “Go and Make Disciples.”

Archbishop Charles C. Thompson makes a connection between that theme and Bishop Robert Barron’s recent book, Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis.

“Bishop Barron’s book is about why we should not lose hope, but remain faithful,” says Archbishop Thompson. Supporting the United Catholic Appeal as part of that faithfulness “allows us to keep being the presence of Jesus to so many, especially those in most need” in central and southern Indiana.

As the shepherd of the local Church, the archbishop says he sees the many needs throughout the archdiocese.

But he has also seen how donations to the United Catholic Appeal have brought hope in the last year, including:

• Nearly 900 veterans received food, shelter and clothing.
• More than 800 homeless families received a safe place to rest.
• More than 48,000 people who were hungry were served hot meals.
• Nearly 1,100 children in the archdiocesan Notre Dame ACE Academies in the Indianapolis center-city received a Catholic education.
• Faith-centered activities were provided for nearly 8,500 youths.
• Seminarians at Bishop Simon Bruté College Seminary and Saint Meinrad Seminary and School of Theology received much-needed financial support.
• 48 retired priests who have dedicated their lives to serving others received care.
• Countless mothers, after receiving support, chose life for their children instead of opting for abortion.

“Thousands of lives have been touched

‘Get on the bus’

Father Michael Keucher, archdiocesan vocations director, says earning a license to drive a school bus has helped him lead the Catholics he serves as pastor of St. Joseph Parish in Shelbyville and as sacramental minister of St. Vincent de Paul Parish in Shelby County to grow closer to Christ by taking them on pilgrimages and service trips. “Maybe it’s just a matter of getting people on the bus,” says Father Keucher, “Get on the bus. And God has allowed me to be behind the wheel.” Read his story on page 2B. (Submitted photo)
USCCB assembly to review third-party reporting system, elect new officers

WASHINGTON (CNS)—An update to the “Program on Priestly Formation,” a progress report on the establishment of a nationwide, third-party reporting system for abuse or misconduct by bishops, and a vote on new leadership for the U.S. Conference of Catholic Bishops (USCCB) are on the agenda for the bishops’ fall general assembly.

Gathering in Baltimore on Nov. 11-13, the bishops also will review and vote to approve a short letter and five short video scripts to supplement “Forming Consciences for Faithful Citizenship,” the bishops’ quadrennial teaching document for the faithful on the political responsibility of Catholics.

The changes in the sixth edition of the “Program on Priestly Formation” have been in the works for more than a year. The document has received seminary formation in the United States since the bishops issued the first edition for dioceses in 1971.

At their June assembly, the bishops overwhelmingly voted to authorize the implementation of a third-party system that would allow people to make confidential reports of abuse complaints against bishops through a toll-free telephone number.

This new national reporting system would not replace systems already in place in some dioceses; it would supplement those systems, giving people another way to report abuse by priests and other Church workers. It is to be operated by an outside vendor contracted by the USCCB and should be in place no later than on May 31, 2020.

The “Faithful Citizenship” document traditionally has been updated and released about a year before the presidential election every four years. It was last updated in 2015. The new materials will “apply the teaching of Pope Francis to our day,” the bishops said in agreeing to supplement the document in order to generate more interest in it.

The bishops also will elect a new president, a vice president, a chairman for the Bishops’ Committee for Religious Liberty and chairman-elect for five USCCB committees: canonical affairs and Church governance; ecumenical and interreligious affairs; evangelization and catechesis; international justice and peace; and the protection of children and young people.

They also will elect the board of directors of Catholic Relief Services, the U.S. bishops’ overseas relief and development agency.

The assembly will begin with an address by Archbishop Christophe Pierre, apostolic nuncio to the United States. Cardinal Daniel N. DiNardo of Galveston-Houston will give his final address as USCCB president, his three-year term ends at the close of the assembly.

The U.S. bishops also will hear a report from the National Advisory Council, a group made up of religious and laypeople that is a consultative body for the USCCB Administrative Committee.

Other action items include:

—The USCCB members of Latin-rite dioceses will vote to approve two translations by the International Commission on English in the Liturgy: a translation of the Order of Christian Initiation of Adults as the base text for a future edition of the rite in U.S. dioceses; and a translation of the Hymns of the Liturgy of the Hours for use in the dioceses.

—The Subcommission on Hispanic Affairs of the Committee on Cultural Diversity in the Church will request authorization from the full body of bishops to lead the process of developing a comprehensive vision for Hispanic/Latino ministry in response to the V Encuentro, or National Fifth Encuentro. The statement and vision document would be developed and approved by the bishops during the next USCCB strategic planning cycle, which will be 2021-2024.

—The bishops also will vote on the USCCB budget for 2020 and give final approval to a new set of strategic priorities to guide the work of the conference from 2021 through 2024: evangelization, life and dignity of the human person, “protect and heal God’s children” and vocations, equipping “all Christ’s disciples for mission.”

Public sessions of general assembly discussions and votes as well as portions of the day of spiritual discernment will be available via livestream at usccb.org/live. News updates, vote totals, texts of addresses and presentations and other materials for the bishops’ November assembly will be posted to this page: www.usccb.org/meetings as soon as possible.

With new decree, pope makes Vatican Secret Archives no longer ‘secret’

VATICAN CITY (CNS)—Citing the need to “correct distortions” and “steer the ship of the Church in the right direction,” Pope Francis has changed the name of the Vatican Secret Archives to the Vatican Apostolic Archives.

In a decree issued “motu proprio,” meaning on the pope’s own initiative, and published by the Vatican on Oct. 28, the pope said that semantic changes over the centuries have caused the meaning of the Latin word for “secret” to “be misunderstood,” and “to be colored with ambiguous, even negative nuances.”

“Having lost the true meaning of the term ‘secretum’ and instinctively associating its value to the concept expressed by the modern word ‘secret’ in some areas and environments, even those of a certain cultural importance, this term has taken on the prejudicial meaning of [something] hidden, not to be revealed, and reserved for a few,” the pope said.

The “Archivum Secretorum Vaticanum” was founded by Pope Paul V in 1612. The term “secret” was commonly used in the 17th century as something that is “private, separate, reserved,” the pope explained.

While the archives always have been the pope’s private collection, they have been open to scholars researching since 1881.

The pope explained that since the archives contain “the Roman pontiffs have always reserved solicitude and care because of the huge and important documentary heritage that it preserves [and] that is so precious for the Catholic Church as well as for universal culture.”

Far from being something hidden away, he added, the vast historical archives and cultural patrimony were always meant to be shared.

Pope Francis said that the change to the archives’ name will not change its “identity, structure and mission,” which always has served “as an indispensable instrument of the Petrine ministry.”

“The Church,” he said, “is not afraid of history, but rather loves it and wants to love it more and better, as God loves it!”

The Criterion
November 1 – 7, 2019

Nov. 5 – 6:30 p.m.
Prayer Vigil at Sacred Heart of Jesus Church to kick off in response to scheduled federal executions

Nov. 6 – 12:3 p.m. CST
Luncheon and dedication Mass at St. Benedict Cathedral, Evansville (Evansville Diocese)

Nov. 7 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

Nov. 7 – 12:30 p.m.
Women’s Care Center Board of Directors luncheon at Archbishop Edward T. O’Meara Catholic Center

Nov. 7 – 3:30 p.m.
Catholic Community Foundation Executive Committee meeting at Archbishop Edward T. O’Meara Catholic Center

(Schedule subject to change.)

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10/25/19

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(Circle 6)

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

Pope Francis’ prayer intention for November

• Dialogue and Reconciliation in the Near East—That a spirit of dialogue, encounter and reconciliation emerge in the Near East, where diverse religious communities share their lives together.

The Criterion

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Page 2A
The Criterion
Friday, November 1, 2019
Support for appeal helps Church, faithful ‘Go and Make Disciples’

By Natalie Hoefer

When reflecting to a group recently on the connection between stewardship and Christ’s call to “go and make disciples” by spreading the good news, Archbishop Charles C. Thompson began with an unexpected point.

“Bishop Robert Barron wrote a small book titled Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis,” he said. “In the book, the bishop addressed the question: ‘Why should people stay in the Church?’ Archbishop Thompson had an answer.

“It’s important to stay and make a difference rather than walk away,” he said. “Bishop Barron talks about working through our anger, our hurts and pains, our being scaraledized, and remaining in the Church to make a difference, continuing on this mission of sharing the good news.”

Archbishop Thompson thus made the connection between stewardship and the theme of this year’s archdiocesan United Catholic Appeal: “Go and Make Disciples.”

He was speaking to members of the Miter Society during a meal at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 10. Members of the society are those who contribute $1,500 or more to the archdiocesan annual United Catholic Appeal.

Prior to the meal, the group worshiped at a Mass celebrated by the archbishop at SS. Peter and Paul Cathedral.

“God warns of afflictions those who have become too comfortable apart from God,” Archbishop Thompson said during his homily.

“As we gather here, that is ultimately the task of our mission and the goal of our United Catholic Appeal: to bring comfort to those who are afflicted, to provide those ministries and services that bring comfort, teaching, good news, healing, peace and life to those in need—and to challenge those who get too comfortable apart from God and the people we’re called to serve.”

The archbishop noted that by spending more time in prayer, “we become more deeply immersed in the will of the Father, the mission of the Son and the ways of the Spirit so that we can be that much more intentional, credible and effective in our ministries and services that are made possible through the United Catholic Appeal, to transform the world not according to our vision but the one that God has for the kingdom at hand.”

Later, during the dinner, a video was shown. It featured people and agencies who benefit from United Catholic Appeal donations—100 percent of which go directly to archdiocesan ministries and services throughout central and southern Indiana that offer help no single parish or deaconry could provide.

The gratitude of those featured in the video was obvious.

“In the video [someone] stated that, ‘Your gift allows us to be here to make those connections [with those in need] that maybe you are not face to face with, but it is your assistance going to them,’” observed Jolinda Moore, director of the archdiocesan Office of Stewardship and Development.

“How powerful is that? We as Church are the connecting point for people. We are a bridge that is connecting those in need with the resources that make help and support possible,” said Phyliss McNamara, who has witnessed the gratitude felt by recipients of such help. The member of Christ the King Parish in Indianapolis volunteers at a food pantry.

“I see how thankful they are,” she said. “A donation can make all the difference in the world to them.”

McNamara donates to the appeal despite being “retired and [living] on a very fixed income. But you know, I never have a lot, but I always have enough. I think this is part of that first fruits thing, where you give and then God will take care of the rest.”

On the other side of seasons in life, Marcie and Tom Renken of Our Lady of Greenwood Parish in Greenwood have five children ranging in age from 14 to 9 months old.

Tom admitted that he’d never heard of the Miter Society until a few years ago: “I found out we needed to give was $50 more a year, so we just added on $5 a month,” he said. “We didn’t miss it.”

“We’re not so much excited about giving to one specific cause or another,” said Marcie of her and her husband’s choice not to designate their United Catholic Appeal donation to one specific ministry. “It’s more excitement about being involved in discipleship, like the archbishop said.”

One ministry the Renkens could have supported their United Catholic Appeal donation to is clergy care, including seminarian and deacon formation and support for retired priests—like Father Gerald “Jerry” Kirkhoff.

“In retirement, like me, that [help] really comes in handy,” said the priest, who celebrated his 50th anniversary of priestly ordination this year. “Our Social Security isn’t much because we didn’t make much money.”

Like many other retired priests, Father Kirkhoff continues to minister. He serves as director for the archdiocesan Mission Office and Society for the Propagation of the Faith, and as vicar for advocacy for priests.

“When I get a prescription filled, a couple of times the pharmacist has said, ‘Sir, you really have great insurance,’” he commented. “That’s a testament to our social insurance” provided by the archdiocese and funded in part by United Catholic Appeal donations. “That is so significant. I hope everyone knows that.”

Archbishop Thompson noted other ways appeal donations provide help throughout central and southern Indiana, including “caring for the poor and vulnerable; protecting and educating our children, teaching them to be strong and safe in the faith of Jesus; helping lead others to Christ; supporting our 24 seminarians—I’d like to see that number double, but I like the quality that we have.”

When it comes to Christ’s call to go and make disciples, he said, “God doesn’t use just one person to be a missionary. God uses all of us. . . . We’re all called to make that difference.”

“When we support the United Catholic Appeal we truly become the eyes, ears, hands, feet and heart of Jesus.”

(For more information about supporting the United Catholic Appeal or the Catholic Community Foundation, contact Jolinda Moore at 317-236-1462, 800-382-9836, ext. 1462, or e-mail jmoore@archindy.org. Online resources for the United Catholic Appeal can be found at www.archindy.org/UCA; Catholic Community Foundation resources are available at www.archindy.org/CCF.)

Marcie and Tom Renken of Our Lady of the Greenwood Parish in Greenwood share a laugh with Archbishop Charles C. Thompson during a gathering of Miter Society members at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 10.
All Saints and All Souls

When we Catholics celebrate All Saints Day and All Souls Day this Friday, Nov. 1, and Saturday, Nov. 2, do we realize that we differ from other religions in doing so? Have we grown up knowing that the Catholic Church honors people who lived heroically holy lives, and also pray for our loved ones who have died and might still be in purgatory. But most other Christians do not.

Since the beginnings of Christianity, including in Rome’s catacombs, Christians honored holy people, calling them saints, and prayed to them to ask for their intercession with God. Eventually the popes reserved for themselves the right to declare someone a saint.

The penchant for declaring people to be saints, known as canonization, has definitely not slowed down. St. Pope John Paul II canonized more people than all the other popes combined, and Pope Francis continues to do so at about the same rate. Of course, the Church doesn’t canonize people only to honor them. They are offered to us as role models. We should keep in mind the virtues displayed by those who were so close to God.

Many of the saints in heaven were known for particular virtues, which prompted the Church to name them patron saints. Almost every profession has been assigned a saint patron, some of them for strange reasons.

Places, too, have patron saints. St. Francis Xavier and St. Mother Theodore Guérin are the patron saints for the Archdiocese of Indianapolis. But there are many more saints than just those the Church has officially canonized. To be a saint means simply that a person is in heaven. That’s why the Church has the feast of All Saints on Nov. 1. Some day we hope that all of us will be included among those honored on that feast.

We know for certain that some day we will be among those prayed for on the Feast of All Souls on Nov. 2 because that feast is for all those who have died. At least since the time of Judas Maccabaeus around 160 B.C., we have prayed for the dead. That was when Judas took up a collection among his soldiers and, according to the Old Testament, “sent it to Jerusalem to provide for an expiatory sacrifice” (2 Mc 12:43).

If he did this, the Second Book of Maccabees says, “with a view to the splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought. Thus he made atonement for the dead that they might be freed from sin” (2 Mc 12:45-46).

It seems strange that some Protestants do not believe in praying for the dead, because all Christians say that they believe in “the communion of saints” when they pray the Apostles’ Creed. That phrase means that we believe in a spiritual union with all members of the Christian Church, both living and dead.

Therefore, we can pray to the saints who are already in heaven for help in our lives and to ask for their intercession, we can pray for each other as we live here on Earth, and we can pray for those who have died.

Catholics believe in praying for their dead friends and relatives in case they are not yet in heaven because, as Scripture says, nothing unclean will enter the kingdom of heaven (Rev 21:27). You and I know that not everyone who dies is worthy to enter into perfect and complete union with God. We also pray that no one will reject God’s mercy enough to sentence themselves to hell.

That means that there must be a state, or process, of purification during which every trace of sin is eliminated and every imperfection is corrected. That process, or state, is what we Catholics call purgatory.

It’s easy to think of purgatory as a place between heaven and hell when we say that someone might be in purgatory, but it is not a place; it’s a process of purification.

We don’t know when this occurs since the concept of time is meaningless in eternity. Perhaps it occurs immediately after death or even in the process of dying. We don’t know. We only know that it is a holy and pious thought to pray for the dead.

—John F. Fink

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “proclaim the truths of faith, 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 informative, 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, postal service availability and on other factors. 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. 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.

Reflection

Late-game heroics show that victory is still possible after many sinful defeats

I’ve played many bad rounds of golf over the years. I’ve hooked so many drives, three-putted so many greens and lost so many balls that the memories of them have all just merged together into something I’d rather forget.

But there are also flashes that the many bad shots of one round can be quickly washed away by one or two tremendous ones. An approach shot that has a beautiful arc and lands nicely right on the green. A long way down the fairway that goes in the hole. Those are the golf shots that I remember in my mind years after I’ve hit those shots.

The game the Indianapolis Colts played last Sunday against the Denver Broncos at Lucas Oil Stadium in Indianapolis is kind of like that for me: Going into the game, the Colts were expected to win fairly easily. Their record was 4-2, and they had just won two consecutive games against strong opponents. On the other hand, the Broncos were struggling at 2-5.

But Denver’s defense stifled the Colts’ offense and almost the entire game. Every yard they gained—and there weren’t a lot through most of the contest—was a struggle. And you can count on the Broncos’ renowned place kicker, had a difficult day, too, missing a field goal and an extra point attempt.

Those two misses allowed the Broncos to hold a narrow 13-12 lead late in the game. Then the Colts got back the ball with less than two minutes to play and no timeouts.

On the first play of this drive that started deep in Colts’ territory, Jacoby Brissett, the Colts’ quarterback, was pressured almost immediately after the snap by Broncos linebacker Von Miller, one of the best pass rushers in the NFL. It looked like Miller was going to throw Brissett down in the Colts’ end zone for a safety. But then Brissett spun out of Miller’s hold a narrow 13-12 lead late in the game.

Going into the game, the Colts were 4-2, and they had just won their first lead of the game. He put up his mind the two kicks he had missed earlier in the game, focusing entirely on the task at hand. And, like the greatest of all time he’s aptly described, he put the kick straight between the uprights to give the Colts a 13-12 win over the Broncos.

Soon thereafter, the Colts and their fans celebrated an improbable victory that had seemed out of reach just a few minutes before.

Like my memories of so many bad golf rounds marked by one or two good shots, when I think back on this game, I’ll remember Brissett’s amazing pass to Hilton and Vinatieri’s game-winning kick.

I think God’s memory kind of works that way when he views our lives filled with so many sins.

When we, with contrite hearts, confess our sins in the sacrament of penance, God forgets them all, pouring his healing mercy on us.

Empowered by his grace, we can then go forward to turn our series of sinful defeats into victories of virtue that God had planned out for us from all eternity.

Some of the most compelling stories of the saints are of those who led deeply sinful lives before God’s grace led them to wondrous conversions. Consider the lives of St. Peter and St. Augustine. We might not be infamous sinners like these men. But there’s no doubt that we all live in a world of sin. And, on our own, we can never achieve the heavenly victory that is the desire of our hearts.

With the help of God’s grace, though, it’s always within our grasp no matter how many times we’ve lost in this lifelong struggle in the past.

(Sean Gallagher is a columnist and reporter for The Criterion.)

Letter to the Editor

Church window is allegory of Catholics in today’s culture, reader says

At St. Malachy Church in Brownsburg, we have a large stained-glass window behind the altar which primarily depicts a curvy path leading to the heavenly Jerusalem. I think the window has a special message for Catholics who seem to be losing their way.

They seem confused about the morality of many serious matters such as abortion and same-sex marriage, and about the value and necessity of attending Sunday Mass.

The window, when viewed from outside the church, is essentially unintelligible, but when viewed from inside the church, the curvy path is clear and the destination of the heavenly Jerusalem is vibrant when illuminated by the morning sun.

The window is an allegory of Catholics in today’s culture.

Catholics who listen to Church teaching and attend Mass are like those who can read the word and Eucharist have a clear path of truth and hope to guide them to the heavenly Jerusalem.

Catholics who ignore Church teaching and miss Sunday Mass are foolishly on the outside with an unintelligible path to guide them.

May Catholics listen to the “why” of Church teaching and come to Mass to encounter the risen Christ, we pray.

Gordon Becker

Indianapolis
Today, Nov. 1, our Church celebrates the Solemnity of All Saints. This is a day when we give thanks to God for the powerful witness to holiness of ordinary women and men who allowed God’s grace to do wondrous things in their lives.

Some of these witnesses are well-known to us such as our archdiocesan patrons, St. Francis Xavier and St. Mother Theodore Guérin. But many others are unknown—people who lived quiet, holy lives without drawing attention to themselves. Today we celebrate all saints whether known or unknown. And today we are reminded that the call to holiness is universal, given to each of us at the time of our baptism.

According to Pope Francis, holiness is the manner of living that closely aligns us with God’s will as opposed to the values of the world. “If a Christian wants to reach heaven, he or she should ask themselves if they are living for the pleasures of the world, or if they are striving after holiness with all their strength,” says (Pope Francis).

But what is the secret of their success to holiness? According to Pope Francis, holiness is the opposite of living “for the sake of others, and their devotion to Christ. Their words and examples are helpful guides to daily Christian living. How do saints show us the way to live? Obviously, through the witness of their daily lives, the choices they make, their willingness to sacrifice for the sake of others, and their devotion to Christ. The light of Christ, which is reflected in all the saints to one degree or another, illuminates every dark corner of our world, and it grows in intensity as individual men and women like us accept our baptismal call to grow in holiness.

Saints do not always succeed in their intense desire to experience God’s closeness. Sometimes they endure periods when God appears to be absent from their lives, when he seems not to respond to their petitions for humility, patience, purity and the power to do God’s will. In spite of these dry, discouraging periods, the saints do not give up. They persist in praising God and trusting in his mercy.

On this Solemnity of All Saints, let us thank God for all saints, known and unknown. Let’s pray for the grace to be like them and to be flickers of the light of Christ in our world’s darkness. 

—in The Criterion

Los santos son personas ordinarias que llevan vidas extraordinarias

“[Sants] are like us, they are like each of us, they are people who before reaching heaven lived a normal life, with joys and griefs, struggles and hopes.” (Pope Francis)

Los santos son personas ordinarias que llevan vidas extraordinarias. “[Los santos] son iguales a nosotros, son personas que antes de alcanzar la gloria del cielo llevaron vidas normales, con alegrías y aflicciones, dificultades y esperanzas.” (Papa Francisco)

Hoy, 1 de noviembre, la Iglesia celebra la Solemnidad de Todos los Santos. En este día damos gracias a Dios por el poderoso testimonio de santidad de hombres y mujeres que permitieron que la gracia de Dios obrara maravillas en sus vidas. Algunos de estos testimonios son sumamente conocidos, como es el caso de los santos patronos de nuestra Arquidiócesis, san Francisco Xavier y la santa madre Theodore Guérin.

Pero hay muchos otros desconocidos: personas que llevaron vidas discretas y santas, sin atraer atención hacia sí mismas. Hoy celebramos a todos los santos, sean conocidos o no, como una forma de recordar que el llamado a la santidad es universal y lo recibimos al momento del bautismo.

De acuerdo con el papa Francisco, la santidad es un modo de vida que se compagina muy cerca con la voluntad de Dios, en contraposición a los valores del mundo. “Si un cristiano desea llegar al cielo, debe preguntarse si está entregado a los placeres terrenales o si se esfuerza por alcanzar la santidad con su máximo empeño” comenta el papa. “Pregúntense de qué lado estamos: ¿el lado del cielo o del de la tierra? Vivimos para el Señor o para nosotros mismos, para la alegría eterna o para alcanzar la satisfacción inmediata?”

La santidad es la forma de vida que adoptó Jesús. Puesto que él lo hizo, el camino, la verdad y la vida, podremos decir que la santidad es vivir en Jesús, con Jesús y para Jesús. “Pregúntense: ¿de verdad anhelamos la santidad? ¿O acaso nos contentamos con ser cristianos sin pena ni gloria, que creen en Dios y estiman a los demás pero sin irremediable dejarlo?” El llamado a la santidad es lo opuesto a vivir una vida cristiana mediocre. “En resumen: ¿la santidad o nada?” dice el papa.

En su encíclica “Salvati” (Salvados por la esperanza), el papa emérito Benedicto XVI escribe: “La vida es como un viaje por el mar de la historia, a menudo oscuro y borroso, un viaje en el que escudriñamos los astros que nos indican la ruta. Las verdaderas estrellas de nuestra vida son las personas que han sabido vivir rectamente.” El antiguo sumo pontífice continúa diciéndonos que estas personas son luces de esperanza porque nos guían hacia Jesucristo “la luz por antonomasia, el sol que brilla sobre todas las tinieblas de la historia” (#49).

Los santos nos señalan a Jesús con sus palabras y su ejemplo. La luz de esperanza que alumbra nuestro mundo a menudo oscuro y tenebroso no siempre resulta abrumadora; a veces se trata de un simple destello. De acuerdo con los Cristóforos, una sociedad misionera fundada por el padre Marykoll James Keller en 1945: “es preferible encender una velita que maldecir la oscuridad.” La luz de Cristo Jesús, que se refleja en todos los santos, en mayor o menor grado, ilumina cada rincón oscuro de nuestro mundo y crece en intensidad a medida que cada hombre y mujer que como nosotros acepta su llamado bautismal a crecer en la santidad.

¿De qué manera los santos nos muestran el camino de la vida? Obviamente, a través del testimonio de sus vidas cotidianas, las escogencias que hacen, su voluntad de sacrificio por el bien de los demás y su devoción a Cristo. Sus palabras y sus ejemplos representan guías muy útiles para la vida cristiana cotidiana. ¿Pero cuál es su secreto para navegar con éxito las oscuras y turbulentas aguas del mar de la vida? ¿Por qué los santos pueden llevar vidas correctas y santas, en tanto que muchos otros se esfuerzan y fracasan? La respuesta es la proximidad con Dios a través de la oración. Los santos son hombres y mujeres que saben rezar. Son personas que, tanto en los momentos difíciles como en los buenos, elevan sus mentes y sus corazones hacia el Señor. Buscan la voluntad de Dios en sus vidas, comparten con Él sus esperanzas y sus frustraciones (y, a veces, incluso su ira). Se esfuerzan por mantenerse constantemente en contacto con Dios a través de la oración. Los santos no siempre logran su gran anhelo de sentir la cercanía de Dios; a veces soportan períodos en los que Dios aparece estar ausente de sus vidas, en los que no parece responder a sus pedidos de humildad, paciencia, pureza y fuerza para cumplir con la voluntad de Dios. Pese a estos períodos desalentadores de sequía, los santos no se dan por vencidos. Perseveran en alabar a Dios y en confiar en Su misericordia.

En esta Solemnidad de Todos los Santos, damos gracias a Dios por todos los santos (conocidos y desconocidos). Recemos por la gracia de ser como ellos y ser destellos de la luz de Cristo en la oscuridad de nuestro mundo.
November 5
Mission 27 Resale, 1132 N. Meridian St., Indianapolis. Senior Discount Day, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-667-8260.

Marian University, Dining Commons Bldg., 3200 Cold Spring Road, Indianapolis. Vocations Awareness Day, sponsored by Marian University Sisters of the Third Order of St. Francis in Oldenburg, for those interested in religious life, 4-8 p.m. Information: 812-933-6417, kbranham@oldenburg.edu.

November 6
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Solo Singles, Catholic, educational and socially and singles, 50 and over, single, separated, widowed or divorced. New Catholic, educational, information: 812-933-6417, kbranham@oldenburg.edu.

Church of the Immaculate Conception, 4100 E. 56th St., Indianapolis. Fall Open House, 4100 E. 56th St., Indianapolis. November 7
3:30 p.m., free admission. Information: 913-832-8470.

Huber’s Orchard and Winery, Plantation Hall, 19815 Huber Road, Borders. St. Elizabeth Catholic Charities Reverse Raffle, doors open 5:30 p.m., 6 p.m. dinner, 7 p.m. reverse raffle, $25 per person. Information, event and raffle tickets: www.seccinc.org/reverse-raffle; 8249-7345, info@seccinc.org.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. Celebrate Fun “Game Day,” sponsored by the Celebrate Marriage Ministry, 6-9:30 p.m, the sports-themed attire suggested. Reservations through Nov. 3: $20 per couple includes dinner, beer and wine available for purchase. Tickets and information: bit.ly/2m2q1APK. 317-488-1957, dolamart@gmail.com.

November 10
St. Susana Parish, 1210 E. Main St., Plainfield. Women’s Club Christmas Auction, items for Christmas decorating, preparation, baking, complimentary refreshments, 1 p.m., free admission. Information: 317-672-2779 or gerald2014@gmail.com.

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. Mass in French, 10:30 a.m., bilingual Mass. Information: 317-863-5333.

November 12

Church of the Immaculate Conception, 4100 E. 56th St., Indianapolis. Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, Feast of St. Francis, Taize Prayer Service, 7-8 p.m. silent and spoken prayers, simple music, silence. Information: 812-535-2925, music@ sparse.org.

November 14
Mile Gledish Church, 6609 E. SR 144, Mooresville Right to Life of Johnson and Morgan Counties Annual Bazaar, nationally syndicated editorial cartoonist and pro-life advocate Gary Varvel speaking, celebrated by Malone’s Catering, 6:30 p.m., $25 per person. Reservations requested by Nov. 7. Information and reservations: brooksharkey@gmail.com.

November 15
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis.

November 18

November 23
Lumen Christi Catholic School, 580 Stevens St., Indianapolis. Open House, for prospective students and their parents, preschool-12th grade, noon-2 p.m. Information: 317-632-3174, goskov@lumenchristi.org.

November 26
St. Thomas Aquinas Parish to host free Thanksgiving Day dinner on Nov. 28
St. Thomas Aquinas Parish, 11441 Hagour Road, in Fishers, Ind., in the Lafayette, Diocese, is hosting a free Thanksgiving Day dinner in Craig Willy Hall on the parish campus from 11 a.m.-2 p.m. on Nov. 28. The menu includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert. All are welcome. For information, call 317-517-4256.

Archdiocese’s first Gold Mass for scientists to be held on Nov. 15
The archdiocese’s first-ever Gold Mass for those involved in scientific fields will take place in the Basilica Sacred Heart of SS. Peter and Paul, 1347 Meridian St., in Indianapolis, at 5:15 p.m. on Nov. 15.

Gold Masses are sponsored by the Society of Catholic Scientists. They are often celebrated on or around Nov. 15, the feast of the patron saint of natural scientists, St. Albert the Great.

The Mass brings together Catholics who are or have been involved in science, including current, retired or future scientists; science teachers; employees, in any level; those studying science at the undergraduate and graduate level; and high school students interested in science.

The goal is to foster community among local Catholics involved with science. Such a community could, in turn, lead to collaboration on projects, such as research projects, public lectures and groups, public lectures that educate the public on the connection of faith and science.

Time for fellows and scientists will follow the Mass.

Registration is not required, although those interested in or planning on attending are asked to indicate their intent on the Facebook event page: bit.ly/3EzTP3A. For more information on the event, contact Paul Gietsing at gieitsing@alum.mit.edu.

For more information on the Society of Catholic Scientists and the Gold Mass, go to www.catholicscientists.org/events/gold-masses.

St. Louis de Montfort Parish to host free Thanksgiving Day dinner on Nov. 28
St. Louis de Montfort Parish, 1413 E. 17th St., Bloomington. November 26
An Annual Banquet, for those involved in science fields will take place in the facility’s back yard.

Food, s’mores and drinks will be available for a minimal fee. For more information, contact Nadja Rabble by email at ndrabble@secind.org or call 317-387-3412.

November 29
St. Rita and St. Bridget Veterans Center, 791 E. 17th St., Bloomington.

November 29
Bazaar
Women’s Club Christmas Bazaar, 580 Stevens St., Indianapolis. December 2-8, 2019

November 29
The Criterion
The Criterion, 1400 W. Main St., Indianapolis. St. Rita Parish, Father Stefanik speaks to more than 50,000 participants at the Criterion, on “The Catholic Business Exchange,” to speak in Bloomington on Nov. 13

November 29
New Meditation Center of the Archdiocese of Indianapolis, presented by the Outreach Center of the Archdiocese of Indianapolis.

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VATICAN CITY (CNS)—To proclaim the Good News has always been a Catholic Church in the Amazon must open new paths of evangelization in the region, including by ordaining married men. It also appeared that God's creation must be treated “not as a resource to be exploited but as a home to be preserved, with trust in God,” Pope Francis said.

He celebrated Mass on Oct. 27 to mark the end of the Synod of Bishops for the Amazon, which brought together bishops, priests and religious, and lay men and women, including indigenous people, from nine Amazonian countries.

Synod participants, some wearing their native dress and feathered headdresses, led the procession into the Basilica of St. Peter. During the offertory, an indigenous woman presented the pope with a woven hat.

Their presence was a reminder of the pope’s refusal to a bishop who had made a discriminatory comment that indigenous people “not as a resource to be exploited but as a home to be preserved, with trust in God,” Pope Francis said.

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Religious freedom panel examines ways to protect holy sites

WASHINGTON (CNS)—In light of continued attacks on houses of worship and holy sites around the world, the U.S. Commission on International Religious Freedom held an Oct. 23 hearing at the Capitol to discuss ways to deter such attacks.

“Houses of worship and religious sites are places that should be sanctuaries for believers to practice their faith,” said the commission’s chairman, Tony Perkins. “States must ensure that religious sites are respected and protected instead of being sites that are able to be destroyed or a conflict area. If we can find a way to keep these sites respected, we can prevent a conflict area from being a center of evil.”

Dr. Mariu Carlo Duggan started the guild, which is unique in its association with the medical campus. It totally clicked.”

Physician says sharing his faith, morality is central to caring for patients

NASHVILLE, Tenn. (CNS)—The guild, Medical Alumni Association (CMA) and its Nashville Guild is to help Catholic health care workers live out their faith and use it to inform their work in the professions.

“Medical training is very hard, and we often feel lost,” said Duggan, who is now vice president of the Nashville Guild. “It’s been really beautiful to see it blossom,” she said.

“Medical training is very hard, regardless of what kind of medical professional you are, but especially for physicians,” Duggan told the Tennessee Register, Nashville’s diocesan newspaper. “It’s unfortunate that we see so many young physicians die by suicide. The rate of burnout is really unfortunate.”

“Your group tries to build up each other’s faith and relationships among physicians so if you’re struggling, you have a group to help you,” Duggan said.

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This fall, Archbishop Charles C. Thompson announced a restructuring of the Office of Priestly and Religious Vocations for the Archdiocese of Indianapolis. After serving as director of vocations for more than six and a half years, I have transitioned to a new role as director of seminarians, while a new team of priests has been appointed to oversee vocations outreach, promotion and discernment.

In looking back over my time as archdiocesan vocations director, I have recognized several lessons that I have learned about the promotion and formation of vocations, especially to the priesthood and consecrated life. I’d like to share some of those lessons with you.

First, many of us in the Church have a hard time understanding what we mean when we use the word “vocation.” While vocations are often associated with priests and consecrated religious, the term is much broader, speaking to the call we have all received to be disciples of Jesus Christ. Within that universal call, many of us are then called to a particular vocation: marriage, priesthood, diaconate, or consecrated life. But vocation, first and foremost, is a call from God.

Second, when it comes to promoting the particular vocations of priesthood and consecrated life, I have learned that priests beget priests, seminarians beget seminarians, and religious beget religious. In other words, the best way to help young people discover if God is calling them to the priesthood or consecrated life is to spend time with priests and religious. I have especially seen this with our seminarians. When young men spend time with our seminarians, they discover that they are regular guys who take their faith seriously and are trying to follow Jesus. Visiting a seminary or a religious community is one of the best things a young person can do to see if that might be their call.

Third, we have a great challenge in our Church of calling forth new priestly and religious vocations from different cultural communities, especially the Latino community. The ethnic makeup of our seminarians and priests does not match the ethnic makeup of the people in our parishes. There is much work to be done to call forth vocations from these communities.

Fourth, the best priestly vocations resource we have in the archdiocese is Bishop Simon Bruté College Seminary in Indianapolis. The wisdom of the late Archbishop Daniel M. Buechlein in founding this seminary has opened the door to so many more young men actively discerning the priesthood here in our local Church. We are blessed with two great seminaries in our archdiocese—Bishop Bruté and Saint Meinrad Seminary and School of Theology in St. Meinrad—and I believe we will reap the fruit of these seminaries for a long time to come.

Finally, if there is one place where we should concentrate our efforts of vocations promotion, it is on college campuses. There is some great ministry happening on college campuses these days, and also great potential for listening and discerning God’s call, even in the midst of many competing voices.

So there we have it—some lessons from a half-dozen years of full-time ministry promoting priestly and religious vocations. And as a final reminder—this is not the work of one person or one office. We are all called to assist the Harvest Master who never ceases to bring forth laborers for the harvest.

(Father Eric Augenstein serves as pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis and as archdiocesan director of seminarians.)
Father Michael Keucher gets behind the wheel on parishioners’ journey of faith

By Sean Gallagher

SHELBYVILLE—Look at the curriculum of a seminary and you won’t find a course titled “School Bus Driving 101.”

But Father Michael Keucher says the training he undertook in his first year of priestly ministry for a bus driver’s license has been a key part of his priestly life and ministry.

With it, he’s taken parishioners of all ages on a wide range of journeys to build up and live out their faith. The bus has been an effective tool for Father Keucher to achieve his simple goal for his ministry: “to care about people and to care about their relationship with Jesus.”

“If my goal is to get people to Jesus Christ, to get them to experience the Lord and his grace, maybe it’s just a matter of getting people on the bus,” he says with a smile. “Get on the bus. And God has allowed me to be behind the wheel.”

A contagious enthusiasm

As pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County for the past two years, Father Keucher has found great joy in accompanying the Catholics in those faith communities on their journey of faith.

“I have discovered a lot of joy in just being with people,” he said. “I’ve experienced a lot of joy in trying to be Christ to them and bring Christ to them. I feel more alive now than I’ve ever felt in my whole life because of what God has called me to do.”

As the new vocations director for the archdiocese, Father Keucher will accompany men in central and southern Indiana who are considering if God might be calling them to the priesthood.

“I’m looking forward to walking with young men as they’re thinking about the priesthood,” he said. “Jesus wants us to be happy, to have that joy that he alone can give. So, it’s exciting to help others come to the water, to come to Jesus. There’s so much joy in that.”

Unlike previous archdiocesan vocations directors who were assigned to that ministry on a full-time basis, Father Keucher will continue in his ministry to the Catholics in Shelby County.

He’ll also be assisted in promoting the priesthood and consecrated life by five priests in various parts of the archdiocese, each of whom are serving in parishes.

Father Keucher said having priests serving in parishes taking on the mission of promoting the priesthood will give a “fuller taste” of ordained ministry to the men who are considering God’s call in their lives.

Those who might observe Father Keucher’s ministry to the Catholics of Shelby County would experience a taste of the priesthood that has a bold flavor which is the result of the diverse ingredients he has put together to create a feast of faith.

Since arriving at the two parishes of Shelby County, Father Keucher has formed a popular youth group, established a perpetual adoration chapel, started an annual Octoberfest of “music, brats and brews,” and gotten behind members of both parish’s efforts to start a local council of the Society of St. Vincent de Paul, which has opened a thrift store in Shelbyville.

And in addition to bus driver, you can add “playwright” to Father Keucher’s job description. With the help of retired high school English teacher Carolyn Disser, now teaching music at St. Joseph School, Father Keucher has penned three plays for St. Joseph’s students.

“He’s always thinking of new projects,” said Disser. “Everybody loves to be around him. His enthusiasm is so contagious.”

One person who has caught Father Keucher’s enthusiasm is Austin Perry, a 17-year-old St. Vincent de Paul parishioner and member of St. Joseph and St. Vincent’s youth group.

“He has such a positive attitude and has so much energy,” Austin said. “He’ll give a homily at Mass and ... he’ll start jumping up and down. He has so much energy. It’s awesome.”

At a time when she has several grandchildren enrolled at his school, longtime St. Joseph parishioner Susie Fischer is glad to see Father Keucher lead her faith community. She loves going to the twice weekly daily Masses that the students attend.

“They look up to him. They love being around him,” Fischer said. “He’s so excited on Tuesdays and Fridays with the kids. He makes you want to sit up and be excited with him.”

The measure with which you measure

With an ever-burgeoning parish ministry and more set before him in promoting priestly and religious vocations, Father Keucher seems to have an endless supply of energy to get it all done. He points to Christ as the source of that energy.

“It’s like Jesus says, ‘The measure with which you measure will be measured back to you,’” said Father Keucher, quoting Matthew 7:2, “The more that I give of myself, the more I get in return.”

He and his parishioners encounter Christ, most especially in the sacraments.

“The sacraments bring joy, the sacraments which have been handed down for 2,000 years,” Father Keucher said. “And yet every single celebration of a sacrament is a personal encounter with Jesus—and I get to be a part of that. It’s absolutely mind-blowing.”

Then he gets to see how the grace of those sacraments deepens the life of faith of his parishioners.

“The joy on a kid’s face after first Communion or a man, head in hands, crying in confession, having been set free from his personal demons,” he reflected. “Grace unfolds in very storyed and personal ways—and the priest gets to be right there. He gets to be a small part of the great action of grace and mercy that’s going on in the world.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com)

Vocations Awareness Supplement highlights priesthood, diaconate and consecrated life in the local Church

This issue of The Criterion features our annual supplement that highlights vocations in the Church to the priesthood, diaconate and consecrated life.

It is ordinarily published during the U.S. bishops’ annual Vocations Awareness Week, which this year is on Nov. 3-9. The supplement has been renamed the “Vocations Awareness Supplement.”

From the beginning, the Church has recognized that marriage is also a vocation, a pathway to holiness, to which God calls people. The Criterion publishes two marriage supplements annually, usually in February and July.

In addition, the Archdiocese of Indianapolis has three offices which promote vocations. For information on the Office of Marriage and Family Life, visit www.archindy.org/marriageandfamily. For information on the diocesan vocations awareness supplement, go to www.archindy.org/deacon. For information on the priesthood and consecrated life, visit www.archindy.org.
‘California girl’ embraces call to religious life at Saint Mary-of-the-Woods

By Jason Moon
Special to The Criterion

ST. MARY-OF-THE-WOODS—For a long time, God tugged at Jessica Vitente’s heart strings. In 2015, after an encounter with Providence Sister Editha Ben at the Los Angeles Religious Education Congress, the Pomona, Calif., native took God up on an offer and decided to pay a visit to the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods in western Indiana.

After the weekend retreat she attended there, Jessica continued to discern the life of a woman religious. She entered the Sisters of Providence as a postulant on Sept. 10, 2018.

“I was touched and inspired by the women in initial formation and the many sisters who responded with great love and generosity to a call that is bigger and greater than themselves,” Sister Jessica said. “I intentionally explored the idea of religious life because I knew God was tugging. As I faithfully followed, there was peace and joy that led to happiness … so I trusted, surrendered and followed Jesus.”

During her first year with the Sisters of Providence, Jessica hoped to sharpen her prayer life. She said she was successful.

“I had the opportunity to get to know myself a little more deeply,” she said. “I have been able to work on areas of my life that I deeply desired to mold but never made a priority. … I have been able to learn creative ways to live a contemplative lifestyle, through a buffet of various prayer styles—an all-you-can-choose buffet!”

“The and many other opportunities have helped me on the way to becoming the best version of myself.”

During the yearlong postulancy, Jessica continued to discern her decision while also continuing to grow within herself. Sister Jessica already had an associate degree in accounting from Mount San Antonio College in Walnut, Calif., and a bachelor’s degree in human development from California State University, Long Beach.

God kept tugging. And Jessica was listening.

“Postulant life is an opportunity for long-term coming and seeing, as well as tasting and hearing, what religious life is about as a young woman in the 21st century,” Sister Jessica said. “It was an experience that welcomed me to jump into a new lifestyle with both feet.

“I left three decades of a ‘California-girl’ lifestyle. It was difficult, but through the grace of God, I was able to build new relationships.”

Living with the Sisters of Providence also brought a new perspective to life. Sister Jessica said:

“The experiences of community living have taught me much,” she said. “How to discover what my limitations are and how I can make healthy choices ….

“... I am what I am, and I am who God made me to be. And I am loved and accepted by my sisters because I belong!”

On Aug. 3, she was received into the novitiate, the next step in formation with the Sisters of Providence. There are two stages in the novitiate program.

“In the first year, Sister Jessica, as a ‘canonical novice,’ will deepen her relationship with her God through intense study of Scripture, prayer, theology and the vowed life, among other topics. She will also delve more deeply into the Catholic faith, religious life and the history and traditions of the Sisters of Providence.

“The second year will be her mission novice year in which she will enter into a particular ministry, often away from the campus of the motherhouse.

“Surely, it will take more time for it to blossom.”

(Jason Moon is the media relations manager of the Sisters of Providence. To learn more about the Sisters of Providence of Saint Mary-of-the-Woods, visit Sistersof Providence.org.)

Separated by two minutes at birth, sisters continue their strong bond as religious sisters

By John Shaughnessy

Jill and Susan Reuber were born within two minutes of each other, part of triplets with their brother Eric.

Growing up, the sisters shared a bedroom and a car, became best friends and did many of the same activities—from playing in their high school marching band to working together at Dairy Queen.

“We pretty much answered to each other’s names, too, because people couldn’t tell us apart,” Susan says with a laugh.

One of the few places where they were separated growing up was during Mass at their parish church.

“Our parents didn’t let us sit next to each other,” Jill says.

“Probably because they thought we would talk to each other,” Susan says. “Or hit each other.” Jill adds, smirking.

Yet despite this remarkable closeness, Susan had a quick, emphatic reaction when asked whether sister Jill chose to make her vows as a Sister of St. Benedict.

“I wasn’t going to do what Jill did,” she says forcefully.

That response makes both sisters smile at the same time.

So begins the story of how these two 39-year-old sisters are not only connected by blood and love, but now also by their faith and shared vows as Benedictine sisters.

“I wanted God to give me a lightning bolt!”

Sister Jill’s journey to religious life took its defining turn when she was a student at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

“In my freshman and sophomore years, I went on a mission trip during both spring breaks to Nazareth Farm in West Virginia,” she recalls.

“I was in elementary education and after my freshman year there, I wanted to teach in the Appalachian Mountains. In my second year there, we prayed together in the mornings and the evenings. That’s where I found I wanted that prayer life, that community life. That’s when I started discerning that [religious life] is what I wanted to do. I also wanted God to give me a lightning bolt, to tell me what to do!”

There was just one problem with that lightning bolt plan.

“During one Mass at camp, the priest’s whole homily was that God doesn’t give lightning bolts,” Sister Jill says.

Still, by her senior year, she started visiting the Benedictine sisters’ community at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese.

“I fell in love with prayer, community and the way the sisters loved each other.”

Following her college graduation, she entered the Benedictine community in Ferdinand in August of 2003 and professed her final vows.

Part of triplets with their brother Eric, Benedicite sisters Susan, left, and Jill Reuber have often shared the same path in life, but their roads to their vocations took different turns. (Photo by John Shaughnessy)
New deacon candidates come from varied backgrounds

They will be assigned as well as other places outside of parishes (e.g., jails, hospitals, etc.). Deacon Kerry Blundford, archdiocesan director of deacon formation, leads the candidates in their formation. Retired Father Jeffrey Godecker serves as the director of spiritual formation for the deacon program.

This fourth class of deacon candidates range in age from 32 to 66. They have been married as few as 10 years and as many as 43. Most continue to work at careers in the secular world, although five are retired. Their occupations vary from mechanical engineer to firefighter to claims consultant.

Nine of the 11 archdiocesan deaneries are represented in the new class of deacon candidates, which is the fourth such class in the history of the archdiocese.

**Christopher Arvin**
- Age: 65
- Wife: Andrea
- Children: 3
- Parish: St. Therese of the Infant Jesus (Lillete Flower), Indianapolis
- Occupation: Retired educator

**Kevin Daily**
- Age: 55
- Wife: Anna
- Children: 3
- Parish: St. Lawrence, Lawrenceburg
- Occupation: Corrections officer

**Mark Henry**
- Age: 62
- Wife: Brenda
- Children: 2
- Parish: St. Joan of Arc, Indianapolis
- Occupation: Retired mechanical engineer

**Karl Knable**
- Age: 64
- Wife: Lynda
- Children: 2
- Parish: St. Jude, Indianapolis
- Occupation: Chief Actuary

**Neil May**
- Age: 60
- Wife: Kristin
- Children: 2
- Parish: St. Susanna, Plainfield
- Occupation: Educator

**Chris Rainbolt**
- Age: 59
- Wife: Barb
- Children: 3
- Parish: St. Michael, Bradford
- Occupation: Retired firefighter

**David Urbanowski**
- Age: 63
- Wife: Chris
- Children: 1
- Parish: St. Martin of Tours, Martinsville
- Occupation: Retired pilot

**Jared Wuerzberger**
- Age: 32
- Wife: Brenna
- Children: 1
- Parish: St. Joseph University, Terre Haute
- Occupation: Professor
Members of the Indianapolis Serra Club assist in serving a meal at Bishop Bruté Days, an annual vocations camp and retreat for junior high and high school boys, held at Bishop Simon Bruté College Seminary in Indianapolis. They are, from left, Rick Santangelo, Jim Cain, Louise Collet and Joe Dwenger. Also pictured is Ann Berkeemeier, right, the wife of Serran Art Berkemeier. She often assists at club events. (Submitted photo)

Archdiocesan seminarians Matthew Perronie, left, and Tyler Huber pose in front of the Basilica of Our Lady of Guadalupe in Mexico City last summer when both seminarians were in Mexico to learn Spanish and continue their priestly formation. (Submitted photo)
OLDENBURG—One of the unique, and perhaps providential, features of the Oldenburg Academy of the Immaculate Conception in Oldenburg is its close connection to the Sisters of St. Francis of Oldenburg, the religious community that founded the school.

The high school and Franciscan motherhouse share a campus. Students daily eat lunch in the same building that the sisters call home.

Seeing an opportunity in the proximity, the sisters have built close relationships with many of the high schoolers. Most of these relationships are thanks to a program that the sisters call “Adopt-a-Sis,” in which students eat lunch with a sister twice a month for an entire school year.

For half an hour, the generations mingle over pizza and peanut butter sandwiches. Each sister sits, laughing and asking questions, with a group of four or five young people.

“I see her as a friend. I think of it as going to see a friend that I don’t normally get to see during the week,” said sophomore Emerald Simmonds, normally get to see during the week,” said sophomore Emerald Simmonds, normally get to see during the week,” said sophomore Emerald Simmonds, normally get to see during the week.”

“It’s a great experience to be able to learn from someone who has so much knowledge,” said Ben Kraus, a senior at the academy.

The Sisters of St. Francis founded what would become Oldenburg Academy in 1852. The proactive group taught in the school and staffed the academy.

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“The proactive group taught in the school and staffed the academy.

Today, none of the sisters teach at the school. Of the about 125 sisters living at the motherhouse, many are in nursing care, and the vast majority are retired.

Yet the Franciscans were determined to continue being present to the younger generations. When they first invited the students to lunch 19 years ago, about 40 students took advantage of the opportunity.

“Our sisters are so rich in experience, education and spirituality, they’ve got a lot to share with the students,” said Franciscan Sister André Burkhart, who organizes Adopt-a-Sis.

This year, 189 of the 230 high schoolers at the academy signed up to have lunch with the sisters.

On Oct. 9, the buzz of pleasant conversation was heard throughout the room. Topics ranged from daily activities like sports or fishing to cross-generational differences.

“I think you get to learn about someone that’s not part of your generation. It’s very interesting to hear their stories and where they came from and what they think,” said sophomore Kate Voegle.

“The age difference is so big that she grew up without most of the stuff that we’re living with now,” said senior Owen Hudepohl, sitting at the table with Sister André.

“We think without phones or TV we wouldn’t be able to live, and back then they thrived,” he concluded.

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Their correspondence continued even after his graduation until, eventually, Sister Jean Michael celebrated with him when he was hired at Oldenburg. Kneuven says that his regular interactions with the sisters helped build a Franciscan foundation for his spirituality.

“It’s a lifestyle, it’s not this thing that I believe and this thing I hear about. It’s a lifestyle and you kind of choose to really live it,” he explained.

When the bell rang for the lunch period to end, the students and sisters exchanged smiles and hugs. As her “adopted” students headed to their next class, Sister André expressed big hopes for their future.

“I hope they remember when they’re in leadership, because they’re leaders of the future. They’re in leadership, because they’re leaders of the future. I believe and this thing I hear about. It’s a lifestyle and you kind of choose to really live it,” be explained.

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Evert since he was in the fifth grade at St. Pius X School in Indianapolis, James Pierce Cavanaugh knew he wanted to be a sports broadcaster. He knew it throughout his time at nearby Bishop Chatard High School.

Cavanaugh carried that goal through college at Indiana University (IU), graduating in December of 2013 with a degree in sports broadcasting. But just two weeks prior to graduating, he made a decision. He would be a broadcaster, yes. But he would dedicate his life to broadcasting the Good News of salvation through Jesus Christ as a Dominican priest.

“In pursuit of the whole college thing”

It was a decision a long time in coming.

“My freshman year at IU, I didn’t really go to Mass, maybe three times,” Dominican Brother James Pierce admits, despite telling his parents he was going to Mass at St. Paul Catholic Center in Bloomington. Rather, they say, “I was in pursuit of the whole college thing.”

Midway through the first semester of his sophomore year, his parents came to visit, and the family went to Mass at St. Paul.

“There’s a unique way they do the collection,” Brother James Pierce, 27, explains. “It became clear that I hadn’t been going to Mass. I was busted.”

The situation forced him to consider whether or not he truly believed the faith he’d been raised in.

As he considered the question, he realized there had been a disconnect for him—there was faith, and there was life, and for him they had always been separate. So, he decided he not only believed the faith, but that he also needed to live according to the faith. He became involved in campus ministry at St. Paul, which is administered by Dominican priests of the Chicago-based St. Albert the Great Province. He started going to Mass and confession regularly.

It was during confession in January of his sophomore year that a life-shift moment occurred.

“My penance was to ask Jesus what he wanted me to do,” he recalls. “I went to the chapel and asked that question, and I felt this sudden attraction to the priesthood.”

A call to the “Cadillac of habits”

For a year and a half, Brother James Pierce wrestled with the question of his vocation mostly internally. His senior year at IU, he started talking more openly with friends and priests about the vocation he was discerning.

Among those he spoke with was Dominican Brother Raphael Chatard, who was assigned to St. Paul Catholic Center for his pastoral year, part of his formation for the priesthood.

“Even my senior year, I was still set on getting a broadcast job,” says Brother James Pierce. Brother Raphael encouraged him to get a job, “but also to set up a time to visit the St. Albert the Great Province’s formation house in St. Louis to get an idea of what the Dominican life looks like.”

So he did. And from the first moment, he says, “I was blown away by their joy.”

For the first time in his life, he says, he encountered men who were capable of “heart-to-heart talks and deep conversation about their faith—real conversation, real relationships,” the Dominican brother recalls.

He liked their schedule—joining for morning and evening prayer, going to Mass together and gathering for recreation time. He even liked what they wore.

“Wearing the habit all the time struck me as different in a good, attention-getting way, that it was clear to these people what their life was about,” says Brother James Pierce of the long, white tunic—and occasional black hood and cape—worn by the order. He recalls one priest sharing that he was told, “Come join [the Dominicans], and we’ll give you the Cadillac of habits!”

By the time Brother James Pierce left the house, the wrestling with discernment was over: “I felt convicted to pursue this path” of priesthood with the Dominicans.

That visit to St. Louis occurred in December of 2013, just two weeks before he graduated.

“I had to completely change course,” he says. “It was exciting, it was scary, but it felt like what I was supposed to do.”

‘Such remarkably good news’

Brother James Pierce became a novice at St. Dominic Priory in Denver, Colo., in November of 2014. He made his first profession of vows about a year later.

One of the many things he has been studying during the last five years is the charism—or way of serving—of the Dominicans, also known as the Order of Preachers.

“We’re about preaching the full Gospel of Jesus Christ for the salvation of the world,” he explains. “We preach the catholic—universal—understanding of Jesus Christ inviting the whole world, in all its fullness to get to know Christ and to live in his love.”

That vow commits me to preaching the Good News of salvation through Jesus Christ to make him the Lord of each person’s life. That’s what my life is about, and I have the freedom to make my life all about that. I have the surety of that path.”

He notes, too, that he is “not under the illusion that I’ll sail through life with the same fervor now, the fourth month after my solemn profession. Like married couples in year 25 understand better the ups and downs and difficulties and confusion of married life, I’ll expect that, too.”

Yet Brother James Pierce finds comfort in his understanding that there will be an ebb and flow to his life as a vowed religious.

“It’s a lifelong [journey] of growing into this understanding of what it means to invite Jesus Christ into others’ lives,” he says. “I know my life is in balance. I know what my life is about and what it will be for the rest of my life. This is my consolation.”

(For more information on the Dominicans or seeking a vocation with the Dominicans, go to Opvocations.org)
The purpose of a monk’s life is to seek God. Prayer together in common and alone in private is essential. The monks pray together as a community six times a day. They celebrate Mass daily as the source and summit of the Christian life. There are five services (also known as Night Prayer).

These are composed largely of Scripture, primarily the psalms, some of which are sung to Gregorian chant. Midday Prayer, Vespers and Compline which make up what are called the Liturgy of the Hours: Vigils, Lauds, Midnight Prayer, Vespers and Compline.

Liturgy of the Hours: Vigils, Lauds, Midnight Prayer, Vespers and Compline. (also known as Night Prayer).

These are composed largely of Scripture, primarily the psalms, some of which are sung to Gregorian chant. Taking this time for formal prayer helps the monks to make their entire life a prayer.

The private prayer of the monks is called Lectio Divina. There are two periods in the daily schedule for this. Lectio Divina is Latin for sacred reading and is an ancient Christian practice of reading and meditating on Scripture as a way of listening for what God has to say to the monk. For monks, Scripture is an inexhaustible source of spiritual nourishment, a well that never runs dry.

To better foster a life of prayer, silence is kept most of the time in the monastery. But there are also times of recreation and relaxation when the monks gather to share news and anecdotes and play games.

Chess and sequence are two popular games, and a few monks play catch in the monastery’s front yard. A sister visiting the monastery recently observed the evening game of catch and commented that the abbot “still has his arm.”

Life at Saint Meinrad is guided by the Rule of St. Benedict. He was a sixth-century Italian monk who tried to make the Christian life accessible to ordinary people.

Benedict believed that the monastery should be so organized that, in words found in his Rule, “the strong have something to yearn for and the weak nothing to run from.”

In accord with the Rule, the prayer of the monks bears fruit in various types of work. Several monks are involved in teaching and administration in Saint Meinrad Seminary and School of Theology. Some monks serve local parishes as pastors. Other work includes designing and building stained-glass windows, maintenance, tailoring, prison ministry, leading retreats and providing hospitality to guests.

St. Benedict valued hospitality, and the tradition continues at Saint Meinrad. The monastery maintains a guest house which accommodates 60 people in private rooms. Many structured retreats are offered there to visitors throughout the year by the monks. People are also welcome to arrange their own retreats as well, perhaps just taking a couple of days to be quiet in a beautiful place and remember God. While Benedict thought that work should be part of the monk’s lives, he was not specific about any particular type of work. So, monks may find themselves doing any number of things depending on their abilities, interests and the community’s needs.

The monks commit themselves by making three vows. They promise of things depending on their abilities, interests and the community’s needs.

The third vow taken by the monks is conversion according to a comprehensive commitment to live without personal property, sharing goods with the community, praying routinely throughout the day and year, learning to be patient with the faults and failings of others as well as of oneself, forgiving and being forgiven.

What gain is there from living this way? The monks believe that the result will be eternal life in God’s Kingdom.

(Benedictine Brother Zachary Willbord is vocation director of Saint Meinrad Archabbey in St. Meinrad. To learn more about Saint Meinrad, visit saintmeinrad.org.)
Pray for those in priestly or religious formation each day of the week

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<tr>
<th>DAY</th>
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<td>SUNDAY</td>
<td>Pope Francis, Archbishop Charles C. Thompson</td>
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Diverse priests, deacons and religious add vibrancy to the archdiocese

Left, Franciscan Sister Judy Crooker teaches a kindergarten class.

Right, Deacon Oliver Jackson proclaims the Gospel during an Aug. 3 Mass at St. Rita Church in Indianapolis.

Above, Conventual Franciscan Brother Joseph Martin Huang takes a photo of a National Catholic Youth Conference participant.

Below, Fathers Douglas Hunter, left, Vincent Lampert, Minh Duong and Juan Valdés join in the eucharistic prayer during the 2019 archdiocesan chrism Mass.

Pray for Vocations 2019-2020

Sacred Heart of Jesus, I place all my trust in You.


Above, Benedictine Sister Jennifer Mechtild Horner, prioress of Our Lady of Grace Monastery in Beech Grove, prays in its chapel.

Diverse priests, deacons and religious add vibrancy to the archdiocese.


Right, Deacon Oliver Jackson proclaims the Gospel during an Aug. 3 Mass at St. Rita Church in Indianapolis.
Catholic school, sharing my faith with students, is what I do. In education, joining Roncalli High School as a teacher, I felt I was really having our own identity. It was my life, and I owned it. But it was a challenge when I decided to go to college in the fall of 2011. It was a difficult time for everyone—my family and friends. We all thought it was a waste of time, and I knew it would be hard to find a job when I graduated. But I had a dream to become a priest, and I was willing to take that risk. And now, as a priest, I have a new identity. I have a new set of responsibilities and duties, and I feel that I am living my life to the fullest.

Something is missing in my life

When Jill was discerning in college, she felt like something was missing. She wanted to experience more, to learn more about the world, and to understand more about God. She went to a chapel that the idea of the priesthood first came up. It was not until much later that she realized it was a calling from God. She had a deep desire to serve the Lord and to share his love with others. When she heard the call to the priesthood, she knew it was the right path for her. She continued her discernment and, after much prayer and reflection, decided to pursue a vocation to the priesthood.

The vocation director, seeking to lead other young men to a deeper relationship with God, continued his discernment to determine if the priesthood was God’s call for him. The Augustinian seminarian who was to be his mentor, continued to support him, offering encouragement and guidance. After graduating from Purdue in 2011, I'm starting to think something is missing in my life. I want to find a way to make a difference in the world, and I've decided to pursue a vocation to the priesthood.

In 2012, I entered the Benedictine community at the Shrine of Our Lady of Grace Monastery in Beech Grove, and I've been growing in my understanding of God and my own identity as a disciple of Jesus. I've been able to bring my faith to the forefront of my life, and I feel that I am living my life to the fullest.

The sister who has always believed in me—Sister Michelle. I owned a house and my own paycheck. But I had a desire to bring the sacraments to people.

It would drastically change their faith

That desire led him to Mexico for nine weeks this past summer, part of his priestly formation. During that time, he studied Spanish, hoping to learn the language well enough to communicate with Hispanic families, a group he grew to love during his assignment at Holy Spirit. The summer also led to an emotional moment at the shrine of Our Lady of Guadalupe in Mexico City.

I remember walking toward it, and my heart was overwhelmed with the image of Our Lady. After meeting her, we walked the hill where she actually appeared. There was another church there. I prayed for forgiveness and knowledge that I really had a desire for the priesthood. I realized I have a desire on my heart to bring the sacraments to people.
Transformation,’ valuable life lessons highlight students’ curriculum on Camino pilgrimage in Spain

By Sara Geer

Jeremiah Gibbs has one goal as he leads a group of college students and professors on a 165-mile pilgrimage along the Camino de Santiago de Compostela to the Cathedral of St. James in northern Spain.

As a chaplain for the University of Indianapolis, Gibbs makes it known to each student that the reason for taking a spiritual pilgrimage is to change your life. “Transformation is the goal of pilgrimage,” Gibbs said. “Sometimes the change is radical, and students change entire aspects of their life, while other times it is gradual and more subtle changes in the way they approach their life.”

This was true for the students and faculty who walked the Camino—in English, the “way”—in May.

The 21-day trip brought together students from walk all of life—Catholics and people of other faith traditions, and those who were athletic with others who were non-athletic.

The journey also offered them the chance to bond with each other, engage in self-reflection and escape the everyday distractions from school, work and technology.

‘Every step I took, God was walking with me’

Along with Gibbs, professor Julie Gahimer of the University of Indianapolis’ Kranert School of Physical Therapy and a member of SS. Francis and Clare of Assisi Parish in Greenwood, helped lead the group. This was her second time walking the Camino, which pilgrims have followed for more than 1,000 years.

Both remarked there was a very strong Catholic student presence on the trip. Many students who completed the pilgrimage worshipped together at Mass and shared evening group prayer in many of the small villages along the trail, and Gahimer said even non-Catholics attended consistently.

“Many students on the pilgrimage were unfamiliar with the Catholic faith. They would attend Mass in many of the villages and were curious about Catholic faith traditions,” Gahimer said. “They asked many questions about why we Catholics do the things we do, and in particular wanted to know more about the rituals, prayers and the Eucharist.”

The Camino also had a profound impact on those who had seen a decline in faith in their faith prior to the journey. Mary Pruett, a second-year nursing student at the University of Indianapolis, had surgery on her left knee in 2018 and was not able to feel him as much anymore,” Pruett said. “While walking the Camino, I discovered he was right and that my faith is strong.”

I knew they were thinking of me,” she continued, “and I got occasional motivational texts from my mom with ‘You’re almost there! Keep it up!’”

‘Buen Camino’

“God was with me every step, guiding me,” said. “On [the] Camino trip, but by the end had made many best friends. Meeting others along the trail also provided much needed inspiration to complete the pilgrimage. Hillary Carnell, a member of Rosedale Hills United Methodist Church in Indianapolis, had surgery on her left knee in 2018 and was scheduled to have right knee surgery after the trip in June. She did not let it stop her from hiking the Camino.

“Toward the end of the journey, I was able to get some deep prayer time with him during times of walking in silence,” she added.

Others, including Caroline Kavanagh, a member of St. Roch Parish in Indianapolis and a member of the executive board of the university’s Catholic Student Association, grew more in love with their faith on the Camino.

She took the time to reflect on the many relationships in her life while admiring the expansive mountainous scenery that filled most of the journey.

“On [the] Camino, you get to walk through God’s beautiful creation of nature, and you get to meet so many other people of faith,” Kavanagh said. “God was with me every step, guiding me to Santiago [de Compostela]. Also, my friends and my family supported me the whole way.

I learned that I am not alone,” Carnell said. “On [the] Camino, everyone is there for each other. A pilgrim I met was hiking on her own. I pointed that out and she said, ‘Look around. I am not alone.’”

The next University of Indianapolis pilgrimage on the Camino is planned for the spring term of 2021.

(Sara Geer is a freelance writer and member of St. Louis de Montfort Parish in Fishers, Ind., in the Diocese of Lafayette.)
Young Church, heed our Lord’s call: ‘Make a ruckus!’

Pope Francis called this Ordinary Synod because he was guided by at least three deep convictions. First, Christ is alive and active in the world today. Second, young people are precious in God’s eyes and in the Church’s eyes. Third, he wanted to move young people to action that will lead the Church’s evangelization and solving the world’s problems. In preparation for the 15th Ordinary Synod, consultation was done worldwide. There was a multilingual questionnaire on the synod’s website for the target group: the United States, 100 of the 194 dioceses participated (assuming the Archdiocese of Indianapolis.) From this questionnaire and reports from bishops’ conferences around the world came the instrumentum laboris, or its working document. Young people helped to co-write the instrumentum laboris that was used during the synod.

During the synod, young people participated in each session as delegates. Young people were highly involved throughout the synod. Throughout the process, they participated in small groups; they made interventions during the synod; they cheered and clapped for suggestions during voting.

Pope Francis once again reaffirmed the importance of young people to the Church and world. In his closing homily for the synod, Pope Francis used the story of Jesus healing Bartimaeus (Mk 10:46-52) as the basis for his reflection. The pope preached, “Many of those with Jesus ordered Bartimaeus to be quiet. For such disciples, a person in need was a nuisance along the way, unexpected and unplanned… I would love to say to the young people, in the name of all of us adults: Forgive us if we have listened to you, if, instead of opening our hearts, we have filled your ears. ‘As Christ’s Church, we want to listen to you with love, certain of two things: that your lives are precious in God’s eyes, because God is young and loves young people, and that your lives are precious in our eyes too, and indeed necessary for moving forward.’” Pope Francis demonstrated his solidarity with young people with those words.

In his opening letter, he said, “A better world can be built also as a result of your [young people’s] efforts. The Church also wishes to listen to your voice, your sensitivities and your faith; even your doubts and your criticisms. Make your voice heard… let it be heard by your shepherd of souls.” These words amplify the Holy Father’s commitment to young people around the world.

Next week: Key themes in the document

(Ref. Arthur D. Canales is associate professor of pastoral theology and ministry at Maran University in Indianapolis and an expert on Catholic youth and young adult ministry. Mark Erdosy is the executive director of the San Damiano Scholar Program at Marian University, and a specialist on discernment and vocation. Dr. Ricardo Gonzalez is a theology teacher at Monsignor Edward Pace Catholic High School in Miami who has more than 20 years of Catholic teaching and youth ministry under his belt. All three have been part of the National Dialogue Conference at Franciscan University of Steubenville in Steubenville, Ohio, this past summer.)

Students sing, dance, share their Catholic faith at Holy Fire Chicago

CHICAGO (CNS)—About 750 middle school students sang, danced and shared their faith on Oct. 18 and 19 at Holy Fire Chicago, a gathering intended to help students in sixth to ninth grade reflect on and witness to their Catholic faith in a daylong event.

Most of the attendees on Oct. 18 were Catholic school students, while most who came on Oct. 19 were religious education students or individual young people who came with their parents. Similar to the National Catholic Youth Conference, a biennial national event for high schools, Holy Fire engages young people with music and witness talks. The day also included opportunities for the sacrament of reconciliation and eucharistic adoration and to attend a Mass celebrated by Chicago Cardinal Blase J. Cupich. This was the fourth year Holy Fire was held in Chicago, and the first time registrations for the Saturday event—the one

aimed at religious education students—outnumbered registrations for Friday, said Father Peter Wojcik, director of the Chicago Archdiocese’s Department of Parish Vitality and Mission.

St. Symphorosa middle school teachers Janet Funk and Eileen Akroush said they brought their school’s seventh graders and eighth graders to Holy Fire each of the past three years. “It’s just an extremely enjoyable day for our students,” Funk said. “It’s a way for them to experience God and the Holy Spirit in a way they never did before,” Akroush said. “You get to get up and sing and dance.”

The teachers said their students are often skeptical about the music before they get to the event, held at the Credit Union 1 Arena, the former UIC Pavilion at the University of Illinois at Chicago. “They’re like, ‘Christian rock? No thanks,’” Akroush said. “They didn’t think they would like it. But then they get here and they really get into it.”

This year’s lineup included the band Epic, musical artist Joe Melendrez and Father Rob Galea, a priest from Australia who is also a recording artist and author.

Father Galea sang but also told the young people about growing up in Malta, drinking and using drugs, and running with a rough crowd. When one of his former friends put the word out that he was looking to beat up the future priest, young Rob spent weeks hiding in his room—weeks that his mother spent outside his door, praying for him.

That was when he felt God calling to him, telling him he was loved. “We don’t need to be perfect, to have our lives in order, for God to love us and to use us,” Father Galea told the students. “He’ll take our mess and turn it into a message… You are loved by Jesus no matter how messed up you think you are.”

Colleen Dowd, a seventh grader from Queen of Martyrs School in Evergreen Park, took the priest’s words to heart. “I’m trying to be a better Catholic,” she told Chicago Catholic, the archdiocesan newspaper. “And what he said, about how he was addicted and everything, and the way he went from that to being a priest, it shows that you can do that.”

Tina O’Shea, coordinator of faith formation at Queen of Martyrs Parish, said she likes the way Holy Fire exposes students to thousands of other young people. “I love the opportunity for the students to see the wider Church they are part of,” O’Shea said. “There is something about being in a place with your peers who are all singing and dancing.”
Faith

Faith Alive!

Christ’s love leads woman from brokenness to religious life

By Sr. Miriam James Heidland, S.O.L.T.

“Maybe what you’re looking for in all these other things, maybe you’ll find it in Jesus Christ.”

These words pierced my heart like a sword as I sat before the beloved priest who delivered this message with intensity and invitation.

I knew he was right, and God used that one simple sentence to convict me of my deepest desires and reveal my call to become the bride of Christ as a religious sister. Authentic love changed the course of my life, and continues to do so to this very day.

Like many of us, I grew up Catholic and my family went to Mass every Sunday. My mom and dad were faithful Catholics, and my brother and I received the sacraments and spent our early years in religious education classes, parish picnics, and coffee and doughnuts after Mass.

But for all the time I spent in church, I had never fallen in love with God, nor did I ever have a personal encounter with Jesus Christ as the living Lord who seeks us, knows us, heals us and desires to become one with us.

I did, however, fall in love with sports and school and other things that quickly overshadowed any attachment I had to God, or to an understanding of who I truly was in his sight.

I also had sustained massive trauma in my life by the time I was 13, and my interior life shattered in secret as I carried on with what appeared to be a “normal” life.

When I was a senior in high school, I was offered a full scholarship to play volleyball at a Division I university near the West Coast, and I signed that scholarship thinking that all of my dreams were about to come true and that, at last, my moral life continued to fracture. This was revealed in my addictions and brokenness that surged overwhelmingly to the surface of my life.

Time after time as my faux freedom brought me bitter suffering. I wondered if there was more to life than the small, shallow world in which I had found myself. I was looking for love and wholeness. I wanted commitment and peace. I wanted to live a life that truly mattered.

Right in the middle of it all, God deeply intervened into my life in the form of a beloved priest and the desperate prayers of my mother. The priest who God sent into my life was a man who was holy, wise, radiant and captivatingly in love with Jesus Christ.

I had never been in the presence of someone who loved so deeply and who transmitted God’s mercy and power so palpably. I remember being 21 years old, addicted and broken, and yet desiring such excellence and greatness, and thirsting for the authentic life with Jesus that priest emanated from his very presence.

During this same time, my mother had expressed her deep disappointment in the life that I was living and had financially cut me off and threatened to disown me.

Undeterred by her dismay, I continued down the path upon which I was headed. When my dad finally mentioned to her the depth of his own sorrow over my life, my mom’s heart finally broke completely.

In the basement of our house, we have a beautiful statue of Mary, and that night my mom knelt before her in tears. My sorrowful mother entrusted me to our Lady and gave me away to the mother of Jesus to be her daughter.

As a final and continual reminder of that encounter, my mom began to fast and pray that one day I would become a nun. And here I am.

I entered the Society of Our Lady of the Trinity (SOLT) in 1998 after the words of that beloved priest pierced my heart and I heard Jesus call me to be his bride. My mother’s tears and prayers were efficacious in breaking my heart open just enough to hear the voice of God.

Authentic love and grace saved me at that time, and I know it will never end! These past 20 years with Christ have been the most incredible years of my life to date. I have laughed, I have cried, I have been broken, and I have risen again in him.

The healing and restoration that Jesus has done in my life from addiction, abuse and trauma has been remarkable, and it is an ongoing journey of honesty, hope and redemption. I am beyond grateful. God is so beautiful. He never leaves us nor forsakes us.

I believe in the power of authentic love. I believe in the healing and restorative mercy of God. I believe that the most powerful gospel we ever preach is how we live our daily lives. Your life matters. Your story matters. You matter. Where is God revealing his love to you today?

(Sister Miriam James Heidland is a former Division I athlete who joined the Society of Our Lady of the Trinity in 1998. She earned a master’s degree in theology from the Augustine Institute in Denver. Sister Miriam’s podcast, “Abiding Together,” can be found on iTunes, and she is the author of the book Loved as I Am. She tweets at @emergenservum.)

A woman religious prays during Mass at the Cathedral of Our Lady of the Immaculate Conception in Maputo, Mozambique, on Aug. 31. National Vocation Awareness Week is on Nov. 3-9. (CNS photo/Siphiwe Sibeko, Reuters)

A deacon offers the chance to a communicant during the deacon’s ordination Mass. (CNS photo/Gregory A. Shemitz)
Embrace your smallness, fulfill your purpose in life

Recently, a lovely friend from church whom I greatly respect asked me to consider accepting a volunteer position to serve as the church’s non-profit organization’s largest fundraiser. It’s a hefty undertaking, and the commitment would require an immense amount of time and energy.

That day, I did something I don’t typically do very well. I said “no.” Of course, I said it more graciously than that, and I thanked her for even considering me for the opportunity. I apologized profusely and stewed over it for some time. I literally gave myself a stomachache.

A younger version of myself would have agreed to do it all and then been on a virtual superhero cape and burnt the candle at both ends until the event was over, at which point I’d be so spent that I’d be sick. I’m older now, and I’ve come to some realizations that I’ve gained through experience.

That day, I remembered saying “yes” to someone or something meaning “no” to something else. That “something else” is inevitably my family.

Between serving as “mom taxi” for the kids since my husband has been traveling frequently, supporting my sister, who is the primary care provider for my parents, I feel like I’m being called to spend my time in a different way.

There’s also laundry to be done, plus lawn maintenance, house cleaning, and—Oh! Did I mention washing dishes? Am I supposed to do house renovations? Our couch is in the kitchen at the moment because we needed to paint the room we were painting when we get the minutes.

Some might say I’m selfish. That’s very much the way I felt until I was tackling some overdue cleaning and had to sweep the dust off the book on my nightstand. And then I noticed the marked page while the cloud of dust settled from my cloth.

Reading this passage from Present Over Perfect, a wonderful read by Shauna Niequist, I now know that I am responsible for stewarding my own life, my desires and limitations, my capacities and longings. I can do far less than I originally believed.

And I’m revealing in the smallness of my capacity. This is it. This is who I am. This is all I have to give. It’s not a fire hose, unending gallons of water, knocking you over with force. It’s a stream: thin, clear, cool. That’s what I have to give, and that small stream is mine to nurture, to tend, to offer first to the people I love most, my first honor and responsibility.

In that moment, I embraced my smallness. I accepted that I cannot do it all. I cannot please everyone. I’ve already experienced binging off more than I could chew (multiple times), and my family suffers.

At this particular time, I believe that fulfilling my purpose comes in forms I didn’t anticipate. Making beef stew for my parents so they enjoy a hearty homemade meal. Sewing a button on my son’s shorts. Sharing a box of cookies during an important work meeting. Helping my daughter navigate the drama that comes with being a middle school girl.

A quote from author Rick Warren’s The Purpose Driven Life, delivers some peace. “When anything in creation fulfills its purpose, it brings glory to God. It’s all for him. The ultimate goal of the universe is to show the glory of God.”

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

Gift of Scriptures hold infinite insights into God’s desire for us

Thanks to the Pontifical Biblical Institute, not far from Rome’s Victor Emmanuel Monument, there’s a better ability to enjoy and understand the Scriptures.

Recently, I enjoyed a visit to it. In 1927, the Pontifical Biblical Institute X established it, and in 1927, it opened a branch in Jerusalem.

Both consist of scholars from around the world who, among other things, study their life’s work studying languages, various interpretations and archaeological ruins that better reflect the times in which the Scriptures were written and God’s intention for our creation.

On the Pharisees painted them much differently from being “evil” adversaries of Jesus. Rather, they were practicing Hebrew customs that kept Israel unified by such things as the law of circumcision and proscribed foods.

What struck me most was the driving spirit of delving deeply into the word of God. The Pharisees were the backbone of the Hebrew scripture but never probed their depths most. Often, we look for answers adding confusion to our lives.

Yet Scripture prompts us to go beyond self-concerns and to see ourselves as part of something greater: to imagine ourselves as a part of history; to imagine God’s kingdom known is our earthly mission.

Pastor Francis often speaks of our universal connectedness, reminding us to go beyond our little world and to connect with bigger people and things.

For the Journey/ Effie Caldara

Country music and what it can teach our Church

for our creation.

The Canticle of Daniel implies us to raise our eyes to the heavens, to look outward and within to see that God is our refuge, sun and seasons that nourish us through their cycles. Christ is forever beseeching us to serve as a light to the nations and share our blessings with them.

Among other things, I received a new insight on how we view our passages from Scripture but never probe their depths most. Often, we look for answers adding confusion to our lives.

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**The Sunday Readings**

**Sunday, November 3, 2019**

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10
- Romans 12:5-16b
- Luke 22:12, 4-5, 9
- Luke 14:23-33
- Luke 15:1-10

**Daily Readings**

**Monday, November 4**
- St. Charles Borromeo, bishop
- Romans 11:29-36
- Psalm 69:28-30, 33-34, 36
- Luke 14:12-14

**Tuesday, November 5**
- Romans 12:5-16b
- Psalm 131:1-3

**Wednesday, November 6**
- Romans 13:8-10
- Psalm 112:1-2, 4-5, 9
- Luke 14:25-33

**Thursday, November 7**
- Romans 14:1-2
- Psalm 27:1b, 4, 13-14
- Luke 15:1-10

**Friday, November 8**
- Romans 15:14-21
- Psalm 98:1-4
- Luke 16:1-8

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

**Sunday, November 10**
- Thirty-second Sunday in Ordinary Time
- 2 Maccabees 7:1-2, 9-14
- Psalm 17:1-2, 8, 15
- 2 Thessalonians 2:16-3:5
- or Luke 20:27, 34-38

**Question Corner/ Fr. Kenneth Doyle**

**Moral precepts in the Mosaic law still apply to Christians**

Q **Why is it that Christians feel that the Ten Commandments as revealed in the Book of Exodus are still relevant?** A **The Christian belief is that Jesus came to fulfill the law and that the essential moral principles of the Mosaic code are contained in the Ten Commandments as revealed in Chapter 20 of the Book of Exodus.**

**The Criterion Friday, November 1, 2019**

**Readers may submit prose or poetry for faith column**

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

Suggested submissions also are appreciated: "Poems should be no longer than 25 lines (including lines of spaces if applicable) of either 44 characters (including spaces) to allow room for 79 characters (including spaces) if no photo is desired." 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 or e-mail to archindy.org. 

**By Katrina Knarr**

**My Journey to God**

A frequent visitor to our inner-city home, Fr. Monsignor Moran always a welcome guest.

Sunday evening discussions of faith and family. I sought to absorb his love for God. This humble priest and servant of a special family blessing did give whatever the hour he departed. There were trips to Rockville to visit him there. He pastored all with diligence and concern, a dedicated shepherd to his flock. A joyful spirit, passionate on the faith, a faithful teacher of the Word, the Truth and the Life. So many lives touched through years of selfless giving, my visit last a little lantern he gave: “Be a light in the world,” he said ... and so he is still.

(Katrina Knarr is a member of Mary, Queen of Peace Parish in Danville.)

Archdiocesan priest Monsignor Lawrence Moran died on May 5 in Terre Haute. Photo: A girl holding a candle prays during Mass in St. Ignatius, Guyana, on July 8.)

(CNS photo/Phil Jeffrey)
Rest in peace

Please submit to writing in 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 this 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.


Pray ball!

Mage, Stephen J. Rossiell, a professor at the Catholic University of America in Washington and the chaplain for the Washington Nationals Major League Baseball team, blesses bats before a game during the 2019 season. The Nationals faced off against the Houston Astros in this year’s World Series. (CNS photo/Deirdre Shesgreen, CNS)

Anthony Bellotti, president and founder of the White Coat Waste Project, said the trade in aborted fetal tissue supports a $100-million-a-year industry. “If you’re an animal lover, you’re opposed to this. If you’re pro-life or pro-choice, you’re opposed to this. If you’re Republican or Democrat, you’re opposed to this,” he added.

Bellotti made his remarks at what was billed as a “congressional briefing,” titled “Putting Life Back Into Life Science.”

You can see some very troubling actors” in fetal tissue research, Rep. Matt Gaetz, R-Florida, said at the briefing, which attracted congressional staffers but no other members of Congress. He lined up nearly 70 members of Congress, all Republicans, to sign an Oct. 16 letter to Health and Human Services Secretary Alex Azar to stop funding all such studies.

“We are disappointed that 200 projects using fetal tissue research currently continue,” the letter said. “In addition to the appalling exploitation of aborted babies, many have expressed concern that experiments also fail to treat animal subjects humanely.”

Terrisa Bukovanic, founder and executive director of Pro-Life San Francisco, directed her ire at the University of California-San Francisco (UCSF), whose Ryan Residency Training Program in Abortion and Family Planning “has long been much every major abortion physician” go through it.

Bukovanic charged that the drug-induced abortions “UCSF uses in its research is ‘born alive’ babies because “it takes six to eight minutes for the heart to stop beating.” Meanwhile, the residency program offers “pristine” fetuses at 18 to 24 weeks’ gestation for animal research purposes. Part of the Trump administration’s June 5 order canceled a $2 million contract with UCSF.

Athena Narderman. Brother of Rose Bant, Jane Reed, Esther Rhue, Justin and George Naderman. Grandfather of 11.


Photos displayed during the briefing showed organs harvested from the fetuses attached to the organs of mice.

Statistics show a majority of Americans now approve of the use of animals in research. The percentage has grown from 43 percent of a decade ago to 52 percent this year.

Catherine Glenn Foster, president and CEO of Americans United for Life, said in response to a reporter’s question is it ethically impossible to seek informed consent from a woman undergoing an abortion to release the fetus for research.

“In the abortion context, informed consent is different than for any other medical procedure,” Foster said, either before or after the abortion.

Foster said that when she had an abortion, there was no such discussion from the physician who performed it. “There was a form to sign” with no explanation of its contents from someone who was “not a member of the health care team. It was a staff person who had no training.”

Kristen Day, executive director of Democrats for Life of America, said her party needs to “take the abortion blindness off and see what is really at stake here… It’s about the dignity.”

Day added, “I can understand the curiosity of science, and finding cures to terrible diseases that are plaguing our nation.”

But given the United States’ own history with the 40-year Tuskegee syphilis study, she said, “it’s too easy to overstep.”

Day was referring to the study undertaken to observe the natural history of untreated syphilis. Black men in the study were told they were getting free health care from the U.S. government, but were never administered treatments to cure their disease. †

Group calls for end to use of aborted fetal tissue in animal research

WASHINGTON (CNS)—A collection of pro-life groups on Oct. 22 called for an end to the use of aborted fetal tissue in animal research.

Although the Trump administration banned the practice in June for federal research at the National Institutes of Health, the group White Coat Waste Project said research continues in 31 different states with research dates not expiring until 2023 or even later, with some projects added.

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For more information, please log on to www.archindy.org/layministry

If you are a victim of sexual misconduct or believe you have been harassed or harmed by someone who is a member of any archdiocese, please contact the archdiocesan victim assistance coordinator to schedule a confidential consultation.

Email: Phoenix Center, Phoenix: Phoenix@archindy.org
Web: www.archindy.org/phoenix

Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator Phone: 317-236-1548 or 800-382-9836, ext. 1548 carla.hill@archindy.org

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More information available at www.archindy.org/layministry

The Criterion Friday, November 1, 2019

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Mind your own business each day to grow in holiness, says pope

VATICAN CITY (CNS)—Too often Catholics know what is going on in their neighbor’s house, but pay little or no attention to the normal spiritual struggles going on in their own hearts and souls, Pope Francis said.

Life involves a continuing battle “between grace and sin, between the Lord who wants to save us and pull us out of temptation and the evil spirit who always pulls us down,” the pope said in his homily on Oct. 25 at his early morning Mass.

To live a holy life, he said, Christians need to pay attention to that struggle and not wander through life “without noticing what’s happening.”

“So often we Christians are busy with so many things, including good ones, but what is going on inside you?” the pope asked.

Church centennial in Fulda

This photo of Benedictine Father Edwin Miller standing near St. Boniface Church in Fulda was taken as the parish, founded in 1847, prepared to celebrate the centennial of its church building in 1965. A special centennial Mass was celebrated by Archbishop Paul C. Schulte and Benedictine Archabbot Bonaventure Knaebel, of Saint Meinrad Archabbey on May 2, 1965. The church was listed on the National Register of Historic Places in 1980.

(With you like to comment on or share information about this photo? Contact archydiocese/archivist Jude Moroski at 800-382-9636, ext. 1538; 317-236-1538; or by e-mail at moornykat@archindy.org.)

Appeals court rules against Little Sisters of the Poor over HHS mandate

SAN FRANCISCO (CNS)—The Little Sisters of the Poor lost another round in court on Oct. 22 when a three-judge panel of the U.S. Court of Appeals for the 9th Circuit ruled 2-1 against the religious order getting a religious exemption from the U.S. Department of Health and Human Services’ (HHS) contraceptive, abortifacient and sterilization mandate under a 2017 Trump administration rule.

In their majority decision in State of California v. Little Sisters of the Poor, Judges J. Clifford Wallace and Susan P. Graber said allowing an exemption for religious groups such as the Little Sisters flies in the face of the Affordable Care Act.

Wallace, who wrote the decision, said the panel “held that the religious exemption contraindicates congressional intent that all women have access to appropriate preventative care and the exemption operates in a manner fully inconsistent with the intent that all women have access to preventative care and the exemption contradicts congressional intent.”

The panel “held that the religious exemption operated in a manner fully appropriate preventative care and the intent that all women have access to preventative care and the exemption contradicts congressional intent. Life involves a continuing battle “between grace and sin, between the Lord who wants to save us and pull us out of temptation and the evil spirit who always pulls us down,” the pope said in his homily on Oct. 25 at his early morning Mass. To live a holy life, he said, Christians need to pay attention to that struggle and not wander through life “without noticing what’s happening.” “So often we Christians are busy with so many things, including good ones, but what is going on inside you?” the pope asked.

The spiritual life “is a struggle between good and evil, but it’s not an abstract good and an abstract evil,” he said. “It’s between the good that the Holy Spirit inspires us to do and the bad that the evil spirit inspires us to do. It’s a struggle, a struggle we all have.”

“Sometimes,” he said, it seems that “we know what is happening in our neighborhood, what’s going on in the next-door neighbor’s house, but we don’t know what’s happening in our own life.”

The remedy, Pope Francis said, is to take “two or three minutes” at the end of each day and reflect. “What important thing happened inside me today? Oh yes, I had a bit of hatred here and I spoke badly of this person; I did this work of charity, and so on.”

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In 2016, the Supreme Court granted the Little Sisters of the Poor a petition with the Supreme Court asking the court to once again protect the dispute is about provision of contraceptives. †

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 south side 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.

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

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2. Complete the online application using the following link:

For questions about this Catholic leadership position, please email or call:
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To watch this year’s impactful United Catholic Appeal video, scan the QR code to the right, or visit www.archindy.org/UCA.

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