



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Synod document

New ministries can serve evangelization in Amazon, page 7A.

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'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)

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

By Natalie Hoefler

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

See UCA, page 3A

UNITED CATHOLIC APPEAL
Christ Our Hope



Bishops listen to a speaker on Nov. 14, 2018, at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. The bishops will gather for their annual meeting in Baltimore on Nov. 11-13. (CNS photo/Bob Roller)

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 governed 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 and online.

This new national reporting system would not replace systems already in place in every diocese for the reporting of 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 U.S. Conference of Catholic 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 new 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 Subcommittee 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 new formal statement and 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 is 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 www.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. †



Public Schedule of Archbishop Charles C. Thompson

November 1 – 7, 2019

Nov. 1 – 5:30 p.m.
Little Sisters of the Poor Thanksgiving Celebration at The Willows, Indianapolis

Nov. 2 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

Nov. 2 – 4 p.m.
Mass and dinner with Equestrian Order of the Holy Sepulchre of Jerusalem at St. Mary Parish, New Albany

Nov. 3 – 10 a.m.
Mass to celebrate 150th anniversary of St. Malachy Parish at St. Malachy Church, Brownsburg

Nov. 3 – 6 p.m.
Mass for the feast of St. Martin de Porres at St. Monica Church, Indianapolis

Nov. 4 – 6 p.m.
Our Lady of Fatima Retreat House Annual Fundraiser Dinner at The Willows, Indianapolis

Nov. 5 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Nov. 5 – 6:30 p.m.
Prayer Vigil at Sacred Heart of Jesus Church in Terre Haute 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.)

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

VATICAN CITY (CNS)—Citing the negative misinterpretations that the word “secret” implies, 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 Secretum 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 conducting research since 1881.

The pope explained that since the archives’ founding, “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!” †



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.

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



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NEWS FROM YOU!

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Support for appeal helps Church, faithful ‘Go and Make Disciples’

By Natalie Hoefler

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 scandalized, 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 afflicting 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



Archbishop Charles C. Thompson addresses members of the Miter Society at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 10. (Photos by Natalie Hoefler)

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



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.

Indiana that offer help no single parish or deanery 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.”



Jolinda Moore

Phyllis McNamara 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 the 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 all we needed to give was \$60 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 specified on their pledge card 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 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.) †



Archbishop Charles C. Thompson offers a final blessing at the Mass for members of the Miter Society at SS. Peter and Paul Cathedral in Indianapolis on Oct. 10. To the right can be seen several of the priests who concelebrated the Mass: Father Douglass Marcotte, Father Juan Valdes, Father Gerald Kirkhoff, Dominican Father Patrick Hyde, Father Eric Augenstein, Father Rick Ginther and Msgr. William F. Stumpf. To the archbishop’s immediate left is Loral Tansy, master of ceremonies.

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continued from page 1A

through our many ministries, and many, many more will continue to be served thanks to your generosity,” the archbishop notes.

“Let us never fail to remember God’s

faithfulness to us, and our call to continue with his grace to make a difference in our world.”

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



The Criterion

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Editorial



St. Mary Parish's cemetery in Alexandria, Va., is seen in 2017. Catholics observe the back-to-back feasts of All Saints and All Souls on Nov. 1 and Nov. 2. (CNS photo/Tyler Orsburn)

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? We have grown up knowing that the Catholic Church honors people who lived heroically holy lives, and we 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 try to emulate 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 patron saint, 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 Maccabee 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 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 purgation.

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

Reflection/Sean Gallagher

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 I've also found 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 winding putt that goes in the hole. Those are the golf memories that stick 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 for almost the entire game. Every yard they gained—and there weren't a lot through most of the contest—was a struggle. And Adam Vinatieri, the Colts' 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 time-outs.

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 Vonn 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 grasp, ran off to his right and threw a pass 35

yards down the field to Colts' wide receiver T.Y. Hilton who caught the pass, his feet just barely in bounds.

A few plays later, with 22 seconds left on the clock, Vinatieri came back out on the field to try a 51-yard field goal that would give the Colts their first lead of the game.

He put out of 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 been aptly described, he put the kick straight between the uprights to put the Colts ahead 15-13.

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. Paul and St. Augustine.

We might not be infamous sinners like these men were. But there's no doubt that we all struggle every day with 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 who encounter the risen Christ in 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

Letters Policy

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

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

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

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

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †



Christ the Cornerstone

Saints are ordinary people who lived extraordinary lives

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

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,” the pope says. “Let us ask ourselves what side we are on: that of heaven or that of the Earth? Do we live for the Lord or for ourselves, for eternal happiness or for some fulfillment now?”

Holiness is the way of life that Jesus lived. Since Jesus is the Way, the Truth and the Life, we might say that holiness is living in Christ, with Christ and for Christ.

“Let us ask ourselves: do we really want holiness? Or do we content ourselves with being Christians without disgrace and without praise, who believe in God and esteem others but without going too far?” The call to holiness is the opposite of living a mediocre Christian life. “In short, either holiness or nothing!” the pope says.

In his encyclical “Saved by Hope,” Pope Emeritus Benedict XVI writes: “Life is a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives.” They are the light of hope, the

former pope writes, because they point us to Jesus Christ, “the true light, the sun that has risen above all the shadows of history” (#49).

Saints point us to Jesus Christ by their words and example. The light of hope that they shine in our often dark and shadowy world isn’t always overwhelming. Sometimes the light is just a flicker.

According to the Christophers, a missionary society founded by Maryknoll Father James Keller in 1945, “It is better to light one small candle than to curse the darkness.” The light of Christ, which is reflected in all the saints to one degree or another, illumines 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.

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. Their words and examples are helpful guides to daily Christian living. But what is the secret of their success in navigating the dark and stormy seas

of life? Why are the saints successful at living good and holy lives when so many others struggle and fail?

The answer is closeness to God through prayer. Saints are men and women who know how to pray. They are people who, in times of difficulty as well as in good times, raise their minds and hearts to the Lord. They seek God’s will in their lives. They share with him their hopes and frustrations (and sometimes even their anger). Through their prayer, they strive to be in constant contact with God.

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’s 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. †



Cristo, la piedra angular

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 sufrimientos, dificultades y esperanzas.” (Papa Francisco)

Hoy, 1.º 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 ordinarios 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 de 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. “Preguntémosnos de qué lado estamos: ¿del 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 es el camino, la verdad y la vida, podríamos decir que la santidad es vivir en Jesús, con Jesús y para Jesús.

“Preguntémosnos: ¿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 ir demasiado lejos?” 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 “*Spe Salvi*” (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 borrascoso, 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 Maryknoll 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 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 aparenta 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, demos 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. †

Events Calendar

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

November 5

Mission 27 Resale, 132 Leota 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: 317-687-8260.

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

November 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

November 7

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Fall Open House**, for prospective families, 6-8 p.m. Information: 317-251-3997, rsobolewski@saintmatt.org.

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, erosko@lumenchristischool.org.

November 9

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Women's Club Christmas Bazaar**, gifts, baskets, fall and Christmas décor, baked and canned goods, candy, wood items, wreaths, cards, country cupboard, lunch available, 9 a.m.-3 p.m., free admission. Information: 913-832-8470.

Huber's Orchard and Winery, Plantation Hall, 19815 Huber Road, Borden. **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.stecharities.org/reverse-raffle, 812-949-7305, info@stecharities.org.

Our Lady of the Greenwood, 335 S. Meridian St., Greenwood. **Celebrate Fun "Game Day,"** sponsored by the Celebrate Marriage Ministry, 6:30-9 p.m., sports-themed attire suggested. Reservations through Nov. 3: \$20 per couple includes dinner; beer and wine available

for purchase. Tickets and information: bit.ly/2mZdAZK (case sensitive), 317-489-1557, olgmarriage@gmail.com.

November 10

St. Susanna Parish, 1210 E. Main St., Plainfield. **Women's Club Christmas Auction**, items for Christmas decorating, preparation and gifting, complimentary refreshments, 1 p.m., free admission. Information: jarnette@saintsusanna.com, 317-836-3333.

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

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

Nov. 11-Dec. 16

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond Support Group**, sponsored by the archdiocesan Office of Marriage and Family Life, six consecutive Mondays, for men and women who are separated or going through

divorce, all faiths welcome, 7-9 p.m., \$30 includes materials. Registration: www.archindy.org/marriageandfamily, click on Divorce Ministry. Information: Gabriela Ross, 317-592-4007, gross@archindy.org.

November 12

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

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Be Light" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

November 14

Mt. Gilead Church, 6019 E. SR 144, Mooresville. **Right to Life of Johnson and Morgan Counties Annual Banquet**, nationally syndicated editorial cartoonist and pro-life advocate Gary Varvel speaking, catered by Malone's Catering, 6:30 p.m., \$25 per person. Reservations requested by Nov. 7. Information and reservations: ebrookehaskins@gmail.com, 317-697-2441. Payments accepted at the door.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, founder of *Be Like Bill* Jeff Utzinger presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Nov. 13. Information and registration: www.catholicbusinessexchange.org.

November 16

St. Rita Parish, Father Bernard Strange Spiritual Life Center, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Jazz Brunch**, in honor of St. Rita Parish 100th Anniversary Celebration and Veterans Day, sponsored by the St. Rita and St. Bridget Alumni Association, music by Rodney Strepp and Co., 11 a.m.-4 p.m., \$20 per person. Reservations preferred; walk-ins welcome. Reservations and information, 317-297-0644.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast of Our Lady of Providence Mass**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org, www.spsmw.org/events. St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis.

Helpers of God's Precious Infants, Indianapolis. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at a local abortion center, concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Annual Archdiocesan Corrections Ministry Conference: The Face of Corrections Ministry**, author and advocate for the abolition of the death penalty St. Joseph Sister Helen Prejean presenting, for clergy, parish teams, lay volunteers and those in correction professions, 8 a.m. registration, 8:30 a.m.-4 p.m. program, lunch provided, freewill offering accepted. Register by Nov. 11: www.archindy.org/corrections. Information: Keri Carroll, 317-236-1521, kcarroll@archindy.org.

November 18

St. Mark Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

St. Louis de Montfort Parish to host free Thanksgiving Day dinner on Nov. 28

St. Louis de Montfort Parish, 11441 Hague 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 science fields will take place in the Blessed Sacrament chapel of SS. Peter and Paul Cathedral, 1347 N. 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 with science, including current, retired or former scientists; science teachers at 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 study groups and public lectures, that educate on the connection of faith and science.

Time for fellowship and dinner 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 at bit.ly/2oFTsgA.

For more information on the event, contact Paul Giesting at giesting@alumni.nd.edu or 574-386-1482.

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

St. Thomas Aquinas Parish to host 'What Race is and What it is Not' on Nov. 13

"What Race is and What it is Not" is the topic of a University of Notre Dame Hesburgh Lecture at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis, at 7 p.m. on Nov. 13.

The talk will be presented by Dr. Augustin Fuentes. He is a professor of anthropology at the University of Notre Dame, a researcher and author.

Fuentes will discuss misconceptions about race and explore the ways this topic is

perceived and spoken about.

No registration is required for the event. It is open to the public free of charge, although freewill offerings will be accepted.

Child care will be provided, and a reception will follow the lecture in the Bethany Room.

Additional information can be found at www.staindy.org under "News and Events," by calling 317-253-1461 or by e-mailing ctaylor@staindy.org. †

VIPs

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



Leo and Joan (Varnau) Hellmann, members of St. Malachy Parish in Brownsburg, celebrated their 65th wedding anniversary on Oct. 16.

The couple was married in St. Patrick Church in Kokomo (Lafayette Diocese) on Oct. 16, 1954. They have four children: Maureen Ferguson, Frederick, Gregory and James Hellmann.

The couple also has eight grandchildren and 11 great-grandchildren. †

St. Elizabeth | Coleman to celebrate Adoption Awareness Month on Nov. 2

All are invited to celebrate Adoption Awareness Month at a fall festival hosted by St. Elizabeth | Coleman Pregnancy and Adoption Services, 2500 Churchman Ave., in Indianapolis, from 3-6 p.m. on Nov. 2.

The family-friendly festival will take place in the facility's back yard. It is an opportunity to spend time with the staff, reconnect with old friends and meet new ones, and discover their connection to adoption.

Free activities will be offered, including face painting, games, a silent auction and music.

Food, s'mores and drinks will be available for a minimal fee.

For more information, contact Nadja Radtke by e-mail at nradtke@secindy.org or call 317-787-3412.

To learn more about St. Elizabeth | Coleman Pregnancy and Adoption Services, visit givingbirthtohope.org. †

Internationally known speaker Chris Stefanik to speak in Bloomington on Nov. 13

Chris Stefanik, an internationally acclaimed Catholic speaker, author and host of "Real Life Catholic" on Eternal Word Television Network, will present "REBOOT!" at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, from 7-9:30 p.m. on Nov. 13.

Stefanik speaks to more than 50,000 teens, young adults and parents every year, and has been called "one of the most engaging young defenders of the Christian faith on the scene today" by Archbishop Charles J. Chaput of Philadelphia.

REBOOT! is a fun, inspiring event to help those ages 12 and older rediscover God and the life he made them for. Participants learn how to apply the beauty and genius of the Gospel to every aspect of life—prayer, spirituality, work, dating, marriage, parenting, health and more.

Tickets are \$25 and can be purchased at reallifecatholic.com/reboot. The price includes select books by Stefanik and a REBOOT! workbook.

More information is available at the above site or by calling the parish office at 812-339-5561. †

Synod: New ministries can serve evangelization in Amazon

VATICAN CITY (CNS)—To proclaim the Gospel message of hope, the Catholic Church in the Amazon must open new paths of evangelization in the region, including by instituting new ministries for lay men and women, the Synod of Bishops said.

The final document of the Synod of Bishops for the Amazon looked at ways the Church can increase its ministry in the region, including by ordaining married men. But at the heart of the document was the need to bring the good news to the Amazon, a mission that includes safeguarding the indigenous people, cultures and land that are under constant threat of annihilation.

"The Amazon rainforest is a 'biological heart' for the increasingly threatened Earth," said the final document, released on Oct. 26 after synod members voted on it.

The Amazon, members said, is on "a rampant race to death. It is scientifically proven that the disappearance of the Amazon biome will have a catastrophic impact on the planet as a whole!"

The synod brought together 185 voting members—cardinals, bishops, 20 priests and one religious brother—and 80 experts and observers to discuss "new paths for the Church and for an integral ecology."

All 120 paragraphs in the final document garnered the necessary two-thirds approval needed for passage. The Vatican said 181 synod members were present, so each paragraph needed 120 votes to pass.

The focus of the synod's final document was the call for the Church to further its mission in proclaiming the good news by uniting itself more to the people of the Amazon who, for decades, have suffered the consequences of humankind's greed.

At the synod, "We discovered that the mighty waters of the Spirit, similar to those of the Amazon River, which periodically overflow, lead us to this overflowing life that God offers us to share in the announcement of the Gospel," the document said.

The document underscores the crucial role of Amazonian ecosystems in regulating the global climate and as an important source of fresh water that "connects ecosystems, cultures and the development of the territory."

The Amazon faces environmental threats that make it "a wounded and

deformed beauty, a place of suffering and violence," the bishops wrote. Violence against nature, in the form of rampant extraction of resources, unsustainable development and climate change, also have "serious social consequences."

To bring greater awareness and responsibility to the universal Church, the synod document proposed a definition of ecological sin as an act of commission or omission against God, against one's neighbor, the community and the environment.

The document also proposed the creation of "special ministries for the care of our 'common home'" that would promote ways of caring for the environment "at the parish level."

The synod called on all Christians to show their awareness of the value of God's creation by countering the current "culture of excessive consumption" through recycling, reducing their use of fossil fuels and plastic, as well as by reducing their consumption of meat and fish.

In proposing new pathways of ecological conversion, synod members stressed the importance of integral ecology, in which safeguarding nature and ensuring justice for "the most impoverished and disadvantaged on Earth" are "intrinsically united."

"The future of the Amazon is in the hands of us all, but it depends mainly on our immediately abandoning the current model that is destroying the forest, not bringing well-being and endangering this immense natural treasure and its guardians," the document said.

The discussions that took place in the synod, the document said, also offered bishops an opportunity to reflect "on how to structure the local churches" in order to address the needs of a "Church with an Amazonian face."

Among those ways are new ministries and roles for the laity, including "in consultation or decision-making in the life and mission of the Church."

To increase the Church's presence in areas that lack priests, the document proposed that bishops entrust "the exercise of the pastoral care of the communities to a person not invested" with the priesthood for "a specific period of time."

However, "the priest, with the power and faculty of the parish priest, is always responsible for the community," the document said.

excellence," Pope Francis said. But in Jesus' eyes, "the one who is good but presumptuous fails; the one who is a disaster but humble is exalted by God."

The Pharisee "stands in the temple of God, but he practices another religion, the religion of 'I,' and many popular groups, Christian and Catholic, follow this path," Pope Francis said. "The drama of this man is that he is without love."

In contrast, the tax collector's prayer for mercy "is born from the heart," the pope said. "To pray is to stand before God's eyes, without illusions, excuses or justifications."

Everyone is both Pharisee and tax collector, the pope said. "We are a bit tax collectors because we are sinners, and a bit Pharisees because we are ... masters of the art of self-justification."

The Pharisee's attitude is apparent in "those who are prominent," considering others to be "backward and of little worth, despise their traditions, erase their history, occupy their lands, and usurp their goods," he added.

The pope's words echoed the accounts of indigenous observers at the synod, who described a history of plundering of timber, rubber, minerals and other natural resources in the Amazon. That rapaciousness has displaced people from their land and spurred violence, including human trafficking and the murder of people who try to defend their territories.

"In this synod, we have had the grace of listening to the voices of the poor and reflecting on the precariousness of their lives," Pope Francis said.



Pope Francis attends the final session of the Synod of Bishops for the Amazon at the Vatican on Oct. 26. Also pictured are Cardinal Lorenzo Baldisseri, secretary-general of the Synod of Bishops, and Cardinal Claudio Hummes, relator general of the synod. (CNS photo/Paul Haring)

Synod members asked for further discussion on the idea of women deacons, but approved several paragraphs in the document insisting that their role in leading Catholic communities be recognized and that "the voice of women can be heard, they are consulted and participate in decision-making" in the Church.

The final document also emphasized the importance of the Eucharist as "the source and summit of all Christian life." However, it acknowledged that a lack of priests means Catholics in the Amazon have only sporadic access to the Eucharist, reconciliation and anointing of the sick.

While highlighting the gift of celibacy in the Catholic Church and the need for celibate priests in the region, the document proposed the ordination of "suitable and esteemed men of the community, who have had a fruitful permanent diaconate and receive an adequate formation for the priesthood, having a legitimately constituted and stable family."

Although the paragraph regarding the proposal for ordaining married men was approved, it received the least amount of support among those who voted, with 128 in favor and 41 opposed.

The "scarred face of the Amazon region," he said, shows that past experience has not been enough "to stop the plundering of other persons and the inflicting of wounds on our brothers and sisters and on our sister Earth."

The pope's language throughout the synod has echoed the words of his namesake, St. Francis, who praised God through his brothers, wind and air, and his sister, Mother Earth.

Nevertheless, the gathering was sharply criticized by some Catholic groups that claimed it was heretical. The critics, who were active on social media during the synod, also claimed that a carved image of a pregnant indigenous woman that was used during some prayer services was a pagan idol.

Pope Francis urged his listeners to reflect on "whether we, too, may think that someone is inferior and can be tossed aside, even if only in our words."

"Self-worship carries on hypocritically with its rites and 'prayers,'" the pope said, adding that many people who fall into self-worship "profess to be Catholics, but have forgotten to be Christians and human beings, forgetting the true worship of God, which is always expressed in love of one's neighbor."

Calling the poor "the gatekeepers of heaven," he said, "they were not considered bosses in this life. They did not put themselves ahead of others. They had their wealth in God alone. These persons are living icons of Christian prophecy."

The final document also spoke of the "elaboration of an Amazonian rite," as several synod members had proposed. The bishops voted to ask for a special post-synodal commission of bishops to be tasked with studying the idea.

Citing the Second Vatican Council's Dogmatic Constitution on the Church document, "*Lumen Gentium*," the final document said that the proposed rite would express "the liturgical, theological, disciplinary and spiritual patrimony of the Amazon" in a way similar to the Eastern Catholic churches.

However, in his address following the vote on the final document on Oct. 26, the pope reminded synod members that the creation of an Amazonian rite "is within the competence of the Congregation for Divine Worship and can be done according to the appropriate criteria."

After the votes were cast, Pope Francis told synod participants that he hoped to publish a post-synodal exhortation "before the end of the year so that not too much time has passed."

"A word from the pope about what he has lived in the synod may do some good," the pope said. "It all depends on how much time I have to think." †

Christians must shun self-worship, pope says at synod's final Mass

VATICAN CITY (CNS)—Poor people from the Amazon have shown 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 the nine Amazonian countries.

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

Their presence was a reminder of the pope's rebuke to a bishop who had made a derogatory comment about an indigenous man wearing his headdress at the synod's opening Mass on Oct. 6.

Instead of using a crozier made of precious metals, the pope carried a carved wooden crozier that the Vatican said was a gift from the synod. During the assembly, participants described the environmental devastation and social problems caused by mining in the Amazon.

Pope Francis' homily about the Gospel parable of the self-righteous Pharisee and the tax collector drew parallels to the situation in the Amazon. It also appeared to address critics who have called the synod heretical.

The Pharisee was "the most pious and devout figure of the time, and the tax collector, the public sinner par

The pope paused during his homily to acknowledge the presence of "the poorest people of our most developed societies, the sick from the L'Arche Community," who were seated in the front rows in the basilica.

He encouraged his listeners to "associate with the poor, to remind ourselves that we are poor, to remind ourselves that the salvation of God operates only in an atmosphere of interior poverty."

"Let us pray for the grace to be able to listen to the cry of the poor," Pope Francis said. "This is the cry of hope of the Church." †



Pope Francis accepts a plant during the offertory as he celebrates the concluding Mass of the Synod of Bishops for the Amazon at the Vatican on Oct. 27. (CNS photo/Paul Haring)

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.

Easy and immediate solutions, though, were elusive.

“Houses of worship and religious sites are places that should be sanctuaries for believers to practice their faith,” said the commission’s chair, Tony Perkins. “States must ensure that religious sites are respected and protected” instead of “turning the sacred spaces into unimaginable sites of bloodshed.”

Sam Brownback, the U.S. ambassador at-large for international religious freedom, who testified at the hearing, said: “There’s an ongoing worldwide crisis,” calling it a “war on faith.” He cited reports that “dozens of Uighur cemeteries and mosques have been destroyed” by a hostile Chinese government.

“We hope we can usher in a new time of respect” for holy sites for all people of all faiths, Brownback added. “Humanity will be better off if they [sacred sites] are respected, protected and restored,” noting that Russia still has former churches being used as “hay barns.”

Too many, though, declare, “We destroyed this site,” Brownback said, “as if they were proud of what they’d done.”

The United Nations in September issued a plan of action to safeguard religious sites, hoping to fully implement the plan next year, according to Miguel Moratinos, high representative for the U.N. Alliance of Civilizations.

It is “an urgent task for all of us,” Moratinos said, adding implementation will be one of the most challenging tasks of his diplomatic career.

“The first component is education,” he said. “If we don’t furnish education, we will not be able to prepare a new generation” to honor and respect holy sites, Moratinos added.

Commission members and panelists alike discussed houses of worship and sacred sites being “hard targets” or “soft targets.” Moratinos noted some sites are “particularly vulnerable to violence because of their accessibility.” They rejected the notion of closing off access, he said, and then have people exclaim, “But we need protection!”

“We live in a complex world,” Moratinos added, “but we cannot neglect the religious aspect of our society.”

Hassan Abbas, a professor of international relations at the National Defense University in Washington, said

houses of worship are supposed to be “a center for spirituality and peace,” but the attacks during the past year in New Zealand, Sri Lanka and the United States “suggest the trend is going in a different direction,” adding that many still remark that such attacks were “never supposed to happen in the United States.”

For survivors of such attacks, fear and “waiting for the next attack” are the main reactions, Abbas said, adding, “They can be sitting ducks in front of these terrorists.”

“There is something different now,” he said. He theorized that, because “religion has increasingly become the currency of dialogue,” forces inclined more toward separation and isolation seek them out as the enemy. “All major shrines in Pakistan have been faced with suicide attacks,” Abbas said. The attackers, he added, “believe in their own God. ... They just want their own version of Islam to be true.”

Search for Common Ground, a nongovernmental organization, developed a “Universal Code of Conduct on Holy Sites,” which declares that “holy sites shall be preserved for present and future generations, with dignity, integrity and respect for their name and identity.” In one article dealing with expropriation, it says, “Where parts of a holy site have been nationalized in the past, the restitution of such property to the religious community should be encouraged.”

“It’s more of a normative agreement” than “the major focus of getting global sign-ons,” Katie Smith, the organization’s policy officer, told Catholic News Service on Oct. 24. The Code of Conduct has been applied in Nigeria, Bosnia, Indonesia and Jerusalem, in partnership with other organizations to quell tensions.

During the hearing, Sharon Rosen, the Jerusalem-based global director of religious engagement for Search for Common Ground, outlined the organization’s work in Nigeria. There it engaged Christian and Muslim community religious leaders, both men



People mourn during a candlelight vigil on Oct. 27, 2018, for victims of the shooting that killed 11 people at the Tree of Life Synagogue in Pittsburgh. 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. (CNS photo/John Altdorfer, Reuters)

and women, “to build consensus within their communities around the principle that holy places are sites for peace and reconciliation, and not targets for attack,” calling the effort itself “a unique step.”

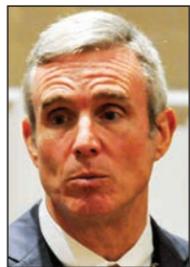
Rosen quoted a Nigerian sheikh who observed that once a religious site is destroyed or a conflict is tagged as religious in nature, “everybody takes sides. If we can find a way of keeping religious sites, sacred places, out of the conflict and have an agreement about that, it becomes more easy to diagnose and treat the problems.” †



A member of Zion Church, which was bombed on Easter, cries as she prays at a community hall in Batticaloa, Sri Lanka on May 5. (CNS photo/Danish Siddiqui, Reuters)

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

NASHVILLE, Tenn. (CNS)—The goal of the Catholic Medical Association (CMA) and its Nashville Guild is to help



Dr. Wes Ely

Catholic health care workers strengthen their faith and use it to inform their work in their professions, said Dr. Wes Ely, co-founder and president of the guild.

“You don’t hide and become anonymous in your morality,” said Ely, a critical care doctor

at Vanderbilt University Medical Center and the Veterans Administration Center and a professor at Vanderbilt’s School of Medicine.

“The Church has truth. I’m going to bring that truth to patients of all faiths and no faiths with love,” he said.

The CMA showered the Nashville Guild, its chaplain and its president with honors during its 88th annual Educational Conference on Sept. 26-28 at the Opryland Hotel in Nashville.

The Nashville Guild and its sister organization, the Society of SS. Cosmas and Damian for medical students at Vanderbilt’s School of Medicine and

Meharry Medical College, received the Outstanding Guild Award.

Father John Raphael, chaplain of the Nashville Guild and a chaplain at St. Thomas West Hospital in Nashville, received the Outstanding Guild Chaplain Award. It is the first time this award has been presented by the CMA.

Ely received the *Evangelium Vitae* Award for outstanding service to the pro-life movement, from conception to natural death.

The work of the Nashville Guild has “become spiritual food,” he said.

The late Bishop David R. Choby of Nashville had asked Ely, Dr. Rachael Kaiser and Dominican Sister Mary Diana Dreger, also a physician, to start the guild, which is unique in its association with the medical students’ society.

“What really set us apart as a guild is our interactions with the medical students, pharmacy students and nursing students,” Ely said. “They are integrally involved in all that we do.”

Dr. Mariu Carlo Duggan started the society for students in 2006 when she was a medical student at Vanderbilt University School of Medicine.

“We didn’t have a medical student group for the Catholic students,” said Duggan, who specializes in geriatric

medicine at Vanderbilt Medical Center. “I ended up meeting Wes Ely, who had been praying for how he could bring Jesus to the medical campus. It totally clicked.”

The two groups host events together, such as the annual Hippocratic Oath Banquet and the annual White Mass for health care workers. Through the two organizations, medical students can find mentors among the Catholic physicians and health care professionals in the area, 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.”

“Our 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.

“There’s also the ethical aspect,” she added. “You know you have certain beliefs as a Catholic that are contrary to current medical practice, one of which is contraception. It was incredibly helpful to

have other Catholic physicians for advice on how to approach this issue.”

Christ-centered health care “is central to our mission” as a Church, said Father Raphael, the guild’s chaplain. The priest also is an ethics consultant at St. Thomas West Hospital and has written several articles on medical ethics.

“We come together as a community to serve ... our patients in light of the love we have received from God,” he said. “The beauty of faith-based health care, is that science and faith are not separated. ... Neither staff or patients have to put their faith aside.”

The day before the CMA officially opened, Ely led a session on “Suffering and the Caring for Patients in the ICU in the Age of Physician-Assisted Suicide and Euthanasia” during an End-of-Life Forum.

“By ending a person’s life, we destroy a person’s intrinsic worth,” Ely said during the session. “We turn a ‘somebody’ into a ‘nobody.’”

“People are dulled into thinking this is ordinary care,” he said of physician-assisted suicide and euthanasia.

“What are we doing to heal patients when we can’t cure them?” he asked. Patients need a reason to live, Ely added. “How many of these patients requesting to die would change if they could find their why?” †

Vocations Awareness Supplement



“Separated by two minutes at birth, sisters continue strong bond as religious sisters,” page 3B.



“New deacon candidates come from varied backgrounds,” page 4B.



“Serra Club members show promoting vocations is the work of all Catholics,” page 5B.

Promoting priestly and religious vocations is the work of all the faithful

This fall, Archbishop Charles C. Thompson announced a restructuring of the Office of Priestly and Religious



Fr. Eric Augenstein

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.

We as a Church, and as those who promote priestly and religious vocations, need to be connected wherever young people are, but our college-age young people especially are thirsting for God and for meaning in their lives—and we would do well to accompany them on that journey.

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.) †



'Get on the bus'

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, most 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 parishes' 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 its 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



Father Michael Keucher's infectious enthusiasm for the faith bubbles over while teaching a fifth-grade religion class on Sept. 30 at St. Joseph School in Shelbyville. (Photos by Sean Gallagher)

Father Michael Keucher

Age: 33

Parents: Stephen and Diane Keucher

College: Indiana University in Bloomington

Seminary: Saint Meinrad Seminary and School of Theology in St. Meinrad

Favorite Scripture verse: "Seek first the kingdom of God and his righteousness, and all these things will be given to you besides" (Mt 6:33).

Favorite saint: St. Philip Neri: "My confirmation patron and the saint of joy."

Favorite prayer or devotion: "Anything with Mary, especially the *Memorare* and the rosary. Our Lady has taken possession of my heart."

Favorite movie: *The Sandlot*: "It reminds me of the beautiful childhood God gave me, which every child deserves."

Favorite book: *Gilead*, by Marilynne Robinson: "Never has a book struck so many chords in my soul."

Hobbies: Jesus and prayer, work, simply being with family and friends, bus driving, writing plays, blogging, dogs, running, biking, poetry, and travelling—especially to Central America.

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 storied 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.) †



Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville, carries a monstrance holding the Blessed Sacrament at the head of a eucharistic procession on June 23 at the Batesville Deanery faith community. The procession ended with the blessing of the Divine Mercy Chapel, the newest perpetual adoration chapel in the Archdiocese of Indianapolis.

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 diaconate, 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!"

"These 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



Providence Sister Jessica Vitente, right, meets with Providence Sister Marceline Mattingly, the oldest member of the community, after entering the congregation's postulancy in September 2018. (Submitted photo)

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.

She readily admits that hearing her new title "Sister Jessica" sometimes sounds unfamiliar to her.

"When I hear Sister Jessica, my name rings differently in my ear," she said. "I am still adjusting and allowing myself to go through the process of owning the title. 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 SistersofProvidence.org.) †



Providence Sister Jessica Vitente, right is welcomed into the Sisters of Providence of Saint Mary-of-the-Woods' novitiate on Aug. 3 in the sisters' Church of the Immaculate Conception on the campus of its motherhouse. Providence Sister Dawn Tomaszewski, general superior of the community, left, and Providence Sister Marsha Speth look on. (Submitted photo)

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, smiling.

Yet despite this remarkable closeness, Susan had a quick, emphatic reaction years later when older 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.



Part of triplets with their brother Eric, Benedictine 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)

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

See SISTERS, page 12B

New deacon candidates come from varied backgrounds

By Sean Gallagher

Twenty-two men from across central and southern Indiana were accepted by Archbishop Charles C. Thompson on Sept. 21 as candidates for the diaconate during a Mass at SS. Peter and Paul Cathedral in Indianapolis.

They have completed one year of formation. Over the next three years, they will continue participating in the four dimensions of deacon formation: human, spiritual, intellectual and pastoral.

During that time, they will meet as a group for classes or on retreat one weekend a month for 11 months each year. Additionally, they will participate in various ministries of charity in parishes to which

they will be assigned as well as other places outside of parishes (e.g., jails, hospitals, etc.).

Deacon Kerry Blandford, archdiocesan director of deacon formation, leads the candidates in their formation. Retired Father Jeffery 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 (Little Flower), Indianapolis
 Occupation: Retired educator



Paul Baugh
 Age: 55
 Wife: Theresa
 Children: 3
 Parish: St. Bartholomew, Columbus
 Occupation: Attorney



Jerome Bessler
 Age: 51
 Wife: Astra
 Children: 2
 Parish: St. Roch, Indianapolis
 Occupation: Firefighter, paramedic, respiratory therapist



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



Dennis Dininger
 Age: 53
 Wife: Liz
 Children: 2
 Parish: St. Gabriel the Archangel, Indianapolis
 Occupation: Director of Commercial Operations



Timothy Elder
 Age: 60
 Wife: Shari
 Children: 2
 Parish: St. Joseph, Corydon
 Occupation: Army contracting



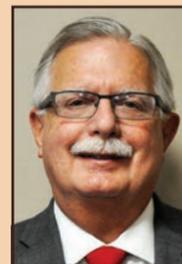
Mark Henry
 Age: 62
 Wife: Brenda
 Children: 2
 Parish: St. Joan of Arc, Indianapolis
 Occupation: Retired mechanical engineer



Elvin Hernandez
 Age: 47
 Wife: Maria T. Colom
 Children: 2
 Parish: St. Anthony, Indianapolis
 Occupation: Safety engineer consultant



Thomas Hosty
 Age: 56
 Wife: Julie
 Children: 5
 Parish: St. Barnabas, Indianapolis
 Occupation: Director of Enforcement



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



Jorge Leanos
 Age: 47
 Wife: Amalia Cisneros
 Children: 3
 Parish: Holy Trinity, Edinburgh
 Occupation: Mechanical engineer



James Martin
 Age: 66
 Wife: Debbie
 Children: 2
 Parish: St. Mark the Evangelist, Indianapolis
 Occupation: Retired U.S. Air Force



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



Michael Nygra
 Age: 53
 Wife: Susan
 Children: 4
 Parish: St. Michael the Archangel, Indianapolis
 Occupation: Claims consultant



James O'Connell
 Age: 66
 Wife: Louise
 Children: 2
 Parish: Our Lord Jesus Christ the King, Paoli
 Occupation: Retired guidance counselor



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



Michael Rouselle
 Age: 46
 Wife: Michelle
 Children: 1
 Parish: St. Mary, Lanesville
 Occupation: Pastoral Associate



Mark Schmidl
 Age: 52
 Wife: Leah
 Children: 5
 Parish: All Saints, Dearborn County
 Occupation: Senior Facilities Director



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



James Velez
 Age: 36
 Wife: Angelica
 Children: 6
 Parish: St. Joseph, Shelbyville
 Occupation: Die change tech



James Wood
 Age: 55
 Wife: Andrea
 Children: 1
 Parish: St. Simon the Apostle, Indianapolis
 Occupation: Archdiocesan Coordinator of Catechesis



Jared Wuerzberger
 Age: 32
 Wife: Brenna
 Children: 1
 Parish: St. Joseph University, Terre Haute
 Occupation: Professor

Turning points keep marking seminarian's journey of faith

By John Shaughnessy

Tyler Huber mentions that he usually has tears in his eyes by the time he finishes the story.

The story unfolded on a summer morning in 2018 at Holy Spirit Parish in Indianapolis. Huber was assigned there as part of his formation as a seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad.

He was talking with parish staff members that morning when Msgr. Paul Koetter, the pastor, asked him if he wanted to come along on a visit to a woman in a nursing home.

"Father Paul explained that the woman's husband had passed away recently," Huber recalls. "This lady also suffered from dementia. Her daughter was there, and Father Paul asked if he could do the anointing of the sick. I looked at the lady and wondered if she was getting any of this. She was unresponsive at this point.

"Then we started praying the 'Our Father' together. And she started praying the 'Our Father.' I was at a loss for words. When we finished, she said, clear as day, 'Thank you.' That was all she said. I found out later that she passed away that night.

"When I got in the car with Father Paul, I asked him if that's why he became a priest. He said, 'Preparing people for heaven is a special gift of the priesthood.'

"It was a turning point in my discernment. There was a lot of grace in that moment. I walked away thinking it would be incredible to be a priest, and this would be an awesome sacrament to celebrate one day."

'Where is God calling me?'

That experience is one of the defining moments in Huber's journey of faith as he continues to follow his path to the priesthood. Right now, the 24-year-old Huber is on schedule to be ordained as a priest for the archdiocese in 2023.

Yet as in nearly all journeys of faith, there have been high points, low points and turning points for Huber as he tries to answer the universal question that all people of faith are asked to consider, "Where is God calling me?"

For much of his young life, Huber thought the answer would include getting married, creating a family and having a career in construction engineering—the major he pursued at Purdue University. Yet that focus started to change during his sophomore year when a female friend at Purdue invited him to join a group of people going to the 24-hour adoration chapel at St. Elizabeth Hospital in Lafayette, Ind.

"Usually, a group of us would go there, especially in the midst of mid-terms when we were all stressed

See *JOURNEY*, page 12B



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)

Serra Club members show promoting vocations is the work of all Catholics

By Sean Gallagher

In September, Archbishop Charles C. Thompson announced a restructuring of the archdiocesan vocations office that emphasizes a team approach to promoting priestly and religious vocations in central and southern Indiana.

A dedicated group of archdiocesan lay Catholics, though, has worked as a team for nearly 70 years in this vital task of all the Church's faithful.

The Indianapolis Serra Club, founded in 1951, has as its mission to nurture vocations to the priesthood, diaconate and consecrated life throughout the archdiocese.

It is part of Serra International, an organization founded in Seattle in 1935 to promote such vocations there. It was named after St. Junipero Serra, an 18th-century Franciscan missionary priest to the West Coast who was declared a saint in 2015.

As Catholics in other parts of the country embraced the same mission as the original chapter in Seattle, including those in the Archdiocese of Indianapolis, the Serra Club became an international organization.

The Indianapolis Serra Club sponsors an annual vocations essay contest for students in the seventh through 12th grades in schools in the archdiocese. It presents awards to eighth-grade altar servers across central and southern Indiana. And it hosts an annual appreciation dinner for archdiocesan seminarians.

Members, who are known as "Serrans," also assist with vocations promotions programs of the archdiocesan vocations office, such as 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 also gather monthly for a vocations Mass and make praying for vocations

a priority in their lives of faith.

"Being part of the Serra Club has enhanced my faith life through my interaction with the seminarians," said Rick Santangelo, past president of the club and a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. "Their faith is so strong, and they are so focused. It has caused me to deepen my prayer life.

"Going to Bishop Bruté Seminary and taking part in evening prayer is deeply spiritual and moving. All members of the Serra Club have great hope for our Church, having met the seminarians and recently ordained priests. The future of our Church is in good hands."

Serran Larry Timko of St. Malachy Parish in Brownsburg said that the mission of the Serra Club is growing in importance as the broader society becomes more "focused on careers that pay well, not vocations that serve our fellow man or God."

"Success is defined in dollars, and the idea of becoming a priest, sister or brother gets lost in our quest to get ahead," Timko added. "Parents, grandparents, friends and relatives are quick to offer young people advice about the best career paths: engineering, computer science, the medical field, or business management. But who says, 'Have you ever considered becoming a priest or sister?'"

That's where the Serra Club can make a difference, Timko said.

"The need for lay people to pray for and foster religious vocations is very important today," he said. "Working with the archdiocese, our parishes and schools, we can help make religious vocations a viable and rewarding consideration for our young people as they discern God's call."

Father Eric Augenstein worked closely with the Serra Club for more than six



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 Berkemeier, right, the wife of Serran Art Berkemeier. She often assists at club events. (Submitted photo)

years in his role as archdiocesan vocations director. He appreciates how the club's members see promoting vocations as a responsibility for all Catholics.

"In a way, the Serra Club is the connection between the archdiocesan vocations office and the rest of the [local] Church," Father Augenstein said. "Serrans are members of local parishes and can help keep vocations promotion front of mind in their parish. On the other hand, they can bring ideas and resources and people to assist the work that the vocations office does."

Father Augenstein now serves as archdiocesan director of seminarians and as pastor of Nativity.

Santangelo recommends that all archdiocesan parishes have a vocations committee to help its young members consider if God might be calling them to

the priesthood or religious life.

As important as such committees can be, Santangelo also noted the importance of personally offering such invitations—and seeking God's assistance in this mission in prayer.

"Remember to ask the youth you meet who have the qualities of a good priest or religious to consider a vocation to the priesthood or religious life," Santangelo said. "Most importantly, pray regularly for vocations to the priesthood and religious life that high quality men and women will not only hear God's call, but respond enthusiastically to it.

"Prayer is very powerful, and the most important instrument we as Catholics have."

(To learn more about the Indianapolis Serra Club, visit <https://serraindy.org>.) †

ARCHDIOCESE of INDIANAPOLIS

2019-2020 Seminararians

RELIGIOUS in FORMATION

2019-2020

Saint Meinrad Seminary



Deacon Michael Prakasam
IV Theology
Christ the King
Indianapolis

Matthew Perronio
II Theology
St. Malachy
Brownsburg

Michael Clawson
II Theology
Annunciation
Brazil

John Geis
II Theology
St. John the Evangelist
Indianapolis



Tyler Huber
I Theology
St. Mary-of-the-Knobs
Floyds Knobs

José Neri
I Theology
St. Monica
Indianapolis

Charlie Wessel
I Theology
St. Simon
Indianapolis

Jack Wright
I Theology
St. Elizabeth Ann Seton
Richmond



Anthony Armbruster
II Philosophy
St. Malachy
Brownsburg

James "JJ" Huber III
II Philosophy
St. Gabriel
Connersville

Bobby Vogel
II Philosophy
St. Joseph
Jennings County



HearGodsCall.com
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Bishop Simon Bruté College Seminary



Andrew Alig
IV College
All Saints
Dearborn County

Liam Hosty
IV College
St. Barnabas
Indianapolis

Benjamin Popson
IV College
Our Lady of Perpetual Help
New Albany

Nick Rivelli
IV College
St. Joan of Arc
Indianapolis

Samuel Rosko
IV College
Holy Rosary
Indianapolis



Justin J. Horner
III College
St. Anthony of Padua
Morris

Aaron Noll
III College
St. Bartholomew
Columbus

Khui Shing
III College
St. Mark the Evangelist
Indianapolis

Isaac Siefker
III College
St. John the Apostle
Bloomington

Matthew Ohlhaut
III College
St. Lawrence
Lawrenceburg

Kristofer Garlitch
II College
St. Mary
North Vernon

Khaling Thu
II College
St. Mark the Evangelist
Indianapolis

James Hentz
I College
St. Michael
Greenfield



Sr. Maria Nguyen
of the Holy Family, OCD
Our Lady of Mount Carmel
Terre Haute
Temporary Professed

Sr. Marie Therese Miciano
of the Sacred Heart of Jesus, OCD
Our Lady of Mount Carmel
Terre Haute
Temporary Professed

Sr. Corbin Hannah, SP
Sisters of Providence
Saint-Mary-of-the-Woods
St. Thomas Aquinas, Indianapolis
Temporary Professed

Sr. Arianne Whittaker, SP
Sisters of Providence
Saint-Mary-of-the-Woods
Temporary Professed

Sr. Joni Luna, SP
Sisters of Providence
Saint-Mary-of-the-Woods
Temporary Professed



Sr. Anna Fan, SP
Sisters of Providence
Saint-Mary-of-the-Woods
Temporary Professed

Sr. Tracey Horan, SP
Sisters of Providence
Saint-Mary-of-the-Woods
St. Jude, Indianapolis
Temporary Professed

Sr. Emily Marie Tekolste, SP
Sisters of Providence
Saint-Mary-of-the-Woods
St. Anthony, Indianapolis
Temporary Professed

Jessica Virente
Sisters of Providence
Saint-Mary-of-the-Woods
Novice



Sr. Teresa Kang
Sisters of Providence
Saint-Mary-of-the-Woods
Mission Novice

Ashley Barnett
Society of Our Lady of
the Most Holy Trinity
St. Charles Borromeo, Bloomington
Postulant

Sr. Mary Lily Among Thorns McCann
Servants of the Lord and
the Virgin of Matará
All Saints, Dearborn Co.
Novice

Sr. Maria Kolbe Zapfe, OP
Dominican Sisters of Hawthorne
St. John the Apostle, Bloomington
Junior Professed



Sr. M. Mary Xavier Winterrowd, OP
Dominican Sisters of St. Cecilia
St. Christopher, Indianapolis
Temporary Professed

Sr. Evelyn Lobo
Holy Spirit Missionary Sisters
St. Monica, Indianapolis
Temporary Professed

Sr. Lucia Christi Zetzl, SV
Sisters of Life
St. Gabriel, Indianapolis
Temporary Professed

Sr. Agnes Mary Graves, RSM
Religious Sisters of Mercy
Alma, Michigan
St. John the Evangelist, Indianapolis
Novice



Sr. M. Evangeline Rutherford, OSF
Sisters of St. Francis of
Perpetual Adoration
St. John the Evangelist, Indianapolis
Temporary Professed

Sr. Mary Peter Ruschke, OSF
Sisters of St. Francis of
Perpetual Adoration
Batesville
Novice

Sr. Mary Amata Naville, OSF
Sisters of St. Francis of
Perpetual Adoration
St. Mary, Navilleton
Novice

Sr. Gabriel Marie Trimble
Slaves of the Immaculate
Heart of Mary, MA
Oratory of Sts. Philomena
and Cecilia, Brookville
Temporary Professed



Br. Stanley Wagner, OSB
Saint Meinrad Archabbey
St. Meinrad
Temporary Professed

Fr. Mateo Zamora, OSB
Saint Meinrad Archabbey
St. Meinrad
Temporary Professed

Br. Basil Lumsden, OSB
Saint Meinrad Archabbey
St. Meinrad
Temporary Professed

Novice Dennis Reyes
Saint Meinrad Archabbey
St. Meinrad
Novice



Br. Dominick Jean, OP
Order of Preachers
Province of St. Albert the Great
St. Vincent de Paul, Bedford
Novice

Br. Geoffrey Mooney, CSC
Congregation of Holy Cross,
U.S. Province of Priests
and Brothers
Our Lady of
Perpetual Help, New Albany
Temporary Professed

Br. James Henke, CSC
Congregation of Holy Cross,
U.S. Province of Priests
and Brothers
Our Lady of the
Greenwood, Greenwood
Temporary Professed

Br. Joseph Kraemer, SJ
Jesuits West
St. Elizabeth Ann Seton, Richmond
Theology

Br. Taylor Fulkerson, SJ
Midwest Province of the
Society of Jesus
St. Mary, Lanesville
First Studies

Br. Jeffrey Sullivan, SJ
Midwest Province of the
Society of Jesus
Holy Name, Beech Grove
Regency

Ben Jansen
Midwest Province of the
Society of Jesus
St. Francis and Clare, Greenwood
Novice

Br. Marcius
Order of Preachers
Province of St. Joseph
Annunciation, Brazil
Novice

Br. Philip Weisbrod, nLC
Legion of Christ
College & Novitiate
St. Nicholas, Sunman
Novice



Religious Communities

- Sisters of St. Benedict
Beech Grove
benedictine.com
- Sisters of Providence
Saint-Mary-of-the-Woods
spsmw.org
- Sisters of St. Benedict
Ferdinand
thedome.org
- Order of St. Benedict
Saint Meinrad Archabbey
saintmeinrad.org
- Dominican Friars Central Province
domcentral.org
- Missionaries of Charity
mothersusa.org
- Congregation of the Sisters of the
Third Order of St. Francis, Oldenburg
oldenburgfranciscans.org
- Sisters of St. Francis of
Perpetual Adoration, Mishawaka
sfsfa.org
- Discalced Carmelite Nuns
Terre Haute
heartawake.org
- Marian Friary
Franciscans of the Immaculate
maryschildren.com
- Little Sisters of the Poor
littlesistersofthepoor.org
- Conventual Franciscan Friars
franciscansusa.org
- Society of Jesus Midwest Province
jesuitsmidwest.org
- Order of Friars Minor
St. Louis Province
thefriars.org

*Co-sponsored with the Diocese of Palayamkottai, India

'Adopt-a-sis' program instills values of Franciscan sisters in high school students

By Katie Rutter

Special to *The Criterion*

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, speaking with *The Criterion* during lunchtime on Oct. 9.

"It's just 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 other parish schools in Kentucky, Ohio, Iowa, Missouri, Illinois and Kansas while, later, conducting mission work in foreign countries such as Papua New Guinea and China.

Like many other religious orders, however, the number of new vocations declined as the 20th century drew to a close. In 1994, the sisters turned over Oldenburg Academy to a



Franciscan Sister Kathleen Branham, center, smiles with her "adopted" students in the lunchroom at the motherhouse of the Sisters of St. Francis of Oldenburg in Oldenburg on Oct. 9. The sisters invite students from the Oldenburg Academy of the Immaculate Conception to eat lunch together twice a month. The students are, from left, Kate Walke, Emerald Simmonds, Lleyton Knecht and Kate Voegelé. (Photos by Katie Rutter)

board of lay members.

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 Voegelé.

"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.

"They wouldn't live five minutes with outdoor toilets,"



Franciscan Sister Cleopha Werner, left, shares a conversation with Luke Roesener, a junior at Oldenburg Academy of the Immaculate Conception, in the motherhouse of the Sisters of St. Francis of Oldenburg on Oct. 9. The students have the opportunity to eat lunch twice a month with the sisters in a program called "Adopt-a-Sis."

inserted Sister André with a laugh.

Sister André herself was taught by the Sisters of Oldenburg during her school years.

Franciscan Sister Kathleen Branham, the order's vocations director, was also taught by the Oldenburg Franciscans. She believes that their influence gave her a passion for social justice that led her to work in the foster care system and, eventually, to join the order.

"There was just something about the joyfulness, the caring and the compassion that I remembered growing up," Sister Kathleen recalled.

Some of the connections and lessons made over the shared lunches last a lifetime. Brian Knueven, now a German and music teacher at Oldenburg, began his high school career eating lunch with Franciscan Sister Jean Michael Sauntry.

"She did mission work in Papua New Guinea, so she told me about that and being in her village and what things were like there," Knueven recalled.

Their correspondence continued even after his graduation until, eventually, Sister Jean Michael celebrated with him when he was hired at Oldenburg. Knueven 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 we hope that they're leaders of tomorrow," said Sister André, "that there is a God, and that there's someone who cares and that we're always here for them."

(To learn more about the Oldenburg Franciscans, visit oldenburgfranciscans.org.) †



Brian Knueven and Franciscan Sister Jean Michael Sauntry pose in the lunchroom at the motherhouse of the Sisters of St. Francis of Oldenburg on Oct. 9. Knueven, now a teacher at the Oldenburg Academy of the Immaculate Conception, got to know Sister Jean Michael during his high school years in a program that allows the students to eat lunch with the Franciscan sisters.

Chatard graduate finds 'life in balance' as a professed Dominican



Dominican Brother James Pierce Cavanaugh, left, processes in to St. Vincent Ferrer Church in Chicago on June 2 to profess solemn vows as a member of the Order of Preachers, also known as the Dominicans. (Submitted photo)

By Natalie Hoefler

Ever 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, he says, "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 Christianson, 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 impossibly good news'

Brother James Pierce became a novice at St. Dominic Piory 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 into full relationship with him. It's such impossibly good news."

While there are Dominican parishes in the United States, the order is moving more toward college campus ministry, he notes.

"To study is an integral part of our charism," he explains. "It was for St. Dominic and [St. Thomas] Aquinas, and that's been passed down."

"So we're about college campus ministry, the intellectual life, evangelizing and encouraging young adults—all of these in intimate connection with ... interaction with Jesus Christ to make him the Lord of their life."

His degree in sports broadcasting grounded Brother James Pierce in an understanding of communications—an important component of relaying the Gospel message.

But communicating that message involves challenges, he says.

"The content [of the message] is true, but people are inoculated to it," he admits. "They think they've heard the

message, understand it, and that they don't need it."

So, the challenge now, he says, is determining how to "talk about that content that is true and world-changing, and communicate it in a way so they hear it as if for the first time, a way they never have before."

'I know my life is in balance'

A trait that makes this message more appealing is the joy of the one delivering it. Brother James Pierce exudes this trait as he talks about what happened on June 2 this year.

"I professed my final vows," he says, joy flowing in his voice. "The biggest moment for a Dominican is entering into solemn vows—I'm in it for life."

He finds fulfillment in this knowledge.

"I've kind of gotten married," Brother James Pierce explains. "So, I know in what way I'm ordering my life to God—I'm a vowed religious."

"That vow commits me to preaching the Gospel for the salvation of souls. 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.) †

Saint Meinrad Archabbey: A Path to God's Kingdom

By Br. Zachary Wilberding, O.S.B.

Special to *The Criterion*

ST. MEINRAD—In chilly predawn darkness, bells ring out over the forested hills of Spencer County in southern Indiana.

It's 5:15 in the morning. The bells are calling the Benedictine monks of Saint Meinrad Archabbey to their first prayer service of the day, which is known as the Office of Vigils.

Monks silently make their way to their church for this service that symbolizes their keeping close watch for the return of Christ. It will be closely followed by the Office of Lauds (also known as Morning Prayer), which is sung praise for the dawning of a new day.

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 which make up what are called the Liturgy of the Hours: Vigils, Lauds, Midday 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



Benedictine Brother John Mark Falkenhain leads a discussion during a session of One Bread One Cup, a summer youth liturgical leadership conference held by Saint Meinrad Seminary and School of Theology. (Photos courtesy of Saint Meinrad Archabbey)

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 a holy 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



Benedictine monks of Saint Meinrad Archabbey in St. Meinrad pray during a liturgy in the monastery's Archabbey Church of Our Lady of Einsiedeln. Common prayer several times a day is an essential part of the Benedictine vocation.

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 obedience, which means to listen to how God's will is expressed through their superior, other monks and through Scripture.

The vow of stability means that the monk commits to live and die in the community which he enters. Even if ministry necessitates his absence from the monastery for a time, he will always return, this will always be his home, and the monastery cemetery will be his final resting place.

Stability is seen as a cure for the kind of restless moving and seeking motivated by the belief that everything will be fine if you go someplace else.

It means that you stay in one place and face yourself in the light of God's mercy. The monks know that the grass is not always greener elsewhere.

The third vow taken by the monks is conversion according to a monastic manner of life. This is 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 Wilberding is vocation director of Saint Meinrad Archabbey in St. Meinrad. To learn more about Saint Meinrad, visit saintmeinrad.org.) †



Benedictine Brother Dominic Warnecke, a monk of Saint Meinrad Archabbey in St. Meinrad, cuts wood for the monastery's "Abbey Caskets" line of caskets. In following the Rule of St. Benedict, the monks of Saint Meinrad undertake many works, from operating their seminary to parish work to a variety of forms of manual labor.

Diverse priests, deacons and religious add vibrancy to the archdiocese



Left, Franciscan Sister Judy Crooker teaches a kindergarten class.



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



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

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

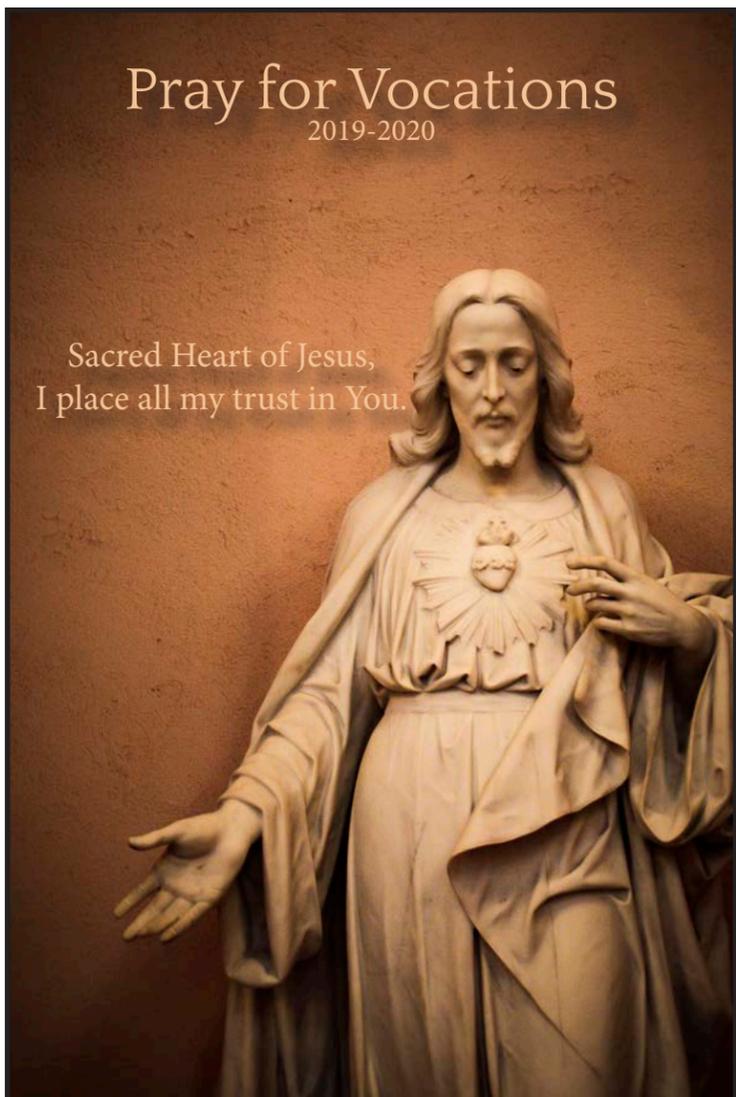


Below, Fathers Douglas Hunter, left, Vincent Lampert, Minh Duong and Juan Valdés join in the eucharistic prayer during the 2019 archdiocesan chrism Mass.



Left, members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute kneel in prayer during a Mass.

Pray for those in priestly or religious formation each day of the week



SUNDAY

Pope Francis
Archbishop Charles C. Thompson

MONDAY

Sem. Anthony Armbruster
Sem. Kristofer Garlitch
Sem. Matthew Perronie
Sem. Benjamin Popson
Br. Marcarius
Br. Taylor Fulkerson, SJ
Sr. Maria Kolbe Zapfe, OP
Ben Jansen

TUESDAY

Dcn. Michael Prakasam
Sem. Michael Clawson
Sem. James Hentz
Sem. Nick Rivelli
Sr. Corbin Hannah, SP
Br. Dominick Jean, OP
Sr. Mary, Lily among Thorns McCann
Sr. Mary Amata Naville, OSF

WEDNESDAY

Sem. John Geis
Sem. Justin J. Horner
Sem. Samuel Rosko
Sem. Bobby Vogel
Sr. Tracey Horan, SP
Br. Philip Weisbrod, LC
Sr. Evelyn Lobo
Sr. Magdalene Marie

THURSDAY

Sem. Liam Hosty
Sem. James "JJ" Huber III
Sem. Khui Shing
Sem. Charlie Wessel
Sr. Emily Marie Tekolste, SP
Br. Joseph Kraemer, SJ
Sr. Mary Xavier Winterrowd, OP
Sr. Lucia Christi Zetzel, SV

FRIDAY

Sem. Tyler Huber
Sem. Aaron Noll
Sem. Isaac Siefker
Sem. Jack Wright
Br. Geoffrey Mooney, CSC
Br. Jeffrey Sullivan, SJ
Sr. Mary Evangeline Rutherford, OSF
Ashley Barnett

SATURDAY

Sem. Andrew Alig
Sem. José Neri
Sem. Matt Ohlhaut
Sem. Khaing Thu
Br. James Henke, CSC
Sr. Agnes Mary Graves, RSM
Sr. Mary Peter Ruschke, OSF
Sr. Gabriel Marie Trimble



out,” recalls Huber, who grew up in St. Mary-of-the-Knobs Parish in Floyd County. “After being there a while, we’d go back to campus refreshed. It was in the silence of that adoration chapel that the idea of the priesthood first came up.”

Huber wasn’t exactly thrilled by that idea at the time.

“When the thought first came up, I was enjoying my engineering classes and succeeding in my studies. It was right when God gave me peace about making my decision to major in construction engineering. When the thought of the priesthood came into my mind, it was frustrating.”

It was also growing consistently stronger.

In his sophomore year, he led a Catholic men’s group on campus, immersed in the pursuit of “learning what it meant to be a good man of faith.” In his junior year, he was asked to be a youth minister at a parish near Purdue, and “fell in love with it.”

Then came another defining moment just before his senior year.

Huber is someone who loves all sports, especially baseball and basketball. In the summer before his senior year, he was coming to the end of an internship with a company in Detroit that was his dream job—building huge sports complexes. On the last day of his internship, the chief executive officer took him to lunch, and she made him a generous job offer to join the company after his graduation from Purdue.

“I told her I needed time to think about it. I told her the seminary was on my mind.”

She told him she would wait as long as he needed for his decision.

“The next day, I flew to Alaska with my childhood best friend,” says Huber, an outdoorsman who enjoys hiking, hunting and fishing. “We’re hiking in the mountains and seeing all God’s creation. I said, ‘Grant, I think I need to go to seminary.’”

Being the presence of Christ to others

After graduating from Purdue in May of 2017, Huber entered Saint Meinrad Seminary and School of Theology in St. Meinrad that August, continuing his discernment to determine if the priesthood was God’s call for him.

Similar to many beginnings in

life, this one had its low points and challenges.

“The first year was pretty tough. It took a while to adjust, going from a school of 40,000 to a community of 120. It took me a while to adapt to how to live in community life. There was frustration, but I still knew God was present in all of that.”

Huber also felt God’s presence during the summer after his first year of formation when he was assigned to Holy Spirit. He “fell in love” with parish life, savoring his involvement with the youths, the nursing home residents and the parish families.

“I loved being the presence of Christ to them—to let them know they’re loved and cared for by him.”

That good feeling continued when he returned to the seminary in the fall of 2018.

“I started developing some great friendships. There was a lot of self-

growth 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.”

‘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 him 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 Mass, we walked to the hill where she actually appeared. There was another church there. I prayed for

people there. To pray for all the people where Mary had appeared was overwhelming.”

Huber believes that a Catholic man considering a vocation to the priesthood would get a similar defining experience by pursuing that call.

“If they’re thinking about it, I would tell them, ‘Just jump in.’ I know what it’s like to be scared. If every young man could get a taste of seminary formation—even if they only stayed for a year—it would change everything. It would drastically change their faith, their priorities in life, and the way they see the world.

“You’re going to learn a lot about yourself and a lot about God.”

Huber expects to learn even more about both as his journey of faith continues.

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †



Archdiocesan seminarian Tyler Huber, right, sings with seminarian Corey Bruns of the Owensboro, Ky., Diocese on Oct. 23 during a Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

SISTERS

continued from page 3B

in 2011. She is now the community’s vocation director, seeking to lead other women to the life she loves.

“I feel like I can be me in this community,” Sister Jill says. “They love me because of who I am and not what I do.”

It was the life she wanted—a life that Susan “wanted nothing to do with it.”

‘Something is missing in my life’

“When Jill was discerning in college, she was right that I didn’t want anything to do with it,” says Sister Susan, a 2003 graduate of Franklin College in Franklin. “I wanted my own car, my own house and my own paycheck. But deep down, I didn’t want to do what Jill was doing. In college, for the first time, we really had our own identity.”

After graduation, she began a career in education, joining Roncalli High School in Indianapolis as an English teacher in her second year.

“It was my dream job—teaching in a Catholic school, sharing my faith with my students.

“Fast forward eight years to 2011. I’m starting to think something is missing in my life. I’m at school

way too much.”

Right then, she gets a message from Benedictine Sister Michelle Sinkhorn—the vocation director for the Ferdinand community at the time—inviting her to take part in a “Come and See” weekend among the sisters.

“I didn’t know if I wanted to open that door,” Sister Susan recalls. “I talked to Jill, and she convinced me to come, that we could hang out for the weekend. In my mind, I was just going to see Jill.”

Then a series of lightning bolts hit, starting on that weekend.

‘I have to find something I hate’

“God opened my heart and said, ‘Why aren’t you pursuing this?’” Sister Susan recalls. “I saw how happy Jill is, and how happy the sisters are. At the end of the weekend, I sat down with Sister Michelle. I owned a house in Beech Grove, and sister said, ‘Why don’t you visit the sisters at Our Lady of Grace Monastery there?’

“The drive home was the longest 2 1/2-hour drive I had ever made in my life. I’m going to have to quit my job and sell my house. Then at Roncalli, [Benedictine] Sister Anne Frederick handed me a brochure for their ‘Come and See’ weekend at Our Lady of Grace. She didn’t even know I had gone to

Ferdinand. I saw that as a sign from the Holy Spirit that I should come here.”

She came for the weekend, arriving with this thought, “I have to find something I hate about the place so I could be done with it.”

She had a different feeling by the end of the weekend.

“On Sunday afternoon, it was time to leave. I didn’t find anything I didn’t like. I fell in love with the sisters. What I was missing in my life was community.”

She entered into the Benedictine community in September of 2012, choosing Beech Grove over Ferdinand because she thought it would allow her and Sister Jill to keep their own identities.

Sister Jill was there when her sister professed her final vows this past June.

“It was neat to think she just professed the same vows I’ve taken and lived,” Sister Jill says.

‘There’s something different about you’

Sharing those vows has added another dimension to their closeness. Living their vows has also brought them to a deeper relationship with God.

“When I entered the community, God was more father-like to me,” Sister Jill says. “Now, he’s become more a friend

and companion. I spend each morning 30 minutes in prayer. It’s more of a conversation between me and Jesus. Now my faith is my whole life—seeing Christ in every person I meet and talk with.”

Sister Susan also talks of having a friendship with God, and how her time in prayer with him lets her “dig deeper to see what he’s calling me to do.”

She also thanks him for calling her to her Benedictine community.

“The biggest thing for me is the support,” says Sister Susan, who has returned to Roncalli as a teacher. “A teacher at Roncalli came up to me a year after I had come back there. She said, ‘There’s something different about you. You’re much more joy-filled.’

“It’s because I’m going back at the end of the day to a community that supports me and loves me and accepts me. They’ve found gifts in me that I never would have found in myself. It’s having the other women here who believe in me.”

It’s also having the bond with Sister Jill—a sister who has always believed in her.

(For more information on the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove, visit www.benedictine.com.) †



'Transformation,' valuable life lessons highlight students' curriculum on *Camino* pilgrimage in Spain

By Sara Geer

Special to *The Criterion*

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 to the way they approach 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 all walks 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' Krannert 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 their faith prior to the journey. Mary Pruett, a second-year nursing student and a member of St. Joseph-St. Raphael Parish in Springfield, Ohio, signed up for the pilgrimage with the hope that the silence while walking a long distance would reignite her faith.

"I was challenging God and asking him why I could not feel him as much anymore," Pruett said. "While walking the *Camino*, I discovered he was right there with me. Every step I took, God was walking with me."

"I was able to get some deep prayer time with him during times of walking in silence," she added.

Others, including Caroline Kavanaugh, 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," Kavanaugh said. "God was with me every step, guiding me to Santiago [de Compostela]. Also, my friends and my family supported me the whole way."



Camino pilgrims are all smiles after reaching their final destination: the Cathedral of St. James in northern Spain. (Submitted photo)

"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'

Annually, 250,000 pilgrims from all over the world walk the *Camino*. One of the most dynamic experiences during the pilgrimage is sharing the trail and building relationships with others who are not part of your group. A popular greeting shared among pilgrims is, "*Buen Camino*," which translated means "good way" or "good walk."

Pruett said when she met people from Australia and New Zealand, she would introduce herself and say she was a nursing major. The encouragement she received from complete strangers amazed her.

"So many individuals would, out of nowhere, encourage me," Pruett said. "They would tell me 'to keep going,' not with my walking, but with life. They had no idea about my abilities but would proclaim that one day I would be an amazing nurse and do great things."

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*.

"My Dad texted me, 'feet heal, memories last forever,' and that really stuck with me," Carnell said. "The aches, pains and exhaustion of hiking is worth the other pilgrims you meet and getting closer to the other students on our trip."

Once the group arrived at the Cathedral of St. James, they were able to reunite again with those they met along the way, worship at Mass and embrace each other with the accomplishment that they all completed the pilgrimage. Some students knew a few of their classmates before the trip, but by the end had made many best friends.

"I learned that I am not alone," Carnell said. "On [the] *Camino*, everyone is there



Conversation and camaraderie are significant parts of the *Camino* experience. Pictured getting ready to start another day of walking are University of Indianapolis student Mary Pruett, left, chaplain Jeremiah Gibbs, and student Hilary Carnall. (Submitted photo)



Many pilgrims show their excitement as they complete the last 100 meters of their journey to Santiago de Compostela. Shown are students Hilary Carnall, left, Ashley Bilansky, Lucy Shirley and Lauren Martin. (Submitted photo)

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 Holy Father's call: 'Make a ruckus!'

(Editor's note: "Make a ruckus!" That's what Pope Francis implored young people to do in his postsynodal apostolic exhortation, "Christus Vivit" or "Christ is Alive!" which was released following the 2018 Synod of Bishops on "young people, the faith and vocational discernment.")

Marian University educators Arthur D. Canales and Mark Erdosy, and Ricardo Gonzalez, a teacher at Monsignor Edward Pace High School in Miami, have written a three-part essay based on the exhortation, which is both a letter to young people about their place in the Church and a plea to older adults to offer guidance rather than stifle the enthusiasm of the young.

We offer the series as the Archdiocese of Indianapolis prepares to host an estimated 20,000 high school youths, youth ministers, adult chaperones and youth-serving organizations during the 2019 National Catholic Youth Conference in Indianapolis on Nov. 21-23.)

By Arthur D. Canales, Mark Erdosy and Ricardo Gonzalez

Special to *The Criterion*

The Holy Father, Pope Francis, has done what none of his predecessors have done before him: He has written an apostolic exhortation to, for and about



Dr. Arthur D. Canales

Catholic young people. He has opened the dialogue with young people around the globe with "Christus Vivit" ("Christ is Alive!"). This essay has three parts to it: (1) it will give an overview of the 15th Ordinary Synod and its preparation to the promulgation of "Christus Vivit," (2) it will highlight some key themes within the document, and (3) it will examine the great task before us as members of the Catholic Church living here in the United States.

The background

Pope Francis announced to the world on Jan. 13, 2017, that he was calling the 15th Ordinary General Assembly of the Synod of Bishops to be held in October 2018. The focus of this Ordinary General Assembly was young people, the faith and vocational discernment. At the outset of his letter, Pope Francis told young people (ages 16-29), "I wanted you to be the center of attention because you are in my heart."

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. Here in the United States, 100 of the 194 dioceses participated (including 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.



Mark Erdosy

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 like to say to the young people, in

the name of all of us adults: Forgive us if often we have not 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



Ricardo Gonzalez

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.

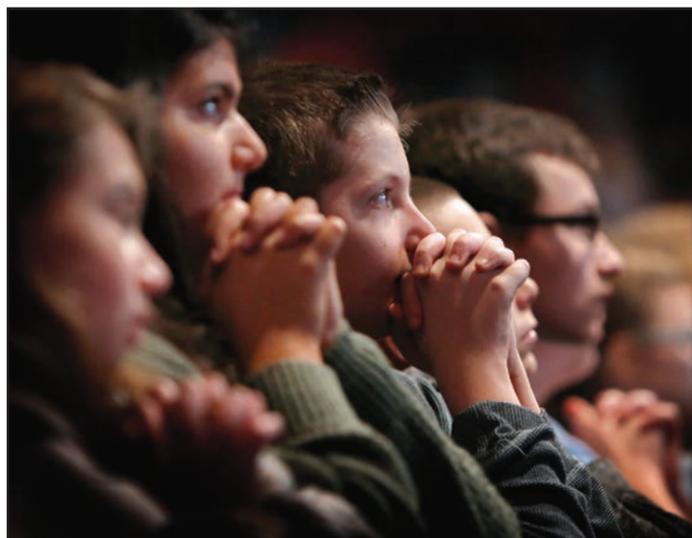
Next week: Key themes in the document

(Dr. Arthur D. Canales is associate professor of pastoral theology and ministry at Marian University in Indianapolis and an expert on Catholic youth and young adult ministry. Mark Erdosy is the executive director of the San Damiano Scholars 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 on Youth and Young Adults since its inception in 2017 and were 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 7,500 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.



Students from St. Alphonsus/St. Patrick Catholic School in Lemont, Ill., pray on Oct. 19 during Holy Fire Chicago at the Credit Union 1 Arena. The Oct. 18 and 19 event in Chicago drew about 7,500 young people from parish religious education programs and Catholic schools with their teachers, catechists, youth ministers, chaperones and pastors from several states to dance, laugh, pray and worship. (CNS photo/Karen Callaway, *Chicago Catholic*)

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 schoolers, 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 *Alive!*

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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, I could live however I wanted to and be happy.

I had aspirations of working for ESPN or some other high-powered career and finally "making it" in the world. The reality, though, was quite different.

While sports and school were going reasonably well, my personal and spiritual life were catastrophically crumbling. My mom and dad were not around to make sure I attended Mass, so I stopped going regularly.

I had no roots to ground me in the endless choices that university life presented, and 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 contentment 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 that God sent into my life was a man who was holy, wise, radiant and captivately 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



Society of Our Lady of the Trinity Miriam James Heidland's experience of the love of Christ during a time of brokenness and addiction in college led her to discover God's call to her to religious life. (CNS photo by Bob Roller)

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



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/Siphwe Sibeko, Reuters)

mercy of God. I believe that the most powerful gospel we will 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 @onegroovynun.) †



A deacon offers the chalice to a communicant during the deacon's ordination Mass. (CNS photo/Gregory A. Shemitz)

For the Journey/Effie Caldarola

Country music and what it can teach our Church

My husband's father and my mother came from diverse backgrounds.

My father-in-law grew up in an East Coast urban tenement with his Italian immigrant parents. He was teased for the greasy eggplant sandwiches his mom packed for school lunch. Later, he



succeeded in business, but until he came to the Midwest for our wedding, I don't think he ever strayed far from the Eastern Seaboard.

Mom was born on a Nebraska farm that her father lost during the Great Depression.

She went to work young, eventually landing on another small dirt farm raising a tribe of kids.

But one thing these two had in common? A love for country singer Patsy Cline.

There aren't many who remember Cline now, but if you watched Ken Burns' latest documentary, "Country Music" released by Public Broadcasting Service in mid-September, you've been introduced to Cline and so much more.

Burns is a masterful storyteller, and his film subjects, which include the Civil War, baseball and the Vietnam War, are always portrayed within the context of American history. Their focus is never so much on the controversial as on the human, and

country music lent itself particularly well to Burns' insightful, gentle style.

There is a saying attributed to St. Augustine: "He who sings prays twice." I have always found that true in my own life. It's not just liturgical hymns that move me, but other music, poetry and art, that help me to be reflective and meditative.

Country music is not just about the stereotypical honky-tonks, pickup trucks and hound dogs. Country has a long history reaching back into the British Isles, incorporating along the way an African influence brought to the South through slavery. It includes Gospel music, and speaks to the emotions of loving, loss, longing and faith.

There's a quote from the late great Hank Williams, who had his share of struggles in this life.

When asked how he came up with such great songs, he said, "I just hang on to the pen, and God sends them through me." That's how many artists describe the creative process.

So when we think about praying twice through singing, it's not just in church that this can happen. Finding God in all things, as St. Ignatius taught, means that music can lead us into prayer when we least expect it.

However, we do expect, or hope, to be led to prayer through music at church and, sadly, that's often not the case. Whether

you love Gregorian chant, the beautiful meditations of Taize or the St. Louis Jesuits' music, it must be done well.

Much has been made lately of declining Sunday Mass attendance, and among one of the suggestions for a remedy is an idea I heartily endorse. Every pastor should re-examine and prioritize his music ministry.

Every parish should have a strong professional music director, able to recruit and nurture talented musicians. Cantors should be accomplished and well-practiced. The hymns should fit the day's readings.

Music should be user-friendly to the people in the pews. We should feel able to sing along comfortably, even those of us whose best singing is done in the shower. The Second Vatican Council urged full, active and conscious participation by the laity in the liturgy, and I don't think that meant reading the bulletin during the offertory hymn.

Country music developed on rural front porches and in ramshackle churches. It was enthusiastic, unifying, accessible to different voices and communal. It's referred to as "three chords and the truth." It spoke to the hearts of diverse people.

A top-notch music ministry should provide similar gifts on Sunday mornings.

(Effie Caldarola writes for Catholic News Service.) †

Intellect and Virtue/John Garvey

Prayers for the sick

There is an old *New Yorker* cartoon that shows an angel bringing God a stack of petitions about wars, natural disasters and other calamities. God waves him off with a distracted, "Not now. I'm trying to help this guy make a free throw."



I've been thinking lately about prayers for the sick. My brother Kevin died of leukemia when he was 13. In those days, childhood leukemia was basically a death sentence. You lived 18 months and then you died. That was

what happened with my brother.

Mother and Dad took Kevin to Lourdes, France, the summer after he got sick. The pilgrimage did not cure his illness, but it helped him to bear it. He is surely in heaven today. And God worked a miracle through his brief life.

Kevin was treated at Roswell Park Hospital in Buffalo, N.Y., about three hours from our home. He was sometimes there for weeks at a time, and Mother and Dad would stay at a hotel. But they noticed that some families, lacking the means to do that, slept in their cars or in hospital waiting rooms.

When Kevin died, Mother and Dad bought a house across the street from the hospital and set up a 501(c)(3) organization to care for such patients and their families. The Kevin Guest House was the first hospital hospitality house in America. Since it opened in 1972, more than 50,000 people have stayed there.

It became the inspiration for the Ronald McDonald Houses, begun two years later. Those have helped millions of families.

I think God answered our prayers for Kevin. Not by intervening in the natural order of things—though he could have done that, as he did with Naaman the Syrian. Rather, his love made Kevin's short life a grace for those who knew him and a gift for the countless sick people whose families can now afford to stay by their side.

Of course, we siblings who survived Kevin live in constant dread of blood cancers whenever someone complains of swollen lymph nodes. And this summer, one of our daughters was diagnosed with Hodgkin lymphoma. She has been undergoing rounds of chemotherapy. And we have been assiduous about asking family and friends to pray for her.

It seems to be working so far. The PET scan last week showed the cancer in remission, and we have been rejoicing in a hopeful way.

Did God cure her? I'm not sure. But I am certain of one thing: From the time of her diagnosis, our daughter has been a model of Christian hope and courage.

She has three daughters of her own. Her biggest challenge has been helping them manage their fears. When she told them the news, she said that God was going to keep them all really close to him and hold their hands through the ordeal.

One of my sisters (the one closest in age to Kevin) saw the hand of God in all this. Think how important it is to us parents, she said, to raise our children in the faith. Think of the work we do to that end—praying, teaching, sharing the sacraments, sending them to Catholic school. What would you not give for the assurance of God's help in this endeavor?

Nothing our granddaughters will see in their young lives can equal the lesson in faith they are getting from this experience. The woman they love and admire most is showing them what God's grace means to her. That is testimony they are bound to believe. It's an answer to a prayer.

(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.) †

It's All Good/Patti Lamb

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 chairperson of the parish'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 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 so much that I literally gave myself a stomachache.

A younger version of myself would have agreed to the responsibility, put 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 that saying "yes" to someone or something means saying "no" to someone or something else. That "something else" is inevitably

my family.

Between serving as "mom taxi" for the kids since my husband has been traveling frequently, to 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 we're doing some "do-it-yourself" house renovations? Our couch is in the kitchen at the moment because we needed to move it out of the living room, which we're 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. I opened the book at the marked page while the cloud of dust settled from my cloth.

I read this passage from *Present Over Perfect*, a wonderful read by Shauna Niequist.

"And now some years later, I 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 reveling in the smallness of my capacity. This is it. This is who I am. This is all I have to give you. It's

not a fire hose, unending gallons of water, knocking you over with force. It's a stream: tiny, 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 biting 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 husband's shirt the night before 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.

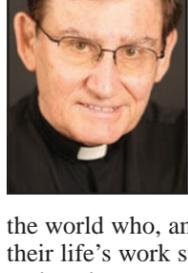
"When anything in creation fulfills its purpose, it brings glory to God. It's all for him. The ultimate goal of the universe is to show the glory of God." †

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

The Human Side/Fr. Eugene Hemrick

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 II Monument, the world is better able to enjoy and understand the Scriptures.



Recently, I enjoyed a visit to it. In 1909, Pope Pius X established it, and in 1927, it opened a branch in Jerusalem.

Both consist of scholars from around the world who, among other things, make 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.

To my surprise, a lecture I attended

on the Pharisees painted them much differently from being "evil" adversaries of Christ. Rather, they were protectors of Hebrew customs that kept Israel unified by such things as the law of circumcision and prohibited foods.

What struck me most was the driving spirit of delving deeply into the word of God. So often, we hear passages from Scripture but never deeply probe their depths. Most often, we look for answers addressing our personal life.

Yet Scripture prompts us to go beyond self-concerns and to see ourselves as part of universal history. We are to consider ourselves a part of history; making God's kingdom known is our earthly mission.

Pope Francis often speaks of our universal connectedness, reminding us to go beyond our little world and to connect with its bigger picture.

The Canticle of Daniel implores us to raise our eyes to the heavens, to look outward and to bless God for the moon, sun and seasons that nourish us through their cycles.

Christ is forever beseeching us to serve and reach out to the poor and share our blessings with them.

Among other things, I received a new insight from my visit to the institute on how strongly the Scriptures laud altruism and selflessness.

Experiencing the environment at the institute reminded me that Scriptures hold infinite insights into God's desire for us—to be imaginative and creative in understanding them, and to know that you are never too old to go back to school and increase your knowledge of them.

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

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

The Sunday Readings

Sunday, November 3, 2019

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides this weekend's first reading. An essential component in ancient Hebrew belief, and contemporary Jewish thought as well, is that God is the Creator of all and the author of all life.



The emphasis by Pope Francis upon the dignity of each person and upon the natural environment directly reflects this ancient belief.

Wisdom was written, however, in a world awash in Greek philosophy. Enveloping Greek philosophy was Greek mythology that saw gods and goddesses as powerful beings with distinctly human characteristics. These divinities were thought to have control over nature. They could also be very spiteful and hard-hearted, quarrelling among themselves.

Furthermore, in Greek thinking, humans could use or misuse nature and the things of nature as they wished. Wisdom called pious Jews living among Greeks to remember their own ancient Jewish outlook on natural life, a creation by God.

For the second reading, the Church offers us a passage from St. Paul's Second Epistle to the Thessalonians.

Individual human dignity, and indeed nature itself, are God's loving gifts. The greatest of God's gifts to us, however, is Jesus. The Lord became human in the mystery that is traditionally called the incarnation. Through the incarnation, through the redemption accomplished by Jesus on Calvary and in the resurrection, and by accepting God's gift of faith, we gain the supreme result of the gift of Jesus. We are given life eternal with God.

Paul in his epistles constantly summoned Christians, such as the faithful in Thessalonica, to realize the wonder and greatness of God's gift of Jesus.

Quite realistically in this passage, Paul reminds believers that the path through earthly life is rough and crooked, beset with dangers and alluring detours. We therefore must be resolute in our determination to search for God.

For its last reading, the Church gives us a selection from St. Luke's Gospel. The Lord was on the way to Jericho, an ancient city not far from the Dead Sea, mentioned in several dramatic Old Testament passages. Jericho still is a city seated at the foot of the great Judean mountains, a virtual oasis in a stark and lifeless terrain. So it was, and is, a place of security in the forbidding Jordan River valley and Judean wilderness.

In truth, however, Jericho offered no enduring security.

Zacchaeus was wealthy, but Luke's Gospel sees wealth as a burden. The poor are closer to God. Why? They are unencumbered. They are free.

Additionally, Zacchaeus was a tax collector, a disgusting occupation among the Jews. Nevertheless, Jesus, the Lord of life, freed Zacchaeus from his sins and gave him genuine security.

Climbing a tree on the part of Zacchaeus teaches us two important lessons. Despite all his wealth, he was subject to the simple obstacles confronting everyone. He could not see through or over others. Zacchaeus desperately wanted to see Jesus, realizing that wealth offered him no lasting satisfaction. Zacchaeus made the effort to see Jesus.

Reflection

The Church will soon close its liturgical year. At the end of this month, it will lead us into a new year of worship and reflection, but before the new year, it will call us to close this present year in a mood profoundly hopeful and thankful.

Hopefully, in Jesus, we have found what Zacchaeus sought. Life and peace are in Jesus. When we have found Jesus, we have found hope and we give thanks because we are one with God in Jesus. The key to finding Jesus is in accepting him, without compromise, without pause.

As Son of God, Jesus is king over all, Creator, Good Shepherd, our everything.

This weekend's reading points us toward the Solemnity of Christ the King, the great celebration closing this year. †

Daily Readings

Monday, November 4

St. Charles Borromeo, bishop
Romans 11:29-36
Psalm 69:30-31, 33-34, 36
Luke 14:12-14

Tuesday, November 5

Romans 12:5-16b
Psalm 131:1b-3
Luke 14:15-24

Wednesday, November 6

Romans 13:8-10
Psalm 112:1b-2, 4-5, 9
Luke 14:25-33

Thursday, November 7

Romans 14:7-12
Psalm 27:1bcde, 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, 5-6, 8, 15
2 Thessalonians 2:16-3:5
Luke 20:27-38
or Luke 20:27, 34-38

Question Corner/Fr. Kenneth Doyle

Moral precepts in the Mosaic law still apply to Christians

Why is it that Christians feel that the coming of Jesus freed them from the 613 precepts that Jews count in the Torah (the first five books of the Bible) and that they can adhere only to the Ten Commandments? Why those 10 and not the other 613? (New York)



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.

St. Paul's Letter to the Colossians notes that Christians are not bound by the precepts of the Hebrew law that were merely ceremonial or dietary—about “clean” and “unclean” things, about sacrifices and others temple practices. “Let no one, then,” says Paul, “pass judgment on you in matters of food and drink or with regard to the festival or new moon or Sabbath. These are shadows of things to come; the reality belongs to Christ” (Col 2:16-17).

The precepts of the Torah, as enumerated by the Torah scholar Maimonides in the 12th century, were very specific. More than a dozen of the 613 had to do with idolatry (“not to make an idol for yourself,” “not to make an idol for others,” “not to turn a city to idolatry,” “not to bow down before a smooth stone”); others prohibited acts of adultery.

Such prohibitions are covered, the Christian believes, in a generic way by the Ten Commandments. Interestingly, the rabbi Hillel, the Jewish sage who lived during the first century before Christ, was once challenged to recite the entire Hebrew code of law while standing on one foot. He said this: “Do not do to anyone else what you would not want done to yourself.” With that, he put the other foot down and said, “All else is commentary.”

Is there any prohibition against having Masses celebrated for deceased Protestants or Jews, or should they only be requested for Catholics? (Virginia)

There is no canonical rule against having a Mass celebrated for a deceased non-Catholic. As a matter of fact, the opposite is true; the Church's *Code of Canon Law* says, “A priest is free to apply

the Mass for anyone, living or dead” (#901).

This means that the Eucharist can be offered for anyone—dead or alive, Catholic or non-Catholic. And that brings up another question: If you attend the wake of a non-Catholic, is it OK to bring a Mass card? The answer is “Yes.”

One might think the opposite; most Protestants, for example, do not believe in the existence of purgatory; they feel that their deceased loved ones, if they lived a worthy life, are already experiencing eternal beatitude.

Since the Mass is an intercessory prayer (it re-presents the salvific acts of Christ in his death and resurrection and seeks to apply those merits to the deceased), one might suspect that Protestants would see this as unnecessary and could be offended if given a Mass card. But I have never found that to be so. Instead, I have found them consistently grateful.

Which brings up still a third question: Can you have a Catholic funeral Mass for a non-Catholic? Here again the answer is “Yes,” under certain circumstances. Canon 1183.3 provides that a funeral Mass may be celebrated for baptized non-Catholics “unless their intention is evidently to the contrary and provided that their own minister is not available,” and only with the permission of the diocesan bishop or vicar general.

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

My Journey to God

Remembering Msgr. Moran

By Katrina Knarr

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 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 and true, a faithful teacher of the Way, the Truth and the Life. So many lives touched through years of selfless giving, my last visit 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 Msgr. 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/Paul Jeffrey)

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. “Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 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 46202-2367 or e-mail to nhoefer@archindy.org. †

Rest in peace

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

ANDRES, Bernita R., 93, All Saints, Dearborn County, Oct. 12. Mother of GERALYN Brackman, Tina Gerene DiMeglio, Carol Fox, Marie Gunter, Gerise Short, Edgar, Jr. and Gerald Andres. Grandmother of 26. Great-grandmother of 20.

BERTOL, Gema, 82, St. Michael the Archangel, Indianapolis, Sept. 21. Wife of Adelfio Bertol. Mother of Angela, Antonio and Carlo Bertol. Sister of Terrio and Pepe Torres.

BRACKEN, Howard E., 85, Our Lady of Lourdes, Indianapolis, Oct. 16. Husband of Diane Bracken. Father of Sherri Moran, Melissa Weidman, Cary and Michael Bracken. Grandfather of eight. Great-grandfather of four.

DIEG, John H., 85, Christ the King, Indianapolis, Oct. 12. Husband of Nancy Dieg. Father of Stacy Hillock, Susan Rehl, Scott and Steve Dieg. Brother of Helen Dieg. Grandfather of eight.

DOYLE, John L., 87, Holy Spirit, Indianapolis, Oct. 7. Husband of Patricia Doyle. Father of Mary Doninger, Cathy Kleifgen, Rosie Lacy, Jimmy and John Doyle. Brother of Donna Hasty, Marilyn Kennedy, Ann McCarty and Rita Summers. Grandfather of 14. Great-grandfather of nine.

DWENGER, Donald A., 83, St. Roch, Indianapolis, Oct. 20. Husband of Lois Dwenger. Father of Karen Shover and Steven Dwenger. Brother of Marilyn and Wilbur Dwenger. Grandfather of five.

ECHSNER, Dr. Herman J., 94, St. Bartholomew, Columbus, Oct. 10. Husband of Virginia Echsner. Father of Julie Echsner Gahimer, Mary Echsner Moore,

Amy Echsner Shaper and Stephen Echsner. Brother of Joan Echsner. Grandfather of 11.

ETIENNE, Glenda F. (Sprinkle), 83, St. Paul, Tell City, Oct. 17. Mother of Susan King, Sarah Wheatley, Denny, Randy and Scott Etienne. Grandmother of nine. Great-grandmother of four.

FLAHERTY, Maxine S. (Cassidy), 93, St. Paul, Tell City, Oct. 12. Mother of Sharilyn Franzman, Lavonne Miller and Marlin Flaherty. Sister of Ruth Blandford. Grandmother of nine. Great-grandmother 10.

FLINT, Russell F., 93, Holy Family, New Albany, Oct. 17. Father of Karyn Cureton, Linda Davis, Paula Stark, Andy and Scott Flint. Grandfather of 14. Great-grandfather of 12.

GAYNOR, Richard J., 92, All Saints, Dearborn County, Oct. 14. Father of Mary Jo Calhoun, Lisa Hissett, Debbie Littiken, Gary and Kenny Gaynor. Brother of Dorothy James. Grandfather of 15. Great-grandfather of 10.

GROTT, Jane E., 84, St. Bartholomew, Columbus, Oct. 12. Mother of Susan Grodecki, Mary Ann Johnson, Amy Moseley, Cathy, Nancy, Dan and John Grott. Grandmother of eight.

GRUBB, Mary Jane, 76, St. Jude, Indianapolis, Oct. 13. Mother of Kathy Evans, Denise Gates and Anne Talbott. Sister of John and Tom Swisher. Grandmother of seven. Great-grandmother of one.

HAMMOND, James M., 55, Our Lady of Lourdes, Indianapolis, Oct. 12. Husband of Lisa Roseman-Hammond.

Father of Hayley, Heather, Holly, Hope, Michael and Tommy. Brother of Ann, Eileen, Kathleen, Mary, Joseph and Thomas. Grandfather of seven.

HANDT, Norman C., 88, St. Bartholomew, Columbus, Oct. 20. Father of Sandra Allman, Linda Sneed, Barbara, Teresa, Kenneth and Leon Handt. Brother of Mary Lou Shelly and Alan Handt. Grandfather of nine. Great-grandfather of one.

HASSEL, Mandred H., 86, Prince of Peace, Madison, Oct. 2. Husband of Dietlinde Hassel. Father of Beate Forstbauer, Monika Schmitt and Christiane Hassel. Grandfather of seven. Great-grandfather of six.

HAY, Norman E., 85, St. Michael, Cannelton, Oct. 13. Father of Lavena McCullum, Derek Helm and Lance Hay. Brother of Judy Herzog, Jim and Paul Hay. Grandfather of five.

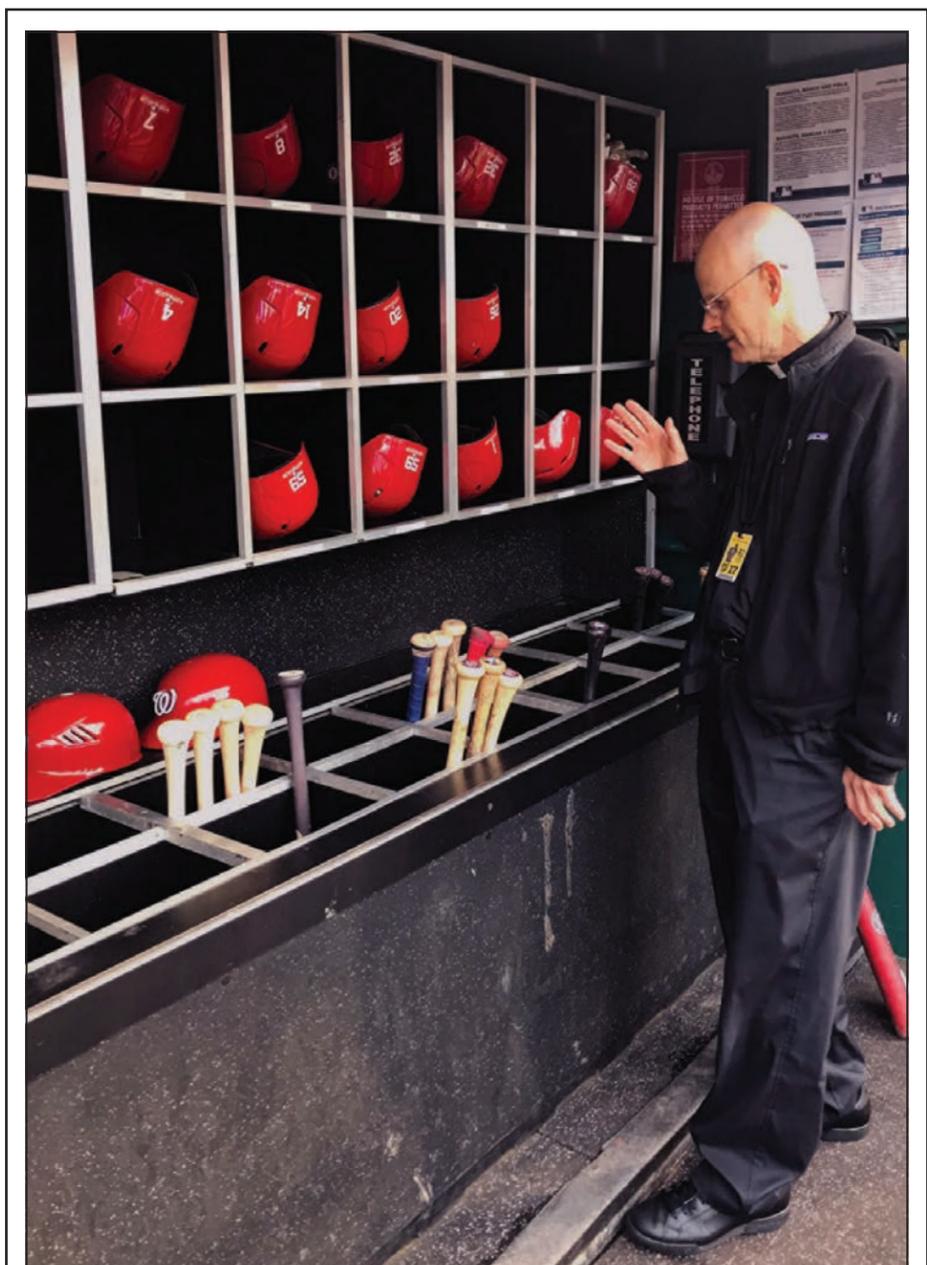
JONES, Anita M., 86, St. Pius X, Indianapolis, Oct. 15. Mother of Linda Eichholtz and Janet Havens. Sister of Jeanne Funkhouser. Grandmother of three. Great-grandmother of three.

KELLY, Nancy C. (Woodward), 65, Prince of Peace, Madison, Oct. 15. Wife of Ben Kelly. Mother of Chemaigh Drumm, Ellen Kelly Lewis, Caitlin Kelly Tucker, Elizabeth, Gwen and B.J. Kelly. Sister of Doug Woodward. Grandmother of nine. Great-grandmother of two.

KUBEK, Michael, III, 74, St. Pius X, Indianapolis, Oct. 11. Husband of Ginny Kubek. Father of Danny, Eddie and Michael Kubek. Brother of Barbara and Marty. Grandfather of seven.

MURPHY, Patricia Trobaugh, 86, Holy Family, New Albany, Sept. 8. Mother of C. Tony, Craig and Gary Trobaugh. Sister of Nancy Cash and Greg Neely. Grandmother of four. Great-grandmother of six.

NADERMAN, Albert F., 73, Immaculate Conception, Millhouseen, Oct. 17. Husband of Cheryl Naderman. Father of Michelle Miller, Kimberly



Pray ball!

Msgr. Stephen J. Rossetti, 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/courtesy Msgr. Stephen J. Rossetti)

Shaw, Adam, Albert and George Naderman. Brother of Rose Baur, Jane Reed, Esther Rhuel, Justin and George Naderman. Grandfather of 11.

NILES, Rosemary, 83, St. Anne, New Castle, Oct. 16. Wife of Paul Niles. Mother of Theresa Arness-Kohtz and Paul

Niles. Grandmother of two.

SANDERS, William E., Sr., 84, St. Jude, Indianapolis, Oct. 14. Father of Veronica Thatcher, Mary, Christopher and William Sanders, Jr. Brother of Rosemary Diekhoff, Maryann Mayer, Martha Rucker and Thomas Sanders. Grandfather of seven.

VIOLETTE, Lionel, 95, St. Mary-of-the-Knobs, Floyd County, Oct. 10. Father of Jean Bell, David, James and Robert Violette. Brother of Audie Lambert and Alex Violette. Grandfather of five. Great-grandfather of four. †

Groups call 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 having open-ended deadlines.

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 Bukovinac, 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 seen "pretty much every major abortion physician" go through it.

Bukovinac charged that the drug-induced abortions UCSF uses in its training results in "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.

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

Statistics show a majority of Americans now disapprove 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 it is 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 blinders 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. †

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carlahill@archindy.org



From the ARCHIVES



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.

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

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 to 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 contradicts congressional intent that all women have access to appropriate preventative care and the exemption operates in a manner fully at odds with the careful, individualized, and searching review mandated by the Religious Freedom Restoration Act."

Judge Andrew J. Kleinfeld in his dissent said the "public fervor and litigation has never stopped" since the HHS mandate was first put in place in 2013 under the Affordable Care Act of 2010.

"The casual reader may imagine that the dispute is about provision of contraception and abortion services to women," he wrote. "It is not. No woman sued for an injunction in this case, and no affidavits have been submitted from any women establishing any question in this case about whether they will be deprived of reproductive services or harmed in any way by the modification of the regulation."

In 2016, the Supreme Court granted the sisters a religious exemption from the government's mandate requiring them to include coverage of contraceptives, abortifacients and sterilization in their employee health plans or pay hefty fines.

Then, one year later, they were given further protection by an executive order issued by President Donald J. Trump requiring HHS to write a comprehensive exemption from the mandate for the Little Sisters and other religious ministries. HHS provided this exemption in 2018, but several states challenged it, including California, Pennsylvania and New Jersey, saying HHS didn't have the power to give this exemption.

In his lawsuit against the Little Sisters, California Attorney General Xavier Becerra argued the HHS ruling providing the religious exemption violates constitutional amendments because it allows employers to use religious beliefs to discriminate against employees and denies women their rights to equal protection under the law.

The Oct. 22 ruling handed down by the San Francisco-based 9th Circuit came almost a full year after the appeals court heard oral arguments in the case.

The Little Sisters religious order is being represented by Becket, a religious liberty law firm based in Washington. The sisters' lawyers argue that the states have no right to challenge the exemption rule.

In the decision, the court said it would welcome guidance on the matter from the U.S. Supreme Court.

On Oct. 1, the Little Sisters of the Poor filed a petition with the Supreme Court asking the court to once again protect them from the mandate.

"It is time for the Supreme Court to finally put this issue to rest," Mark Rienzi, president of Becket, said in a statement the day the petition was filed.

He called the case "a nonsensical political battle that has dragged on six years too long."

"These states have not been able to identify a single person who would lose contraceptive coverage under the new HHS rule," Rienzi said, "but they won't rest until Catholic nuns are forced to pay for contraceptives." †

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

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 holier 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 going on inside us."

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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Employment

RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

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

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

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

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

To apply:

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

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

Rob Rash
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