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'A great blessing'

Feast of St. Martin de Porres highlights Church's cultural unity, page 7.

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In fall meeting, bishops examine challenges faced by Church, society

BALTIMORE (CNS)—At the start of their Nov. 11-13 meeting in Baltimore, U.S. bishops discussed many of the challenges they face in the Church and the nation.



Cardinal Daniel N. DiNardo

Unlike recent previous meetings, their response to the clergy abuse crisis was mentioned but was not the primary focus.

Pressing issues raised by the bishops included the priesthood shortage, gun violence, young people leaving the Church and the need to provide support services for pregnant women.

Archbishop Christophe Pierre, apostolic nuncio to the United States, mentioned some of these challenges in his opening remarks, along with the need to welcome migrants and fight racism. He also urged the bishops not just to focus on the challenges before them,

but to consider how they could further develop collegiality and collaboration with one another.

In his final address as president of the U.S. Conference of Catholic Bishops (USCCB), Cardinal Daniel N. DiNardo of Galveston-Houston told his fellow bishops that it has been "an honor to serve you, even in the difficult times."

The 70-year-old prelate thanked the bishops, whom he called brothers, for the last three years and was thanked by them in return when the group gave him a standing ovation at the end of his nine-minute presentation.

"Let's begin anew," he said, at the close of his address, veering away from prepared remarks, and quoting St. Augustine.

The cardinal, who suffered a mild stroke earlier this year, did not elaborate on specifics of the abuse crisis in the Church particularly highlighted this past year, but spoke of the bishops' continued work of transparency related to dealing with the crisis. He said the abuse measures adopted by U.S. bishops at their meeting last June are "only a beginning. More needs to be done."

At the start of the meeting, Bishop Earl
See BISHOPS, page 9

'We help each other'



Above, Kate and Paul Halter at their wedding on Nov. 9, 2018, at Holy Spirit Church in Indianapolis, officiated by Msgr. Paul Koetter. (Submitted photo)

Group's support leads to hope and healing in the soul-searching journey of annulment

By John Shaughnessy

The wedding ceremony was everything that Paul and Kate Halter had hoped for, giving the couple a sense of joy, relief and peace after a long journey marked with overwhelming pain at times.

Before they met each other at a mutual friend's birthday party, both Paul and Kate had known the devastation of divorce, including the heartbreak of their first spouses

leaving them for someone else.

That pain has been replaced with a deep love for each other. And yet that wasn't the only reason each of them beamed at that moment.

Their smiles also reflected the love they have for their Catholic faith—a love that made them want to be married in the eyes of the Church.

To make that possible, they each had sought and eventually received a "declaration of marriage nullity"—commonly referred to as an

annulment—for their first marriages. And now they were free to marry before God in the Catholic Church.

As they turned toward the cheers and applause of everyone who had witnessed their marriage, they saw friends who had been there for them, giving them their advice, support and friendship.

This then is more than the story of a couple celebrating their new life together. It's also the story of an unusual support group

See ANNULMENT, page 8

At prayer vigil, Archbishop Thompson recognizes dignity of those on death row to be executed

By Natalie Hoefler

TERRE HAUTE—Nearly 100 people were bathed in light as they gathered in Sacred Heart of Jesus Church in Terre Haute on the evening of Nov. 5.

But despite the lights and bright glow, the tone of those present was heavy and somber. They were gathered to pray for the federal death-row inmates and all those affected by their pending executions scheduled for December and January at the Federal Correctional Complex in Terre Haute, not far from the church.

Archbishop Charles C. Thompson led the faithful in an hourlong prayer vigil before the Blessed Sacrament.

"It's so important that we pray before Christ in the Blessed Sacrament tonight," he said in a reflection he offered as part of the service. "What needs to remain constant

See VIGIL, page 2



Archbishop Charles C. Thompson offers a reflection at Sacred Heart of Jesus Church in Terre Haute on Nov. 5 during a prayer vigil for the federal prisoners scheduled for execution in December and January at the Federal Correctional Complex in Terre Haute. (Photo by Natalie Hoefler)

VIGIL

continued from page 1

is keeping Christ at the center, so that we are always aware of our dignity and the dignity of others, whether it be perpetrators of horrible crimes, or their victims, or their families, or those who work in correctional facilities.”

‘Jesus saw the same dignity in both’

Christ must remain the constant, but Church doctrine can develop, the archbishop noted. He explained that when Pope Francis announced in August 2018 that the death penalty was no longer admissible, it wasn’t a decision the pontiff “just pulled out of the air.”

“It was something that had been developing through the papacy of St. John Paul II and Pope Emeritus Benedict XVI,” Archbishop Thompson said. “And this is a doctrine that developed along with the development of society.”

Such advances in the penal system have led to the current state in which “there is no longer the threat that there was 20 or 30 years ago in [inmates] escaping.

“And so our doctrine develops along with our society—and that’s frustrating for some,” Archbishop Thompson noted. “Some of us like very black and white ways of living.”

So it was in the time of Christ, he said. There were clear rules with no exceptions: a woman caught committing adultery was to be stoned—no exceptions. A tax collector like Zacchaeus was a traitor and therefore a sinner—no exceptions.

“But Jesus came along and started changing things, mixing things up,” said the archbishop. “People saw the sin and the sinner. Jesus knew [Zacchaeus] sin, but he also saw the dignity of a child of God. ... When they were getting ready to stone the woman caught committing adultery, people saw a sinner. Jesus saw the dignity of a daughter of God.”

To give a more current example, Archbishop Thompson shared that in the span of two weeks he gave *viaticum*—a term used for the Eucharist given to a dying person during their final rites—to both his elderly aunt and to a Catholic man slated for execution.

“In the time of Jesus, when Romans buried someone, they put a coin in their mouth,” he explained. “The coin was meant to pay the toll to the next life.

“*Viaticum* for Christians is the way of saying Jesus paid the price. He’s paid our toll from this life to the next.

“When I gave *viaticum* last week to my aunt who was dying in a hospital bed in her home, and when I gave *viaticum* to this inmate through the prison bars, Jesus saw the same dignity in both of them.

“And so we pray that the Lord continue to not only transform society, transform our country, transform the injustice surrounding the death penalty, but to continue to transform our hearts and our witness to the dignity and sacredness of every human person.”

The sermon was followed by prayers of petition for families of all those facing execution; for civic leaders to commit to respecting every human life from conception to natural death and to ending



Archbishop Charles C. Thompson speaks with Providence Sister Dawn Tomaszewski, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, after a prayer vigil at Sacred Heart of Jesus Church in Terre Haute on Nov. 5. The congregation’s motherhouse in St. Mary-of-the-Woods is not far from Terre Haute, where several of the sisters minister to those on death row at the Federal Correctional Complex. (Photo by Natalie Hoefler)

the use of the death penalty; and for those who work in the prison system.

As for the five men facing execution, they were prayed for by name, including their current execution date: Daniel Lewis Lee, Dec. 9; Wesley Ira Purkey, Dec. 13; Alfred Bourgeois, Jan. 13, 2020; Dustin Lee Honken, Jan. 15, 2020; and Lezmond Mitchell, whose execution date has been “stayed,” or delayed.

‘There’s just a heaviness to it all’

In an interview with *The Criterion* after the prayer vigil, Archbishop Thompson shared more about problems with the death penalty beyond its immorality.

“The poor don’t have the means to defend themselves [legally], so they’re more likely to end up on death row,” he said. “And we know there have been instances where [people] have been found guilty and found later to be innocent, sometimes after they’d already been executed.

“And we also know that the carrying out of the execution doesn’t go smoothly. It tortures not just the person, but everyone who’s there to witness it.”

He also spoke personally about his hourlong visit recently with the Catholic inmate scheduled for execution, a visit the man requested.

“Doors closing and opening, keys rattling and all the security—there’s just a heaviness to it all,” he described.

The convicted man was received into the full communion of the Church about eight years ago, “a credit to the Sister of Providence who visited with him,” the archbishop said. With Saint Mary-of-the-Woods, the order’s motherhouse, just west of Terre Haute, several of the sisters are involved in prison ministry at the federal correctional facility.

“I was impressed with this man,” Archbishop Thompson said. He described him as “very intelligent” with “a good sense of Scripture and theology.

“And yet, what he was convicted of



Public Schedule of Archbishop Charles C. Thompson

November 16 – 26, 2019

<p>November 16 Wedding Mass at Cathedral of the Most Blessed Sacrament in Detroit, Mich.</p> <p>November 18 – 3 p.m. Archdiocesan Finance Council meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>November 19 – 11 a.m. College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>November 20 – 10 a.m. Department heads meeting at Archbishop Edward T. O’Meara Catholic Center</p>	<p>November 20 – 5:30 p.m. Mass celebrating Catholic Charities’ 100th anniversary at SS. Peter and Paul Cathedral, Indianapolis, followed by reception at Archbishop Edward T. O’Meara Catholic Center</p> <p>November 21-23 National Catholic Youth Conference at Indiana Convention Center and Lucas Oil Stadium, Indianapolis</p> <p>November 26 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p><i>(Schedule subject to change.)</i></p>
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was a horrible crime. ... It’s a lot of mixed emotions,” he admitted.

An ‘unnecessary taking of human life’

Sacred Heart parish life coordinator Barbara Black admits that within the parish, reactions to the upcoming executions have been mixed.

“Some think they should not do capital punishment,” she said. “But those who’ve worked in the prison system are for it. They know what these prisoners have done. ... You kind of understand where they’re coming from, but the bottom line is [that] every life is sacred.”

Black helped organize the prayer vigil with Deacon Steven Gretencord, who is assigned to the parish. Prison ministry is among his several ministries at Sacred Heart.

When asked about the men scheduled for execution, he explained he only knew the one who is Catholic because “in the federal system, you only minister to people who have declared [your] faith tradition.”

The man is “resigned to his fate,” Deacon Steve said. “He is far more concerned about his family than he is about himself. He’s approaching it very prayerfully. He’s very calm at this point. ... He was very touched that the archbishop would take time out of his schedule to visit him.”

Deacon Steve noted that the prayers of the people of the archdiocese, as well as those of others from around the country who oppose the death penalty, are “a powerful, powerful source of inspiration and hope” for the convicted Catholic man.

Among those praying is Katie Rahman, a member of St. Patrick Parish in Terre Haute, who participated in the prayer vigil.

She said she wanted to come to the service “because we’ve been praying as a family, my husband, our son and I, when we heard that federal executions were going to start up again here, in our hometown, at the federal penitentiary. We wanted to pray for those facing execution, for conversion of hearts, and peace and consolation for the victims and their families.

“It was really important for us to teach our son, who is 11, that that’s not how we give justice to people, and that that’s not

what Jesus would do. Killing someone is not going to make up for what they did, and it’s not going to help [the victim].”

Jerry Moorman, pastoral associate of St. Margaret Mary Parish in Terre Haute since 1997, agreed with Rahman.

“Those people on death row can be redeemed just like you and me,” said Moorman after the vigil.

He recalled the last time the federal death penalty was carried out in Terre Haute, the 2001 executions of Timothy McVeigh and Juan Raul Garza.

“It affected me, knowing at that hour [around 7 a.m.] on those two days, someone was being put to death within our parish. ... I just felt a knot in my stomach at those times.”

The likelihood that Moorman will experience such a feeling again is unfortunately strong, said Deacon Steve. He noted that the Catholic inmate he has been ministering to “has no misconceptions about being pardoned—it’s not impossible, but it’s unlikely.

“But he has the sure hope that his sins have been forgiven, and the sure hope that the prayers of the people who care about and remember him will help as his earthly journey comes to an end.”

Prayers such as those offered during the vigil at Sacred Heart Church by the laity, religious and ordained members present, including Archbishop Thompson.

“I feel the archbishop’s love and solidarity with us as our shepherd, and I’m very moved that he made praying with us a priority and came all the way here,” said Rahman. “I am very grateful for him coming to be with us, to pray with us as a community where this unnecessary taking of human life will happen.” †

Correction

In the Nov. 1 issue of *The Criterion*, the wife of deacon candidate Jerome Bessler was misidentified in a package featuring the new candidates in our Vocations Awareness Supplement. Her name is Astra. †



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First Latino elected USCCB president; immigration reform among priorities

BALTIMORE (CNS)—It will come as no surprise to anyone who has followed Los Angeles Archbishop Jose H. Gomez that immigration reform is at the top of his priority list as the newly elected president of the U.S. Conference of Catholic Bishops (USCCB).

“That’s something I’ve been working on for almost 25 to 30 years,”



Archbishop Jose H. Gomez

Archbishop Gomez told Catholic News Service during the U.S. bishops’ fall general assembly on Nov. 11-13 in Baltimore.

On Nov. 12, the body of bishops elected him to lead them for a three-year term, and he is the first Latino to hold the USCCB presidency. Archbishop

Gomez has served as the conference’s vice president since 2016. As president, he succeeds Cardinal Daniel N. DiNardo of Galveston-Houston. His term begins at the

end of the assembly.

For the 67-year-old shepherd of the largest archdiocese in the U.S., Catholic teaching drives Archbishop Gomez’s advocacy for migrant rights, based on biblical principles of welcoming the stranger and upholding the dignity of immigrants and refugees as children of God.

In fact, the U.S. bishops have listed immigration reform and migration rights as a top priority for many years. The bishops have sparred with the Trump administration over its policies for asylum-seekers at the border.

Pope Francis also has made migrant rights a top priority during his papacy.

This topic also is very personal for Archbishop Gomez, who was born in Monterrey, Mexico, and eventually migrated to the U.S., where he has served as an auxiliary bishop in the Archdiocese of Denver, archbishop in San Antonio and eventually archbishop in Los Angeles.

“It’s really part of my life,” he said. “I

have relatives and friends ... on both sides of the border. So, I think it’s important for us to understand that we are all children of God. If we work together, we can find a solution for this reality and come up with a really clear, simple and good immigration system that can address the needs of the people on both sides.”

Violence and poverty at home have been a driving factor for Central Americans seeking refuge in the U.S., but Archbishop Gomez points out that migration is more than an American issue—it’s a global concern.

According to statistics reported by the U.N. High Commissioner for Refugees, by the end of 2018, “70.8 million individuals have been forcibly displaced worldwide as a result of persecution, conflict, violence or human rights violations.”

The Bush and Obama administrations both attempted and failed to get immigration reform passed through Congress to make it easier for immigrants to legally migrate to the U.S.

The U.S. bishops were in dialogue with previous administrations to develop what they believe is a humane resolution to the immigration debate.

Archbishop Gomez said he will continue to talk with President Donald J. Trump, whose administration has been criticized by Catholic advocates for its policy of separating families at the border, its restrictions on immigrants seeking asylum and a proposal to further decrease the number of refugees accepted into the United States.

The Catholic Church does defend a nation’s right to secure its borders, but most of the world’s migrants are leaving their homeland to escape war, violence and extreme poverty, he said. “There is a lot of suffering. Most of them come to our country because they want to provide for their families.”

Ahead of the Nov. 12 oral arguments on the Deferred Action for Childhood Arrivals (DACA) program at the U.S. Supreme Court, Archbishop Gomez

said there are “no doubt” constitutional and legal questions “raised by DACA, and how it was enacted.

“But we need to be clear: The fate of these young adults should never have been in the courts in the first place,” the archbishop wrote in a Nov. 6 column in the *Angelus*, the online news outlet of the Los Angeles Archdiocese. “And it would not be, if our leaders in Washington would simply set aside their political interests and come together to fix our nation’s broken immigration system.”

The “failures” of the nation’s leaders in Washington to make “comprehensive reforms to immigration policy “cut across party lines,” Archbishop Gomez said.

DACA was established by President Barack Obama’s 2012 executive order, and Trump ordered an end to the program in 2017. Several legal challenges to this order have resulted in a consolidation of three DACA cases now before the high court.

“Our nation made a promise to these ‘Dreamers,’ ” Archbishop Gomez wrote. “We have a moral obligation. It is time for the president and Congress to honor that promise and live up to this obligation.”

Though he’s passionate about immigration reform, the archbishop said he will not be a single-issue president of the USCCB.

Continuing renewal and reform in the Church with regard to the clergy sexual abuse crisis will be an ongoing priority, as will combating clericalism in the Church, support and promotion of marriage and the family and evangelization. And he will continue to pray for the laity to become missionary disciples.

“It has been a challenging time for the Church in these past three years,” Archbishop Gomez said. As vice president of the USCCB, he had a leadership role in dealing with the crisis. “I hope I continue to be a source of support for my brother bishops, and especially to continue this time of renewal.” †

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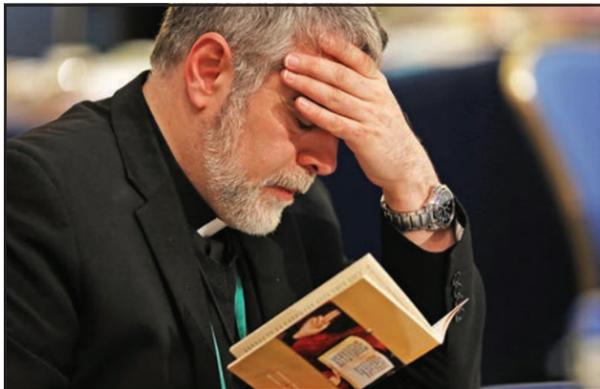


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Editorial



Bishop Frank Kalabat of the Chaldean Catholic Eparchy of St. Thomas the Apostle attends morning prayer during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore on Nov. 11. (CNS photo/ Bob Roller)

Bishops strive for unity in a time of division

The American bishops met in Baltimore on Nov. 11-13 for their annual fall general assembly. The official agenda for this meeting included the election of new leaders for the United States Conference of Catholic Bishops (USCCB) and six standing committees, approving a short letter and five video scripts to supplement “Forming Consciences for Faithful Citizenship” (the official teaching document on the political responsibility of Catholics), and some ongoing business on the accountability of bishops in cases involving sexual abuse of minors and other vulnerable people. As one news service noted, “U.S. bishops have their plates full” during this year’s fall meeting.

In addition to the “official business,” the bishops had to deal with, there is what might be called the unofficial agenda: Unity among themselves, with Catholics throughout the U.S., and with the universal Church in communion with Pope Francis. Unity is arguably the most important—and challenging—issue the American bishops had to confront as they gathered in Baltimore this year.

Ours is a divided nation and, increasingly, a divided Church. One of the roles of a bishop is to maintain unity in his diocese and with other local Churches in communion with the successor of St. Peter, the pope.

This is never an easy task because the forces of sin and evil are constantly at work sowing seeds of chaos and division among families, faith communities and political groupings at the local, national and international levels. The bishop is called to be a powerful witness to the peace and unity of Christ wherever he finds himself and in whatever circumstances he faces that cause tension and disunity among the people he serves.

It’s not easy being a bishop today. As the chief teacher in his diocese, he must balance his responsibility to preserve the truths of the Catholic faith with the need to make Church teaching accessible to all. As the chief pastor, the bishop must demonstrate a loving care for, and an openness to, all people without ever diminishing or devaluing the requirements of Christian morality. As the chief steward, the bishop must be grateful, accountable, generous and willing to give back to the Lord with increase. And all of this must be done in solidarity with other bishops throughout the world and, most importantly, with the Bishop of Rome.

Seattle Archbishop Paul D. Etienne, a native of Tell City, who was ordained

a priest for the Archdiocese of Indianapolis, said recently, “Of the many duties of a bishop, maintaining unity with the Holy Father—Pope Francis—and thus with the universal Church is one of our gravest. ... This was the primary ‘gift’ Pope Francis encouraged us [USCCB] to pray for as he sent us all on retreat last January—unity.”

When they are together—on retreat or in USCCB meetings—the bishops pray for unity and strive to speak with one voice whenever possible. But when they are apart, the witness of unity is harder to maintain. Social media provides everyone today with a platform for discussion and debate that too often degenerates into finger pointing and name calling. Bishops are not immune from this temptation, but many—including Pope Francis and Indianapolis Archbishop Charles C. Thompson—use social media not to engage in controversy, but to proclaim the Gospel (evangelization) and call attention to the pastoral needs of the people they serve.

The importance of unity among bishops is itself a good reason for the American bishops to gather at least twice a year. As Archbishop Thompson recently observed, “I find that the bishops are very gracious in their support and encouragement for one another. The challenges that we have been facing weigh heavily on each of us and on the body of bishops as a whole. We must keep in mind that our struggles pale in comparison to the religious liberty issues being faced by Christians in other parts of the world.”

Diversity in the Church should serve to unite us, not divide us. That’s why our bishops should express themselves fully and freely—but always in unity with each other and with Rome—as successors of the Apostles in service to the one, holy, catholic and apostolic Church.

“In the great diversity of gifts and cultures within the Church is a beauty that reflects the infinite nature of God. Let not this great diversity be a source of division,” Archbishop Etienne says. “As we find Christ in the midst of the Church so, too, may we find him, love him and serve him in one another. Perhaps we can spend less time in sidebar conversations that serve to separate, and more time in search of a proper orientation to our foundation and cornerstone of the Church, Jesus Christ.”

Let’s pray for our pope and for our bishops. May they be one in Christ.

—Daniel Conway

Be Our Guest/Sr. Constance Veit, L.S.P.

‘Kindly light amid encircling gloom’

Pope Francis canonized Cardinal John Henry Newman as a saint last month. Newman was a contemporary of our foundress, St. Jeanne Jugan, and probably knew our early communities in England. He grew up and was educated in the Church of England, and for many years flourished as a prominent Anglican preacher and intellectual before converting to Catholicism in 1845.



As a Catholic, St. John Henry Newman became a priest, founded the Birmingham Oratory and wrote many scholarly texts. He was named to the College of Cardinals by Pope Leo XIII, who called him “my cardinal.” Contemporary writer and speaker Bishop Robert E. Barron calls Newman “the greatest Catholic theologian since [St. Thomas] Aquinas.”

Cardinal Newman was not only known for his intellect or even his exemplary piety. His letters and diaries reveal that he was a warm, gentle and thoughtful man devoted to family, friends and those he served. He possessed a great capacity for love along with his extraordinary mind, even choosing as his episcopal motto, “Heart speaks unto heart.”

What intrigues me about Cardinal Newman and his canonization is this blending of intellect and heart. From all the writings that Pope Francis could have quoted in his canonization homily, he chose the following description of holiness penned by the new saint: “The Christian has a deep, silent, hidden peace, which the world sees not. ... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretense ... with so little that is unusual or striking in his bearing that he may easily be taken at first sight for an ordinary man.”

Newman’s conviction that there was nothing “ordinary” about being a Christian is striking. I suspect that many of us tend to take the extraordinariness of our Christian vocation for granted.

I find it equally striking that Cardinal Newman described the qualities of a Christian in such ordinary, unremarkable terms. To be easygoing, cheerful, kind or courteous does not seem particularly remarkable—but to be so in season and out of season, with friends and enemies alike, does require heroic virtue.

Such was the life of our foundress and our early Little Sisters. They did not study or write about their Christian faith. They

lived it—simply but uncompromisingly—striving to love Jesus Christ with their whole heart, and to continue his life and virtues on Earth through their humble mission of hospitality to the elderly.

In a sermon given while he was still an Anglican, Newman asserted that personal influence is the only real means of propagating the faith. He said that it is impossible to underestimate the moral power of a single individual who practices the Gospel within his own circle over the course of years. The “inspired Word” would be nothing but a dead letter, he asserted, unless transmitted from one person to another through personal influence.

Though a Christian may be unknown to the world, “within the range of those who see him, he will become the object of feelings different in kind from those which mere intellectual excellence excites,” he preached.

“In each age ... we shall read of tumult and heresy, and hear the complaint of good men marveling at what they conceive to be the especial wickedness of their own times,” he continued, suggesting that we should be satisfied with our humble place in life, so long as we are instruments of good to those who know us personally.

Those “commonly held in popular estimation are greatest at a distance,” he said with wry insight. “They become small as they are approached. But the attraction, exerted by unconscious holiness, is of an urgent and irresistible nature; it persuades the weak, the timid, the wavering, and the inquiring; it draws forth the affection and loyalty of all who are in a measure like-minded; and over the thoughtless or perverse multitude it exercises a sovereign compulsory sway.”

How consoling these words are! We don’t have to be famous to make a difference in our world—we have only to live the Gospel wherever God has placed us! This was the “unconscious” yet effective holiness of St. Jeanne Jugan and our first Little Sisters.

Referring to Newman’s famous poem, “Lead Kindly Light,” Pope Francis concluded his canonization homily with these words: “Let us ask to be ... ‘kindly lights’ amid the encircling gloom.” What a beautiful admonition for us as the dark days of winter approach—let’s strive to be kindly lights in our own circle of family, friends and neighbors!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

Letter to the Editor

Editorial was a refreshing piece of reinforcement about truths of our faith

This is to say “Amen” to John F. Fink’s editorial in the Nov. 8 issue of *The Criterion* on death, judgment, heaven and hell.

When I was very small, I remember adults talking about heaven and hell. Everyone accepted both as literal fact. Heaven was a place of reward, bliss, rest. It was thought to be “up there somewhere.” Hell was a hot, burning place of punishment thought to be “down there somewhere.”

Later on in my 20’s and 30’s, I noticed most people still believed in a literal heaven, but were no longer believing in hell as an actual place. The line I heard over and over was “God wouldn’t ever really send anyone to hell.”

Although everyone expected credit and reward for good deeds done, when it came to the bad they’d done, no one wanted to accept responsibility or expected consequences. A common line of the day was: “The devil made me do it.”

Now the scene seems to have changed

again. Along with continued disbelief in hell, a disbelief or at least doubt about heaven has become mainstream, and not only among those who identify themselves as “nones” (those who profess no religious affiliation), but even among so-called “Church folk.”

This type of ideology ultimately winds up in two bipolar world views: “Seize the day! Live it up now!” or “The good you do comes back to you, but only in the here and now.”

Both equally believe they will die with a smile on their face, and then simply cease to exist in any kind of way, shape or form whatsoever. In other words, “Gone, just gone.”

Fink’s editorial was a refreshing piece of reinforcement that the truths of my youth are still in effect, even if today’s pop culture believes they can avoid, ignore or veer around them.

**Sonny Shanks
Corydon**

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Despite challenges, ask Jesus to inspire you with his words, example

“You will be hated by all because of my name, but not a hair on your head will be destroyed. By your perseverance you will secure your lives” (Lk 21:17-19).

The Gospel reading for this Sunday (Lk 21:5-19) gives us a prophetic image of the end of the world as we know it. Jesus tells us, in effect, that things will get much worse before they get better.

The reading is framed by the comments of bystanders who expressed their admiration for the “costly stones and votive offerings” that adorned the temple. Jesus surprises them by prophesying that, “All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down” (Lk 21:6).

This is the prophecy that will be used against Jesus at his trial. It was considered blasphemy to speak ill of the temple which was sacred to the Jewish people. But that’s not what Jesus was doing. He was calling attention to the fact that all things built by human hands in time—including things that are good and beautiful and sacred—are temporary. What is permanent is God’s

love for us and his desire that we be united with him now and at the end of time.

In the same Gospel passage, Jesus is pressed for details. When will these destructive things happen? What sign will there be that the end is near?

Jesus warns his listeners not to be deceived by false prophets or by those who interpret wars, natural disasters and other catastrophic events as indications that the end is near. “When you hear of wars and insurrections, do not be terrified; for such things must happen first, but it will not immediately be the end” (Lk 21:9). Then Jesus says to them, “Nation will rise against nation, and kingdom against kingdom. There will be powerful earthquakes, famines, and plagues from place to place; and awesome sights and mighty signs will come from the sky” (Lk 21:10-11).

But before any of this happens, the prophecy continues, there will be widespread persecution. Jesus warns his followers (and all of us) that they will not necessarily be welcomed with open arms. In fact, if we truly accept our calling to be missionary disciples, we can expect to be scorned and rejected as

Jesus was. Even those closest to us—spouses, parents, siblings, relatives and friends—may separate themselves from us “and they will put some of you to death” (Lk 21:16).

These are gravely serious words from the Lord of Life and Prince of Peace. They are meant to stir us out of our complacency and remind us that the commitment we have made to follow Jesus involves responsibilities that may be quite risky. To speak the truth in love, or to say “no” when the world around you is saying “go for it,” or to be willing to be criticized, mocked and ostracized because of a refusal to compromise Gospel values, is the *via dolorosa*, the way of the cross. Paradoxically, this is the only way to life and joy in Christ. But our Lord warns us that it’s not easy.

Jesus’ way may be difficult, painful, challenging, uncomfortable and even life-threatening. And yet, he offers us encouragement and hope, provided that we stay the course. “You will be hated by all because of my name, but not a hair on your head will be destroyed. By your perseverance you will secure your lives” (Lk 21:17-19), Jesus says.

Be not afraid, Jesus will tell the disciples (and all of us) after his resurrection from the dead. The worst has already happened, but its effects have been overcome by the power of God’s grace. In fact, no power on Earth, including wars and insurrections, powerful earthquakes, famines, and plagues, can harm us in the end. Yes, things may get a lot worse before the end of time, but ultimately God’s kingdom will prevail.

Faithful Christians don’t go looking for trouble. Most of us would much prefer to live quiet, peaceful lives with our families, friends and neighbors. But we also don’t shy away from making tough decisions even (or especially) when they contradict what the world considers important. We stand with Jesus, who was never harsh or judgmental but who also never shied away from speaking the truth with love.

Let’s ask our Lord to inspire us with his words and example. Let’s pray that the Holy Spirit will fill our hearts with patience (after all, the last days may be a long time coming) and with the courage to let Jesus speak in us and for us whenever we’re called upon to defend our decision to follow him. †



Cristo, la piedra angular

A pesar de los desafíos, pídale a Jesús que lo inspire con sus palabras y su ejemplo

“Todos los odiarán por causa de mí; pero ni un solo cabello de ustedes se perderá. Manténganse firmes y alcanzarán la vida” (Lc 21:17-19).

La lectura del Evangelio de este domingo (Lc 21:5-19) nos ofrece una visión profética del fin del mundo tal como lo conocemos. En efecto, Jesús nos dice que todo se pondrá mucho peor antes de que empiece a mejorar.

La lectura está enmarcada por los comentarios de los transeúntes que expresaban su admiración por la decoración del templo y la “belleza de sus piedras y de las ofrendas votivas que lo adornaban.” Jesús los sorprende al profetizar que “Llegará un día en que no quedará piedra sobre piedra de todo eso que ustedes están viendo. ¡Todo será destruido!” (Lc 21:6).

Esta es la profecía que usarán en el juicio contra Jesús puesto que se consideraba una blasfemia hablar mal del templo sagrado de los judíos. Pero esa no era la intención de Jesús sino destacar el hecho de que todo aquello construido por manos humanas—inclusive las cosas buenas, hermosas y sagradas—es temporal. Lo permanente es el amor de Dios por nosotros y Su deseo de que nos unamos a Él ahora y al final de los tiempos.

En el mismo pasaje del Evangelio le exigen detalles a Jesús. ¿Cuándo ocurrirá esta destrucción? ¿Qué signos habrá de que el fin está cerca?

Jesús advierte a sus seguidores que no se dejen engañar por falsos profetas o por aquellos que interpretan las guerras, los desastres naturales y otros eventos catastróficos como indicativos de que el fin está cerca. “Cuando ustedes oigan noticias de guerras y revoluciones, no se asusten. Aunque todo eso ha de suceder primero, todavía no es inminente el fin” (Lc 21:9). Y a continuación, Jesús les dijo: “Se levantarán unas naciones contra otras, y unos reinos contra otros; por todas partes habrá grandes terremotos, hambres y epidemias, y en el cielo se verán señales formidables” (Lc 21:10-11).

Pero antes de que esto ocurra habrá grandes persecuciones, según anuncia la profecía. Jesús advierte a sus seguidores (y a todos nosotros) que no necesariamente los recibirán con los brazos abiertos. De hecho, si en verdad aceptamos nuestro llamado a ser discípulos misioneros, podemos prever que nos despreciarán y nos rechazarán al igual que a Jesús. Incluso los más cercanos a ustedes—sus cónyuges, padres, hermanos, parientes y amigos—se separarán de

nosotros “y a bastantes de ustedes les darán muerte” (Lc 21:16).

Estas son palabras sumamente serias del Señor de la Vida y el Príncipe de la Paz, cuya intención es sacarnos de nuestra autocomplacencia y recordarnos que el compromiso que hemos hecho de seguir a Jesús implica responsabilidades que podrían ser bastante arriesgadas.

Decir la verdad con amor, decir que “no” cuando alrededor todos dicen “adelante” o estar dispuestos a que nos critiquen, se burlen de nosotros o nos aislen por negarnos a transigir con respecto a los valores del Evangelio, es el vía crucis, el camino de la cruz. Paradójicamente, este es el único camino hacia la vida, en Cristo, pero el Señor nos advierte que no es fácil.

El camino de Jesús es difícil, doloroso, lleno de desafíos, incómodo e incluso pone en peligro la vida; y sin embargo nos ofrece ánimo y esperanza, siempre que nos mantengamos en el sendero. “Todos los odiarán por causa de mí; pero ni un solo cabello de ustedes se perderá. Manténganse firmes y alcanzarán la vida” (Lc 21:17-19).

No teman, Jesús dice a sus discípulos (y a todos nosotros) tras su resurrección de entre los muertos.

Lo peor ya ha pasado, pero por el poder de la gracia de Dios hemos superado sus efectos. De hecho, ningún poder terrenal, incluidas las guerras, las insurrecciones, los poderosos terremotos, las hambrunas ni las plagas pueden dañarnos ultimadamente. Sí, las cosas quizá se pongan mucho peor antes del fin de los tiempos, pero al final, el reino de Dios prevalecerá.

Los cristianos fieles no buscan problemas; la mayoría de nosotros prefiere llevar vidas tranquilas y apacibles con nuestras familias, amigos y vecinos. Pero tampoco nos amedrenta tomar decisiones difíciles aunque (o especialmente) estas contradigan lo que el mundo considera importante. Estamos del lado de Jesús que jamás se mostró severo o prejuicioso, pero que tampoco tuvo miedo de decir la verdad con amor.

Pidámosle a nuestro Señor que nos inspire con sus palabras y su ejemplo. Recemos para que el Espíritu Santo llene nuestros corazones de paciencia (después de todo, es posible que los últimos días todavía tarden en llegar) y del valor para dejar que Jesús hable en y por nosotros cuando se nos exija defender nuestra decisión de seguirlo. †

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 18

St. Mark the Evangelist 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.

November 19

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

November 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 21

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 23

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **"Christmas on the Hill" Craft Show**, 45 craft booths, homemade apple dumplings, chili, hot dogs, cash and quilt raffle, 50/50, 9 a.m.-2 p.m. Information: 812-246-2512.

St. Lawrence Parish, Fr. Conen Hall (basement of gymnasium), 6944 E. 46th St., Indianapolis. **Overview of the Gospel of Matthew**, Sandra Hartlieb presenting, 10 a.m.-4 p.m., \$10 per person or \$15 each for two who register together, lunch included. Registration preferred by Nov. 18, walk-ins welcome. Mail check made out to

St. Lawrence Parish to address listed above. Information: 317-327-5925, shartlieb@saintlawrence.net.

November 23-24

St. Margaret Mary Parish, 2405 S. 7th St., Terre Haute. **Holiday Craft Fair**, Sat. 9 a.m.-3 p.m., Sun. 9 a.m.-1 p.m., free. Information: 812-232-3512, mcoad@smmth.org.

November 24

Holy Name of Jesus Parish, Parish Life Center Gymnasium, 21 N. 16th St., Beech Grove. **Altar Society Christmas Bazaar**, 20 exhibitors, craft, holiday and white elephant booths, handmade items, raffles, noon-4:30 p.m.; chili, ham and bean soup with cornbread, baked goods and desserts served 12:30-4 p.m. Information: 317-784-6860, p108cmaster@sbcglobal.net.

November 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, rosary 5:40 p.m., dinner 6 p.m., presentation on parish vocation ministry by Serra USA Council VP of Vocations Ann Roat, \$15. Information: 317-748-1478, smclaughlin@holyspirit.cc.

November 28

Harp Commons on the Square, J St., Bedford. **Thanksgiving Day Run for Hope**, 5K and one-mile family walk benefiting Bloomington Catholic Charities' Becky's Place Shelter for Women and Children, 8:30 a.m. registration, 9:30 a.m. start, 5K registration: \$20 adults and \$15 18 years and younger; fun walk \$10 per person. T-shirts available through Nov. 15 for \$12. Registration and brochure: www.beckysplacebedford.org. Information: Corrina Hayes, chayes@ccbin.org, 812-275-5773.

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Day Dinner**, 11 a.m.-2 p.m., turkey, mashed potatoes, stuffing, vegetables, rolls, dessert, all are welcome. Information: 317-517-4256.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Thanksgiving Day Mass with food blessing**, 9 a.m. Information: 317-257-4297, bulletin@saintmatt.org.

December 1

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, featuring vocals and instrumentalists, free devotional books, all ages welcome, refreshments to follow in café, 6 p.m. Information: 317-257-4297, bulletin@saintmatt.org.

December 2

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.

Ritz Charles, 12156 N. Meridian St., Carmel (Lafayette Diocese). **Indiana Right to Life Christmas Gala**, proceeds benefit Indiana Right to Life Education Fund, lead actress of movie *Unplanned* Ashley Bratcher speaking, 6:30 p.m., \$50 per person, \$400 table of eight, reservations requested but not required, walk-ins welcome. Reservations, program advertising rates and sponsorship opportunities: www.irtl.org/gala. Information:

Mary Williams, mwilliams@irtl.org, 317-413-9123.

December 4

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.

December 5

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian, Indianapolis. **"An Evening of Lights" Tree Lighting and Prayer Service** with Archbishop Charles C. Thompson, sponsored by the Catholic Community Foundation, optional 5:15 p.m. Mass at SS. Peter and Paul Cathedral chapel across from Catholic Center, 6 p.m. doors open, 6:30 p.m. tree lighting and prayer service with reception to follow, free, donation of \$10 or more lets attendees dedicate a luminaria in memory of a loved one. Reservations requested by Nov. 28: www.archindy.org/ccf, click on Events. Information: ccf@archindy.org, 317-236-1503. †

Retreats and Programs

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

December 2

Mount St. Francis Center for Spirituality, Mary Anderson Center for the Arts, 101 St. Anthony Dr., Mt. St. Francis. **Mondays at the Mount**, (Dec. 9 and 16), 10:30 a.m. and 7 p.m., learn about Scripture, saints and liturgical seasons, free. Information: www.mountsaintfrancis.org/registration, 812-923-8817.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Make Ready the Way Advent Program**, Benedictine Sister Cathy Anne Lepore presenting, 6-8:45 p.m., \$45 includes dinner.

Information and registration: www.benedictinn.org/retreats-programs, 317-788-7581, benedictinn@benedictinn.org.

Dec. 4, Dec. 5

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art to Lift your Spirit!**, choose between 9:30 a.m. first Wed. of the month or 6:30 p.m. first Thurs. of the month, Providence Sister Rosemary Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Contact Jeanne Frost, 812-535-2952 to request a brochure. Registration and information: 812-535-2952,

provctr@spsmw.org or www.spsmw.org/event.

December 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Evening of Celebration**, stories by *Then Something Wondrous Happened* author and *Criterion* writer John Shaughnessy; music by singer and songwriter Francesca LaRosa Rohrer; reflection by songwriter and Bishop Chatard High School (Indianapolis) teacher Brian Shaughnessy, 5:30-9 p.m., \$40 includes light supper. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima. †

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.



Michael and Elizabeth (Hasey) Jones, members of St. Joseph Parish in Shelbyville, will celebrate their 60th wedding anniversary on Nov. 27.

The couple was married in St. Anthony of Padua Church in Fargo, N.D., on Nov. 27, 1959. They have three children: Kathy Vigil, Chris and David Jones. The couple also has six grandchildren. †

Women's 'Blessed Brunch' set for Nov. 30 at St. Malachy Parish in Brownsburg

A women's "Blessed Brunch," an activity of the Blessed is She ministry, will be held at the Shamrock Café in St. Malachy School, 9833 E. County Road 750 N., in Brownsburg, from 9:30 a.m.-noon on Nov. 30.

Blessed is She is a virtual Catholic women's community committed to deepening a life of prayer, from e-mailed daily Scripture devotionals to supportive face-to-face sisterhood. Blessed is She believes in beauty pointing toward the divine and striving to live a eucharistic life.

Attendees will have the opportunity to talk with each other, share a potluck meal, pray and participate in small- and large-group time.

There is no charge to attend, however, registration is required by Nov. 28 on the Blessed is She website at bit.ly/2JVsXuQ (case sensitive). To learn more about Blessed is She, visit www.blessedishe.net.

For more information about the brunch, contact the parish office at 317-852-3195. †



Gift for a giving chaplain

Providence Sister Mary Jo Piccione holds the Saint Damien Molokai Award she received during the San Bernardino, Calif., Diocese's White Mass Awards reception on Oct. 13. The award, given for the first time this year, is for chaplains in a health care setting who distinguish themselves by providing compassionate and dedicated spiritual care to the dying. Sister Mary Jo was nominated by pastors, priests, doctors, nurses and volunteers. She has served for 10 years as a chaplain at Providence-Saint Mary's Medical Center in Apple Valley, Calif. Sister Mary Jo is joined by Providence Sisters Josephine Bryan, left, and Grace Marie Meehan. (Submitted photo)

Rwandan genocide survivor Immaculée Ilibagiza to speak at St. Luke on Nov. 20

Catholic author and Rwandan genocide survivor Immaculée Ilibagiza is the featured speaker at an evening of spiritual renewal planned at St. Luke the Evangelist Parish, 7575 Holliday Dr. East, in Indianapolis, on Nov. 20.

The evening will begin with confessions at 4:30 p.m. and Mass at 5:30 p.m. A reception with heavy hors d'oeuvres will immediately follow. The presentation will begin at 7 p.m.

Ilibagiza's first book, *Left to Tell: Discovering God Amidst the Rwandan Holocaust*, is an autobiographical work detailing how she survived during the

Rwandan genocide. Her second book *Faith: Rising from the ashes of the Rwandan Holocaust*, picks up where she left off in *Left to Tell* and tells her story of survival immediately following the genocide.

Her books will be available for purchase and signing during the event.

There is no cost to attend. However, registration is requested online by Nov. 18 at www.stluke.org/church-news.

For additional information, contact Diane Schafer at 317-259-4373 or e-mail dschafer@stluke.org. †

Archbishop highlights unity amid cultural diversity at St. Martin de Porres Mass

By Natalie Hoefler

As a person of mixed race, the cards were stacked against Dominican brother St. Martin de Porres (1579-1639). He was born to an African mother and a Peruvian father of Spanish descent in a time when those of mixed race were unaccepted by society.

But in part for charitably overcoming the challenges that his mixed African-Hispanic heritage caused, St. Martin de Porres is now the patron saint of mixed races, among other patronages.

In the archdiocese, Catholics of African and Hispanic ethnicity come together for a Mass each year to celebrate the saint's Nov. 3 feast day.

On that date at St. Monica Church in Indianapolis, Archbishop Charles C. Thompson was the principal celebrant at the Mass sponsored by the archdiocesan Black Catholic Ministry and Hispanic Ministry.

"It is an archdiocesan Mass, and everyone is invited," says Pearlette Springer, Black Catholic Ministry coordinator. "But the focus is on the relationship of blacks and Hispanics. That's why the music and language [used during the Mass] come from those two traditions. ... The traditions of Hispanic and Black Catholics transcend North America, Central America and Africa."

In his homily, Archbishop Thompson focused on the Church's cultural unity—a unity defined by the fact that all are

sinners needing to be transformed by Christ, and by the dignity due each person despite the many ethnicities, cultures and languages in the Church. Here are excerpts from his homily:

"This celebration of cultural unity is rooted in the catholicity of the Church—the body of Christ, the people of God. The richness of ethnicities, cultures and languages is a great blessing in our Church.

"This richness is especially captured in the feast of Pentecost, when we recall the Holy Spirit came upon the Apostles to [enable them to] speak in a variety of languages so that they could be understood among various peoples in their proclamation of salvation in Jesus Christ.

"We must always respect the dignity of one another. In this world, we've lost a sense of dignity for ourselves, let alone the people we disagree with. St. Martin de Porres shows us the way of charity, the Christian way.

"Today's Gospel story of Zacchaeus [Lk 19:1-10] is especially pertinent to our celebration. ... Zacchaeus ate with Christ, ... and Zacchaeus is repentant. Jesus wanted a transformation in Zacchaeus, and he got it.

"We meet Jesus in the Eucharist, and he wants to transform us. ... But so often today people don't want to repent ... because we want to be self-righteous, not to be transformed.

"Here we gather to encounter once more in unity, as one people of God, the grace and sacraments of Jesus Christ. ... Here we are transformed, both as individuals and as a community. Here we celebrate our unity amid our diversity as a community of believers.

"This is what it means to be Church, to be Christ-centered—rather than self-centered—in all things. Salvation comes to this house and all who dwell within it as members of the body of Christ.

"May we never tire of celebrating our dignity as people of God."

(For a photo gallery from the Mass, go to bit.ly/deporres) †



Brenda Kpotufe, a native of Togo and a member of St. Monica Parish in Indianapolis, proclaims the first reading in French at the annual archdiocesan St. Martin de Porres Mass at St. Monica Church on Nov. 3. The priests who concelebrated the Mass sit behind her: Father John Kamwendo, pastor of St. Michael the Archangel Parish in Indianapolis, left, and Fathers Timothy DeCrane (obscured) and John McCaslin, respectively associate pastor and pastor of St. Monica Parish. (Photos by Natalie Hoefler)



Three priests and three deacons join Archbishop Charles C. Thompson around the altar at St. Monica Church in Indianapolis for the eucharistic prayer during the St. Martin de Porres Mass on Nov. 3. They are Father John Kamwendo, left, Deacon John McShea, Father Timothy DeCrane, Deacon Robert Beyke and Father John McCaslin. Not pictured but also participating in the liturgy was Deacon Juan Carlos Ramirez.



A banner of St. Martin de Porres leads the procession of a Mass marking the saint's feast day on Nov. 3 at St. Monica Church in Indianapolis.



Musicians and a dancer of the Indy Peruvian Incan Cultural Association (IPICA) pose for a photo after providing entertainment at a reception on Nov. 3 in the St. Monica School cafeteria after a Mass celebrating the feast of St. Martin de Porres, who was born and raised in Peru. They are IPICA dancer Andrea Capunay, left, Jaime Torpoco of St. Susanna Parish in Plainfield, IPICA founder Patricia Meneses, David Sierra of Holy Spirit Parish in Indianapolis, and Angel Hurtado of St. Monica Parish.



Archbishop Charles C. Thompson blesses several statues in the narthex of St. Monica Church in Indianapolis after the St. Martin de Porres Mass on Nov. 3.

ANNULMENT

continued from page 1

in the archdiocese. It's a group of Catholics from Holy Spirit Parish in Indianapolis who have been through the process of seeking a declaration of marriage nullity—people who provide encouragement and guidance to others going through a marriage nullity case with the archdiocese's tribunal.

It's also the story of the priest who guides the group, a pastor who wants to invite members of other parishes to join their group—or help them start their own.

Being married before God

Msgr. Paul Koetter presided at the wedding of the Halters in November of



Msgr. Paul Koetter

2018, seven years after he started the support group for parishioners who are presently working through a marriage nullity case with the tribunal.

"We would gather monthly, do some sharing and talk about their annulments,"

Msgr. Koetter says about the beginnings of the group. "I heard some of the raw pain they were going through and the tendency to sometimes misinterpret letters from the tribunal. I was able to answer questions, calm folks down and encourage them.

"The group began to grow, and I saw how they helped each other. Those who got their annulments remained with the group and were able to speak about their experience as a way of encouraging others. Many of the present group are people who are finished with their annulments, and their marriages are blessed in the Church. This is now, for them, a ministry of service."

He's seen the difference that ministry has made.

"People in the middle of the process appreciate a group that they can talk to about an annulment. So many people do not understand the process and can quickly judge it. The members of the

group respect the process and offer a place where the frustrations, joys and pains of the process can be shared without judgment of the person or the process."

The efforts of the support group have also led to a special quality among its members, Msgr. Koetter says.

"I have been impressed with the deep respect they have for the sacrament of marriage and the value of being married in the Church. They, more than most, deeply value the idea of being married before God."

'We help each other'

Teresa Vail and her husband, Tim Lake, were there when Paul and Kate Halter were married. The coordinator of the Holy Spirit support group, Vail knows personally the devastation of divorce, the path to a declaration of marriage nullity, and the joy of being married in the Church.

"There have been 10 weddings since we started the group," she says. "My husband and I have been invited to all of them, and I've sung at about half of them. Some of my closest friends have come out of this process. We help each other. We answer questions.

"Divorce is such a hard thing. You have to believe there is something beyond that, and it doesn't have to affect your relationship with Christ or define you. I felt like a failure when I got a divorce. I don't feel that way anymore."

After her marriage was declared null, Vail was married to Lake at Holy Spirit Church in 2013.

Back then, "cases generally took two years," according to Daniel Ross, a judge instructor for the archdiocese's tribunal. Now, thanks to changes by Pope Francis, the process usually takes an average of 18 months.

"The people at the tribunal are as nice as can be, but it's a daunting process," Vail says. "They tell you it's not about how it ended, it's about how the marriage began—and what wasn't right about it from the beginning. I was 20 when I got married, and we had broken up four times before that. I was young and dumb."

The process—including providing in-depth answers about the marriage—requires a significant self-examination, she says.

"It's a very illuminating process, but it's hard. To have a support group help you through the entire process is invaluable. We need to walk that path with someone, and I understand that walk. I have been in these groups and have felt the Holy Spirit guiding us.

"I would tell anyone going through this that our group is a great place to start your journey. Continue with us and allow us to make that journey with you. The friendships and the communion with the Holy Spirit that we all share are such valuable parts of the journey."

For her, that journey has led to a marriage built upon the foundations of love and faith.

"If God made the perfect person for me, it would be Tim," she says. "We got back from a mini-vacation and the highlight of the trip was going to Mass every day together. I feel God has put me right where I need to be. I wouldn't have made that journey without him."

'It was truly a celebration'

When Kate Halter was granted her annulment in 2013, she experienced a wide range of emotions—all positive.

"It was freeing, validating, and I was thrilled I could move forward with my life in the Church—and I was free to marry in the Church," she says. "My faith is very important to me.

"It made me feel whole again as a person."

In contrast, pursuing a marriage nullity case was the last thing Paul Halter wanted to do after his divorce.

"I did not want to go through it," he recalls. "I had gone through a painful divorce, and I did not want to go through another process that would tear through my heart and soul again."

Yet after he met Kate and their relationship deepened, his view changed.

"Kate was encouraging, and I also wanted to go through the process for myself so Kate and I could share a sacramental marriage—and share further in our faith together."

The couple credits the Holy Spirit support group and the tribunal staff in giving Paul "the perseverance" to continue the process, which was



Teresa Vail and her husband, Tim Lake, are part of a support group at Holy Spirit Parish in Indianapolis that has helped individuals seeking a declaration of marriage nullity—commonly referred to as an "annulment."

(Submitted photo)

completed last year.

They were "married before God" at Holy Spirit Church on Nov. 9, 2018, with Msgr. Koetter officiating the ceremony.

"It meant a lot," Kate says. "We are both cradle Catholics who have both found a lot of strength and endurance in our faith. To fully partake in the sacraments [as a married couple] has been amazing. It was reassuring to see how our Church was willing to help us through the process. It was a blessing."

Paul adds, "It was truly a celebration. Absolute joy. We were surrounded by family and friends. Many of the people there were members of the support group."

The couple will celebrate their anniversary in Cana during a trip this month to the Holy Land.

"That will be awesome," Kate says.

(The next meeting of the support group of Holy Spirit Parish in Indianapolis will be on Dec. 3 at 7 p.m. For more information about the December meeting, contact Teresa Vail at tvail@orthoindy.com or at 317-710-0435. Anyone who thinks they can benefit from the group is invited to attend.) †

Answers to common questions and concerns about the process for a declaration of marriage nullity

On its website, the archdiocese's tribunal has a list of "frequently asked questions" for people seeking information about the process toward a "declaration of marriage nullity"—commonly referred to as an annulment.

Here is a selection of the most common questions and concerns of people, a selection chosen by Daniel Ross, a judge instructor for the tribunal. (For the full list of frequently asked questions and other information about the process, visit the tribunal's website, www.archindy.org/tribunal.)

Q: Does a declaration of marriage nullity "erase" or "wipe away" a marriage?

A: No. When a marriage is declared invalid by the Church, it is not a conclusion that *no* relationship of any kind existed. Naturally, there was a wedding ceremony and a civil marriage that did, in fact, take place. If the wedding in question took place in a Catholic church, it remains recorded in the parish's official marriage register even after a declaration of nullity is granted, followed by a notation of the declaration of nullity entered alongside of it. Furthermore, no one can deny that two people did experience some kind of life together for the duration of their union. Nothing is "erased."

What people often call an "annulment" is more accurately understood as a "declaration of nullity." In other words, it is the recognition by the Catholic Church that some essential element was missing at the time the parties said, "I do," which prevented the wedding from resulting in a perpetual, binding union that can be dissolved only by the death of one of the parties. It is no longer considered a sacred bond, or a sacrament for Christians.

Q: Does the marriage nullity process make it too difficult for people to remarry?

A: Some people say that the process makes it too hard for people to "move on" with their lives. While

the Catholic Church does believe in upholding people's natural freedom to marry, this freedom is not absolute and is not acknowledged to exist when there is already a prior marriage that has taken place. To hold otherwise would be to contradict the Church's own position on the indissolubility of marriage and the teachings of Jesus.

Generally, by publicly exchanging wedding vows, people create a presumption that a valid and indissoluble marriage bond has been formed. It is their burden to prove otherwise. Because this exchanging of vows is not only a *public* event, but a sacred and solemn one as well, it is only reasonable that an equally serious judicial process investigate any contention that this exchange did not result in a valid or sacramental bond.

Q: Does a declaration of nullity make children illegitimate?

A: No! This is one of the most common misunderstandings among Catholics and non-Catholics alike. "Illegitimacy" is, in the modern world, a civil legal term. If the parties entered marriage by observing all the legal requirements of the state, then any offspring born of the marriage are "legitimate." Neither the civil divorce nor a declaration of marriage nullity change the status of the children born to parents who met all legal requirements at the time of marriage.

In fact, if a marriage that produced children is declared invalid, both parties will be reminded of their continuing obligations and responsibilities toward the care and upbringing of all children born in the prior marriage.

Q: Why does the marriage nullity process apply even to someone who is not Catholic?

A: All parties who approach the Catholic Church for marriage must be free from any prior bond of marriage—both Catholics and non-Catholics. The Catholic Church has profound respect for all marriages. We view all marriages between validly baptized people (not just marriages that took place in a Catholic church) as a sacrament—a sacred bond sealed

by God and a visible sign of His grace.

Therefore, given the Church's deep respect for the sanctity of marriage, which includes the indissolubility of marriage a serious investigation of any prior marriage of any person wishing to remarry in the Catholic Church, must be undertaken. For marriages between persons at least one of whom is not a baptized Christian, while the Church does not recognize that marriage as a sacrament, it is still presumed to be a valid *natural* marriage.

Understandably, this may be a very difficult task for a non-Catholic. Most often the non-Catholic party approaches the nullity process with the understanding that it is necessary in order for his or her Catholic intended to be able to marry in the Catholic Church. For the non-Catholic, participation in the nullity process is often an act of self-giving and respect for the Catholic intended's faith practices. This being said, it can also be a powerful experience of healing and closure for a non-Catholic, just as it can for a Catholic who is going through this process.

Q: What is the status of a divorced Catholic?

A: This is a commonly misunderstood issue. Because the Church does not recognize civil divorce as terminating a bond of marriage (but only as terminating the civil effects of marriage), the Church regards divorced people as only separated from their former spouses. In the eyes of the Church, these people are not free to remarry. However, a divorced Catholic who has *not* remarried is free to participate fully in the sacramental life of the Church (including Eucharist and penance/reconciliation). It is only when a divorced person remarries without some resolution in the Catholic Church of a prior bond of marriage that participation in the sacraments is not permitted.

Q: Can a person buy his or her annulment?

A: There are no fees of any kind charged by the Archdiocese of Indianapolis. †

Woman finds hope, healing after seeking 'declaration of marriage nullity'

By John Shaughnessy

When her marriage of 26 years ended in divorce, Barbara Clisham longed for two possibilities to return to her life.

The first one was healing.



Barbara Clisham

"My husband left after 23 years. It took me three years to accept there was nothing more I could do to save the marriage," she says. "Especially being a lifelong Catholic who holds marriage in the utmost esteem, it's very difficult to go through. I believe that healing makes the difference in proceeding in life in the way God wants us to."

The second possibility she longed for was tied to hope—the hope that one day she would no longer feel she was in a state of limbo, that she could get on with her life, have the freedom to marry in the Church, and establish a closer connection

to her Catholic faith.

"No one made me feel I was in limbo," she says. "That was strictly internal. Every contact I had with the Church has been supportive. I needed to be whole within myself."

"I was Catholic and divorced, and I felt I would be in that limbo forever. That was difficult to me."

Her first step toward healing and hope was participating in an archdiocesan retreat for separated and divorced Catholics. She says that retreat helped her prepare for the second part of her comeback—seeking a "declaration of marriage nullity," commonly referred to as an annulment.

"My initial idea of an annulment was that it was for people who were young, who weren't prepared for marriage," says Clisham, who married when she was 39. "But I came to see my situation fell into one or more areas which would be eligible for a review."

She symbolically started the process on New Year's Eve of 2016. Within two months, she submitted her request to the

archdiocese's tribunal, so her petition could be reviewed.

"I felt a good level of healing through the annulment process," says Clisham, a member of Holy Spirit Parish in Indianapolis. "It made me look at every aspect of entering into a marriage that I believed would last forever. I found I couldn't do it quickly."

She also found it was easier to not go through the process alone. She received help from a Holy Spirit Parish support group made up of members who had gone through the process previously.

"Often when I was with friends, they were loving and supportive, but there was no way they knew what I was going through. Knowing that once every month I would be with people who had this common experience, I could really breathe."

She had the same reaction in dealing with the tribunal staff.

"The tribunal has a very thorough process, and I respect that process," she says. "They very clearly lay out what is involved in the process, which really

helped dispel many misconceptions. They take such care with it. I felt very positive about the communication during the process. When I had a question, it was treated kindly and professionally."

After 22 months, she was informed her marriage nullity case had been decided. The tribunal judge declared the marriage was invalid, and she was free from that bond of marriage.

"I felt many things—sorrow for the loss of the marriage, and relief at no longer feeling in limbo, and extreme gratefulness for the very detailed, insightful decision that I read," she says. "That helped me heal better. I read the decision carefully, and I thought, 'How did these people understand to that depth what happened in those 26 years?' I felt there had been someone who had experienced what I had experienced."

She finally had the healing and the hope she sought. She also has started dating.

"I've come to see the things we gain from the things we lost." †

Advice and insights for pursuing a declaration of marriage nullity

As a judge instructor for the archdiocese's tribunal, Daniel Ross offers insights and advice for people who are considering pursuing a "declaration of marriage nullity"—commonly referred to as an annulment.



Daniel Ross

The role of the tribunal staff:

"We in the tribunal view our work as a ministry. We are here to serve the Church, which is the body of Christ, and help bring all her members more fully into communion with Jesus Christ.

We daily encounter

people—whether in person, over the phone, or in their written words—and strive to assist them in going through the process of a marriage nullity case. Our

office is composed of both lay women and men, as well as priests and religious. All of us in the tribunal have taken an oath of confidentiality, and we take that oath with the utmost seriousness."

A goal of care and compassion:

"We see much suffering and hurt which people have lived through, and it is always our goal to compassionately minister to the people who approach us. Many of us have loved ones who have gone through the pain of divorce and several who have been through a marriage nullity process. When I am working with people, I always try to help them with the same care as I would want my own family to be treated. I pray daily for all the people in whose cases I am involved."

Help in understanding the process:

"I would encourage anyone who is unsure about the whole idea to at least

discuss the possibility of pursuing a declaration of marriage nullity with his/her pastor to look at his/her concrete situation. Many people are unaware of much of the Church's teaching on marriage and the family. Even more so are people less familiar with the Church's *Code of Canon Law* and what does or does not render a marriage invalid.

"There are many misconceptions about what the Church believes and teaches concerning marriage. We strive to help people understand those teachings and attempt to bring them toward a way of life that is in harmony with what the Church believes about the goodness, truth and beauty of the marriage covenant."

Help in starting the process:

"If someone is interested in starting a marriage nullity case, I recommend that he/she reach out to one of our trained, volunteer field associates. A

field associate can assist a person with answering some questions and filling out some initial forms. A list of our field associates is available on our website at www.archindy.org/tribunal/field.

Assistance available in Spanish:

"We have field associates who speak Spanish, and our entire website and initial forms are available in Spanish."

For more information:

"Our website (www.archindy.org/tribunal) is a great place to find out more information about the process, and our initial forms are available there, as well as many informational resources.

"A person is always welcome to reach out directly to our office via phone or e-mail—tribunal@archindy.org, 317-236-1460 or 800-382-9836, ext. 1460. We will do all we can to get you started and heading where you need to go." †

BISHOPS

continued from page 1

A. Boyea of Lansing, Mich., asked for an update on the Vatican's report on the now-defrocked former U.S. Cardinal Theodore E. McCarrick situation, which many of the bishops, by voice vote, also said they wanted to hear.

In a brief presentation, Boston's Cardinal Sean P. O'Malley told the bishops the Vatican has not yet published a report about its investigation of McCarrick, but a report could be ready by Christmas, or in the new year.

He said he and other bishops at the Vatican for their recent "ad limina" visit said they were "anxious to receive the Holy See's explanation of this tragic situation, how he could become an archbishop and cardinal, who knew what

and when." He also stressed that the "long wait has resulted in great frustration on the part of bishops and our people, and indeed a very harsh and even cynical interpretation of the seeming silence."

In other business, the bishops voted overwhelmingly on a revised set of strategic priorities to take them into the next decade. They also discussed upcoming votes during their gathering, such as new materials to complement "Forming Consciences for Faithful Citizenship," their long-standing guide to help Catholics form their consciences in public life, including voting.

Retired Army Col. Anita Raines, who chairs the National Advisory Council, said in a report to the bishops that the group supported the prelates' effort to promulgate its "Faithful Citizenship" document and supplemental materials.

To help ensure the document's wide distribution to parishes and individuals,

the council recommended the USCCB implement "a strong communications strategy fully leveraging social media."



Bishop Robert E. Barron

This wasn't the only mention of social media during the start of the meeting.

Auxiliary Bishop Robert E. Barron of Los Angeles urged the bishops to promote

social media in their dioceses as one way to link young people with the Church. He said the Church is losing young people in greater numbers and must face the challenges of how to get the religiously unaffiliated, or "nones," particularly young people, back to the Catholic Church.

The bishop, who is chairman of the USCCB's Committee on Evangelization and Catechesis, presented a three-minute video on the issue and spoke of his concerns and ideas for bringing young people back to Church, which involved not dumbing down the faith and involving young people in the social justice aspects of the Church.

His presentation led to a discussion that lasted for more than an hour with bishops from across the country agreeing that this issue is of great concern and sharing other ideas to bring young people back which primarily involved catechesis, but also an increased devotion to Mary.

Bishop Barron, who is known for his website, "Word on Fire," and for hosting the documentary series *Catholicism*, initially brought up this topic during the bishops' spring meeting. He said at the time, and reiterated on Nov. 11, that this topic needs to be a priority for the Church today.

The bishops also heard about societal

issues such as gun violence and Bishop Frank J. Dewane of Venice, Fla., said Catholic clergy and lay leaders can play a role in bringing together people along the rural-urban divide to build understanding of the need for sensible policies that can end the scourge of gun violence.

The bishop, who is chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, outlined the USCCB's long-held stance of the need for "common sense" legislation that governs the availability of guns. But he also said it was time for people to come together so that there is greater understanding of how gun violence affects urban communities in particular.

He told Catholic News Service that the USCCB's work on the legislative front was important, but that a pastoral response to gun violence was needed.

"It's time for a different approach," he said.

In a new approach for the bishops' pro-life efforts, Archbishop Joseph F. Naumann of Kansas City, Kan., invited his fellow bishops to devote a year of service to pregnant women starting next March.

He said Catholic parishes can be one of the first places a woman facing an unexpected or challenging pregnancy can turn to for assistance rather than think of seeking an abortion, and they could offer a variety of support services to women who may be thinking about whether to carry their child to term.

The bishops also heard about plans to revise the U.S. Conference of Catholic Bishops' existing Program of Priestly Formation for U.S. dioceses.

In his homily at the Nov. 11 Mass in the hotel ballroom, Cardinal DiNardo stressed that St. Martin of Tours, whose feast was celebrated that day, offered them a fitting example. †



Cardinal Sean P. O'Malley, left, Archbishop Jose H. Gomez of Los Angeles, vice president of the U.S. Conference of Catholic Bishops, and Chicago Cardinal Blase J. Cupich, participate during Mass at the fall general assembly of the USCCB in Baltimore on Nov. 11. (CNS photo/Bob Roller)

Young Church, heed our Holy Father's call: 'Make a ruckus!'

(Editor's note: "Make a ruckus!" Pope Francis implored young people 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 Dr. 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. Parts one and two of the series can be found online at www.CriterionOnline.com.)

By Dr. Arthur D. Canales, Mark Erdosy and Ricardo Gonzalez
Special to The Criterion

Part Three: Our tasks as Catholics

The task of integrating "Christus Vivit" is the call of everyone in the Catholic Church who loves young people, but especially those committed to serving young people.



Dr. Arthur D. Canales

The call from Pope Francis is not "business as usual" in working with young people, but a call to make youth and young adult ministry "more flexible" and inviting ("Christus Vivit," #204).

For Pope Francis, youth and young adult ministry has to be synodal (#203), meaning, "it should involve 'journeying together' that values all the Church's members, through a process of [collaboration and] co-responsibility" (#206).

This call to reinvigorate and revitalize youth and young adult ministry happened on multiple fronts.



Mark Erdosy

—**Bishops and priests:** The Holy Father encourages bishops and priests to truly engage young people to become "inspired" (#100) and to avoid "clericalism" (#98).

Priests and bishops are to empower youths to recognize that God loves them, Christ saves them, Jesus is alive, and the Holy Spirit gives them life and purpose. This is done not by being dogmatic, legalistic and moralist, but by humility and simply listening to young people and their concerns (#41, #203).

—**Youth ministers and directors of religious education (DREs):** Quality youth ministers and competent DREs are already guiding young people in their faith life.

"Christus Vivit" is part of Pope Francis' larger theological framework on accompaniment, which is a component of Christian discipleship.

Pope Francis expressed the art of accompaniment in a 2103 speech to the bishops of Brazil, and it is further expressed in "Christus Vivit."

Pope Francis offers these pastoral recommendations in providing pastoral care to young people: journeying, listening, dialoguing, flexibility, proclaiming love and friendships (#204, #206, #212-215).

For example, don't just have eucharistic adoration on a Sunday evening for youths and call it youth ministry.

Albeit spiritually significant, it is not the only aspect of youth ministry. The Holy Father is calling for a better-rounded, robust and flexible programming that meets young people's cognitive, social, emotional and spiritual needs.

—**Parents and parishioners:** The adage "it takes an entire village to raise a child" has probably never been more applicable than today.

Parents and a youth minister cannot raise a good Catholic teenager on their own, they need help—lots of it—from their communities, too.

Pope Francis calls on adults in the parishes to become mentors of young people, to give them an apprenticeship in life. The pope calls it the "art of accompaniment" by adults ("Evangelli Gaudium," #169; "Christus Vivit," #242-247).

Essentially he is asking Catholic parishioners to involve themselves in the ministry of accompaniment with young people, to journey with them in discovering God, learning from them as they learn from you, and together you will share and live a wonderful and beautiful story.

This is the first time a pope has written an apostolic



exhortation on youths and young adults. Therefore, it is significant that the Catholic Church get its resources of time, talent and treasure behind youth and young adult ministry.

The time has never been so ripe to help young people on their journey with faith and life.

Therefore, let all adults encourage young people to "Make a Ruckus!" for God!

(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.) †

Everyday Heroes: Teen who gave life to save classmates long known as hero

NEW HAVEN, Conn.—Even before he died saving his classmates from a shooter at his school, 18-year-old Kendrick Castillo was known for going out of his way



Kendrick Castillo, a Catholic, is pictured in an undated photo. The 18-year-old senior at the STEM School Highlands Ranch in Colorado lost his life on May 7 trying to protect fellow students from a shooter. Kendrick's heroism, both that day and throughout his life, is celebrated as part of the Knights of Columbus video series, "Everyday Heroes," which tells the stories of ordinary Catholic men taking extraordinary actions.

(CNS photo/Knights of Columbus)

to help others.

Last May, the nation learned about this young man from Colorado, who gave his life to save others. He was hailed as a hero. But those who knew Kendrick Castillo saw him as heroic long before then. They witnessed his heroics in small acts of kindness and the way that he lived his life: unafraid to try new things; unapologetic about how much he cared; unwavering in his commitment to his Catholic faith.

There was that day he jumped out of a car to assist an elderly person who had stumbled in the street. And that time he volunteered to help carry the casket at a funeral when he noticed that there were not enough pallbearers.

Kendrick's heroism—both on the day he died as a STEM School Highlands Ranch High School senior and throughout his life—is celebrated as part of the Knights of Columbus Supreme Council's video series, "Everyday Heroes," which tells the stories of ordinary Catholic men acting extraordinarily. In this episode, viewers can gain a better understanding of who Kendrick was.

Kendrick's father, John Castillo, said his son was not the type of kid to believe he could not do something, even throwing himself into a pool just to teach himself how to swim. And he fearlessly brought love and faith with him everywhere he went.

"He prayed over meals at fast-food restaurants, or wherever he was at," John said. "He prayed with his friends. He prayed the rosary when he felt the need. I never pried and asked when and why he did it, but he would pray."

At Notre Dame Catholic School, which Kendrick attended from pre-K to eighth grade, principal Charlene Molis asked him to deliver speeches to the entire school and even on behalf of the Catholic Appeal for the Archdiocese of Denver. Molis

remembered the love Kendrick had for others.

"On the first day of school, he walked into the classroom and there was a little boy crying across the room," she said. "He went over, put his arm around him, and told him it was going to be OK. That little boy was missing his mom. I think that was just the beginning of Kendrick's amazing kindness that he displayed."

Kendrick reached out to everyone with no exceptions. His love inspired those around him, and when his father became a member of the Knights of Columbus, he shared his love through their work, too.

"Every time we had pancake breakfasts, or we were doing a cookout, or a yard sale that we're having to raise funds, Kendrick was involved," John said. "The more he got involved, the more my brother Knights just embraced him. That's how it all began."

The Castillos said the Knights became part of the family. Kendrick's work with the council as a youth inspired him to want to become a Knight like his dad.

As John tells it, Kendrick centered his life on faith, even with his other interests, like robotics and four-wheeling with his friends.

His dream was to become an engineer. He also was looking forward to becoming a Knight of Columbus after he turned 18 last March. Although Kendrick did not live to see his dream of becoming a Knight realized, his parents were there in Minneapolis in August when delegates at the annual Knights of Columbus Supreme Convention in Minneapolis voted to make Kendrick a Knight posthumously.

"He was the catalyst," John said. "And that love brought people together."

(A video accompanying this story can be found on YouTube at bit.ly/2PNqgiI. To share your story of an everyday hero with the Knights of Columbus, contact andrew.fowler@kofc.org.) †

Faith *Alive!*

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Papal infallibility a sign of the connection between Christ, the Church

By Kristin Colberg

The 150th anniversary of the opening of the First Vatican Council will fall on Dec. 8. Most people know little about Vatican I except that it defined papal infallibility. Few doctrines have generated as much debate and tension as this one.

Controversies concerning the pope's infallible teaching authority often lead to misunderstanding or dismissal of the teaching and the council altogether. The council's sesquicentennial invites renewed explorations of papal infallibility to appreciate better its meaning and power to illumine questions in the Church today.

Vatican I took place between December 1869 and October 1870. Blessed Pius IX convoked the council as a bulwark against developments at the time that included rationalism, atheism and relativism, which sometimes cast doubt on the Church's temporal and spiritual authority.

In addition to these external threats, the Church also struggled with internal debates about the authority and purpose of ecumenical councils in relation to papal authority. These external and internal tensions engendered an extremely defensive posture in Rome.

For many, clarifying the pope's authority seemed to provide an effective tool for dealing with both sets of challenges.

When the council opened, the bishops who participated in it sought to develop a comprehensive document on the nature of the Church and its jurisdictional power in response to contemporary threats. However, soon after the conciliar deliberations began, it became clear that military conflict brewing in the region would prevent the bishops from completing their entire program of work.

Anticipating the limited time available, the council fathers chose to begin deliberations on the Church with the topic that had generated the greatest interest: papal infallibility.

A minority of bishops, approximately 20 percent, opposed this starting point as inconsistent with the Church's tradition of aligning papal authority with that of the whole Church and the bishops in particular.

Most in the minority agreed that the pope could teach infallibly under certain circumstances, but they disagreed with the council's treatment of this issue as a stand-alone topic and questioned whether defining this matter in the present climate would further alienate the Church.

A majority of the bishops, however, favored moving forward with a definition.

Most in this group conceded that considering papal infallibility in this manner was not ideal, but reasoned that it was necessary given the exigencies of the day.

Most in the majority acknowledged that it was normal and appropriate for the pope to consult the universal Church when formulating definitive teachings, yet they did not want to formalize this consultation as a requirement for fear that it would hinder the pope's ability to act in decisive moments.

Among the majority were a small group of bishops who sought to express the doctrine in the most extreme way possible so that the pope's ability to teach without error was absolute, separate and personal.

Vatican I's "Dogmatic Constitution on the Church," "*Pastor Aeternus*" ("Eternal Shepherd"), was promulgated on July 18, 1870, following a vote of 533 to 2. Many of the minority bishops had left Rome ahead of this session to avoid voting against a teaching supported by the pope and their brother bishops.

Two months later, on Sept. 20, 1870, Rome's walls were breached during the Franco-Prussian War and consequently, on Oct. 20, 1870, the council was suspended. Though a resumption of the council was considered at least twice in the 20th century by Popes Pius XI and Pius XII, its work was never resumed.

Vatican I is often thought to present an extreme view of papal infallibility, whereby the pope can teach on any topic without restriction. People generally think that the view of the small fraction of bishops in favor of this view prevailed. However, upon examination, it is clear that Vatican I sets distinct limits on papal infallibility.



The Altar of the Chair of St. Peter stands in the apse of St. Peter's Basilica at the Vatican. It is said to hold relics of the chair used by St. Peter, which was also a symbol of his teaching authority in the Church. In 1870, the First Vatican Council defined that the pope as successor of St. Peter and under certain conditions has the gift of teaching the faith infallibly. (CNS photo/Junno Arocho Esteves)

"*Pastor Aeternus*" states: "When the Roman pontiff speaks '*ex cathedra*,' that is, when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility with which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals" (#4).

The pope's infallible authority is not absolute; rather, "*Pastor Aeternus*" limits its scope to instances where the pope defines a doctrine related to faith and morals to be held by the entire Church. It is not separate from the Church. It is a gift Christ wills for the benefit of the entire Church.

Finally, infallibility is not said to belong to the pope "personally," as if individually possessed. Instead, the infallible teaching office belongs to the pope in the exercise of the apostolic office of Peter.

The dogma of papal infallibility is not about power. It articulates a close and reliable relationship between Christ and the Church in the Petrine office that affords the Church protection, stability and access to truth.

Even though "*Pastor Aeternus*" does not offer a comprehensive decree on

the Church as the council originally envisioned, it is nevertheless a document about the Church and its essential role in advancing God's saving work.

Papal infallibility reflects the fact that a fundamental aspect of God's salvific plan is manifested in the Church's structure and, in particular, in the Petrine ministry.

It is often said that every Catholic teaching about Mary is always, fundamentally, a teaching about Christ. The same is true of teachings about the pope.

Papal infallibility is not so much about the pope as it is about the love Christ has for the Church and his enduring promise to dwell in it and guide it. The wider historical and theological context of this definition shows that it is not the obstacle that it is often perceived to be.

Instead, Vatican I's teaching on papal infallibility—formulated a century and a half ago—illumines critical aspects of the Church's identity that can guide our thinking about ecclesial reform, synodality and the Church's path into the future.

(Kristin Colberg is associate professor of theology at St. John's School of Theology and Seminary in Collegeville, Minn. She is author of the book *Vatican I and Vatican II: Councils in the Living Tradition*.) †



Blessed Pius IX is seen in this First Vatican Council album archived with the Archdiocese of Washington. Papal infallibility is not so much about the pope as it is about the love Christ has for the Church and his enduring promise to dwell in it and guide it. (CNS photo/Tyler Orsburn)

Faith at Home/Laura Kelly Fanucci

Move to meet people with love—even around the family table

Religion and politics. The two subjects you're supposed to avoid in polite conversation.



Except that the holiday season is when faith and family collide. Feasts like Thanksgiving, Christmas and New Year's bring moments ripe for conversation with relatives—for better or for worse.

What can we do when talking about our beliefs with family feels as dangerous as driving on ice-covered roads?

A 2019 survey found that 49 percent of Americans reported skipping a family gathering because conversations with relatives have become so uncomfortable and divisive. But 70 percent also wish their interactions with family members during the holidays were more meaningful.

When faith is central to our lives, how can we approach family gatherings, office parties or neighborhood potlucks when we know those closest to us may not share our beliefs?

Jesus is the perfect place to start.

Remember that he ate dinner with prostitutes and tax collectors. Known sinners. Social outcasts.

But he sought them out, moving out from his comfortable circles of like-minded friends to those who were completely different from him.

He sat at table with people whose lives looked nothing like his own. He passed food and shared conversation with those who might not have held any beliefs in common with him.

Yet he still offered them radical welcome, grounded in love.

Jesus knew what it felt like to be in the midst of uncomfortable conversations. The Gospels are full of tense moments—Pharisees plotting to trick him, enemies laying traps and unexpected encounters interrupting his plans.

Yet over and over again, he moved out to meet people where they were. Not standing at a safe distance, judging or gossiping, but pulling up a chair beside them and seeing them as beloved by God.

There's no magic formula for navigating holiday gatherings with difficult relatives. But we have the model of mercy in how God himself sat down at the table next to sinful, imperfect humans.

He listened with love. He asked questions. He challenged when necessary, but not before listening and loving—and never without mercy.

Imagine how our family parties could change this year if we offer a quick prayer to Jesus for a loving heart and a gentle tongue when we find ourselves seated next to a complicated conversation partner at Thanksgiving or Christmas.

Remember those wise words that often surface when people of faith debate how and whom to help after a disaster: "We don't help them because they're Christian;

we help them because we're Christian."

The same holds true for our holiday conversations.

We don't show love and mercy to someone simply because they're Catholic—because their beliefs align nicely with ours or their comments never ruffle any feathers. We show love and mercy because we're Catholic, followers of Christ who moved out to the margins and sought out the ones whom polite society dismissed and righteous folks shunned.

By definition, every human family is complicated and imperfect. Ironically, the ones closest to us can be the ones hardest to handle. We've all felt that ache—or anger—when someone dismisses or denies the faith we love.

Does it bother us, as committed Catholics, when family members don't share our beliefs? Of course. If we have found beauty, truth and goodness in God, we naturally want to share it with others.

But no matter what, Christ calls us to pull up a chair and meet each person with compassion. The God of the Eucharist is waiting to meet us around the holiday table, too.

(Laura Kelly Fanucci is a mother, writer and director of a project on vocation at the Collegeville Institute in Collegeville, Minn. She is the author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*, and blogs at www.motheringspirit.com.) †

Worship and Evangelization Outreach/Fr. Patrick Beidelman

Sacred liturgy federation leaders mark 50 years of faith

When the Federation of Diocesan Liturgical Commissions (FDLC) was formed by the U.S. Bishops' Committee



on the Liturgy in 1969, archdiocesan priest Father Albert Ajamie represented the Church in central and southern Indiana as part of the new organization and even served as a charter member of its board of directors.

The FDLC was formed after the first document of the Second Vatican Council was promulgated in 1963 by Pope Paul VI. This "Constitution on the Sacred Liturgy" called for the restoration of the Church's liturgy in such a way that fostered the participation of all the faithful and that supported the strengthening of their liturgical piety. Ultimately, the implementation of this development of the sacred liturgy would allow for the liturgical rites of Church to be celebrated in people's native languages throughout the world. The bishops of the United States knew they would need help training the clergy and laypeople in praying the new texts that would be approved, and the FDLC became an important advisory group in this process.

Among other things, the members of the FDLC initially worked with Church leaders in preparation for the imminent arrival of the first English-language *Roman Missal*. It is generally accepted now that the reception of these new liturgical texts would involve reflection and formation that would stretch far beyond those first years after the council, and would be enhanced by successive popes, theologians and other members of the faithful.

And so, 50 years later, this work continues, especially as new translations of liturgical texts are released and as we continue to grow in our understanding of and participation in that to which the Church calls us in our prayer.

Over the last 50 years, several members of the clergy and laity of the Archdiocese of Indianapolis have supported the work of this federation, including former leaders in the Office of Worship: Fathers Steve Jarrell and Rick Ginther as well as Charlie Gardner. Since 2005, I have represented our local church as a member of the FDLC, and it has been a privilege to pray, work and study alongside many of the finest liturgical theologians in our country.

This federation accomplishes much of its work regionally with the directors of the Offices of Worship from different groups of states in the U.S. We are regularly collaborating on preparing materials for liturgical formation and for the promotion of the sacred liturgy, always striving to support our local ordinaries and to continue the work of the first participants of the FDLC. I have been blessed and inspired in my work with my colleagues in my "region," the liturgical leaders from the dioceses in Wisconsin, Illinois and Indiana.

The FDLC celebrated its 50th anniversary on Oct. 9-11 in Chicago with 200 liturgists, speakers and guests noting the accomplishments of the organization and looking toward its future of supporting the liturgical life of the Church in the United States.

The three-day meeting focused on FDLC's past, present and future. Attendees recalled the history of the modern liturgical movement in the 19th and 20th centuries, revisited the impact of the

See BEIDELMAN, page 15

Making a Difference/Tony Magliano

The Beatitudes chart a course for us on the path to sainthood

You are called by God to be a saint! And that all-important calling from the Lord is not just to be seriously considered on All Saints Day—but every day!



It is no coincidence that the Catholic Church proclaims the Gospel passage of the Beatitudes on the Solemnity of All Saints. For in this most wonderful teaching from the Son

of God, we are shown the way to holiness, to blessedness, to joyfulness.

Situated in St. Matthew's Gospel within the Sermon on the Mount, the Beatitudes chart a sure course on how to be "blessed," that is, how to be joyful!

The deeply spiritual scientist and theologian Jesuit Father Teilhard de Chardin said, "Joy is the infallible sign of the presence of God."

In our hearts, you and I long for joy, that joy to the full that Jesus promises us, the joy that only he can give us. And the Beatitudes teach us the way!

And so it is that when we are "poor in spirit"—totally trusting and

dependent on God; when we allow God to comfort us when we "mourn"; when we are "meek"—living with gentle strength; when we "hunger and thirst for righteousness"—striving to live in right relationship with God, all others and ourselves; when we are "merciful" to all; when we are "clean of heart"—thinking, feeling and acting with purity and honesty; when we are "peacemakers"—praying and working for peace within ourselves, within our families, within our nation and within our world; and when we are persecuted for faithfully living out these Beatitudes, let us "rejoice and be glad" for our reward will be great in heaven! (see Mt 5:1-12).

In his apostolic exhortation "*Gaudete et Exsultate*" ("Rejoice and be Glad)," Pope Francis urges us to apply the Beatitudes to the life-and-death situations facing our world.

He writes, "Our defense of the innocent unborn, for example, needs to be clear, firm and passionate, for at stake is the dignity of a human life, which is always sacred and demands love for each person, regardless of his or her stage of development. Equally sacred, however, are the lives of the poor, those already

born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection" (#101).

"We cannot uphold an ideal of holiness that would ignore injustice in a world where some revel, spend with abandon and live only for the latest consumer goods, even as others look on from afar, living their entire lives in abject poverty" (#101).

Daily I receive in my e-mail inbox the "Saint of the Day" from Franciscan Media. I always find the brief biography and reflection interesting and inspiring. You can sign up at <https://info.franciscanmedia.org/franciscan-media-newsletter-sign-up>.

Blessed are those who live the Beatitudes, for they are experiencing a wonderful taste of heaven right here on Earth!

(Tony Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings, and can be reached at tmag@zoominternet.net.) †

The Human Side/Fr. Eugene Hemrick

Reflecting can help us look deeper, ask 'for what did God make me?'

The King James Version of the Bible states that when the prodigal son "came to himself," he thought, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger" (Lk 15:17).



In a lecture at the Institute for Continuing Theological Education at the Pontifical North American College in Rome, Scripture

scholar Carmelite Father Craig Morrison challenged the audience to take a second look at the words "came to himself" and reflect on what this means.

At first, I thought of the prodigal son as coming to his senses. But Father Craig prompted us to go deeper than this. He

used the example of Mother Teresa of Calcutta seeing the poor on a train and saying to herself that serving the poor was her calling.

The example reminded me of the statue of St. Damian—the priest who served the leper settlement in Molokai, Hawaii—in the U.S. Capitol. At the bottom of it is a saying by its creator Marisol Escobar. She wrote that she saw in the face of St. Damian a mystical inspiration of a man who was what he wanted to be.

No doubt, many of us have had a similar experience. Take, for example, meeting the right person for marriage and saying to yourself, this is who I want to be with the rest of my life.

Unfortunately, we live in an age that often presents images of what we should be that are not really what we desire down deeply. It is also a cosmetic age

that prompts us to look glamorous and to consider this being what we want to be like.

Going deeper into the parable of the prodigal son prompts us to look into ourselves and ask, "Who do I really want to be?"

The question goes beyond being self-confident. Rather, it prompts us to ask, "In the eyes of God who made me, for what did God make me?"

When we ask this question, life takes on a deeper meaning in which we envision it through the eyes of God, in addition to seeing it through our own eyes. There is nothing more beautiful than a person who humbly puts himself or herself in the providence of God.

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

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

The Sunday Readings

Sunday, November 17, 2019

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi supplies this weekend's Mass with its first reading.

Actually, Malachi was not the name of the author of this book. Rather, it refers to a title, "Messenger of God," that appears in Mal 1:1. It is thought that the book was written about 450 years before Christ.

As in the cases of all the prophets, the purpose of Malachi is to summon the people to greater religious devotion. This book was written, it is believed, in the aftermath of religious reforms. It probably was an effort to reinforce these reforms.

Many prophets warned people that if they did not return to a more exacting observance of their faith, they would reap the whirlwind. Such is the case in this reading. One terrible day, God will come with swift and final justice. The wicked and the lukewarm will not escape.

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

In this reading, Paul declares how seriously he took his vocation to be an Apostle. He says that he considered nothing else. Further, he says that he has worked day and night in order to be a good example. He was focused on his vocation and on it alone.

St. Luke's Gospel is the source of the last reading for this weekend.

Generally speaking, in reading the four Gospels at Masses, the Church teaches that we should be aware of three stages of interest. The first stage is the actual life of Jesus. The events in the Lord's life, told in the Gospels, are important. Circumstances surrounding these events are also important.

The second stage is the experience of the Christian community existing when

the Gospel was written, and for which the Gospel was written. The Gospels are thought to have been written decades after Jesus ascended to heaven.

The third stage is the context that the composition of the Gospel itself creates.

Quite clear throughout Luke is the fact that Christ and then Christianity faced serious hostilities in the first-century Roman imperial world. In this weekend's reading, Jesus warned his disciples that they would be hated simply because they were his followers. He predicted catastrophes that, in time, actually occurred.

Most shocking of all predictions was the Lord's announcement that one day the temple would fall. It was so shocking because the temple was regarded as God's dwelling on Earth, indeed a symbol of God. To say that the temple would fall could be construed to mean that God, the almighty, the eternal, would fall. Of course, Jesus also said that God would rebuild the temple, and the new temple, the new dwelling of God, would be the Lord Jesus.

Reflection

The Gospel reading from St. Luke is typical of other sections of the same Gospel. It is somber and chilling. Terrible things will happen. When the Gospel was written, and also quite likely at the time of Jesus, Christians were seeing their own friends and enemies turn against them. It was a frightening sight. Christians were literally left alone in the face of bloodthirsty enemies.

These readings together remind us that we cannot choose our circumstances in every situation. We are at the mercy of the circumstances in which we live and often of other human beings. Our lives can be perplexing. Others' decisions can disturb us.

Our task as Christians, indeed our only option, is to be true to the Gospel. As Paul indicates, nothing else truly matters. Being with God for eternity is the ultimate reason to live.

Pursuing the ideal of being with God requires deep and uncompromising commitment. We cannot hesitate or turn away. God will assist us. In the end, he will reward us with the gift of everlasting life. †



Daily Readings

Monday, November 18
Dedication of the Basilicas of SS. Peter and Paul, Apostles
St. Rose Philippine Duchesne, virgin

1 Maccabees 1:10-15, 41-43, 54-57, 62-63
Psalm 119:53, 61, 134, 150, 155, 158
Luke 18:35-43

Tuesday, November 19

2 Maccabees 6:18-31
Psalm 3:2-7
Luke 19:1-10

Wednesday, November 20

2 Maccabees 7:1, 20-31
Psalm 17:1bcd, 5-6, 8b, 15
Luke 19:11-28

Thursday, November 21

The Presentation of the Blessed Virgin Mary
2 Maccabees 2:15-29
Psalm 50:1b-2, 5-6, 14-15
Luke 19:41-44

Friday, November 22

St. Cecilia, virgin and martyr
1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles 29:10b-12
Luke 19:45-48

Saturday, November 23

St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Augustin Pro, priest and martyr
1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16b, 19
Luke 20:27-40

Sunday, November 24

Our Lord Jesus Christ, King of the Universe
2 Samuel 5:1-3
Psalm 122:1-5
Colossians 1:12-20
Luke 23:35-43

Question Corner/Fr. Kenneth Doyle

Catholic weddings can take place outside a church in limited circumstances

Q What is the Catholic Church's policy on having a Catholic marriage ceremony (not a Mass) at a reception venue rather than in a church? My local pastor says that, even if it's just a ceremony, it needs to be in a church. (Georgia)



A In answering your question, I am going to assume that both the bride and the groom are Catholic. (If, on the other hand, the marriage involves a Catholic and a Protestant, they would have the option to seek from the Catholic diocese a "dispensation from form," which could allow a Protestant minister to officiate at the ceremony even in a non-church setting. [Editor's note: Canon 1127.2 states that there must be "grave difficulties" hindering the observance of canonical form before the local ordinary has the right of dispensing from canonical form. Further, in many dioceses canonical form regularly is not dispensed unless the marriage is to take place in some sacred space even if not Catholic.]

For two Catholics, the Church's *Code of Canon Law* notes that normally the wedding is to be held in a parish church, but it does allow the local bishop to "permit a marriage to be celebrated in another suitable place" (#1118.2).

But my experience has been that most dioceses in most situations are reluctant to give permission for a non-church wedding between two Catholics. The Church tries at a wedding to maintain a sense of the sacred; it views marriage as a sacrament, a commitment made in the eyes of God, with the couple seeking the Lord's blessing on their lifelong union.

I am aware, though, that in 2018 the Archdiocese of Baltimore began allowing weddings in non-church settings (including outdoors) with a bit more frequency. A June 2018 article in *America* magazine noted that, in Baltimore's new policy, the preferred location for weddings was still the home parish of the bride or groom and that

locations like bars and nightclubs were still off-limits.

Q My son, who is 15, keeps asking for a video game called "Grand Theft Auto V." After reading some reviews that noted how the game featured gang violence, nudity, extremely coarse language, drug and alcohol abuse, I was not inclined to purchase it for him in good conscience.

He's asked now to spend his own money on the game, but I don't want to be responsible for contributing to something that appears to be of no value spiritually or otherwise. Could playing mature-rated video games also be a cause of sin, like watching movies with mature content? (Kansas)

A Video games could, of course, be an occasion of sin, just as X-rated movies can be. I'll leave aside the issue of violence and simply mention that Adam Lanza, the Sandy Hook shooter, was an avid fan of video violence, as were the Columbine High School perpetrators—though admittedly no one can document a definitive causal connection.

I'm not a patron of video games myself, but I trust the letter-writer's depiction of this one; in fact, the ESRB (Entertainment Software Rating Board), the industry's highly regarded "watchdog," notes that in "Grand Theft Auto V," "players use pistols, machine guns, sniper rifles and explosives" to kill rival gang members.

It adds that the game features explicit sexual content. Sadly, "Grand Theft Auto V's" publisher boasted that, in the first three years of this game's existence, they had shipped more than 75 million copies.

Now I ask our readers: Is this the kind of "entertainment" you would want for your 15-year-old son? Our letter-writer acted responsibly in refusing to purchase the video for her son—and she shouldn't let him buy it with his own money, either.

(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

The Real Presence

By Sonny Shanks

I was told Communion was symbolic, and I treated it as such.
I was told Communion was a simple sign of Church unity, and I treated it as such.
Each week I entered the church doors in one condition, and exited in the same.
I had no knowledge of tradition and history, only Scripture to guide me.
But from Scripture I kept hearing a voice that said,
"The bread and wine are actually my body and blood."

I took Him at His word.
I came home.
I entered through what were new doors to me, but doors that were quite old and full of tradition and history.
I met the Real Presence and yes, it was Him.
Now I enter the church doors in one condition—broken, battered, and torn—and leave in another—healed, lifted up, and fed.

(Sonny Shanks is a member of St. Joseph Parish in Corydon. Photo: A priest incenses the Blessed Sacrament during the SEEK conference at the Indiana Convention Center in Indianapolis on Jan. 6.) (File photo by Natalie Hoefler)



Rest in peace

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

BIERLY, Patricia A. Day (Ang), 89, Our Lady of Perpetual Help, New Albany, Nov. 2. Mother of Terri Metzger, Sherry Murphy, Beth Nolan, Debbie Yarbrough, Barbie, Jeff and Mike Day. Stepmother of Paula Gaddis, Angela Holder and Mark Beirly. Grandmother of 17. Great-grandmother of 16. Step-grandmother of four. Step-great-grandmother of one.

BERSCH, Dorothy E., 94, Prince of Peace, Madison, Nov. 2. Aunt and great-aunt of several.

BRITTON, Lena, 98, Prince of Peace, Madison, Oct. 30. Mother of Sharon Cox and Susan Leach. Sister of Gennie Redwine. Grandmother of five. Great-grandmother of seven.

BROWN-STEVENSON, Lillian, 96, St. Rita, Indianapolis, Oct. 30. Aunt of several.

BUNCH, Gloria, 85, St. Mary, Rushville, Oct. 30. Mother of Julie Haley, Barbara McMahan, Amy Thurston, Jenny, J.P. and Joe Bunch. Grandmother of 12. Great-grandmother of three.

CARTER, Otis A., Jr., 71, St. Joseph, Shelbyville, Oct. 27. Husband of Luedith Carter. Father of Heather and Kaitlyn Carter. Brother of Ann Swaney.

CONDRA, William M., 80, Holy Name of Jesus, Beech Grove, Nov. 4. Husband of Mary Jo Condra. Father of Gregg and Jeff Schulze. Brother of Robert Condra. Grandfather of six. Great-grandfather of 11.

DECKER, Helen D., 88, St. Louis, Batesville, Oct. 31. Mother of Teresa Huy, Susan, Paul and Pete Decker.



Helping the homeless

Emily Aguirre, 10, left, her father, Richard, mother Connie and her sister Erica, 15, fill plastic bags with soap shampoo and other items on Oct. 7 at their home to be given to the homeless in McAllen, Texas. It was announced on Nov. 1 on ABC's "Good Morning America" that the family was chosen as the first Disney and Points of Light Volunteer Family of the Year. Emily is a fifth grader at Our Lady of Sorrows School in McAllen. (CNS photo/courtesy The Monitor)

Grandmother of eight. Great-grandmother of one.

DUFFY, Richard J., 84, St. Mary-of-the-Knobs, Floyd County, Oct. 29. Husband of Mary Ann Duffy. Father of Anita and Michael Duffy. Brother of Phyllis Delaney and Marilyn Duffy. Grandfather of two. Great-grandfather of four.

ENWRIGHT, Mary M., 79, St. Pius X, Indianapolis, Oct. 25. Wife of John Enwright. Mother of Andrea Doria, Monique Myers, Joanne Pauta, Moira Shaw and John Enwright. Grandmother of eight.

FLORY, Georgann M., 88, St. Mary, Greensburg, Oct. 28. Mother of Raynel Wilson and Michael Flory. Sister of Alma Miller. Grandmother of four.

HAWKINS, Dale, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 1. Father of Kristi Koers, Toni Page, Dennis, Gary and Jerry Hawkins. Brother of Daniel Hawkins. Grandfather of 21. Great-grandfather of several.

HIBBITT, Edward, III, 78, SS. Francis and Clare of Assisi, Greenwood, Oct. 9. Husband of Shirley Hibbitt. Father of Karen Brandon and

Paul Hibbitt. Grandfather of five.

MALHAM, Sue (Beatty), 84, St. Barnabas, Indianapolis, Nov. 3. Mother of Julie Malham North and Mark Malham. Sister of JoEllen Furnish and John Beatty. Grandmother of one.

MEDDLES, Thelma, 96, St. Mary, New Albany, Oct. 27. Sister of Mary Catherine Busse and Lilian Brown. Aunt and great-aunt of several.

POPE, Patrick N., 52, St. Joseph, Shelbyville, Oct. 27. Son of Margaret Pope. Brother of Laurie Pope-Welty and Brad Pope. Uncle of several.

REED, Steven E., 52, St. Vincent de Paul, Bedford, Oct. 27. Husband of Yvonne Reed. Father of Amanda Curren, Holly East, Stephanie Saunders and Rodney Smith. Son of Mary Beasley. Brother of Tracy Brown, Amy Kennedy and Adam Reed. Grandfather of 11. Great-grandfather of one.

SEITZ, Charles E., 86, St. Mary, Mitchell, Oct. 21. Husband of Linda Seitz. Father of Loretta Polaski, Melissa Seitz-Medford, Stephanie and Charles Seitz, Jr. Grandfather of three.

SWAIN, Linda, 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 27. Mother of Kristen Deiwert and William Swain. Sister of Lisa, Jeffrey, Steve and Tom Lee. Grandmother of two.

ULRICH, Thomas L., 84, St. Mary-of-the-Knobs, Floyd County, Nov. 3. Father of

Cynthia Price, Cheryl Ulrich-Barnett, Daniel, Mickel and Paul Ulrich. Grandfather of 13. Great-grandfather of five.

WEISS, Charles L., 76, St. Elizabeth of Hungary, Cambridge City, Oct. 28. Father of Leisl Flanagan and Charlotte Harris. Grandfather of six.

WIGGINTON, Martha, 89, St. Mary, New Albany, Oct. 14. Wife of Robert Wigginton. Mother of Ceil Brummett, Roberta Huffman, Marsha Lawless, Ann Williams and Monica Wigginton. Grandmother of 11. Great-grandmother of 31. Great-great-grandmother of 12. †

Providence Sister Adrian Marie Conrad served in Catholic education for 33 years

Providence Sister Adrian Marie Conrad died on Oct. 23 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 99.

The Mass of Christian Burial was celebrated on Nov. 7 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Mary Elizabeth Conrad was born on Feb. 6, 1920, in Bicknell, Ind. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1943, and professed final vows on Jan. 23, 1951.

Sister Adrian Marie earned a bachelor's degree in education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in education at Indiana State University in Terre Haute.

During her 76 years as a member of the Sisters of Providence, Sister Adrian Marie ministered for 33 years as an educator in Catholic schools

in California and Illinois. In 1979, she left the ministry of education and began service in administration in California and Nevada. When she retired in 1992, she served in parishes and hospitals, only returning to the motherhouse to dedicate herself entirely to prayer in August.

In the archdiocese, Sister Adrian Marie served at St. Mary School (now St. Elizabeth Ann Seton School) in Richmond from 1946-50 and the former Sacred Heart School in Terre Haute from 1972-76. In Indianapolis, she ministered at St. Jude School from 1965-68, Chartrand High School (now Roncalli High School) from 1968-70, the former Ladywood-St. Agnes School from 1971-72 and Cathedral High School from 1976-78.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
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REPORT SEXUAL MISCONDUCT NOW

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

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

Federal judge halts Trump administration's conscience protection or medical workers

NEW YORK (CNS)—A U.S. District Court judge's Nov. 6 ruling that halts a Trump administration conscience protection rule for health care professionals leaves them "vulnerable to being forced to perform, facilitate or refer for procedures that violate their conscience," said Stephanie Taub, the senior counsel for the First Liberty Institute.

These protections "would ensure that health care professionals are free to work consistent with their religious beliefs while providing the best care," said Taub. The Texas-based institute focuses on religious freedom cases.

In his 147-page opinion, Judge Paul A. Engelmayer of the U.S. District Court for the Southern District of New York ordered U.S. Department of Health and Human Services (HHS) to vacate the rule, "Protecting Statutory Conscience Rights in Health Care," in its entirety.

He said it exceeded the statutory authority of HHS, was "arbitrary and capricious," and was adopted "in breach" of the procedural requirements of the Administrative Procedure Act.

But Engelmayer also acknowledged that "conscience provisions recognize and protect undeniably important rights." His ruling, he said, "leaves HHS at liberty to consider and promulgate rules governing these provisions. In the

future, however, the agency must do so within the confines of the Administrative Procedure Act and the Constitution."

President Donald J. Trump announced the rule in May. It says medical workers or institutions do not have to provide, participate in or pay for procedures they object to on moral or religious grounds, such as abortion and sterilization. It was to have taken effect on July 22, but enforcement was postponed because of court challenges.

The New York suit against the rule was brought by three sets of plaintiffs: one made up of 19 states, the District of Columbia and three local governments, led by New York state; a second one made up of Planned Parenthood Federation of America and Planned Parenthood of Northern New England; and the third was comprised of the National Family Planning and Reproductive Health Association and an organization called Public Health Solutions.

Politico quoted HHS spokesperson Caitlin Oakley as saying the agency along with the Justice Department "will not comment on the pending litigation at this time" because they are looking at the ruling.

A second lawsuit filed against the rule is pending in a federal court in California. †

Fortville parish celebrates 150 years as a welcoming faith community

By Sean Gallagher

When St. Thomas the Apostle Parish in Fortville was founded 150 years ago, it was a small rural parish community.

It continues to be a small parish of 232 households. But now it is not so rural.

The population of Indianapolis and suburbs in northeastern Marion County and southern Hamilton County—a 15-20 minute drive from Fortville—has soared since the end of World War II and in recent decades, and spread closer to the small community in northwestern Hancock County.

Because of its proximity to Indianapolis and its small size, St. Thomas did not have a resident pastor until 1961. Before that, priests from parishes in either Greenfield or Indianapolis traveled to minister to the Catholics of Fortville.

Although the growth of Indianapolis and its suburbs have moved closer to Fortville over the decades, St. Thomas parishioners continue to foster its tight-knit community, often through nurturing the faith of its young people.

Maya Watt is a 19-year-old sophomore at Ball State University in Muncie, Ind., who is active in her Catholic faith. The foundation for it was laid at St. Thomas. Growing up there, she appreciated its tight-knit community.

“I could go to really anybody at the parish about any issue, simply because it was so small and I felt close to the other parishioners,” Watt said. “It felt like home there. That’s why now I still practice my faith.”

While a high school student, Watt served at St. Thomas as a lector, a catechist in its children’s Liturgy of the Word and on the parish’s pastoral council.

She relates her choice to major in special education at Ball State to her experience in catechesis at St. Thomas. “I feel like that led me to want to be a teacher, honestly,” she said.

Stephanie Garst had a similar experience while growing up in the parish during the 1970s.

She and her family moved to the area in 1976 when she was 14. They were soon welcomed into the parish community and got involved there. In fact, when Garst graduated from high school, the parish’s pastor at the time invited her to become its music director.

Garst led music ministry at St. Thomas for several years and now helps plan its liturgies, including the festive Mass on Sept. 14, celebrated by Archbishop

Charles C. Thompson, that marked the 150th anniversary of the parish’s founding.

“The parish itself has always been welcoming,” Garst said. “It tries to involve as many people as possible. That just makes your faith more your own.”

Like Watt and Garst, parishioner Rosemarie Ritchie gained an appreciation of the community at St. Thomas after her family joined the parish in 1959 when her father was stationed at the former Fort Benjamin Harrison U.S. Army installation in Indianapolis.

Although they were new to the small, close-knit faith community, Ritchie and her family were soon welcomed into the family-like parish.

She experienced the importance of her ties to the parish community and Father Matthew Herold, its pastor at the time, in the late 1960s when she was 19 and her brother was killed in a car accident.

“The support from our Church family just made all the difference,” Ritchie recalled with emotion some 50 years later. “They came immediately to the house. Father Matthew Harold went to the scene of the accident and anointed my brother, came to the house and told my parents. All the people from the church came to our house. They couldn’t do enough for us.”

Although she lived in Indianapolis and was a member of another parish for many years, Ritchie returned to St. Thomas in 2002.

She assists in ministry to the homebound and residents of nursing homes, is an extraordinary minister of holy Communion and currently leads the parish’s finance committee and serves in the leadership of its women’s club.

Ritchie sees the growth around Fortville and wonders what effect it may have on St. Thomas in the future.

“There’s a lot growth in our township, lots of housing developments going up,” she said. “We haven’t yet seen an equal growth in our parish, but we’re anticipating that some growth is bound to happen. So right now, we’re determining how to prepare for that.

“It’s exciting to see the possibility of this growth coming.”

At the same time, Garst expects that St. Thomas will retain its small, caring nature that attracts parishioners from many places.

“We get more than just Fortville people,” she said. “We get McCordsville people, Pendleton people and some Greenfield people. We’re just a little country church.” †



Archbishop Charles C. Thompson leads members of St. Thomas the Apostle Parish in Fortville in prayer during a Sept. 14 Mass to celebrate the 150th anniversary of the founding of the faith community. (Submitted photos)

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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
Office of Catholic Schools
rrash@archindy.org
317.236.1544



Archbishop Charles C. Thompson speaks with members of St. Thomas the Apostle Parish in Fortville on Sept. 14 during a celebration of the 150th anniversary of the founding of the faith community.

BEIDELMAN

continued from page 12

Second Vatican Council, and reviewed the history of the federation.

Delegates studied trends of growth, challenges and opportunities among Catholics in the U.S., reflected on how the next generations of Catholics are embracing the liturgy and how inculturation can enhance how it is celebrated.

During the gathering, the Frederick R. McManus Award, the federation’s highest honor, which recognizes significant contributions to furthering liturgical renewal in the United States, was presented to Benedictine Abbot Primate Gregory Polan of Conception Abbey in Missouri. It acknowledged his

more than 20 years of scholarly work on a translation of the Psalms, entitled “Abbey Psalms and Canticles,” which are now approved for use in the liturgy.

Finally, the FDLC members committed to assist with national training utilizing the liturgical principle called the *ars celebrandi* (the art of proper celebration of the Sacred liturgy) which was proposed by USCCB’s Committee on Divine Worship to the federation.

One thing was abundantly clear during the course of the gathering: the Church’s liturgy—ever ancient and ever new—continues to glorify God and to nourish, inspire and transform the faithful. God be praised!

(Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Worship and Evangelization.) †

Archbishop Charles C. Thompson
and the Catholic Community Foundation
invite you to

An Evening
of
Lights

ARCHDIOCESAN
CHRISTMAS TREE LIGHTING
and PRAYER SERVICE



Thursday, December 5, 2019 • Catholic Center Assembly Hall
1400 N. Meridian St., Indianapolis, IN 46202
Prayer service begins at 6:30 p.m. • Doors will open at 6:00 p.m.
Reception to follow

Just as the Vatican in early December lights the Christmas tree in St. Peter's Square and the Holy Father reflects on the Nativity, so too will Archbishop Thompson lead an archdiocesan Christmas tree lighting and prayer service.

At this special event, we will prepare our hearts for Jesus' coming as the Light of the World and celebrate those who have shared their own light by establishing memorial endowments in the names of loved ones.

For a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service. Their legacy will live on as the gifts will be invested in the Catholic Community Foundation to support the growth of parish, school, and agency ministries.

For God. For Others. Forever.

Regular, weekday Mass will be celebrated at SS. Peter and Paul Cathedral prior to the event at 5:15 p.m. The Mass intention will be for loved ones remembered at the Evening of Lights. All who wish to attend Mass prior to the event are welcome.



Archbishop Charles C. Thompson