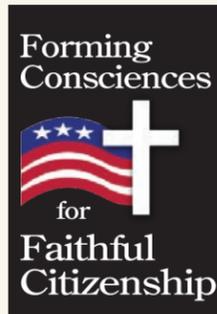




The

Criterion

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**Faithful
Citizenship**

USCCB again offers election novena, page 2.

CriterionOnline.com

October 23, 2020

Vol. LXI, No. 4 75¢

Dispensation for Sunday Mass extended until further notice

Criterion staff report

The five Catholic bishops of Indiana have extended the dispensation for the obligation to attend the public celebration of Mass on Sundays to all the faithful until further notice.

“While commending our pastors and pastoral life coordinators who have gone to great lengths to assure safe worship spaces in our churches, given the continued increase of COVID-19 cases in our state, the Indiana bishops hereby extend the dispensation from the obligation to attend Mass on Sundays and holy days of obligation beyond Nov. 1, 2020, until further notice. The Indiana bishops will continue to monitor the situation to determine when it might be advisable to modify or lift the dispensation,” said an Oct. 19 statement of the bishops from the Province of Indianapolis, which includes the Archdiocese of Indianapolis and the Dioceses of Gary, Evansville, Fort Wayne-South Bend and Lafayette.

Archbishop Charles C. Thompson said, “Both clergy and laity must make every effort to maintain the availability of open churches and public liturgies by following public health guidelines and employing various safety protocols,” including:

- The wearing of face coverings;
- Social distancing;
- Enhanced cleaning measures.

“Further guidelines, due to local situations, may be necessary in a particular parish,” Archbishop Thompson added.

SS. Peter and Paul Cathedral in Indianapolis and other parishes across central and southern Indiana will continue livestreaming Masses.

Weekday Masses at the Cathedral are celebrated Monday through Friday at 5:15 p.m. Weekend Masses include the Saturday Vigil Mass at 5 p.m. and the Sunday liturgy at 10:30 a.m. Links to these Masses are available at www.archindy.org/streaming.

Daily Mass is also offered on EWTN (Eternal Word Television Network), and Catholic Radio Indy 89.1 FM and 90.9 FM broadcasts a daily Mass at 8 a.m. each day from the EWTN chapel in Irondale, Ala. †

‘Where I needed to go was home’

The gift of a mother’s love and faith continues on in the life of a daughter

Second in an occasional series

(Editor’s note: In this series, The Criterion will feature young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

At 34, Brie Anne Varick adds a touching twist to the story of the prodigal son.

The story she shares is of a mother who gave her children a strong foundation of faith and values, and a daughter who desired most of all to be accepted by friends, romantic partners and a world focused on “fleeting moments of contentment, pleasure and excitement.”

“Ignoring who I was made to be and not fully believing in my identity as a daughter of God led me to look for my identity in the world, and it was unsatisfying and unfulfilling,” Varick says about her earlier life.

“After a lot of heartbreak and being let down by the secular culture time

See **MOTHER**, page 8



Similar to many women, Brie Anne Varick has found her life to be especially touched by mother-daughter relationships. She had a special bond with her late mother, Dr. Melanie Margiotta Linehan. Here, she poses with her 18-month-old daughter Rose. Brie Anne and her husband Mike are expecting their second child in early November. (Submitted photo)



Brie Anne Varick is pictured with her mother, Dr. Melanie Margiotta Linehan, who died in 2015. (Submitted photo)

Speaker conceived in rape says ‘no child is unwanted’ at annual Right to Life dinner

By Natalie Hoefler

Ryan Bomberger came into the world with the appearance of a life unwanted. His conception was unwanted, the result of a rape. His mother didn’t want him and gave him up for adoption.

The key word, though, is “appearance.” “There is no such thing as an unwanted child,” he said. “We’re all wanted by someone.”

Bomberger, co-founder of The Radiance Foundation along with his wife, shared his story during Right to Life of Indianapolis’ (RTL) annual Celebrate Life fundraiser, held virtually this year on Oct. 6.

RTL, Bomberger and The Radiance Foundation share a common cause:

See **DINNER**, page 9



Ryan Bomberger makes a point during his talk at this year’s Right to Life of Indianapolis “Celebrate Life” event on Oct. 6, held virtually this year due to the coronavirus pandemic.

(Screenshot by Natalie Hoefler)



As we prepare for the national & local elections, in the midst of a global pandemic, may our political engagement be guided by our Catholic Faith.

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As we approach Nov. 3, USCCB again offers election novena

The U.S. Conference of Catholic Bishops (USCCB) is again encouraging people of faith to take part in an election novena beginning on Oct. 26 and ending on Nov. 3. A closing prayer for elected leaders will be offered on Day 10, which is Nov. 4, the day after the election.

“Bearing in mind our nation’s challenges and the need for wise, moral, civic

leadership, four years ago our conference offered an electronic Election Novena to help Catholics prepare for the 2016 election,” the USCCB said. “Shared through social media and various e-mail

lists, the prayer effort was widely popular with the laity and very much appreciated by clergy, who are often asked to promote more partisan or issue-specific prayer campaigns.”

Participants will be encouraged to pray one Our Father, one Hail Mary and one Glory Be for the day’s intention.

The daily intentions are as follows:

• Day One: Monday, Oct. 26—As we prepare for the national, state and local elections, in the midst of a global pandemic, may our political engagement be guided by our Catholic faith.

• Day Two: Tuesday, Oct. 27—In this month of the Holy Rosary, may Our Blessed Mother guide us in confronting racial inequalities and restoring peace in our communities.

• Day Three: Wednesday, Oct. 28—May all Americans recall the necessity of dialogue, civility and humility in this election season.

• Day Four: Thursday, Oct. 29—May all people understand the moral and ethical dimensions of political decisions and decide accordingly.

• Day Five: Friday, Oct. 30—May voters and elected leaders uphold the dignity of every human life in their political engagement.

• Day Six: Saturday, Oct. 31—May Catholics recall all aspects of Catholic social teaching as they consider their votes.

• Day Seven: Sunday, Nov. 1—May there be a transformation of politics to focus on the dignity of the human person and the common good.

• Day Eight: Monday, Nov. 2—May we keep in mind the gift of religious freedom and our duty to defend and exercise it as faithful citizens.

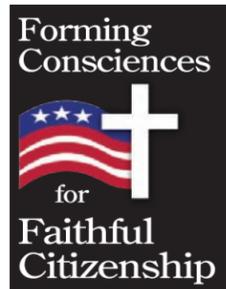
• Day Nine: Tuesday, Nov. 3—Today, as we approach the polls, may we understand and embrace the principles of our faith that should guide our political engagement.

• Closing, Day 10—Wednesday, Nov. 4—May the leaders elected this week be guided by the Holy Spirit as they fulfill their positions.

(The USCCB’s election document, “Forming Consciences for Faithful Citizenship,” “provides guidance for all who seek to exercise their rights and duties as citizens.” To access “Forming Consciences for Faithful Citizenship” in English and Spanish, go to cutt.ly/FaithCitDoc.) †

appointed administrator *pro tem* of the Church of the American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, while continuing as pastor of Prince of Peace Parish, Most Sorrowful Mother of God Parish and chaplain for Father Michael Shawe Memorial Jr./Sr. High School.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †





Public Schedule of Archbishop Charles C. Thompson

October 23–29, 2020

<p>October 23 – 6 p.m. Marian University BOLD Gala at JW Marriott, Indianapolis</p> <p>October 25 – 2 p.m. Confirmation Mass for youths of St. Mary-of-the-Knobs Parish in Floyd County, St. Michael Parish in Bradford, St. Bernard Parish in Frenchtown, St. Joseph Parish in Crawford County, Holy Family Parish in New Albany, and Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, at St. Mary-of-the-Knobs Church in Floyd County</p> <p>October 26 – 7 p.m. Confirmation Mass for youths of St. Patrick Parish in Indianapolis, at St. Patrick Church</p>	<p>October 27 – 7 p.m. Confirmation Mass for youths of Our Lady of the Greenwood Parish in Greenwood, at SS. Peter and Paul Cathedral, Indianapolis</p> <p>October 28 – 7 p.m. Confirmation Mass for youths of St. Rose of Lima Parish in Franklin, at SS. Peter and Paul Cathedral</p> <p>October 28-31 National Religious Vocation Committee (NRVC) virtual meeting</p> <p>October 29 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>October 29 – 7 p.m. Confirmation Mass for youth of St. Patrick Parish in Indianapolis, at St. Patrick Church</p>
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Inspired by Gospel, Christians need to be active in society, pope says

VATICAN CITY (CNS)—The mission of the Church and of all Christians is to proclaim and live the Gospel in daily life, Pope Francis said.



Pope Francis

“Each one of us, by virtue of baptism, is called to be an active presence in society, inspiring it with the Gospel and with the lifeblood of the Holy Spirit,” he said.

Before reciting the *Angelus* prayer on Oct. 18, the pope reflected on the day’s Gospel reading (Mt 22:15-21) in which the Pharisees sought to trap Jesus with the question about whether it was lawful to pay a tax to Caesar, the leader of the Roman Empire, which had control over the Mediterranean region.

Aware of the Pharisees’ evil intentions, Jesus asked them to observe whose image was on the coin and because it was Caesar’s, he said, “Then repay to Caesar what belongs to Caesar and to God what belongs to God” (Mt 22:21).

Pope Francis said this shows how Jesus not only avoided their trap, but also describes “the criteria for the distinction between the political sphere and the religious sphere, and gives clear guidelines for the mission of all believers for all times, also for us today.

“Paying taxes is a duty for all citizens, just as is complying with the

just laws of a nation,” he said.

But at the same time, “it is necessary to affirm God’s primacy in human life and in history, respecting God’s right over that which belongs to him,” the pope said.

Christians are asked to be engaged in society “with humility and, at the same time, with courage, making their contribution to building the civilization of love, where justice and fraternity reign.”

The pope prayed Mary would help “all of us to flee from all hypocrisy and to be honest and constructive citizens. And may she sustain us, disciples of Christ, in the mission to bear witness that God is the center and the meaning of life.”

After the formal prayer, Pope Francis reminded everyone that the Church was celebrating World Mission Sunday, a day on which Catholics are asked to show their support of missionaries around the world through prayer, reflection and material contributions.

He also expressed his joy and gratitude for the liberation of Father Pierluigi Maccalli, a member of the Society of African Missions, who had been kidnapped in Niger in 2018. He and three other hostages were released in Mali after being held captive for more than two years.

Pope Francis said, “Let us keep praying for missionaries and catechists, and also for those who are persecuted or abducted in different parts of the world.” †

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Catholics lead efforts in Mooresville, New Castle to install baby boxes

By Sean Gallagher

On Oct. 9, a newborn baby was safely and legally surrendered in a Safe Haven baby box at a fire station on the southwest side of Indianapolis.

Such saving of life could soon take place in Mooresville and New Castle. Thanks to the help of the Knights of Columbus and others, Safe Haven baby boxes were recently installed in fire stations in those towns, in Mooresville on Sept. 1 and in New Castle on Oct. 1.

Father John Hall, pastor of St. Anne Parish in New Castle, praised the Knights for helping to “provide a means for a mother who feels overwhelmed in caring for her newborn baby to preserve the life of the child.

“Her child can continue to have a fulfilling life,” he said.

The Safe Haven Baby Boxes organization has designed the lifesaving devices and has them made for locations that raise the approximately \$15,000 for their construction and installation. It also provides first responders with instruction on Safe Haven baby box laws and how to best handle the surrendering of a baby.

“Leaders in communities are seeing this as a pro-active measure to avoid any situation that might lead to an abandonment,” said Chanel Cunningham, director of programs and administration of the Woodburn, Ind.-based Safe Haven Baby Boxes. “Instead of having their first responders finding a baby abandoned in an illegal location, they’re able to provide a safe and legal option that doesn’t require a face-to-face interaction.”

The organization works closely with



New Castle Mayor Greg York speaks at the Oct. 1 dedication of a Safe Haven baby box at a fire station in the west central Indiana city. (Submitted photo)

community members who want to bring a baby box to their city or town.

This anonymous and legal way of surrendering babies was made possible in Indiana through a law passed by the General Assembly in 2015, with some adjustments made in subsequent years.

The baby box in New Castle is the 41st such Safe Haven baby box installed in Indiana, with 23 being installed since the start of 2020. There are now 13 in the archdiocese. As this newspaper went to press, three more were scheduled to become operational in the state, including one in Clarksville.

The Oct. 9 baby surrendering was the fifth in Indiana in 2020 and the ninth since Safe Haven baby boxes began to be installed in state fire stations and hospitals in 2016.

Members of Knights of Columbus Council 7431 in Mooresville worked hard in 2019 to raise funds in the broader community for a baby box in their town.

“It’s been one of the most rewarding experiences I’ve had as a member of the Knights of Columbus,” said Larry Janaczek, a member of the council and of St. Thomas More Parish in Mooresville. “It’s one of the most pro-life things that you could do.”

The Knights worked with other organizations in Mooresville and with Dustin Stanley, a member of Mooresville’s town council, who was pleased to see such collaboration between local government and faith-based and civic organizations.

“Those bridges should already be there,” said Stanley. “A lot of times they’re not. We’re all working for a much larger picture.”

Satisfaction in seeing a community come together to promote the common good through the installation of a baby box was also experienced by William Huber, grand knight of Knights of Columbus Council 1755 in New Castle.

“It demonstrates that we have a community that cares about each other,” said Huber, a member of St. Anne Parish in New Castle. “It’s not us versus them. We work with the government in partnership. It was an opportunity to bring the community together. It brought everybody together.”

“Mayor Greg York of New Castle mentioned at the dedication that the city of New Castle cares,” said Father Hall. “And the Knights of Columbus is paving a path to help New Castle to care for all people, especially the little ones and families that are going through tough times.”

Father Francis Kalapurackal, pastor of St. Thomas More Parish, was similarly



Members of Knights of Columbus Council 7431 in Mooresville join Father Francis Kalapurackal and Monica Kelsey on Sept. 1 outside a fire station in Mooresville for the dedication of a new Safe Haven baby box. Father Kalapurackal is pastor of St. Thomas More Parish in Mooresville. Kelsey is the founder of Safe Haven Baby Boxes. (Submitted photo)

proud of his parishioners who put their pro-life principles into action in making a baby box available for their community.

“I pray that a Safe Haven baby box comes in every town in the country,” he said, “because every life is precious and therefore to be respected, nurtured and protected from conception to natural death.”

Cunningham expects many more boxes to be installed in the coming months, and has seen interest in states across the country beyond Arkansas and Ohio, where four Safe Haven baby boxes have been installed.

“We’re looking forward,” she said. “We’re looking at this and hoping we can be nationwide in the short term.”

Cunningham reflected on the satisfaction of seeing the boxes achieve the pro-life goal for which they were made.

“It’s mind-blowing,” she said. “Having nine babies placed in baby boxes allows us to see the fruits of our labor. There’s a lot of work involved in getting a baby box installed in a community. We do so much more work in raising awareness, educating and training our first responders. And it continues to grow.”

(For more information about Safe Haven Baby Boxes, visit shbb.org. Safe Haven Baby Boxes also has a phone number for mothers in crisis pregnancies. It is 866-992-2291.) †



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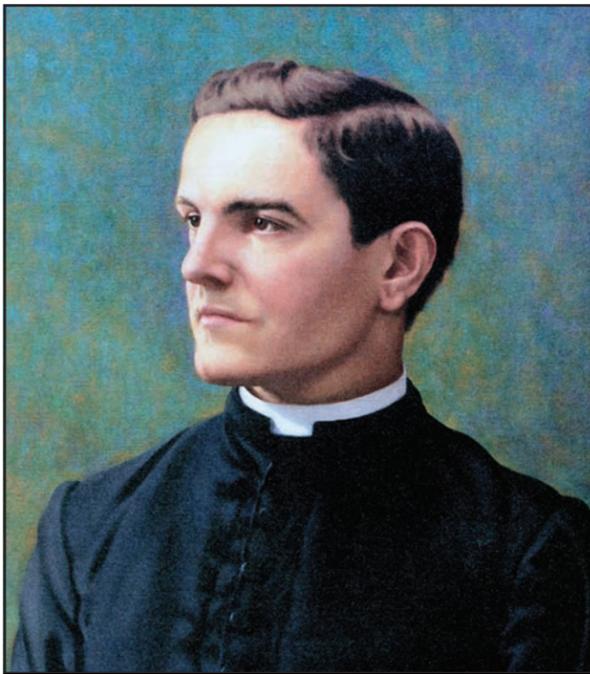
SINCE 1883



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Editorial



The beatification liturgy for Father Michael McGivney, founder of the Knights of Columbus, will be celebrated on Oct. 31 in the Archdiocese of Hartford, Conn. Father McGivney is pictured in an undated portrait. On May 27, the Vatican announced Pope Francis had approved a miracle attributed to the priest's intercession, clearing the way for his beatification. (CNS file photo)

Blessed Michael McGivney

We congratulate the members of the Knights of Columbus in the Archdiocese of Indianapolis because its founder, Father Michael J. McGivney, will be beatified on Oct. 31. This is the final step before canonization. He will join four other Americans who are now called "Blessed": Redemptorist Father Francis Xavier Seelos, Sister of Charity Miriam Teresa, Father Stanley Rother and Capuchin Father Solanus Casey.

Father McGivney was ordained only four years in 1882 when he founded the Knights of Columbus. He did it out of pastoral concern for the welfare of his parishioners, most of whom were poor Irish immigrants like his parents. They fled Ireland because of the potato famine in the 1840s and lived in Waterbury, Conn. Michael was the eldest of their 13 children, six of whom died in infancy. He was a bright child, so much so that he graduated from high school when he was 13.

Michael was studying for the priesthood when his father died. He returned to Waterbury, certain that he would have to find a job to help support his family. However, word soon came to Bishop Francis McFarland that one of the most promising men in the diocese needed financial help. He gave Michael the equivalent of a full scholarship and sent him to St. Mary's Seminary in Baltimore, where he finished his studies. Archbishop (later Cardinal) James Gibbons ordained him on Dec. 22, 1877, in Baltimore's Cathedral of the Assumption.

His first assignment was St. Mary Parish in New Haven, Conn., where he quickly got to know his parishioners through visits to the sick and other priestly responsibilities. One of the things he learned was how quickly families could become destitute if the husband and father died in those days. Discrimination against Catholics, especially the Irish, was widespread in the late 1800s. When they were able to find jobs, an injury or death could leave their families penniless and homeless.

Father McGivney envisioned an insurance and benevolent society that would care for such families. After discussing his idea with his bishop and learning about benevolent societies in Boston and Brooklyn, he gathered the men of his parish together. After months

of discussion about insurance, minimum and maximum ages for membership, initiation fees and the disbursement of benefits, they founded the Knights of Columbus in May of 1882, with the first council at St. Mary Parish in New Haven. Father McGivney became its secretary.

It had a slow start. Father McGivney tried to get other parishes to join, but without initial success. But in 1883, five other parishes in Connecticut joined. That number increased to 12 by the end of 1884.

The Knights benefited when Pope Leo XIII, in 1884, published an encyclical that condemned Freemasonry and encouraged Church leaders to form Catholic societies to combat secret societies such as the Masons. The *Connecticut Catholic* editorialized that the Knights of Columbus "is eminently fitted" to "ward off the dangers of those secret societies."

By the end of 1885, there were 32 councils. By that time, though, Father McGivney had been transferred to St. Thomas Parish in Thomaston, a poor parish in an impoverished factory town. He again threw himself wholeheartedly into serving both the spiritual and physical needs of his parishioners, while continuing his role in the Knights of Columbus. The organization continued to expand, reaching a membership of 5,000 in 51 councils in 1889.

Then, in 1890, Father McGivney contracted pneumonia, which evolved into tuberculosis. This was not surprising. As Douglas Brinkley and Julie M. Fenster wrote in their book *Parish Priest: Father Michael McGivney and American Catholicism*, "In the 1880s, parish priests did not generally live very long, under any circumstances. ... Going into the priesthood, young men knew that they had little chance of reaching 50 years of age and almost no hope of reaching 70. The priests were overworked, and their short life span led to even more work for those who were left."

Father McGivney died on Aug. 14, 1890, two days after his 38th birthday.

Today, nearly 2 million men are members of the Knights of Columbus. It has become a major charitable organization, supporting Catholic causes worldwide.

—John F. Fink

Be Our Guest/John Garvey

Democracy and distrust

I have to say a word about the hypocrisy of the Democrats' attacks on Judge Amy Coney Barrett. The traditional knock on Catholics in public office has been that they can't be trusted, because "they owe a blind obedience to an infallible pope, who has the keys of their consciences tied to his girdle," as 17th-century English philosopher John Locke put it.

This was the concern John F. Kennedy felt obliged to deny when he spoke to the Greater Houston Ministerial Association in 1960. It's the insinuation lurking beneath Sen. Dianne Feinstein's charge, when Barrett was nominated to the 7th Circuit, that "the dogma lives loudly within you."

We see a modern variation on this theme in the indictment of the People of Praise, a small Christian group that Barrett may have ties to. Such organizations, her critics archly suggest, shape the personal convictions of their members, who may carry them over into the performance of their public responsibilities.

There is a principle underlying these criticisms that I think we all subscribe to. It is that in a democracy, the people are sovereign, and judges should not allow their own convictions to override the will of the people, as it is expressed in the Constitution and laws.

Barrett does not dispute this principle. Indeed, she embraces it more firmly

Be Our Guest/Phyllis and Bob Burkholder

Young men and women in southern Indiana, take time to stand up for life

Young men and women in your late teens and those of college age: have you ever wondered what to do with your Saturday mornings?

After a weeklong regimen of classes both online or in person, intense assignments, seeing and chatting with friends, playing sports and going to the gym, what can you do on a Saturday morning?

No, the answer is not sleeping. There is definitely something more worthwhile and very intriguing.

Recently on a Saturday morning, at Second and Market streets in Louisville, we saw a group of four young men in their early 20s huddled together—in prayer! It was quite a remarkable sight!

A young man with a microphone began speaking to girls and women entering an abortion mill. He was quoting Bible verses, speaking of God's love for them and offering help for them at two nearby pregnancy centers. These were faith-filled young men doing God's bidding.

Every Saturday morning, there are college-age students from a Protestant college. As mentors, they speak of God's love and encourage women in "crisis pregnancies." They tell the women that they are not alone, and help is available. These are very impressive young men and women indeed.

Another beautiful Protestant group is "Sisters for Life." They come often to encourage young women that there are alternatives to abortion. They speak of the atrocities of Margaret Sanger and her followers, and what they have done to the Black population. They are a group of prayer warriors who trust in the Lord's word and follow in his footsteps.

Our Catholic group prays four rosaries, a novena to Our Lady and the Chaplet of

than her critics. She believes, as Justice Antonin Scalia did, that judges should read the Constitution according to its original public meaning, because that is what the people agreed on when they adopted it. If we think it needs improving, that should be done in democratic fashion too, as Congress and the states have done 27 times through the process provided in Article V.

One can imagine a case where the Constitution directed a Catholic—or any other conscientious judge—to do something against her conscience. Until passage of the Thirteenth Amendment, for example, Article IV required judges to return fugitive slaves to their masters. But Barrett has observed that in such a case, the proper thing to do would be for the judge to recuse herself, a resolution provided for by Title 28, Section 455, of the U.S. Code.

Consider now the irony of her opponents' concern that a Justice Barrett would let her own personal convictions—or those of the Church, or the People of Praise—guide her decisions on the court. *Roe v. Wade* created a right to abortion out of whole cloth. As John Hart Ely, the author of *Democracy and Distrust*, put it, "*Roe* lacks even colorable support in the constitutional text, history or any other appropriate source of constitutional doctrine."

Barrett's critics also observe that she probably shares the orthodox views of love and marriage typical of Catholics and the People of Praise. The unstated implication is that she might disagree with the court's decision in *Obergefell v. Hodges* extending

See GARVEY, page 10

Divine Mercy. These are mostly mid-age to older people who take part.

Oftentimes, families will come to pray. These prayer warriors are from all walks of life with one end in mind—to defeat and conquer the evil of abortion.

Once a month, we have Mass at the Cathedral of the Assumption in Louisville and walk down to pray at an abortion center as a group with more families joining in. We know with Jesus' help and his Mother's intercession, we will eventually win. We trust in God's mercy!

Additionally, a local Protestant church group of young men and women were across the street preparing to make their way downtown to Jefferson Square. They carried garbage bags—to clean up after protests the previous night in Louisville. The previous day, I asked a young couple from this same group what they had been doing, and they answered, "Serving coffee to everyone." I was truly amazed at their commitment to help rectify the violence of several nights.

I'm curious to know what these Protestant pastors are preaching to their congregation that inspires so many of their young people to bravely and prayerfully step forward. These young people mentioned were from different churches and colleges, and they came to pray.

During this fall's 40 Days for Life campaign, join us any morning at Second and Market streets in Louisville—the closest 40 Days for Life campaign for many who live in southern Indiana. And as St. John Paul II would always say, "Be not afraid!"

Young Catholic men and women, you are welcome, any time! We need your youth, support and zeal!

(Phyllis and Bob Burkholder are members of St. John Paul II Parish in Sellersburg.) †



Christ the Cornerstone

Mary reminds us love is the greatest commandment

“Teacher, which commandment in the law is the greatest? Jesus said to him, ‘You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments’” (Mt 22:36-40).

Everything important in life depends on love. This is a bold statement that is subject to misinterpretation—especially when love is defined as emotional or physical self-gratification. Real love transcends personal feelings. It is self-sacrificing, a manifestation of God’s gift of himself to us. In fact, “Whoever is without love does not know God, for God is love” (1 Jn 4:8).

During the month of October, the Church encourages us to pay special attention to the Blessed Virgin Mary, the Mother of God and our mother. Mary is a perfect witness to the two commandments: love God with all your soul and mind; love your neighbor as yourself.

Because Mary was sinless, she could love unselfishly, and she was able to give herself completely to God, to her

family and to everyone she encountered (including strangers and those who were the enemies of her people).

Mary shows us the way to Love Everlasting. She points the way to her divine Son, Jesus, and she intercedes for us when we struggle to find our way.

The Church teaches that Mary’s life was characterized by an obedient faith. Obedience is another word that is often misunderstood today. Too often, it suggests a servile submission to authority rather than an openness to the will of another and a free decision to give ourselves wholeheartedly. This was Mary’s way, the way of freely chosen acceptance of God’s will for her, especially when she didn’t know all that it involved.

According to the *Catechism of the Catholic Church*: “The Virgin Mary most perfectly embodies the obedience of faith. By faith, Mary welcomes the tidings and promise brought by the angel Gabriel, believing that ‘with God nothing will be impossible’ [Lk 1:37] and so giving her assent: ‘Behold I am the handmaid of the Lord; let it be [done] to me according to your word’ [Lk 1:38; Gn 18:14]. Elizabeth greeted her: ‘Blessed is she who believed that

there would be a fulfillment of what was spoken to her from the Lord’ [Lk 1:45]. It is for this faith that all generations have called Mary blessed” (#148).

In the Gospel reading for next Sunday (Mt 22:34-40), the Pharisees ask Jesus which of the many commandments in the law of Moses was the most important. They were trying to trap him with what today we would call a “gotcha question,” one that pits one side of an issue against another point of view. Jesus refuses to play that game. Instead he summarizes the entire Hebrew tradition—“the whole law and the prophets” (Mt 22:40)—with the simple truth that everything that is important in life depends on unselfish, self-sacrificing love.

As Seattle Archbishop Paul D. Etienne, a native son of our archdiocese, has written: “A mature Christian life is always lived for others, and never for self. Just as Mary had a mission from God, so do each of us. As Mary’s mission was centered on Jesus Christ, so it is for each of us. Mary is a symbol of self-offering and dedication to God and the spiritual life. The practice of making a gift of

one’s self is central to our Christian life. Christ made a gift of himself to all the world through the Incarnation, expressed most lovingly and completely as he offered himself up on the cross for our redemption. Every Christian who is serious about his or her faith is to also make a gift of self to God and to others.”

To love God absolutely (with all our soul and mind) and to love ALL others as we love ourselves is impossible unless we surrender our lives and give up our selfishness and sin.

Each baptized Christian is called to be obedient to God’s will. This means listening prayerfully to God’s word as it is spoken to us in sacred Scripture, in the sacraments and in our encounters with Christ through generous service to others. And it means following Mary’s example by saying “yes” to whatever God asks of us.

Let’s ask our Blessed Mother Mary to inspire us, and intercede for us, as we seek to discern God’s will for us. May the grace of Christ her Son make us bold enough to answer “yes” whenever we are called to give ourselves wholeheartedly to love of God and love of neighbor. †



Cristo, la piedra angular

María nos recuerda que el amor es el mandamiento supremo

“Maestro, ¿cuál es el gran mandamiento de la ley? Y Él le contestó: ‘Amarás al Señor tu Dios con todo tu corazón, y con toda tu alma, y con toda tu mente. Este es el grande y primer mandamiento. Y el segundo es semejante a este: Amarás a tu prójimo como a ti mismo. De estos dos mandamientos dependen toda la ley y los profetas’” (Mt 22:36-40).

Todo lo importante en la vida depende del amor. Esta es una afirmación audaz que está sujeta a una mala interpretación, especialmente cuando el amor se define como autogratificación emocional o física. El amor verdadero trasciende los sentimientos personales, es abnegado y es una manifestación del don de la entrega de Dios hacia nosotros. De hecho, “El que no ama no conoce a Dios, porque Dios es amor” (1 Jn 4:8).

Durante el mes de octubre, la Iglesia nos anima a prestar especial atención a la Santísima Virgen María, la Madre de Dios y nuestra madre. María es un testigo perfecto de los dos mandamientos: amar a Dios con toda el alma y la mente; amar al prójimo como a uno mismo.

Puesto que María estaba libre de pecado, podía amar desinteresadamente y podía

entregarse completamente a Dios, a su familia y a todos los que encontraba (incluso a los extraños y a los enemigos de su pueblo).

María nos muestra el camino hacia el Amor Eterno y señala el camino hacia su divino Hijo, Jesús, e intercede por nosotros cuando luchamos por encontrar nuestro camino.

La Iglesia enseña que la vida de María se caracterizó por una fe obediente. “Obediencia” es otra palabra que a menudo se malinterpreta hoy en día, ya que con demasiada frecuencia sugiere una sumisión servil a la autoridad en lugar de una apertura a la voluntad de otro y una decisión libre de entregarse de todo corazón. Este era el camino de María, el camino de la aceptación libremente elegida de la voluntad de Dios para ella, especialmente cuando no sabía todo lo que implicaba.

Según el *Catecismo de la Iglesia Católica*: “La Virgen María realiza de la manera más perfecta la obediencia de la fe. En la fe, María acogió el anuncio y la promesa que le traía el ángel Gabriel, creyendo que “nada es imposible para Dios” [Lc 1:37; cf. Gn 18:14] y dando su asentimiento: “He aquí la esclava del Señor, hágase en mí

según tu palabra” [Lc 1:38]. Isabel la saludó: “¡Dichosa la que ha creído que se cumplirían las cosas que le fueron dichas de parte del Señor!” [Lc 1:45]. Por esta fe todas las generaciones la proclamarán bienaventurada” (#148).

En la lectura del Evangelio del próximo domingo (Mt 22:34-40), los fariseos preguntan a Jesús cuál de los muchos mandamientos de la ley de Moisés era el más importante. Intentaban atraparlo con lo que llamaríamos una pregunta capciosa. Jesús se niega a caer en ese juego. En lugar de ello, resume toda la tradición hebrea (“toda la ley y los profetas,” Mt 22:40), con la sencilla verdad de que todo lo importante en la vida depende del amor desinteresado y abnegado.

Como ha escrito el arzobispo de Seattle, Paul D. Etienne, hijo de nuestra arquidiócesis: “Una vida cristiana madura siempre se vive para los demás, y nunca para uno mismo. Al igual que María tenía una misión que Dios le confió, lo mismo ocurre con cada uno de nosotros. Así como la misión de María se centró en Jesucristo, la nuestra también debería hacerlo. María es un símbolo de entrega y de dedicación a Dios y a la vida espiritual. La práctica de la autoentrega como regalo es esencial

en nuestra vida cristiana. Cristo se entregó a todo el mundo a través de la Encarnación, expresado de la manera más amorosa y completa al ofrecerse en la cruz por nuestra redención. Todo cristiano que se toma en serio su fe también debe hacer de sí mismo un regalo para Dios y para los demás.”

Resulta imposible amar a Dios plenamente (con toda nuestra alma y mente) y amar a TODOS los demás como nos amamos a nosotros a menos que entreguemos nuestras vidas y renunciemos a nuestro egoísmo y al pecado.

Cada cristiano bautizado está llamado a obedecer la voluntad de Dios. Esto significa escuchar en oración la Palabra de Dios como se nos dice en la Sagrada Escritura, en los sacramentos y en nuestros encuentros con Cristo a través del servicio generoso a los demás. Y significa seguir el ejemplo de María diciendo “sí” a lo que Dios nos pida.

Pidamos a nuestra Santísima Madre María que nos inspire e interceda por nosotros, mientras buscamos discernir la voluntad de Dios para nosotros. Que la gracia de Cristo su Hijo nos haga lo suficientemente audaces para responder “sí” siempre que seamos llamados a entregarnos de todo corazón a amar a Dios y al prójimo. †

Events Calendar

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

October 23-31

23rd Annual Cardinal Classic VIRTUAL Golf Outing, benefits Seton Catholic Athletic Boosters, Richmond, choose day and golf course, \$15, sponsorships start at \$50, golfers eligible for prizes, registration and payment due by Oct. 30. Registration, information: setonschools.org/cardinal-classic-golf-outing. Questions: 765-965-6956, mleverton@setonatholics.org.

October 27

Immigration Virtual Roundtable series: "Immigrant Resources" (offered in English and Spanish) fourth of four stand-alone sessions, sponsored by archdiocese's Catholic Charities-Social Concerns, 7-8 p.m., resources available in Indianapolis, ways to volunteer; free, registration required. Registration, information: immigration.eventbrite.com, sreising@archindy.org or 317-236-2457.

October 30

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Passion and Prayer" Christ-centered marriage enrichment**

conference: "Covenant," 7-9 p.m., Fletcher and Olivia Kitchell presenters, space limited to 20 couples, \$20 per couple, online option available. Information: Tom and Marcy Renken, olgmarrriage@ministry@gmail.com or 317-489-1557.

Mount St. Francis, 101 St. Anthony Blvd., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 31

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-10:30 a.m., supporting adult literacy in Haiti, \$25, walk-ups welcome. Information: 812-378-0697 or saleeb9287@att.net. Register: cutt.ly/Polidor5K.

Knights of Columbus-Our Lady of Fatima Council, 1040 N. Post Road, Indianapolis, and Knights of Columbus-St. Pius Council, 2100 E. 71st St., Indianapolis.

Beatification of Knights of Columbus founder Father Michael McGivney Livestream Event, 11 a.m., all invited, mask required, social distancing observed, free. Information: Christopher Love, chris.love3228@gmail.com for Post Road location, or Eric Smith, smithed16@earthlink.net for 71st Street location.

November 1-3

Nativity of our Lord Jesus Christ Church, 7335 Southeastern Ave., Indianapolis. **Forty Hours Devotion**, Sun. noon-10 p.m., Mon. 6 a.m.-10 p.m., Tues. 6 a.m.-8 p.m., eucharistic adoration for feasts of All Saints and All Souls and on election day. Information: nativityindy.org/adoration, 317-357-1200.

November 1

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Soldiers for Peace Rosary Walk**, after 11:30 a.m. Mass, mask required. Information: Mary Ann Evans, soldiersforpeace@rosary@gmail.com or 317-985-1950.

November 2

Our Lady of Peace Cemetery

and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 4

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

November 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St.,

Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

November 7

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

November 10

Sisters of Providence virtual **"Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

November 18

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

November 19

St. Joseph Parish, 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 21

Annual Corrections Ministry Virtual Conference, "Forgiving with Grace," sponsored by archdiocesan Corrections Ministry, 8:30 a.m.-12:30 p.m., Jeanne Bishop, author of *Grace from the Rubble* and *Change of Heart*, speaker, time for questions, pre-recorded panel discussion of incarcerated offenders, free, registration required. Registration and information: archindy.org/corrections. †

Retreats and Programs

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

October 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Outdoor concert with The Hussey Brothers: The Dad Life Tour**, grab-and-go picnic style dinner served 6-7 p.m., show starts 7 p.m., family friendly Halloween costumes welcome, tickets include dinner and concert, adults \$15, children ages 3-11 \$5, tickets for children ages 0-2 not required. Tickets: cutt.ly/hus-child-ticket (child) or cutt.ly/hus-adult-ticket (adult). Information: 317-545-7681.

October 31

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **The Wisdom of the Second Half of Life**, 8:30 a.m.-noon, associate director Judy Ribar facilitating, ages 50 and older, presentations, \$30, donation requested for online participants. Registration: mountsaintfrancis.org, 812-923-8817.

November 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove.

Personal Day of Retreat, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

November 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Breaking Free: Coping with Anxiety**, 9 a.m.-noon,

presented by Rachel Waltz, \$40. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

November 8

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Woman to Woman Recovery Retreat** for women in AA or

Al-Anon. Will include speakers, meetings, panels, yoga, drumming. Information: 812-923-8817. †



Standing up for life

Participants in Richmond line a street to promote life during the city's Life Chain event on Oct. 4. (Photo submitted by Debra Sams)

'Ava's grace' ministry offers virtual support and resources for those grieving pre-born or infant loss

"Ava's grace," a ministry of the Diocese of Fort Wayne-South Bend in Indiana, seeks to bring Catholic resources to those suffering the heartbreaking loss of a child, whether born or pre-born.

The ministry offers a monthly support group meeting via Zoom from 7-8:30 p.m. on the third Wednesday of each month. It is open to anyone—parents or family and friends of parents—who has lost a baby before or after birth, whether recently or long ago.

For burial, liturgical, grief support, miscarriage and friends-helping-friends resources and information on medical help for those with recurring pregnancy loss, go to diocesefwsb.org/avas-grace. †

Wedding

ANNIVERSARIES

71 Years



MAURICE AND NORMA LEE (TRAUB) STILGER celebrated their 71st wedding anniversary on Oct. 22. The couple was married in St. Mary Church in New Albany on Oct. 22, 1949, where Maurice is a member.

They have five children: Susan Adoba, Mary Ann Delaney, Kathy Drake, Janet Staley and Maurice Stilger.

The couple also has 10 grandchildren and 14 great-grandchildren. †

60 Years



CARL AND EILEEN (NOBBE) MOORMAN, members of Immaculate Conception Parish in Millhousen, will celebrate their 60th wedding anniversary on Oct. 26.

The couple was married in the former St. Maurice Church in Decatur County on Oct. 26, 1960.

They have seven children: Linda Eckel, Carol Koester, Donna Johannigman, Gene, Joseph, Thomas and the late Allan Moorman.

The couple also has 14 grandchildren and eight great-grandchildren. †

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.



The Face of Mercy

By Daniel Conway



We are stewards of all God's gifts given to us

"Aware that they formed one heart and one soul, the first Christian communities held all their goods in common, bearing witness to Christ's abundant grace in them" (Pope Francis, papal audience, Aug. 26, 2020).

Pope Francis often speaks about "stewardship," but he doesn't always use the word. Instead, he uses various means of calling our attention to the simple but all-important fact that we are not the owners of our material and spiritual possessions. We are guardians, caretakers, administrators, custodians and, yes, stewards of all the gifts that were given to us by a generous and loving God.

In this context, it's easier to understand the somewhat blunt—even harsh—statements the Holy Father makes about those who hoard their wealth instead of sharing it with those who are in need.

"A few wealthy people possess more than all the rest of humanity," the pope said during his general audience on Aug. 26. Then, in case anyone was distracted and didn't hear him, the pope went on to say, "I will repeat this so that it makes us think: a few wealthy people, a small group, possess

more than all the rest of humanity. This is an injustice that cries out to heaven!"

According to Pope Francis, the imbalance and inequity of the possession of wealth by the few over the many has serious implications for the environment. "Care is not being taken of our common home. We are close to exceeding many limits of our wonderful planet, with serious and irreversible consequences," the pope says, "from the loss of biodiversity and climate change to rising sea levels and the destruction of the tropical forests. Social inequality and environmental degradation go together and have the same root."

Pope Francis calls this "the sin of wanting to dominate over one's brothers and sisters, of wanting to possess and dominate nature and God himself." But, he argues, "this is not the design for creation." In fact, it is the very opposite of what we understand to be the practical spirituality of biblical stewardship principles.

When we recognize that we are stewards, not owners, our perspective shifts from "controlling" to "caring." Pope Francis recalls the teaching of the Second Vatican Council which urges us to regard all our possessions not only as

our own, but also as held in common in the sense that they should benefit others besides ourselves.

With this in mind, he cites the familiar passage from the Acts of the Apostles: "All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need" (Acts 2:44-45).

This is not an argument against private property or the accumulation of wealth. It is an argument for taking care of and sharing all God's gifts that is firmly based on the teaching of Jesus, as this is found in sacred Scripture and fully explained in Catholic social teaching. We are not owners, but caretakers, of all God's creation.

Citing the Book of Genesis (Gen 1:28 and Gen 2:15), Pope Francis reminds us that "God has called us to dominate the Earth in his name, tilling it and keeping it like a garden, everyone's garden. 'Tilling' refers to cultivating, ploughing or working, while 'keeping' means caring, protecting, overseeing and preserving."

The Earth—our common home—was here before us, the pope says, and it has been given to us to take care of and

share with everyone. "But be careful not to interpret this as a *carte blanche* to do whatever you want with the Earth. No, there exists a 'relationship of mutual responsibility' between ourselves and nature. We receive from creation and we give back in return" ("*Laudato Si*", on Care for Our Common Home," #67).

According to Pope Francis, the time for action, for a change in our whole outlook toward material possessions, is now. "When the obsession to possess and dominate excludes millions of persons from having primary goods; when economic and technological inequality are such that the social fabric is torn; and when dependence on unlimited material progress threatens our common home, then we cannot stand by and watch." We must look to Jesus, the Holy Father says. Hope in him "moves the will to share, strengthening our mission as disciples of Christ who shared everything with us."

We are stewards of all God's gifts. May we have the courage to take care of and share all that we have received from God's abundance.

(Daniel Conway is a member of The Criterion's editorial committee.) †

"Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God."

—Pope Francis, "*Misericordiae Vultus*" ("The Face of Mercy")



"Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios."

—Papa Francisco, "*Misericordiae Vultus*" ("El rostro de la misericordia")

El rostro de la misericordia/Daniel Conway

Tomos somos corresponsables de los regalos que Dios nos ha dado

"Conscientes de formar un solo corazón y una sola alma, ponían todos sus bienes en común, testimoniando la gracia abundante de Cristo sobre ellos" (papa Francisco, audiencia general, 26 de agosto de 2020).

El papa Francisco habla a menudo de "corresponsabilidad," pero no siempre usa esta palabra. En su lugar, utiliza varios medios para llamar nuestra atención sobre el simple pero importante hecho de que no somos dueños de nuestras posesiones materiales y espirituales, sino que somos guardianes, cuidadores, administradores, custodios y, sí, corresponsables de todos los dones que nos fueron dados por un Dios generoso y amoroso.

En este contexto, es más fácil entender las declaraciones algo contundentes, incluso duras, que hace el Santo Padre sobre los que acaparan su riqueza en lugar de compartirla con los necesitados.

"Unos pocos muy ricos poseen más que todo el resto de la humanidad," señaló el papa durante su audiencia general el 26 de agosto. Luego, en caso de que alguien se distrajera y no lo hubiera escuchado, el papa continuó diciendo: "Repito esto porque nos hará pensar: pocos muy ricos, un grupito,

poseen más que todo el resto de la humanidad. ¡Es una injusticia que clama al cielo!"

Según el papa Francisco, el desequilibrio e inequidad de la posesión de la riqueza por parte de unos pocos sobre los muchos tiene graves implicaciones para el medio ambiente. "No [se] cuida de la casa común. Estamos cerca de superar muchos de los límites de nuestro maravilloso planeta, con consecuencias graves e irreversibles: de la pérdida de biodiversidad y del cambio climático hasta el aumento del nivel de los mares y a la destrucción de los bosques tropicales. La desigualdad social y el degradado ambiental van de la mano y tienen la misma raíz."

El papa Francisco denomina esto "el pecado de querer poseer, de querer dominar a los hermanos y las hermanas, de querer poseer y dominar la naturaleza y al mismo Dios." Pero argumenta que "este no es el diseño de la creación." De hecho, es lo contrario de lo que entendemos como la espiritualidad práctica de los principios de la corresponsabilidad bíblica.

Cuando reconocemos que somos corresponsables, no dueños, nuestra perspectiva cambia de "controlar" a "cuidar." El papa Francisco recuerda la enseñanza del Concilio Vaticano II que

nos insta a considerar todas nuestras posesiones no solamente como propias, sino también como comunes en el sentido de que deben beneficiar a otros además de nosotros.

Con esto en mente, cita el conocido pasaje de los Hechos de los Apóstoles: "Todos los que habían creído estaban juntos y tenían todas las cosas en común; vendían todas sus propiedades y sus bienes y los compartían con todos, según la necesidad de cada uno" (Hc 2:44-45).

Esto no es un argumento contra la propiedad privada o la acumulación de riqueza, sino para cuidar y compartir todos los regalos de Dios, y que se basa firmemente en la enseñanza de Jesús, ya que se encuentra en las Sagradas Escrituras y se explica plenamente en la enseñanza social católica. No somos dueños, sino cuidadores, de toda la creación de Dios.

Citando el Libro del Génesis (Gen 1:28 y Gen 2:15), el papa Francisco nos recuerda que "Dios nos ha pedido dominar la tierra en su nombre, cultivándola y cuidándola como un jardín, el jardín de todos. Mientras 'labrar' significa cultivar, arar o trabajar [...], 'cuidar' significa proteger, custodiar, preservar."

La Tierra, nuestra casa común, estaba aquí antes que nosotros, dice el papa, y se nos ha dado para cuidarla y

compartirla con todos. "Pero cuidado con no interpretar esto como carta blanca para hacer de la tierra lo que uno quiere. No, existe 'una relación de reciprocidad responsable' entre nosotros y la naturaleza. Recibimos de la creación y damos a nuestra vez" ("*Laudato Si*", sobre el cuidado de la casa común," #67).

Según el papa Francisco, el momento de la acción, de un cambio en nuestra visión de las posesiones materiales, es ahora. "Cuando la obsesión por poseer y dominar excluye a millones de personas de los bienes primarios; cuando la desigualdad económica y tecnológica es tal que lacera el tejido social; y cuando la dependencia de un progreso material ilimitado amenaza la casa común, entonces no podemos quedarnos mirando." Debemos recurrir a Jesús, nos dice el Santo Padre. La esperanza en él: "sostiene la voluntad de compartir, reforzando nuestra misión como discípulos de Cristo, que ha compartido todo con nosotros."

Todos somos corresponsables de los regalos de Dios. Que tengamos el coraje de cuidar y compartir todo lo que hemos recibido de la abundancia de Dios.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Connecticut priests take pride ‘one of our own’ about to be beatified

WATERBURY, Conn. (CNS)—Msgr. John Bevins has been praying a long time that a miracle would be attributed to the intercession of Father Michael J. McGivney and move him one step closer to sainthood.

“I’ve been praying I would live long enough to see it,” he said. “I was elated. We are praying harder now for the second miracle of canonization.”

The miracle needed for Father McGivney’s beatification was approved by the Vatican last May.

The founder of the Knights of Columbus will be beatified on Oct. 31 during a Mass celebrated by Cardinal Joseph W. Tobin of Newark, N.J., at the Cathedral of St. Joseph in Hartford, Conn.

He will be the first U.S. diocesan priest to be beatified and will be given the title “Blessed.”

Msgr. Bevins, who served as pastor of the Basilica of the Immaculate Conception in Waterbury from 1991 to 2014, said he holds “great pride” that a man considered for sainthood walked the streets of Waterbury. “I have great pride in the city,” he said. “Here, one of our own was raised.”

Waterbury was once a city of parishes where hundreds of thousands of Catholics attended church and were educated in the teachings of the Church—and where many vocations are said to have originated.

One of those vocations was for Father McGivney, the son of Irish immigrants, who was born in Waterbury. He attended local schools and developed his faith at Immaculate Conception Parish, now the Basilica of the Immaculate Conception, where he was baptized, received the sacraments and celebrated his first Mass as a priest.

In the basilica office, Msgr. Bevins proudly showed a copy of Father McGivney’s baptismal record that hangs on a wall, and a statue of Father McGivney that used to be located in the now-closed St. Mary School, which merged in 2018 with another Catholic school to form the Catholic Academy of Waterbury.

“Father McGivney was baptized here, which shows that

anyone can be a saint too. ... This is great for the people of Waterbury,” the monsignor told the *Catholic Transcript*, the monthly magazine of the Archdiocese of Hartford.

Father McGivney was ordained on Dec. 22, 1877. His first assignment was as assistant pastor of St. Mary Parish in New Haven. Established in 1832, St. Mary Parish is the oldest Catholic church in New Haven and the second oldest in Connecticut.

Father McGivney served at St. Mary’s from 1877 to 1884, and it was there he founded the Knights as a service organization to help widows and orphans.

When they heard the news of the pope had approved this first miracle in his cause, Dominican friars from St. Mary Parish gathered at the rear of the church to pray around Father McGivney’s bronze coffin, which is inside a polished granite sarcophagus.

On March 29, 1982, 100 years after Father McGivney founded the Knights and 92 years after he was buried in the McGivney family plot at Old St. Joseph Cemetery in Waterbury, his remains were re-entombed at St. Mary Church.

The McGivney family gave permission for his re-entombment, because that March, during the centennial observance of the official founding of the Knights of Columbus, early plans were made to consider opening his sainthood cause. In December 1997, Archbishop Daniel A. Cronin, then head of the Hartford Archdiocese, officially opened his cause.

The Vatican made its announcement about the miracle attributed to Father McGivney’s intercession at 6 a.m. (Eastern Time) on May 27, and by 6:45 a.m., Father John Paul Walker, pastor, received a call from Rome for an interview.

“It was elation. Many of us had been hoping for this moment and praying for it,” Father Walker told the *Catholic Transcript*. “There is a sense of confidence now, to have that personal sense given a definitive approval by the Church.”

The approved miracle involved the cure five years earlier of a U.S. baby, still in utero, with a life-threatening



Msgr. John J. Bevins, former rector of the Basilica of the Immaculate Conception in Waterbury, Conn., poses for a photo at the basilica next to a statue of Father Michael J. McGivney, founder of the Knights of Columbus, who will be beatified on Oct. 31 at the Cathedral of St. Joseph in Hartford, Conn. (CNS photo/Aaron Joseph, courtesy Archdiocese of Hartford)

condition that, under most circumstances, could have led to an abortion. In general, a second verified miracle attributed to the sainthood candidate’s intercession is needed for canonization.

During Mass at St. Mary, parishioners have been reciting the “Prayer for the Canonization of Father McGivney” for several years.

“People are thrilled,” Father Walker said. “People are super-excited.”

(Details about Father McGivney’s beatification liturgy on Oct. 31, as well as an Oct. 30 vigil and a Nov. 1 Mass of thanksgiving for his beatification, can be found online at www.kofc.org/en/events/father-mcgivney-beatification.) †

MOTHER

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and time again, I eventually surrendered because, like the prodigal son, I had run out of places to turn and had spent every last drop of myself.

“I needed peace and needed healing, and the only thing that I knew to do was go to confession, go to Mass, go to adoration.

Reflecting back now, where I needed to go was home.”

When she came “home,” she found her mother once again waiting for her with open arms, the gift that mothers always extend to their children. And she discovered a community of other young Catholic adults who also wanted to live in grace with God.

Varick needed the love and support of both when her mother was dying at the age of 53.

‘The greatest miracle’

Dr. Melanie Margiotta Linehan centered her life, her family and her medical practice around her Catholic faith. She used her medical knowledge to help promote natural family planning to couples as a way “to grow in holiness together.” She also assisted couples dealing with infertility, offering an approach in line with the Church’s moral teachings.

At the same time, Linehan—Varick’s mother—personally dealt with a complicated list of conditions that eventually led to heart failure and her death on Nov. 7, 2015.

“It was almost as if God waited until I was strong enough and ready to surrender

to his will that my mother should be with him in heaven,” says Varick, the oldest of her mother’s five children. “She had suffered a lot and would have continued suffering here on Earth, but for whatever reason he wanted her back with him.”

She acknowledges that the loss of her mom is still hard to understand at times, “especially after years of praying for healing and miracles and wanting to believe that God could do all things.” In those times of struggle, she focuses on the foundation of faith that her mother gave her.

“This journey did show me that God *can* do all things, but his ways are not our ways,” she says. “A return to physical health

is not always the miracle he has in mind. The greatest miracle is a happy death and eternal salvation in heaven. This is our Christian faith, the truth we profess.”

She also reflects on the graces she experienced in the last days of her mother’s life, graces that continue to sustain her.

A special promise

When she received a call from Methodist Hospital in Indianapolis that her mother didn’t have much time left, Varick rushed there, praying that God would let her mom receive the sacraments of reconciliation and the Eucharist before she died.

Arriving at the hospital, Varick found her mom was still conscious. Moments later, a priest—who was in the hospital to see another patient—came into the room and heard her mother’s confession.

That evening, as her aunts and uncles spent time with her mother, Varick headed to nearby SS. Peter and Paul Cathedral in

Indianapolis. There, young adults were having eucharistic adoration on that first Friday of the month.

“I felt the power of support from my community as they were all there with our Lord in the Eucharist,” she recalls. “We were singing a praise-and-worship song, ‘I Surrender,’ and the words had never been more relevant to my life. I knew God was asking me to surrender and trust in him. With all the strength I had, I gave my consent.”

Within moments, she received a phone call from one of her aunts to return to the hospital.

“Seeing my distress, my friends and community followed me to the hospital and waited in the Methodist chapel as my family and I were with my mother, praying and saying our goodbyes.

“She died early Saturday morning, a first Saturday. Those who have a devotion to the Blessed Mother know that one of her promises to people who pray the rosary and love her Immaculate Heart [is that] she would take her children to heaven on the first Saturday of the month.”

For Varick, the mother who had always extended her arms to her was now in the arms of the Blessed Mother.

Still, there was one more grace—“my last miracle,” she says—that was awaiting Varick.

Tears turned to joy

That moment came at her mother’s wake.

As a registered nurse who worked in a hospital’s intensive care unit at the time, Varick “had seen a lot of death and had comforted families whose loved ones had passed away,” but her mother’s death was a different challenge.

“I was not with my mother when she died so I was afraid to see her, knowing that she wasn’t really there. I went to pray in front of her and let myself grieve and cry at her side. It wasn’t long before I heard a gentle voice, soft but clear, say, ‘Why are you crying? I’m not here.’

“There are moments where I have thought I heard God speaking to me in prayer, but this was different. My tears literally turned into joy. My mother was with God, and her happiness was beyond anything I could imagine.

“I know I received a gift. I had lived the passion and resurrection of Jesus Christ through the experience of suffering, death and hope with my mother. This is a mystery,

but it gave me confidence, a hope in the resurrection like I have never had before.”

Sharing a mother’s embrace

Varick is a mother now herself. She and her husband Mike are the parents of 18-month-old Rose Gianna. The couple is also expecting their second child in early November. That will be five years, to the month, since the death of Varick’s mom, a woman whose influence lives strongly in her daughter.

Similar to her mother, Varick has made her Catholic faith the central part of her life, her family and her profession. After 10 years as a registered nurse, she is now the coordinator of the archdiocese’s Office of Human Life and Dignity.

“Working in the intensive care unit as a nurse, I felt like I was serving God’s people by taking care of the physically ill and dying. But even in that work, I was very aware that there is a death more detrimental than physical death. It is a spiritual death. I knew the soul needed to be tended to.”

In her role with the archdiocese, Varick ministers “to the most vulnerable,” advocating for pregnant women, mothers with infants, women and men dealing with the aftermaths of abortions, people who are dying, and people who are struggling with addiction and mental illness.

Still, there are people who have questioned her choice to serve the Church.

“When scandal has broken out or there is division among our faithful people, many ask, ‘Why do you believe in the Catholic faith, let alone work for the Catholic Church?’” she says.

“Like the Apostles when they heard the challenging teaching of Jesus’ true presence in the Eucharist, my response is the same as Peter’s: ‘Lord, to whom shall we go? You alone have the words of eternal life. We have come to believe and to know that you are the Holy One of God’” (Jn 6:68-69).

Varick holds that belief as tightly as the father embraced the prodigal son, as lovingly as her mother embraced her.

“The Catholic Church is the bride of Christ,” she says. “Jesus is present physically in the Eucharist, which is held in tabernacles all over the world. There is nowhere else to go.

“Where Jesus is, that’s where you can find me.” †



Finding a Home, Living the Faith



‘I know I received a gift. I had lived the passion and resurrection of Jesus Christ through the experience of suffering, death and hope with my mother. This is a mystery, but it gave me confidence, a hope in the resurrection like I have never had before.’

—Brie Anne Varick

RTLTI 2020 award winners committed to building a culture of life

By Natalie Hoefler

Each year at its “Celebrate Life” fundraiser event, Right to Life of Indianapolis (RTLTI) presents two awards—the Charles E. Stemming Pro-Life Award and the Respect for Life Award.

According to the event program, the annual Stemming award recognizes “a volunteer who has met the challenges presented in the pro-life movement, and who has seized opportunities to serve through leadership,” and the Respect for Life Award honors “outstanding persons or organizations in the community who have had a profound impact on the pro-life movement” who are “not afraid to embody pro-life values in the public arena.”

Facts about this year’s winners shared during the Celebrate Life event are highlighted below.

Charles E. Stemming Pro-Life Award winner Maria Hernandez-Cabrera

For more than a decade, Maria

Hernandez-Cabrera has been volunteering for the pro-life cause in the Indianapolis area, particularly ministering to the Latino community.



Maria Hernandez-Cabrera

Her volunteer service includes: RTLTI in many capacities, including as a Spanish-speaking helper at the Latino Expo, National Catholic Youth Conference and the Indiana State Fair; Great Lakes Gabriel Project in numerous ways, including as its director of Spanish services; and Rachel’s Vineyard post-abortion healing retreats as a retreat facilitator.

Hernandez-Cabrera also co-founded the Teens for Life and Chastity Club at St. Patrick Parish in Indianapolis, and she and her husband Daniel have an active online pro-life ministry called “Daniel and Maria Online.”

She, Daniel and their five children—

with a sixth child due in December—are members of St. Thomas More Parish in Mooresville. The couple also has three children who died before birth.

Respect for Life Award winner Monica Kelsey

Monica Kelsey was conceived in a brutal rape in 1972, her 17-year-old mother being left for dead. The young woman survived.



Monica Kelsey

But Kelsey almost did not. Since abortion was illegal at the time, the young mother sought a back-alley abortion. Only when seeing the doctor face-to-face did she change her mind. She abandoned Monica at a hospital just hours after giving birth.

Traveling years later in South Africa, Kelsey saw a church with a “baby box,” giving mothers unable to care for their infants a safe place to anonymously

surrender them rather than choosing abortion.

As a former firefighter and medic, and knowing her own history, Kelsey was inspired to create something similar in the United States called “Safe Haven Baby Boxes.” According to the organization’s website, there are currently 41 baby boxes installed in fire stations and hospitals around Indiana, plus three in Ohio and one in Arkansas.

In addition to saving about 80 unborn babies, the organization has also referred more than 500 women to pregnancy care centers and assisted in six adoption referrals.

Kelsey travels the country sharing her story and educating people about Safe Haven Baby Boxes, with a goal of having at least one in every state and saving as many babies as possible from abortion.

(For pre-recorded interviews about each winner played during the virtual Celebrate Life event, watch the video at celebratelifedinner.com/2020, starting at 0:11:25.) †

DINNER

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They are focused on promoting the dignity of every life from conception to natural death, and helping mothers choose life for their babies.

‘Strength to overcome traumatic situation’

After presenting two awards (*see accompanying article above*), RTLTI president Marc Tuttle introduced Bomberger as someone with “an incredible personal story that spurred him on to be an effective voice for the pre-born, and for the quality and dignity of every human being.”



Marc Tuttle

Bomberger, a Black man, learned of his own dignity through his adoptive family. He is one of 10 children of varying ethnicities and races adopted by a white couple, who also have three children through childbirth.

“One of the most powerful things I learned is that the color of our skin doesn’t define us,” he said. “We are one human race. Don’t be colorblind, but also recognize that God created all these colors for us to celebrate each other, not separate each other.”

Bomberger is open about his conception through rape. The circumstances make his gift of life even more profound and purposeful, he said.

“I’ve tried so many times to find and thank my birth mom,” he said. “What do you say to a woman who went through nine months carrying you, who had the strength to overcome her traumatic situation to choose life?”

“Her decision will literally have reverberations through many generations,” he noted, showing a photograph of his wife and their four children, two of whom are adopted.

Planned Parenthood would have had his mother make a different choice, said Bomberger.

“Planned Parenthood exploits rape all the time,” he said. “They’ve been sued in state after state for not reporting rape. ... The circumstances of the conception don’t change the circumstances of the

child’s dignity and right to life.”

Planned Parenthood is no friend to women, he added. Using information gathered from 2018 Planned Parenthood reports, Bomberger shared that in that year, their breast exams, pap tests and prenatal care services were down anywhere from 68-76%, while abortions increased by 4%.

The decrease in services and the increase in abortions contributed to a 600% increase in profits for Planned Parenthood in 2018.

“Don’t believe them when they say they’re all about health care for women,” said Bomberger. “It’s fake feminism. All they want is your dough.”

‘The child is the only redemptive part’

The pro-life speaker said the social injustice of abortion “is no match for the beautiful possibilities that every human life carries, whether able, disabled, Black, brown, white.”

In fact, through his work with mothers who conceived a child through rape, Bomberger said there is one thing they all share in common: “The child is the only redemptive part of it.”

And any mother who gives her child up for adoption “is choosing to be

stronger than her situation,” he added. “Love has to be the compelling source behind that decision.”

Adoption, then, truly *is* the loving answer to abortion, said Bomberger.

“Talking about abortion without talking about adoption is like not finishing a sentence,” he said. “Adoptive children bring joy to a family.”

Adoption gives meaning and purpose to the lives for whom life was chosen, he reiterated.

Going back to his birth mother, Bomberger said he wishes he could let her know of the purpose he has found in his life. He shared a short song he wrote about what he would tell her:

“You couldn’t see what I would be. ... You gave my life a chance, touching the future before it began. You’re the reason I am here. I know deep down, my life has purpose.”

(To watch the event, go to celebratelifedinner.com/2020. For more information or to donate to Right to Life of Indianapolis, go to rtlindy.org. For more information on The Radiance Foundation, go to www.theradiancefoundation.org.) †

Archbishop Sample leads rosary, exorcism to bring peace to Portland

PORTLAND, Ore. (CNS)—Dakota Hulsey was diligently setting up tables in a downtown Portland restaurant on Oct. 17.

Out of the corner of his eye, he saw a crowd of people walking in procession behind the Eucharist on busy Northwest Everett Street. Hulsey paused for a moment, went to the window and gazed with folded hands, purple surgical gloves and all.

“I’m not Catholic,” he said. “I just recently found God.”

What Hulsey had witnessed was a morning procession from St. Mary’s Cathedral of the Immaculate Conception to a city park where Portland Archbishop Alexander K. Sample offered a rosary for peace and conducted an exorcism for a city that has witnessed peaceful racial justice protests



Archbishop Alexander K. Sample of Portland, Ore., offers prayers for peace and justice on Oct. 17 in front of the Blessed Sacrament in a Portland park. (CNS photo/Carmen C. Gaston, Archdiocese of Portland)

peppered with riots for more than four months.

Two demonstrators have been killed over election-related division and many police injured. In early October, groups promoting indigenous rights toppled popular statues of Abraham Lincoln and Theodore Roosevelt.

“There is no better time than in the wake of civil unrest and the eve of the elections to come together in prayer, especially here in Portland,” Archbishop Sample said before the procession.

“The Catholic Church takes the promotion of unity, and accordingly peace, as belonging to the innermost nature of the Church,” he said. “For this reason, the Church fosters solidarity among peoples, and calls peoples and nations to sacrifices of advantages of power and wealth for the sake of solidarity of the human family.”

Catholics across western Oregon took part in the morning prayers on Oct. 17 via livestream. There were almost 8,000 views on Facebook.

“Mary, your Son is the Prince of Peace,” the archbishop said as he knelt before the Blessed Sacrament, placed on an altar under spreading elm trees. “Through your intercession, may he bring peace to our cities and our communities, may his peace reign in our hearts.” Prayers were offered in English, Latin, Spanish, Vietnamese and Tagalog.

The archbishop conducted a Latin exorcism rite meant to cleanse a community of evil.

The voice of a fitness coach at a nearby gym mingled with the solemn prayers, as did the wail of sirens and the general hum of Saturday morning traffic. The 225 worshippers at the park were not distracted; on the contrary, they seemed to revel in the mix, hoping the sacred would infuse the secular.

“What we did contrasts with what has been going on in our city and all this disarray,” said Carolina Ruth Valdez, a

member of St. Stephen Parish in southeast Portland. “Jesus is the Prince of Peace. No Jesus, no peace.”

Valdez said she came because she wanted to give witness to a weary city that Jesus is with the people no matter what is happening. As the final prayers ended back on the cathedral steps, Valdez started a cheer: “Viva Cristo Rey!” (“Long live Christ the King!”) The crowd responded enthusiastically as the cathedral bells tolled the noon hour.

Sandra Kvalheim, who lives in nearby Vancouver, Wash., said it’s important for people of faith to be seen in public promoting belief and peace. “They see your run-of-the mill Catholic on the street and see that their religion is so important to them.”

Mary Miller, a member of St. Pius X Parish in Portland, said the anti-religion undertones of Portland protests worry her. She hopes the march presented a strong message: Catholics promote human rights and dignity.

“We know we need a lot more prayer, a lot more conversation about this,” Miller told the *Catholic Sentinel*, newspaper of the Archdiocese of Portland. “What is happening is not the right way to go about it. The Church has the answer. It’s always going back to first things. What are first principles and what is our foundation in faith? I think that will address a lot of the confusion today.”

Miller’s son Justin, a student at Holy Trinity School in Beaverton, Ore., hopes for an end to violence and destruction. “I don’t want any more people to get hurt,” he said.

Organizers were prepared in case the half-mile Catholic procession met with violent foes. Nine burly Knights of Columbus from St. Anthony Parish in Tigard, Ore., posted themselves around the event and kept an open eye. Everything went smoothly, said Scott Young, who led the guard. In fact, onlookers seemed fascinated and asked Young what was happening. †

Oldenburg Franciscan sisters celebrate their jubilees

Criterion staff report

Ten members of the Congregation of the Third Order of St. Francis were honored for significant anniversaries of their entrance into religious life in a celebration on July 26 at the community's motherhouse in Oldenburg.

70-year jubilarians



Sr. Madonna Bishop, O.S.F.

Sister Madonna Bishop grew up in St. Philip Neri Parish in Indianapolis. In the archdiocese, she ministered as a teacher at Our Lady of Perpetual Help Parish in New Albany and in Indianapolis at Cardinal Ritter Jr./Sr. High School, Father Thomas Sececina

Memorial High School, Martin University and at the former St. Bernadette School and the former St. Mary Academy.

She also taught in Catholic schools in Ohio and the Diocese of Evansville, Ind., and served as a nurse at the motherhouse and in home health care. Sister Madonna now lives at the motherhouse and has dedicated herself to prayer and presence.



Sr. Lorraine Geis, O.S.F.

Sister Lorraine Geis grew up in St. Gabriel Parish in Connersville. In addition to teaching in Catholic schools in Ohio and Missouri, she served as a missionary to Papua New Guinea from 1961-2001, teaching in elementary and high schools.

Since returning to the motherhouse, Sister Lorraine has served as sacristan and archivist for the community's missionary work in Papua New Guinea.



Sr. Sharonlu Sheridan, O.S.F.

Sister Sharonlu Sheridan (formerly Sister Mary Regine), grew up in St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. In the archdiocese, she taught at St. Monica School in Indianapolis and at St. Louis School

in Batesville. Sister Sharonlu also served as archdiocesan elementary school consultant from 1972-76 and archdiocesan family life parent educator from 1982-84.

She also ministered in schools and diocesan offices in Ohio, Michigan, Minnesota and West Virginia. Sister Sharonlu now lives in retirement at the motherhouse, dedicating herself to prayer and presence.

60-year jubilarians



Sr. Julia Biehle, O.S.F.

Sister Julia Biehle (formerly Sister Anna), served in the archdiocese at St. Mary of the Immaculate Conception Parish in Aurora, the former Sacred Heart School in Clinton, St. Andrew School (now St. Elizabeth Ann Seton School) in Richmond and the

former St. Rita School in Indianapolis. She also ministered in Catholic schools in Missouri, Ohio and the Evansville Diocese.

Sister Julia also served as a missionary in Papua New Guinea from 1983-96. Upon returning to the U.S., she served as a pastoral minister at St. John the Baptist Parish in Osgood and the former St. Magdalene Parish in New Marion and in senior care in Ohio. She now lives in retirement at the motherhouse.



Sr. Sharon Blank, O.S.F.

Sister Sharon Blank (formerly Sister Tamara), taught in the archdiocese at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond. She also served in Catholic schools in Illinois, Ohio and the Evansville Diocese.



Sr. Marilyn Doerger, O.S.F.

Sister Marilyn Doerger (formerly Sister Christine), taught in the archdiocese at St. Gabriel the Archangel School (now St. Michael-St. Gabriel Archangels School) in Indianapolis. She also ministered in the Office of

Religious Education for the Cincinnati Archdiocese and in retirement centers. In 2014, Sister Marilyn returned to the motherhouse where she volunteered in the advancement office of the Oldenburg Academy of the Immaculate Conception. She now lives in retirement at the motherhouse.



Sr. Donna Eggering, O.S.F.

Sister Donna Eggering taught in the archdiocese in Indianapolis at St. Lawrence School and St. Mark the Evangelist School. She also served in Catholic schools in Missouri and Ohio. Beginning in 1980, she served in parish ministry in the

St. Louis Archdiocese and as a pastoral administrator in the Diocese of Jefferson City, Mo.

In 2018, Sister Donna returned to Oldenburg where she remains involved in ministry in the motherhouse.



Sr. Susanna Helmes, O.S.F.

Sister Susanna Helmes served in the archdiocese at Holy Name of Jesus School in Beech Grove. She also served in Ohio and at the former St. Vincent's Home in Vincennes, Ind., in the Diocese of Evansville.

In 1973, Sister Susanna began ministry as a missionary in Papua New Guinea, serving in schools and a diocesan office there. She returned to the motherhouse in 1998 to serve as payroll manager. She continues to be involved in ministry at the motherhouse.



Sr. Damien Hinderer, O.S.F.

Sister Damien Hinderer served in the archdiocese at the former Holy Family School in Oldenburg, the former Holy Family School in Richmond, Holy Name of Jesus School in Beech Grove and Our Lady of Lourdes School in Indianapolis. She also taught in

Catholic schools in Missouri and Ohio. Sister Damien now lives at the

motherhouse where she serves in finance date and as mailroom manager. She previously ministered at the motherhouse in health care, computer and payroll services.



Sr. Olga Wittekind, O.S.F.

Sister Olga Wittekind served as a psychology professor at Marian University in Indianapolis from 1972-2000. She also taught in Catholic schools in Missouri. Since 2000, Sister Olga has served at the motherhouse in formation ministry and as a member

of the community's leadership team from 2000-06. She continues to minister in counseling, spiritual direction and, since 2008, as director of the Oldenburg Franciscan Center at the motherhouse.

(For more information on the Sisters of the Congregation of the Third Order of St. Francis in Oldenburg, go to oldenburgfranciscans.org.) †

Each year, *The Criterion* acknowledges members of religious communities based in the archdiocese who are celebrating jubilees of 50, 60 and 70 years.

Assuming they have members celebrating special anniversaries, the orders listed in *The Criterion* are the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad, the Benedictine sisters of Our Lady of Grace Monastery in Beech Grove, the Congregation of the Third Order of St. Francis in Oldenburg and the Sisters of Providence of Saint-Mary-of-the-Woods in St. Mary-of-the-Woods.

The Sisters of Providence and Saint Meinrad also have jubilarians this year who will be listed in future issues.

Additionally, our annual Vocations Awareness Supplement will be published in our Oct. 30 issue. †

Supreme Court to hear cases emerging from Trump's immigration policies

WASHINGTON (CNS)—The U.S. Supreme Court has agreed to hear cases stemming from President Donald J. Trump's immigration policies related to financing border wall construction, and the requirement that asylum-seekers remain in Mexico until their claims are processed.

The court said on Oct. 19 it would take up the cases after the Justice Department appealed lower court rulings against the policies.

The justices earlier had allowed the Trump administration to move forward with its plans as the cases wound their way through the federal courts.

In a 5-4 vote on July 31, the justices gave the go-ahead for construction to continue on portions of the border wall with Mexico by declining requests from several organizations that the high court stop the work.

The decision came after the U.S. Court of Appeals for the 9th Circuit ruled in June that the administration's transfer in 2019 of \$2.5 billion in military funds to pay for border wall construction was an illegal overreach of executive authority.

In the second case, the Supreme Court in an

order on March 11 had granted the administration's request to continue enforcing its "Remain in Mexico" policy while a lower court's ruling that blocked the policy was being appealed to the high court.

The 2019 Migrant Protection Protocols, as the policy is formally known, require asylum-seekers to stay in Mexico while their cases make their way through U.S. immigration courts.

The border wall case originated in 2018 as the Trump administration disputed with Congress how to fund barrier construction along the U.S.-Mexico border. Congress opposed the transfer of funds from the military budget for the wall, saying it alone allocates federal dollars.

The Supreme Court in July, in another 5-4 vote, declined to lift a stay imposed in 2018 that allowed the federal government to continue to build the barrier while the legal challenge to using military funds for construction continued.

Challengers to the funding plan, the Sierra Club and the Southern Border Communities Coalition, had asked the court to intervene, saying if the stay

was not lifted the administration could finish the wall before the court ever had the chance to rule on the transfer of funding.

In 2018, the U.S. Conference of Catholic Bishops opposed the president's declaration of a national emergency to free up additional funding to construct the barrier along parts of the border.

The southern border wall has been a major part of Trump's platform since the start of his 2016 election campaign when he promised Mexico would pay for it.

"Remain in Mexico" allows the Department of Homeland Security to return asylum-seekers to Mexico to await their claims to be heard. It was first implemented in January 2019 by department officials at the border crossing in San Diego, and it initially was limited to asylum-seekers from Guatemala, Honduras and El Salvador. The policy was expanded to crossings in Calexico, Calif., and four Texas cities and widened to include more people from other Spanish-speaking countries.

The Supreme Court is not expected to hear the cases until 2021. †

GARVEY

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civil marriage to same-sex couples.

But as Chief Justice John G. Roberts observed in that case as well, "The majority's decision is an act of will, not legal judgment. The right

it announces has no basis in the Constitution or this court's precedent."

The real concern about Barrett is not that she would disregard the principles of democracy, but that she would heed them, and leave the course and pace of social progress up to the voters. Her opponents don't care about

the separation of powers, only about outcomes.

This also explains their fascination with the doctrine of *stare decisis*—the idea that courts should adhere to precedents even when they are wrongly decided. It doesn't matter to them that the court behaved like a legislature in *Roe* and *Obergefell*. They want a

judge who will leave those decisions standing.

Who, then, is the real proponent of democracy?

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

Faith *Alive!*

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Accompaniment can help people with ‘collective trauma’ of pandemic

By Colleen Campbell

By definition, trauma is a painful experience that disturbs and distresses the one who experiences it. It causes us to believe that we are fundamentally unsafe and constantly at risk, even in environments that may have felt safe before.

Trauma is also isolating. It can often convince us that we are not only alone in our suffering, but also that there is no one who could possibly help or heal us.

Trauma is part of what the two disciples on the road to Emmaus (Lk 24:13-17) were reckoning with when they encountered, unbeknownst to them, the risen Lord Jesus. Anxious, depressed and shocked, the disciples were discussing with one another the death of their close friend and master.

As they walked and talked, they might have felt terrified, experienced viscerally the grief in their bodies and perhaps struggled accepting a “new normal.” When Jesus, whose identity was hidden from their eyes, encountered them, he inquired, “What are you discussing as you walk along?” (Lk 24:17).

The disciples spoke of the events of his passion, and uttered one of the most painful, authentically human verses in all of Scripture: “But we were hoping that he would be the one to redeem Israel; and besides all this, it is now the third day since this took place” (Lk 24:21).

With this answer, the two disciples voice the trauma of being separated from life as they knew it before.

Although it may seem strange to describe it as such, the pandemic we are currently living through can also be described as a collective trauma. The events of the past few months have upended many of our lives, caused many of us great distress, separated us from our loved ones and left all of us pondering the meaning of it for the rest of our lives.

Just like the two disciples on the road to Emmaus, we may have found ourselves tearful and shocked at many points in the past few months for a variety of reasons, saying, “But we were hoping ...”



Members of the Missionaries of Charity, wearing protective face shields, distribute free snacks and tea to the poor in Kolkata, India, on Aug. 26 during the COVID-19 pandemic. The sisters have continued carrying out their own particular vocation of love—to serve the poor and the sick—throughout the pandemic. (CNS photo/Rupak De Chowdhuri, Reuters)

If at the root of any traumatic experience is isolation, insecurity and exclusion, then healing is cultivated through safety, security and inclusion. In other words, one of the ways in which trauma can be healed is through relationship.

Relationships cultivate the healing of those who have experienced trauma because

they provide a space of safety and security in which we are known by another.

On the road to Emmaus, Jesus gives us this example of healing through relationship and accompaniment. Instead of admonishing the two disciples for experiencing the real effects of a trauma by coldly instructing them on the theological purpose of his passion and death, he invites them into relationship by meeting them where they are.

Pope Francis has exhorted the Church to take notice of Jesus’ example of meeting others where they are to cultivate their healing. In his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), he spoke of the need for the Church to be initiated into the “art of accompaniment” (#169).

An approach to pastoral ministry that involves an intentional relationship formed by a more seasoned mentor in faith and the one they accompany in safety and trust, accompaniment helps us seek and respond to God more readily in our everyday lives.

Imitating Jesus’ example on the road to Emmaus, the point of departure for accompaniment is the real-life experience of the one who is accompanied, from which a mentor creates a space of relationship and acceptance. By its nature, accompaniment is the opposite of trauma and separation: It “heals, liberates and encourages growth in the Christian life,” says Pope Francis (#169).

Through accompaniment, another person helps guide us in our pursuit of holiness by assisting us in recognizing where the Holy Spirit is in the messiness, chaos and defeat in our lives, where it has been and is inviting us to go.

What does accompaniment ask of us in this time of collective trauma?

It asks us not to remain idle, wishing that circumstances were different. It requires us to imitate Jesus and take the first step toward those on the journey who, like the disciples, are suffering from the trauma of the past few months.

Jesus doesn’t wait for the ideal situation to encounter the disciples; he meets them on the way. We are called to go in the same haste with which Jesus accompanied his disciples, whether that is on Zoom, a phone call or social media.

It calls us to recognize that we can offer virtual accompaniment through offering encouragement to a loved one in a Zoom call, checking in on our friends via direct messages on social media or calling our family from miles away.

As Jesus created a space of healing for the disciples by accepting their frame of reference, so too are we called to accompany those in our care in our current frame of reference: through screens and technology.

In his Letter to the Romans, St. Paul asks, “What will separate us from the love of Christ?” (Rom 8:35) Through accompaniment, we can answer that nothing, not even the collective trauma of a pandemic, can separate us from Christ, and therefore, one another.

(Colleen Campbell is coordinator of formation programs at the Catholic Apostolate Center, co-author of *The Art of Accompaniment: Theological, Spiritual and Practical Elements of Building a More Relational Church*, and a doctoral candidate in catechetics at The Catholic University of America in Washington.) †



This is an American 18th-century painting titled “Christ on the Road to Emmaus.” On the first Easter Sunday, two of Jesus’s disciples, disillusioned by the events of the past three days, set out from Jerusalem for Emmaus, several miles away. Just like the two disciples on the road to Emmaus, we may have found ourselves tearful and shocked at many points in the past few months for a variety of reasons. (CNS photo/courtesy National Gallery of Art)

Corrections Corner/Deacon Marc Kellams

Forgiveness is topic at Nov. 21 corrections ministry conference

“Be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ” (Eph 4:32).



What is forgiveness anyway? St. Maria Goretti described it as “... the intentional and voluntary process by which a victim undergoes a change in feelings and attitude regarding an offense and overcomes negative emotions such as resentment and vengeance.”

We all grapple with the concept of forgiveness. Some of us are quick to forgive, while others of us stubbornly hold on to anger, resentment and grudges. These human frailties affect the way we live, and the relationships we have with each other.

It all begins with a wrong done to us, some act of commission or omission. It happens all too often in families. It happens in friendships, business relationships, with neighbors and those in authority. It happens to victims of perpetrators. Research shows that people who forgive easily are more prone to

stronger relationships, emotional health, slowness to anger, and clearer consciences.

As Catholic Christians, we are taught the concept of forgiveness in various books of the Bible. The Pentateuch (Torah) instructs us, “Take no revenge and cherish no grudge against your own people. You shall love your neighbor as yourself. I am the Lord” (Lv 19:18).

This simple yet profound lesson is heard again from the mouth of Jesus, “You shall love your neighbor as yourself” (Mt 22:39). It is the second Great Commandment. We make the commitment to follow it every time we recite the Lord’s Prayer. And yet, we struggle.

Nov. 21 is the fourth annual archdiocesan Corrections Ministry Conference. It will be virtual from 8:30 a.m. to 12:30 p.m. The topic is “Forgiving with Grace.”

The guest speaker is Jeanne Bishop, a graduate of Northwestern University’s Medill School of Journalism and Law School. While working as an associate attorney at a Chicago law firm in 1990, her sister, her sister’s husband, and their unborn child were murdered by David Biro, a high school student. These events changed the course of Jeanne’s life.

She left her firm and became a public defender in Cook County. She began to advocate for gun registration and to fight against the death penalty. Twenty-five years later she wrote a book, *Change of Heart*, which is a powerful account of the murders and her reconciliation with the murderer who is serving a life sentence.

She recently published a new book, *Grace from the Rubble*, which tells the story of how the father of a victim of the Oklahoma City bombing and the father of the man convicted of the bombing, Timothy McVeigh, forged a friendship. It is a story of forgiving with grace, and is the subject of her presentation. The book is available on Amazon.

There will also be a panel discussion of inmates in an Indiana correctional facility on their struggle with forgiving others and others forgiving them. Please join us by registering for this free event at www.archindy.org/corrections.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

For the Journey/Effie Calderola

Driveway moments and justice

I think we’ve all had “driveway moments.” That’s when your favorite song comes on the car radio as you arrive



home and you linger to listen. Or maybe it’s a National Public Radio story you have to finish.

So, I was appalled at the harrowing story told by Bryan Stevenson in his book (also made into a movie), *Just Mercy*.

We’ve all been in the car, but we’ve not all had the same experience. And race can make a difference.

Stevenson is a Harvard-educated lawyer and the founder of the Equal Justice Initiative, a legal practice dedicated to representing the poor and the wrongly condemned. That’s the focus of his engaging book.

But he introduces us to the way race often plays out in our system when he, a Black man, recounts the night he pulled into a parking space close to his apartment on a residential street in Atlanta. He lingered to listen to a favorite Sly and the Family Stone recording.

Suddenly, everything changed. A police car veered down the street and a spotlight blinded him. Not comprehending that they were interested in him, he got out of the car to head inside.

Immediately, one of the policemen, clad in military attire, drew a weapon and pointed it at Stevenson.

“Move and I’ll blow your head off,” the officer yelled. The second officer came up behind Stevenson and pushed him against the car. They interrogated him. There had been a report of a burglary.

Bending him over the back of his vehicle, they demanded his license. New to the area, he had a license address that didn’t match his apartment. They conducted an illegal search of his vehicle.

Meanwhile, the spotlight remained on him as neighbors gathered. Finally, after a check called in on him showed nothing, the officer told him he should be “happy” they’d let him go.

We have so many great police in our country. They have tough jobs, and they’re called into extremely difficult situations. The random killings of police officers we’ve seen are heart-wrenching. But the shots fired into the backs of Black men and the knee pressed into the neck of George Floyd are horrific, too.

This is not an us versus them situation. We’re in this together. Good police departments want accountability, better training for new recruits and assistance with the many mental health calls with which they’re forced to deal.

Stevenson mentions that his first inclination was to run. No one had ever pointed a gun at him before, and he knew the statistics about Black encounters with police.

Fortunately, he suppressed this fleeting response and instead used soothing words and complete cooperation that possibly saved his life.

The fact that this educated lawyer even momentarily thought about running was an eye-opener to me. It tells me so much about the fear that Black people have of the police. Running makes no sense, until terror overcomes common sense.

By introducing more officers into Black neighborhoods and educating young minorities on their rights, perhaps we can all move toward understanding we’re in this together.

And prayerfully reading and reflecting on *Just Mercy* might help to foster an understanding of the challenges Black Americans face in our criminal justice system.

(Effie Calderola writes for Catholic News Service.) †

Amid the Fray/By Greg Erlandson

Rosary for our nation reminds us to end division, unite as Church

I’ve found myself praying for my country a lot these days. As a family, we remember to do so when we say grace at dinner. At other times—usually after reading some terrible headline or seeing the latest total of fatalities from the coronavirus pandemic—I’ll say a silent prayer as well.

So I welcomed the recent announcement by Archbishop Jose H. Gomez of Los Angeles that there would be a national Rosary for America. Now is certainly the time to request heavenly intercession amid our pandemics not just of disease but of polarization, anger and fear.

The prayer took place on Oct. 7, the feast of Our Lady of the Rosary. While it was announced only a week before, Catholic newspapers, television, radio and social media threw their support behind the event.

Archbishop Gomez introduced it, but he did not dwell on our ailments and our conflicts. Instead, he recalled the first Catholic missionaries in the New World, and he reminded us that we are the missionaries today called to bring the good news to the people.

“We ask Mary to look upon our nation with her mother’s eyes,” he said. “We ask her to intercede for this great nation.

“We pray that America might fulfill the beautiful vision of our missionaries and founders,” he continued. “As a land where all men and women are treated as children of God. With equality, liberty and justice for all.”

It was a simple appeal, and what followed was simple as well. Various bishops from around the country took turns praying the decades of the rosary.

One decade was recited in Spanish. Without exaggeration or heavy-handedness, the great diversity of our Church was represented in various backdrops and chapels. In the faces of the young children who recited the Glory Be, in the faces of

the women who recited the Fatima prayer and in the faces of the bishops themselves.

It was a prayerful visualization of our nation and our Church.

At the end, Archbishop Gomez asked Catholics to “light up the digital highways” by posting prayer intentions with the hashtag #RosaryforAmerica.

Among the unexpected blessings of the pandemic have been the events of public prayer. Most notable was the “*urbi et orbi*” blessing by Pope Francis on March 27. The powerful image of the pope alone in the darkening, rain-swept plaza of St. Peter’s was perhaps the most iconic Catholic image of this time of sickness and fear.

Public processions have taken place as well. In San Francisco on Oct. 3, Archbishop Salvatore J. Cordileone led a procession through the Mission District to commemorate the city’s patron saint and to offer thanksgiving for a relaxation of city restrictions on the celebration of indoor religious services.

Such public prayer in times of crisis has a long history in the Church. More than 1,500 years ago, St. Gregory the Great led a procession through Rome praying for a cessation of the bubonic plague. According to legend, he had a vision of St. Michael the Archangel sheathing his sword on the top of what is now called Castel Sant’Angelo, and the plague was stopped.

Our pandemics are still with us. Not just COVID-19, but also the pandemics of distrust and division, of inequality and want. As Archbishop Gomez declared, now is a time of missionary witness.

If Catholics in every parish and every diocese can transcend their divisions and unite to care for the hungry, the homeless, the unemployed, the sick and the grieving, perhaps the healing that our nation most desperately needs will take place. The sword will be sheathed, and our prayers will be answered.

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

Guest Column/Richard Etienne

Let’s remind ourselves to find balance in life between activity, being still

Which is more important in your life: staying busy with activity or being still?

Some people who know me might say that I am a “type A” personality. I’m known for making lists of tasks I want to accomplish, and am frequently “on the go” until these things are completed. I have even been known to put tasks on the list even after they are complete so I can then mark them off!

But now, I am in the latter part of life. In my retirement, I have been blessed with time to reflect.

For instance, the goals in the early years of life for some are often weighted toward earning a living, taking advantage of better employment opportunities, often finding a spouse and then hopefully

raising children to become healthy and productive Christian adults.

In this second part of life, as the chaos has subsided, the goal seems to have shifted to more time of reflecting inward on the interior aspects of life. There seems to be additional space in one’s life if he or she is blessed with reaching this phase in the human lifespan.

When was the last time you had the privilege of just listening to or watching rain? Watching clouds meander across the sky? Slowly swinging on a porch swing? Stopping to listen to the wind in the leaves when enjoying nature? Gently sway in a rocker? Watch snow fall? Listen to instrumental music with your eyes closed? Enjoy a wood fire as it slowly turns to glowing embers? Stop to smell the fresh scent of pine on a walk in the forest, or just observe your own breath when you’re outside on a chilly day?

In every liturgy, we say “heaven and Earth are full of your glory!” When was

the last time that you stopped and enjoyed God’s glory on Earth?

There is a wonderful story in the Gospel of Luke about two sisters, Martha and Mary (Lk 10:38-42). It seems that Mary chose “listening to and being present to” Jesus, while Martha was left with “serving” or taking care of the tasks of hospitality. Do you remember the role that Jesus says was “better”?

In my own life experience, I have found that the right answer to the question is to balance quiet time—to recharge and renew—with action that brings badly needed leaven in this world.

I believe both are needed for a fulfilling life.

How is the balance between doing and being in your own life?

(Richard Etienne is a member of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 25, 2020

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:34-40

The Book of Exodus provides the first reading for Mass this weekend. In ancient Jewish tradition, Exodus came from



Moses. Therefore, in a most special way, it is the very word of God, since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave to the Hebrews directions for

every aspect of their lives. This weekend's reading from Exodus addresses several specific realities in life, such as the lending of money and treatment of others.

Every person has the right to be respected and treated justly. No one can be exploited or mistreated, not even strangers or enemies.

Respecting each person is the basic principle, founded on the notion of God as Creator and final governor of human lives. God, through creating each person, conferred upon each person a dignity that cannot be diminished or denied.

For the second reading, the Church presents a reading from St. Paul's First Epistle to the Thessalonians. In this epistle, Paul reminds the Christians of Thessalonica that their faith has had its impact, for the better. They turned away from idolatry to accept the Gospel. It was a good decision.

Obey God, without exception, compromise or qualification. Following Jesus brings joy, the Apostle insists.

Bearing witness to Christ, evangelization is a reward and an opportunity for Christians. Paul urged the Christians in Thessalonica to be models of evangelization for all the people of the region.

St. Matthew's Gospel provides the last reading. It is a familiar and beloved text.

Often seen as an effort to trick Jesus, the question of the Pharisees in this story may have had a more pragmatic purpose. The Pharisees were teachers who instructed others about the law of Moses and called others to obey this law. Reducing any teaching to a summary is always a good educational technique.

Even so, good will cannot be assumed

without any other possibility. After all, many Pharisees disliked Jesus and would have liked to discredit the Lord's message, if possible.

The Lord's reply in this exchange was crisp and profound. Recalling this weekend's first reading from Exodus, Jesus hardly departed from or repudiated Jewish religious tradition that originated in divine revelation, guidance given the people by God.

Christ went directly to the point. God is supreme. The true disciple must reach every decision with the standard of love for God, uncompromised and absolute, first in their minds and love for others. Given human nature, herein lies the struggle, maybe as often as not. True discipleship means active respect for every other person since every human being is God's treasured creation.

Reflection

These readings were chosen for Catholics worldwide, but coincidentally, they offer sound advice to Americans as in these days they contemplate the forthcoming election.

Genuine Christianity is more than an intellectual assent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, founded upon a heartfelt, personal recognition of God's supremacy.

Inescapably, it requires loving others as God loves them: truly, concretely and actually caring for them, always resisting any effort to belittle or exploit others, suppressing selfishness.

It is a tall order at any time, but especially important today in this world in which so many are used and abused, indeed even in "advanced" and "free" societies.

Even "advanced" human societies can be very guilty in offenses committed against God and against vulnerable people. Citizens must resist unholy human instincts.

Informed people in free societies by witness and civic participation actually are even more responsible since they can influence public policy and form the culture, essentially displaying, promoting, exalting and demanding God's love for all. †

Daily Readings

Monday, October 26

Ephesians 4:32-5:8
Psalm 1:1-4, 6
Luke 13:10-17

Tuesday, October 27

Ephesians 5:21-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Thursday, October 29

Ephesians 6:10-20
Psalm 144:1b, 2, 9-10
Luke 13:31-35

Friday, October 30

Philippians 1:1-11
Psalm 111:1-6
Luke 14:1-6

Saturday, October 31

Philippians 1:18b-26
Psalm 42:2-3, 5cdef
Luke 14:1, 7-11

Sunday, November 1

Solemnity of All Saints
Revelation 7:2-4, 9-14
1 John 3:1-3
Matthew 5:1-12a

Question Corner/Fr. Kenneth Doyle

The Church has norm for who may distribute holy Communion

Q In "*Redemptionis Sacramentum*," issued by St. John Paul II in 2004, it says that an extraordinary minister of holy Communion should only be used if real necessity prompts it. I'm struggling to see how saving a few extra minutes during Mass is a "real necessity," and why extraordinary ministers are needed at all, especially in small parishes like my own.



And if a parish does find it temporarily necessary, shouldn't that parish be praying fervently and urgently for the Lord to send them an additional priest? Please help me understand why extraordinary ministers are being used so ordinarily today. (Missouri)

A The ordinary minister of holy Communion is a bishop, priest or deacon. When circumstances warrant it, laypeople may be delegated to assist. "*Redemptionis Sacramentum*," issued by the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments in 2004, addresses those circumstances as follows:

"Indeed, the extraordinary minister of holy Communion may administer Communion only when the priest and deacon are lacking, when the priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason" (#158). The term "unduly prolonged" is nowhere quantitatively defined, and it

obviously invites a judgment call. When Communion is offered under both species (a practice that has largely been suspended during the current COVID-19 pandemic) this may require the help of extraordinary ministers; likewise, an elderly priest might need assistance, a tight Mass schedule could be a factor and a weekday Mass might include congregants on their way to work.

Q My goddaughter is considering marrying a man who will not get married in the Catholic Church and says that their children will not be raised Catholic. If she does this, can she still attend Mass and participate in the sacraments? (Location withheld)

A First, I must ask for a clarification. Is the man objecting simply to their wedding taking place in a Catholic church setting, or is he refusing to be married in a ceremony approved by the Catholic Church? The reason for my question is this: Since the man is presumably not a Catholic, they could meet with a priest and apply for permission[s] to be married someplace other than a Catholic church—a nondenominational venue, for example, or even a secular one, but still by the priest, or apply for the dispensation from canonical form and be married by a Protestant minister or civil official.

But if he refuses even to do that, then their marriage would not be recognized by the Catholic Church as a valid one—which would mean that your goddaughter would no longer be eligible to receive holy Communion in the Catholic Church (although she could and should continue to attend Mass.)

In applying for that permission, she would have to promise to continue to observe her own Catholic faith and practice and—in the language of canon 1125—"make a sincere promise to do all in ... her power so that all offspring are baptized and brought up in the Catholic Church." Of course, this must be interpreted within the context of the marriage covenant, and if her husband simply refuses, she is not compelled to do the impossible.

Your question makes me wonder, though, whether—with such a fundamental disagreement—the marriage itself is such a good idea, and whether the forecast might be for continual struggle and strife. There is, after all, nothing more basic than our understanding of why we are here on this Earth, what God wants for us and how we see our responsibilities to the divine.

(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

Where Am I?

By Marie LeRoy

In the expansive universe, where am I?

Solidly anchored on *terra firma*

Mingling with billions of stars in the sky,

I am a tiny part of a beautiful mosaic,

Joyfully woven by a loving Creator.

Who shares Himself with the world

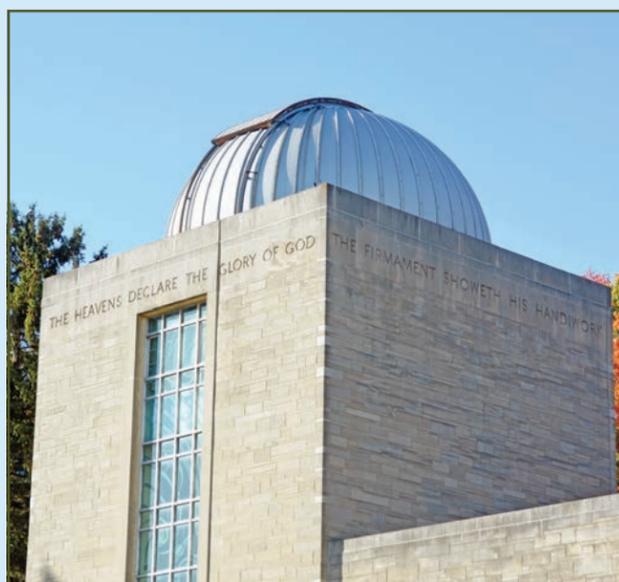
Where His love flows like the sea

Filling every space of my unworthy being

With Him, my Maker, Savior and center.

In the expansive universe, where am I?

Truly, I am in Him, my loving Creator.



(Marie LeRoy is a member of St. Pius X Parish in Indianapolis. Photo: Along the top of the Holcomb Observatory and Planetarium building at Butler University in Indianapolis are inscribed the words, "The heavens declare the glory of God. The firmament showeth his handiwork," from Psalm 91:1.) (Photo by Natalie Hoefer)

Rest in peace

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

ANDRES, Shirly A. (Carpenter), 80, Holy Family, New Albany, Sept. 29. Mother of Shelley and Norbert Andres, Jr.

BRADTMUELLER, Damon J., 70, St. Gabriel the Archangel, Indianapolis, Oct. 6. Husband of Susan Stratman Bradtmueller. Brother of Cheryl Clark, Marita Neumann and James Bradtmueller. Uncle of several.

COLLINS, Michael, 69, St. Roch, Indianapolis Oct. 11. Brother of Eileen McCormick, Ed, Joe, Pat and Terry Collins. Uncle and great-uncle of several.

DICKEY, Gerald, 83, St. Roch, Indianapolis, Oct. 4. Husband of MaryAnn Dickey. Father of Lisa Babb, George

Ashworth, John and Thomas Dickey. Grandfather of eight.

FOWLER, Michael E., 59, St. Mary-of-the-Knobs, Floyd County, Oct. 6. Husband of Annette Fowler. Father of Lauren Fowler and Adam VonDwingelo. Brother of Cheryl Schaefer, David and Robert Fowler. Grandfather of three.

HICKS, Irene (Feller Peters), 102, St. Mary of the Immaculate Conception, Aurora, Oct. 12. Mother of Charlotte Hasting, Linda Smithers, Donna VanOstrand, Kenneth and Michael Peters. Sister of Donald Feller. Grandmother of 15. Great-grandmother of 29.

HIGBIE, Paul F., 94, St. Michael, Charlestown, Oct. 6. Father of Richard Higbie. Grandfather of four. Great-grandfather of three.

HUCK, Gregory L., 72, St. Roch, Indianapolis, Aug. 21. Brother of Madonna Akard, Monica Baskerville, Leslie Clumb, Bernadette Lauck and Stephen Huck. Uncle of several.

MCHUGH, Dolores, 91, St. Roch, Indianapolis, Oct. 12. Mother of Twig Clemens, Barb Himes, Cathy Knapp, Susie Ray, Janie Shaw, Joe, Mark, Steve and Tom McHugh. Sister of Kathleen Dietz. Grandmother of 24. Great-grandmother of 40.

O'LOUGHLIN, Carol L., 85, Christ the King, Indianapolis, Oct. 7. Mother of Catherine O'Connell, Marian Power and Leo O'Loughlin. Grandmother of six.

Going to the birds



A man feeds parakeets in London's Hyde Park on Oct. 14. (CNS photo/Peter Cziborra, Reuters)

PAYNE, Margaret, 78, St. Mark the Evangelist, Oct. 12. Mother of Anne Burt, Bob and John McGauley. Grandmother of 12.

PRATHER, Dolores A. (Overstreet), 88, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 10. Mother of Donna Dugan, Diane Land, James and William Prather. Grandmother of 10. Great-grandmother of 18. Great-grandmother of three.

PRICE, Marilyn C., 94, St. Mary, New Albany, Oct. 9. Mother of Karen Hunt, Margaret Roudenbush and Stephen Price. Grandmother of eight. Great-grandmother of one.

SCHEELE, Gerald A., 79, St. Barnabas, Indianapolis Oct. 9. Husband of Marilyn Scheele. Father of Shannon Marx and Suzanne Smock. Brother of Julie Litzinger, Jim, Paul and Wilfred Scheele. Grandfather of six.

SMITH, Richard L., 76, St. Mary, Navilleton, Oct. 10. Husband of Linda Libs Smith. Father of Kelly Smith Nelson and Kevin Smith. Brother of Phyllis Andres, Denise Bomersbach, Darlene Schy, Karen Thomas, Jerry and Juder Smith. Grandfather of seven. Great-grandfather of one.

SWAIN, Nancy, 90, Holy Spirit, Indianapolis, April 7.

VAUGHN, Raymond F., 83, Prince of Peace, Madison, Oct. 6. Husband of Carol

Vaughn. Father of Susan Przystawski, Lisa, Bernard, Charlie, David, John and Michael Vaughn. Grandfather of 11. Great-grandfather of two.

WANINGER, Nelda M., 83, St. Augustine, Leopold, Oct. 1. Mother of Myra Cummins, Linda Gengelbach, Lorna Mills and Mark Waninger. Grandmother of nine. Great-grandmother of 14. Great-grandmother of four. †

2021 HOLY ANGELS WEEKLY CALENDAR RAFFLE

\$20 PER TICKET
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Winners will be posted on church website: holyangelsindy.org.
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Week 6: Faithful Citizenship Novena

The Office of Human Life and Dignity and Catholic Charities-Social Concerns are collaborating to offer the sixth of seven weeks of prayer, study and action as we prepare for upcoming elections.

Prayer is one of the first steps in acting for justice in our world. The following novena—nine days of prayer—is rooted in the biblical tradition and the Church's social teaching. It is intended to promote justice and peace in our neighborhoods, our country and our world.

May this novena help to give hope to the poor who suffer from injustices and hope in your life that you may know the peace of Jesus Christ.

Pray

(Opening prayer and novena prayer to be said daily)

Opening Prayer:

Come, Holy Spirit, fill the hearts of your faithful and kindle in us the fire of your love.

Novena Prayer:

Immaculate Heart of Mary, help us to conquer the menace of evil, which so easily takes root in the hearts of the people of today, and whose immeasurable effects already weigh down upon our modern world and seem to block the paths toward the future.

From famine and war, deliver us.

From nuclear war, from incalculable self-destruction, from every kind of war, deliver us.

From sins against human life from its very beginning, deliver us.

From hatred and from the demeaning of the dignity of the children of God, deliver us.

From every kind of injustice in the life of society, both

national and international, deliver us.

From readiness to trample on the commandments of God, deliver us.

From attempts to stifle in human hearts the very truth of God, deliver us.

From the loss of awareness of good and evil, deliver us.

From sins against the Holy Spirit, deliver us.

Accept, O Mother of Christ, this cry laden with the sufferings of all individual human beings, laden with the sufferings of whole societies. Help us with the power of the Holy Spirit to conquer all sin—individual sin, the “sin of the world” and sin in all its manifestations.

Let there be revealed once more in the history of the world the infinite saving power of the redemption: the power of merciful love.

May it put a stop to evil.

May it transform consciences.

May your Immaculate Heart reveal for all the light of hope. Amen.

For the novena's daily readings, reflections and prayers, go to cutt.ly/FaithfulCitizenshipNovena.

Act

Share this novena with a friend or family member to pray with you. Pray for our community and our nation. “Where two or three are gathered together in my name, there I am in the midst of them” (Mt 18:20). †

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

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danshearhu@gmail.com

Employment



Franciscan HEALTH

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St. Theodore Guerin High School, located in Noblesville, Indiana, is partnering with Franciscan Health to have a Clinical Therapist on campus this year.

For a detailed job description, please visit GuerinCatholic.org.

Guerin Catholic High School
 15300 Gray Road, Noblesville, IN 46062
 (317) 582-0120 • GuerinCatholic.org

St. Theodore Guerin High School is an Equal Opportunity Employer.

Employment

Administrative Assistant

St. Anthony Catholic Church on Indy's westside is seeking an Administrative Assistant to join our parish office team. This position coordinates the daily operation of the parish. The position is part-time, working seven-hour days, Monday through Thursday. No medical benefits are included but the position offers vacation and sick leave.

The successful candidate will be a Catholic in good standing, bilingual, proficient in Microsoft Office and experienced in customer service. This position requires time management and organization skills as well as being detail oriented.

Please send a resume and letter of interest to saintanthonybusiness@gmail.com.

Music Director

St. Anthony Catholic Church on Indy's westside is seeking a Music Director. We are looking for a bilingual musician to lead our youth and adult choirs and coordinate our Mass music. This part-time position requires approximately twenty hours per week including weekday office hours and the weekend Masses. The successful candidate will be a Catholic in good standing, organized and detail oriented, skilled as a pianist or organist and experienced in leading musical performances.

Please send a resume and letter of interest to saintanthonybusiness@gmail.com.

Director of Evangelization, Family Life, and Pastoral Ministries

St. Elizabeth Seton Catholic Church, in the Diocese of Lafayette, Ind., is currently accepting applications for the position of Director of Evangelization, Family Life, and Pastoral Ministries. The position will assist the Missionary Pastor with the pastoral care of the Seton Pastorate. This will require, above all, a personal authenticity of Catholic life. Before programs, before numbers, before finances, the focus of evangelization is Jesus Christ. A personal knowledge and relationship with Christ will be essential to the success of this ministry.

This role includes a team approach to creative pastoral planning along with the supervision of directors and/or coordinators of the following ministry areas: Catholic formation, liturgy and music, pastoral and community care, and other parish ministries and outreach. The Director will support, accompany, and equip leaders in these ministerial areas to focus their efforts on both Seton parishioners and the community at large as they strive to facilitate and enable disciples of Jesus Christ. Our objective is to build a vibrant fellowship of inspiring men and women to be witnesses of Christ to the city of Carmel and to the world.

Essential Duties:

- Collaborate closely with the Missionary Pastor and the Director of Operations to discern the needs of the parish to plan accordingly for the future of the community.
- Lead and manage those performing pastoral ministries in the parish to strategically accomplish parish mission, build a culture of teamwork, and provide coherency across varied programs.
- Collaborate with the office of the diocesan Director of Evangelization, Family Life, and Pastoral Ministries and their counterparts in other pastorates.
- Establish, facilitate, and coordinate customary management activities for those engaged in pastoral ministry, including recruitment, retention, formation, and performance management.
- Utilize effective experience in Catholic theology and pastoral practice to inform decision making.
- Develop, in collaboration with the Director of Operations, an annual budget for ministries within the parish.
- Foster an environment of inclusion with multi-cultural and multi-ethnic communities, persons with disabilities, and other groups within the Seton Pastorate and community.

Education/Experience:

Applicants must be practicing Catholics with full personal commitment to the teaching of the Catholic Church. Preferred candidates will have three or more years of experience in parish ministry and/or management of a not-for-profit organization, bachelor's degree from an accredited college or university with study in Theology, Divinity, Pastoral Studies, or the equivalent. Additionally, applicants need strong ability to communicate effectively, able to honor and maintain confidentiality, capable to pass, observe, and maintain diocesan child safety protocols for self and others.

Qualified candidate should email a current resume and cover letter to:
apply@setoncarmel.org

St. Elizabeth Seton Catholic Church
 10655 Haverstick Road
 Carmel, IN 46033

Investing with Faith/Steve Gaylord

A consistent giving program is possible, despite tax law changes

Through more than 40 years of marriage, my wife Anne and I have often asked ourselves: “What can we do to help others living on the margins of our community—those stranded in a cycle of poverty, social indifference and lack of opportunity?”



Both of us are retired certified public accountants (CPAs), so we share a practical approach in our discussions. Over and over, our conclusion has been that we should channel our time and dollars into the education and preventative care of at-risk young people and their families. We believe that early intervention in their lives is the most effective way to help them break the cycle of poverty and for them to have more loving and productive lives.

Part of our efforts has been a consistent giving program to

organizations that educate and help young people, including several administered by the Archdiocese of Indianapolis. As CPAs, we know that we can usually give more support if we stay current on tax laws governing charitable contributions, reducing our tax bill but contributing that savings to charities. But lately, keeping current on such tax laws has been challenging.

First, the Tax Cuts and Jobs Act of 2017 eliminated the specific deduction for charitable contributions for most donors who could no longer itemize deductions on their income tax returns.

In 2019, the SECURE Act made changes to the laws governing retirement plans, including several provisions of interest to donors. By increasing the age at which an IRA owner must take RMD's (required minimum distributions) to 72, the act removed a strong incentive for donors between ages 70½ and 72 to make QCD's (qualified charitable distributions).

That said, a QCD made between 70½ and 72 offers non-itemizers the same

tax benefits of an itemized deduction. The SECURE Act also eliminated the “stretch” IRA for the donor's heirs, which may incent IRA owners to designate their IRA assets for charities and their other estate assets for their heirs.

Finally in 2020, the CARES Act, passed to provide relief from the economic effects of the COVID-19 pandemic, allows donors who don't itemize to make an “above the line” deduction from taxable income of up to \$300 for annual charitable contributions. Further, itemizers may elect to deduct cash contributions up to 100% of their 2020 adjusted gross income, up from the previous 60% limit. Neither of these “new” deductions apply to contributions made to donor-advised funds.

The CARES Act also waived RMDs in 2020 for individuals over age 70½. The suspension of the RMD somewhat dampens the incentive for a donor to make QCDs in 2020, but donors directing a QCD to a charity this year

(up to \$100,000 per individual) will still reduce their taxable IRA balance going forward.

As you can see from the preceding summary of recent tax law changes, it is often difficult for us to figure out how to best make charitable contributions and when to make them. But, as believers in the mission of Christ, we all have a responsibility to determine what things belong to Caesar and what things belong to God—and then to take consistent philanthropic actions to help those in need.

(Steve Gaylord, who serves as vice president of the archdiocesan Catholic Community Foundation's Advisory Board of Directors, is a member of St. Malachy Parish in Brownsburg. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Those who accompany the dying inspired by ‘Samaritanus bonus’

WASHINGTON (CNS)—Much attention was given to Church teaching on assisted suicide and euthanasia when the Vatican released its Sept. 22 letter “*Samaritanus bonus*,” on the Care of Persons in the Critical and Terminal Phases of Life,” but Sister Maureen Weiss focused on the document's guidance on accompanying the dying, a key component to her vocation.

Sister Maureen entered religious life in 1968, professed her final vows as woman religious with the Little Sisters of the Poor in 1978, became a nurse, and in a community that cares for the elderly poor, she has accompanied hundreds of men and women at the end of their earthly lives.

“The Church wants people not to be abandoned during this moment,” she told Catholic News Service (CNS) shortly after the 25-page letter “*Samaritanus bonus*” was released by the Congregation for the Doctrine of the Faith. “We accompany

a baby at birth and at baptism. My community makes sure we're carrying them to eternity. That is the journey of our life.”

Calling “*Samaritanus bonus*” a “beautiful document,” Sister Maureen—who most recently was the administrator and mother superior of her community's Jeanne Jugan Residence for the elderly poor in Somerville, Mass., before it was sold to the Visiting Nurse Association earlier this year—was particularly moved by the passage that says Christians must “know how to stay, to keep vigil, with those who suffer the anguish of death, to ‘console’ them, to be with them in their loneliness, to be an ‘abiding with’ that can instill hope.”

The Little Sisters of the Poor keep vigil with their residents when they sense the end of their life is approaching and they fill that time with joy, prayer, song, silence, reconciliation and forgiveness, said Sister Maria Lourdes, who currently serves at the Little Sisters of the Poor

Jeanne Jugan Residence assisted living community in Baltimore.

“When they are drawing close to the end of their life, that's a sacred moment,” Sister Maria said. “That soul needs support. It's why we keep vigil.”

The thought of being with someone as they die sometimes stirs fear, especially among those who haven't witnessed death before, Sister Maria told CNS.

“But, watching the sisters praying with that resident, I realized it was a sacred moment and it eased my fear,” she said. “What an honor and gift to be there when that last breath is offered. It gives me chills. That is the closest to eternity we'll ever get in this world. Her first breath in eternal life.”

“*Samaritanus bonus*”—which was approved by Pope Francis before its release—reminds Christians that Mary remained at the foot of the cross as Jesus took his last breath in his physical body.

“In this way, we can see the intrinsic link between what the document says about [Jesus' passion] and compassion—our need to get involved personally with the dying,” said Mark E. Therrien, assistant professor of dogmatic theology at the University of St. Mary of the Lake/Mundelein Seminary in Mundelein, Ill.

“I think that its major contribution is to emphasize the necessarily spiritual dimension of medical care,” Therrien told CNS.

Though the Church does approve of pain medication to help ease the suffering for terminal patients, this most recent document emphasizes the dose should not be enough to hasten death.

Sometimes they can't take all of the suffering away, and Sister Patrice Ormerod—who serves at the Little Sisters of the Poor Holy Family Home in Philadelphia—said witnessing that can be a difficult part of her ministry.

“To see a person suffer brings us to redemptive suffering,” said Sister Patrice, but emphasized that comfort is the main concern for a dying resident. “Maybe for some reason our Lord is asking a person to have a deeper share in his passion through their suffering. There is an unexplainable peace in suffering and in the joy of being one with him.”

From the Christian perspective, then, to care for the dying is ultimately a way of participating in the ministry of Jesus himself as he continues to suffer in the least of his members here on Earth, Therrien said.

“In terms of what the Church hopes to accomplish in the first part of [“*Samaritanus bonus*”], it seems to me that the major goal is to put care for the dying into a Christological and evangelical framework,” he said. “The document's emphasis on the cross is key. From the perspective of the Gospel, it



Sister Lourdes Marie Miranda shares a quiet moment with an infirm resident at the Little Sisters of the Poor St. Martin's Home in Baltimore, in this undated photo. The Little Sisters of the Poor care for the elderly poor in assisted living facilities throughout the U.S. and frequently accompany the dying. (CNS photo/courtesy Little Sisters of the Poor)

is precisely through the Passion that we come to experience eternal life—not only after we have died, but even incipiently, in a true way, in this life too.”

Sister Kathleen Murphy—who serves at the Little Sisters of the Poor Holy Family Home in Philadelphia—said in reading “*Samaritanus bonus*,” “I also valued the emphasis on having a ‘heart that sees’ and not losing ‘that personal touch’ in our present age of advanced therapeutics.”

She said the coronavirus pandemic has presented even more challenges for the dying in their final days.

“I was just with one of our residents as she was dying with COVID-19, and the safety precautions were burdensome, to say the least,” Sister Kathleen told CNS. “It was strenuous to try to keep her family connected by telephone and to try to communicate with her myself through a mask and face shield. I held her hand with my gloved hand and prayed and sang short refrains with a muffled voice.”

Though the accompaniment of the dying is a different experience with each individual, the experience is always an honor, she said.

“I certainly feel privileged to be present as someone is nearing the threshold of eternity,” Sister Kathleen said. “I consider it an honor to share this sacred time with dying residents and their families. Sometimes I'm awed at the thought, ‘I'm the last face she saw before seeing the face of God!’ ” †

Eagle Scout project



Christopher Taylor earned his designation as an Eagle Scout by planning, developing and leading the effort to create a grotto in honor of the Blessed Mother at St. Simon the Apostle Parish in Indianapolis. In this photo, he poses with Deacon Michael Braun, left, and Father Douglas Marcotte, the parish's pastor, who blessed the grotto during a dedication ceremony on Oct. 4. A member of Boy Scout Troop 446 at St. Simon, Christopher spent 18 months working on the project, which involved 577 volunteer hours. A senior at Bishop Chatard High School in Indianapolis, Christopher chose this project because he wanted to create a prayerful and reflective space that can be used by St. Simon parishioners for many years. (Submitted photo)