WASHINGTON (CNS)—A divided Senate, in a 52-48 vote, confirmed Amy Coney Barrett as a justice for the Supreme Court on the evening of Oct. 26, and soon afterward she was sworn in by Justice Clarence Thomas at a White House ceremony.

“The oath that I’ve solemnly taken tonight means at its core that I will do my job without any fear or favor, and that I will do so independently of both the political branches and of my own preferences. I love the Constitution and the democratic republic that it establishes, and I will devote myself to preserving it,” Barrett said after the outdoor ceremony.

The 48-year old, who has been on the Chicago-based U.S. Court of Appeals for the 7th Circuit since 2017, said it was a privilege to be asked to serve on the Supreme Court. She said she was “truly honored and humbled” to be stepping into this role, which is a lifetime appointment.

Barrett is now the 115th justice for the court, replacing Justice Ruth Bader Ginsburg, who died on Sept. 18. She is the sixth Catholic justice on the current bench.

Thomas administered the constitutional oath to Barrett, who was scheduled to take the judicial oath in a private ceremony at the Supreme Court on Oct. 27.

Reaction to the confirmation was swift—and just as divided as it has been since she was first announced as President Donald J. Trump’s nominee just weeks before the presidential election. Congressional Democrats took to Twitter to criticize the Senate for acting so swiftly on this vote but not passing a COVID-19 relief package.

The Associated Press reported that no other Supreme Court justice has been confirmed on a recorded vote with no support from the minority party in at least 150 years, according to information provided by the Senate Historical Office.

Blessed Mother’s love for all is celebrated during archdiocesan event

By Natalie Hoefer

The atmosphere of St. Jude Church in Indianapolis changed throughout the morning of Oct. 10. At times, the approximately 100 people present from parishes around the archdiocese sang, prayed the rosary, clapped, listened and laughed—all in honor of the Blessed Virgin Mary.

They were there for the archdiocese’s fifth annual “Morning with Mary” event, held each year in October as the Church celebrates the Month of the Rosary.

“When you feel a sense of unity—and I present a lot—you’re grateful for that,” Carlos Roberto.

Participants in the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10 present their rosaries for a blessing by Archbishop Charles C. Thompson.

(Photoby Natalie Hoefer)
Pope announces new cardinals, including U.S. Archbishop Gregory

VATICAN CITY (CNS)—Pope Francis announced he will create 13 new cardinals on Nov. 28, including Archbishop Wilton D. Gregory of Washington.

The pope made the announcement at the end of his Angelus address on Oct. 25, telling the crowd in St. Peter’s Square the names of the nine cardinals under the age of 80, who will be eligible to vote in a conclave, and the names of four elderly Churchmen whose red hats, called zucchetos, are a sign of esteem and honor.

In addition to Cardinal-designate Gregory, who will be the first African American cardinal from the United States, the pope chose as cardinal electors two officials of Migration and Refugee Services, directed by Italian Capuchin Fr. Giuseppe P. Bozzi, a former nuncio and a member of the Scalabrinian missionaries.

Maltese Bishop Mario Grech, 63, director of Rome’s Caritas. †

Italian Bishop Marcello Semeraro, 72, prefect of the Congregation for the Causes of Saints.

Italian Cardinal Angelo Becciu, whom the pope dismissed as apostle patriarch in Indianapolis, at St. Meinrad Church

November 1 – 10:30 a.m. CST
Confirmation Mass for youths of St. Meinrad Parish in Fulda, at St. Meinrad Church

November 1 – 3 p.m. CST
Confirmation Mass for youths of St. Isidore the Farmer and St. Mark parishes in Perry County, St. Michael Parish in Canneelton, St. Augustine Parish in Leopold and St. Paul Parish in Tell City, at St. Paul Church

November 2 – 6 p.m.
Our Lady of Fatima annual fundraiser dinner, at Our Lady of Fatima Retreat House, Indianapolis

November 3 – 11 a.m.
College of Cardinals meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

This year, the United States has often been a nation divided, struggling with the issues of race, politics and a deadly virus that has killed nearly 230,000 Americans. In such a time, it can be hard to focus on the blessings in our lives. Still, there are many for most of us. And while acknowledging how challenging and even devastating this year has been, The Criterion is inviting our readers to share what they are thankful for as another Thanksgiving approaches.

We hope to publish a list of our readers’ blessings in the Nov. 20 issue of the paper leading up to Thanksgiving Day on Nov. 26 this year.

Please consider sharing a blessing, an encounter, a story, a moment of joy, compassion or love from your life this year for which you are especially grateful. Whether it’s a simple reason to be thankful or a life-changing one, we look forward to all the responses we receive.

Send your submissions to John Shaughnessy by e-mail at jsshaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your phone number and a daytime phone number where you can be reached.

Pope Francis’ prayer intention for November

This month, Pope Francis has chosen as his prayer intention for November: "We pray that the progress of robotics and artificial intelligence may always serve humankind."

(To see Pope Francis’ monthly intentions, go to www.archindy.org/popesintentions.)
Cardinal Turkson: Human dignity is not at the center of current global economy

VATICAN CITY (CNS)—The rise of popular movements around the world is proof that today’s profit-driven economic system fails to place human dignity at its center, said Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development.

Addressing the World Meeting of Popular Movements, which was held online on Oct. 24, Cardinal Turkson said that popular movements around the world is a “symptom of the deficits in dignity in which we find ourselves today.”

The annual meeting brought together participants from a variety of grassroots organizations of the poor, the underemployed, indigenous communities and farmworkers.

They all have one thing in common: they undermine human dignity in all structures of our countries, [and] we must repair them,” the cardinal said.

Cardinal Turkson also highlighted Pope Francis’ recent encyclical, “Fratelli Tutti,” on Fraternity and Social Friendship,” which he called an “appropriate and apt” response to the “inequalities and the deficits in dignity in which we find ourselves today.”

The Criterion Friday, October 30, 2020 Page 3A

Pope Francis speaks with Valentina Alazraki of the Mexican television station Televisa during an interview that aired in May 2019. Clips, apparently cut from the interview and showing Pope Francis talking about “civil unions,” are used in the documentary Francesco by Evgeny Afineevsky. (CNS screenshot/Noticieros Televisa via YouTube)

Every Gift Gives
Hope for tomorrow

2020 UNITED CATHOLIC APPEAL GOAL: $6.3 MILLION

HELPS THOSE WHO LACK THE BASIC NECESSITIES FOR LIFE

• You serve warm meals to those who are hungry.
• You offer a safe place to rest for those who are homeless.
• You help people overcome drug addiction.
• You teach life skills to help people stay out of poverty.
• You keep Indianapolis center-city schools open for families who cannot afford tuition but who wish for their children to receive a Catholic education.
• You support teachers and students in 67 Catholic schools.
• You keep Catholic student centers open on college campuses.
• You offer retreats and spirituals for current priests.

Supports Our Present Priests and Trains Our Future Priests and Deacons

• You subsidize the high cost of education for our seminarians.
• You support the formation programs for future deacons.
• You care for the retired priests who served in our Archdiocese.
• You offer programs for young adults.
• You help young mothers choose life instead of abortion.
• You prepare our young people to teach the faith to our children.
• You sponsor faith-centered activities for youth.

Teaches Children and Adults to Know Love and Serve Jesus

• You keep Catholic student centers open on college campuses.
• You support teachers and students in 67 Catholic schools.
• You offer programs for young adults.
• You help young mothers choose life instead of abortion.
• You prepare our young people to teach the faith to our children.
• You sponsor faith-centered activities for youth.

16%
54%
30%

The Criterion Friday, October 30, 2020 Page 3A

VATICAN CITY (CNS)—When Pope Francis said gay people have a right to be in a family and that gay couples needed some form of civil law to protect their rights, he was not saying that gay couples should have a right to adopt children.

In his documentary Francesco, director Evgeny Afineevsky presented the statements as if Pope Francis had said them one right after the other, the director used the quotes immediately following a story about a gay couple with children.

Released on Oct. 21, the film gave some people the erroneous impression that Pope Francis approved civil union laws that would equate gay couples to married couples. Pope Francis consistently has said that gay people deserve respect, love and the protection of the law; however, he has insisted marriage can be only between a man and a woman.

Afineevsky, who a Vatican official said was never granted an on-camera interview with the pope, pulled the quotes about families and the quote about civil unions from a 2019 interview by Valentina Alazraki. As correspondent for the Mexican television station Televisa.

When the Vatican, which filmed the interview, gave Televisa the footage, the quotation about civil unions had been cut.

Catholic News Service obtained the complete transcript of the uncut interview, including the comment about civil unions. The correspondent in Spanish, referred to “una ley de convivencia civil,” literally a “law of civil cohabitation,” but commonly called a civil union.

The clips used in Afineevsky’s film put together quotes from three separate moments of the Televisa interview, so the pope appears to say: “They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it. What we have to create is a civil union law. That way they are legally covered.”

At one point in the interview—in the piece aired on Televisa and included in the transcript the Vatican originally put online—Alazraki and the pope spoke about the “journey” of discernment and conversion he called for in his exhortation on the family, “Amoris Laetitia,” and about the habit of referring to certain people as being in “irregular” situations.

“If we were convinced that they are children of God, things would change quite a bit,” the pope says.

Then he brings up his response in August 2018 to a journalist who had asked what he would say to a father whose son or daughter tells him he or she is gay.

On the plane returning from Ireland, he had responded: “I would tell him first of all to pray. Don’t condemn, [but] dialogue, understand, make room for his son or daughter.”

The parent should respond, “You are my son, your daughter, just as you are. I am your father or your mother, let’s talk about this,” he had said. “And if you, as a father or mother, can’t deal with this on your own, ask for help, but always in dialogue, joint dialogue. Because that son and daughter has a right to family, their family is this family, just as it is. Do not throw them out of the family.”

In the interview with Alazraki, Pope Francis paraphrased his earlier responses, saying, “Homosexual persons have a right to be in the family, and the parents have a right to recognize this son as homosexual, this daughter as homosexual. Nobody should be thrown out or be made miserable over it.”

The pope explained to Alazraki how upset he was that a newspaper, reporting on his comments on the flight from Ireland, ran a headline saying that the pope said homosexuals should see a psychiatrist when he clearly meant that if parents see their son or daughter struggling with their sexuality, professional help might be a good idea.

“I and repeated: ‘They are children of God and have a right to a family,’ and so on,” he told Alazraki.

The interview went on with a discussion about the media taking words out of context, and then Alazraki told the pope that people say he was a doctrinal conservative when he was in Argentina.

“I always defended doctrine. It is absolutely the law on homosexual marriage—it is a contradiction to speak of homosexual marriage. But what we have to create is a civil union law, that way they are legally covered. I defended that,” he said, referring to his efforts to support an alternative to legalizing gay marriage that would still protect the rights of gay couples when it came to matters like inheritance, health care decisions and visitation when one is ill.

Pope Francis speaks with Valentina Alazraki of the Mexican television station Televisa during an interview that aired in May 2019. Clips, apparently cut from the interview and showing Pope Francis talking about “civil unions,” are used in the documentary Francesco by Evgeny Afineevsky. (CNS screenshot/Noticieros Televisa via YouTube)

Pope Francis talked about “civil unions,” and included in the documentary Francesco by Evgeny Afineevsky. (CNS screenshot/Noticieros Televisa via YouTube)
The Criterion Friday, October 30, 2020

Take faith with you into the ballot box

The economy, the COVID-19 pandemic, health care, the Supreme Court and life issues, including abortion, racism, religious liberty, climate change and immigration. The list of 2020 hot-button election topics could go on and on. And, like many of you, we, too, felt overwhelmed at times as candidates and their spokespeople crisscrossed the country during these last several weeks repeating and even tweak messages, looking to gain political support wherever possible.

We’re down to the final days of this year’s presidential election, and although more than an estimated 60 million people have already voted, there are millions of others still waiting to cast their ballots in local, state and national races that many feel could impact our country for years to come.

The Criterion helps carry out the mission of the Church in central and southern Indiana, which, in part, is to promote Gospel-based moral principles that can and should be applied to political issues. That, though, is the task of individual Catholics, not of the Church as a whole. That is why The Criterion and Church leaders focus on moral principles and election-related issues, and do not endorse political parties or candidates.

But we can share resources to offer insight to Catholics and all our subscribers about how faith should play an integral role when they step into the ballot box. It is our hope that the information provided will help individuals form their consciences through prayer and study and assist them in living a moral life.

Thanks to the archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns Ministry, since September our newspaper has been able to offer seven weeks of prayer, study and action as the nation prepared for the upcoming election on Nov. 3. The effort, based on the U.S. Conference of Catholic Bishops’ (USCCB) effort known as “Civilize It: Dignity Beyond the Debate,” asked Catholics to pledge civility, charity and compassion in their families, communities and parishes, and to call on others to do so as well while preparing for the election. Several of those columns explored the teaching document from the USCCB called “Forming Consciences for Faithful Citizenship,” which is highlighted every four years leading up to a presidential election to provide “guidance for all who seek to exercise their rights and duties as citizens.”

The Indiana Catholic Conference (ICC), the public policy voice for the bishops in Indiana, hosted three webinars in October to offer voters another resource before they cast their ballots. It too focused on “Forming Consciences for Faithful Citizenship,” and how the bishops’ document could serve as an excellent resource for individuals to review before voting.

There were also Catholic News Service stories that focused on election-related issues that we hope offered more insight for people of faith.

The moral and ethical issues we face as a nation are real, and a properly formed conscience can help us use the fullness of God’s truth as we cast our ballots.

We must also remember that no political party fully espouses our Christian ideals and beliefs. And even more important, the Catholic Church is not partisan, it is Christian.

Although some politicians and others in a growing secularist society tell us we must leave our faith in church buildings and cannot bring it to the public square, we strongly disagree with that sentiment. We understand elections are a time for us to demonstrate how faith guides us in all we do.

Angela Espada, the executive director of the ICC, may have said it best during a webinar on Oct. 7: “We cannot put our politics before God.”

May we all use properly formed consciences and represent God’s truths as we cast our ballots.

—Mike Krokos

New engineering school at Marian to help expand university’s vision

Rooted in the charism given to us by the Sisters of St. Francis in Oldenburg, Marian University in Indianapolis will never relent in its quest to increase its impact on our community and be a positive force in the world of Catholic higher education.

To these ends, we have taken Marian’s leadership in directions that both broaden our scope of offerings to students and reinforce our standing as one of America’s premiere Catholic universities. Our willingness to also consider new and innovative approaches is why Marian recently was ranked as the third most innovative university in the Midwest by U.S. News & World Report.

A few weeks ago, we announced the creation of the E.S. Witchger School of Engineering. Marian was able to make this watershed announcement in part because we secured $25 million in startup donations. In the current economy, this amount stands as a significant vote of confidence in our university.

Through these generous contributions, Marian University will expand in its vision as a Catholic, Franciscan university to offer engineering degrees that are rooted in the liberal arts tradition with the goal of graduating a diverse pipeline of talented leaders in service to the world.

The Marian University community sees the creation of an innovative engineering school as essential to our unflagging commitment to building a great Catholic university in this great American city, important to the future of Indianapolis, the Church, and critical to the dedication we have to our students’ best interests.

The E.S. Witchger School of Engineering will address the need for more engineering leaders who possess strong liberal arts competencies and a deep faith commitment. To meet the changing needs of the economy, leaders in the engineering field must understand the technical side of the practice, but also be able to communicate, problem solve, collaborate, lead and govern.

Additionally, in the Witchger family, we found the ideal partners with the work ethic, dedication to excel and our faith, and a strong commitment to innovation.

With other university programs, a top priority of our engineering school will be to attract a diverse student population who graduate and serve as leaders in the engineering field. Our Indianapolis location provides students with exceptional opportunities to participate in real-world experiences and experimental learning opportunities while receiving high-quality instruction.

A top priority for the E.S. Witchger School of Engineering is to offer competitive scholarships to attract the diverse population needed for future engineers, and graduate these students into high-need positions. Marian has experienced a 40% growth during the past four years in STEM programs—Biology, Chemistry, Mathematics, Computer Science, Exercise and Sport Science—while doubling the growth in our Dual-Degree Engineering program with Purdue University.

Pending approval from the Higher Learning Commission, the degree offerings will be concentrated in electrical and computer engineering, mechanical engineering and chemical engineering. Marian University will continue to recruit students into the dual-degree program with Purdue University for the fall of 2021.

The inaugural class for the E.S. Witchger School of Engineering will enter Marian in the fall of 2022. Students interested in enrolling in the dual-degree program with Purdue University may apply at marian.edu.

In making the vision a reality, we are committed to a world of higher education, Marian will continue to be a place for innovation while remaining a bedrock Catholic, Franciscan, liberal arts university.

(Daniel Elsener is the president of Marian University in Indianapolis.)

The Church’s dilemma with social media platforms

A recent Netflix documentary about the social media industry called The Social Dilemma has raised some important questions for the Church in the digital age. The movie looks at the psychological techniques used by companies like Facebook, Twitter and Instagram to encourage the addictive use of social media.

The designers who are interviewed in the film talk openly about how they programmed social media platforms to hook users into a human nervous system, exploiting weaknesses in the brain’s attention and reward centers.

Scrolling through social media feeds appeals to the same internal mechanisms that lead gamblers to sit in front of slot machines for hours, increasing the flow of dopamine, a pleasure hormone triggered by things like food, gambling, sex and drugs. Or so the film goes.

The Church is paying close attention to these developments, in part, because the “addiction” narrative is only half the story. Addiction is never healthy, even addiction to good things. Living virtuously means practicing restraint and moderation. However, to see the social media problem as one of addiction or self-control reduces it to a modern view that sees man as just another machine to be programmed. Engineers who view the human brain in this mechanistic way have an impoverished view of the human person and psyche, the Greek word for “soul.” A true “psyche-ology” studies the soul and all of its powers and faculties.

The contrite social media engineers and designers in The Social Dilemma seem to have made the movie so that they could come clean. But why would a bunch of social media professionals decide to do a mea culpa movie that trashes their own industry?

It may be that we have one step closer to yet another “hack” to generate some audience arousal. It turns out that most of the personalities featured in the movie, including Tristan Harris (formerly of Google), are behind a new initiative called the Center for Humane Technology that the center wants social media users to become more civil, focused and compassionate. How do they do that?

By downloading apps promoted by the Center for Humane Technology, of course! Apparently, the prescription for our digital addiction is “more cowbell.” It’s social engineering with a fresh coat of paint.
Tomorrow, Oct. 31, is the last Saturday in this month dedicated to the Blessed Virgin Mary. It is also All Hallows’ Eve (Halloween), which has become a secular holiday much affected by the economic and cultural results of the COVID-19 pandemic. The next day, Sunday, Nov. 1, is the Solemnity of All Saints, one of the holiest days in the Church’s year of grace.

What can these two days teach us about living in these challenging times? All month long, the Church has asked us to meditate on the mysteries of the holy rosary in honor of our Blessed Mother Mary.

Earlier this year, during the height of the pandemic, our archdiocese joined Pope Francis and other dioceses for the Holy Rosary in Honor of Our Blessed Mother Mary, praying “for the health of the sick, especially those who are battling COVID-19, and for the health of all persons.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is the queen of every day saints throughout the world in rededicating ourselves to Mary under the title, “Mother of the Church.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formally a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is, of course, the most revered “everyday saint.” Although she is rightly given the most exalted titles, such as Queen of the Church, Regina Coeli (Queen of the Universe), and Stella Maris (Star of the Sea), Mary’s humility and her courage in the face of great sorrow and injustice is what endears her to us in an extraordinary way. Mary of Nazareth was truly a “next door saint,” and all generations call her blessed because of her simple but unshakable faith in the providence of God.

Let’s turn to Mary, and all the saints, to guide and sustain us as we grapple with the devastating effects of this pandemic and with the racial injustice and social unrest that troubles us so greatly today.

Mary can now, in our world and appreciation for the everyday saints we live with, and may their example inspire us to be holy men and women who strive to imitate Jesus in everything we say and do.

“Forrest Gump,” the popular 1994 film, was not written as a religious allegory, but it is a testament to the extraordinary nature of the everyday saints who show up in our lives. As the movie’s protagonist, a down-on-his-luck shrimp fisherman played by Tom Hanks, said, “Life is a series of unexpected miracles.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is the queen of every day saints throughout the world in rededicating ourselves to Mary under the title, “Mother of the Church.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formally a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is, of course, the most revered “everyday saint.” Although she is rightly given the most exalted titles, such as Queen of the Church, Regina Coeli (Queen of the Universe), and Stella Maris (Star of the Sea), Mary’s humility and her courage in the face of great sorrow and injustice is what endears her to us in an extraordinary way. Mary of Nazareth was truly a “next door saint,” and all generations call her blessed because of her simple but unshakable faith in the providence of God.

Let’s turn to Mary, and all the saints, to guide and sustain us as we grapple with the devastating effects of this pandemic and with the racial injustice and social unrest that troubles us so greatly today.

Mary can now, in our world and appreciation for the everyday saints we live with, and may their example inspire us to be holy men and women who strive to imitate Jesus in everything we say and do.

“Forrest Gump,” the popular 1994 film, was not written as a religious allegory, but it is a testament to the extraordinary nature of the everyday saints who show up in our lives. As the movie’s protagonist, a down-on-his-luck shrimp fisherman played by Tom Hanks, said, “Life is a series of unexpected miracles.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is the queen of every day saints throughout the world in rededicating ourselves to Mary under the title, “Mother of the Church.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is, of course, the most revered “everyday saint.” Although she is rightly given the most exalted titles, such as Queen of the Church, Regina Coeli (Queen of the Universe), and Stella Maris (Star of the Sea), Mary’s humility and her courage in the face of great sorrow and injustice is what endears her to us in an extraordinary way. Mary of Nazareth was truly a “next door saint,” and all generations call her blessed because of her simple but unshakable faith in the providence of God.

Let’s turn to Mary, and all the saints, to guide and sustain us as we grapple with the devastating effects of this pandemic and with the racial injustice and social unrest that troubles us so greatly today.

Mary can now, in our world and appreciation for the everyday saints we live with, and may their example inspire us to be holy men and women who strive to imitate Jesus in everything we say and do.

“Forrest Gump,” the popular 1994 film, was not written as a religious allegory, but it is a testament to the extraordinary nature of the everyday saints who show up in our lives. As the movie’s protagonist, a down-on-his-luck shrimp fisherman played by Tom Hanks, said, “Life is a series of unexpected miracles.”

In the early seventeenth century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church for the prayer and reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints’ Day. The original name, “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting for the next day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

Mary is the queen of every day saints throughout the world in rededicating ourselves to Mary under the title, “Mother of the Church.”
November 2
Our Lady of Peace Cemetery and Mausoleum, 9001 Havercourt Road, Indianapolis.
November 4
MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. Solo Seniors, 5 p.m., Catholic, educational, charitable and social—separated, widowed or divorced—age 50 and older. Information: 317-784-4439 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., author of Grace from the Rubble and Change of Heart Jesus Bongino speaking, time for questions, and panel discussion of incarcerated offenders, free, registration required. Registration and information: archindy.org/corrections.
November 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Silence, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds. $35 Information and registration: Jennifer Burger, 317-545-7631. Register online or by fax at 317-236-1593.
December 1
Benefit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Personal and Family Retreat, 9 a.m.-5 p.m., includes private room for the day and lunch, $30, spiritual direction and additional fee of $30 (must be scheduled in advance). Registration: www.benedictinn.org/events. Information: 317-788-7581.
December 2
Benefit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Advent Scripture Readings: How They Speak to Us, 9-11:30 a.m., presented by Father Jeff Godecker. $35 Registration: www.benedictinn.org/events. Information: 317-788-7581.
December 8
Benefit Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Personal and Family Retreat, 9 a.m.-5 p.m., includes private room for the day and lunch, $30, spiritual direction and additional fee of $30 (must be scheduled in advance). Registration: www.benedictinn.org/events. Information: 317-788-7581.
Christmas 2021
领悟天主的喜乐, 体认天主的恩典，幸福，平安，和谐，善良，喜乐，感恩，爱心，宽容，宽容，耐心，关爱，宽恕。

College seminar offers 'Storm the Castle' virtual event for high school males on Nov. 11
Bishop Simon Bruté College Seminary in Indianapolis will offer a “Storm the Castle” virtual event for high school males throughout the archdiocese from 5-7 p.m. on Nov. 11. The event provides an opportunity for young men at the high school level to pray and talk with men attending the college seminar, where they discuss a call to the priesthood through formation while also attending classes at nearby Marian University in Indianapolis. The event is free, but registration is required. For more information or to register, contact Maggie Hagenauer, events coordinator for the archdiocese’s Office of Priestly and Religious Vocations, at mhagenauer@archindy.org or 317-236-1400.

Retreats and Programs
For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.
November 14-15
Worldwide Marriage Ministry virtual retreat, Sat. 8-9 a.m.- Sun. 8-9 a.m., 5:30 p.m. to 7:30 p.m., $175 per couple, includes use of the common areas and grounds, $35. Information and registration: Jennifer Burger, 317-545-7631. Register online or by fax at 317-236-1593.
November 21
Mother of the Redeemer Retreat Center, 8220 West State Road 48, Bloomington. Pre-Cana Marriage Preparation Retreat, 8:30 a.m.-6:30 p.m. social distance, masks required, includes meals, morning coffee and a boxed lunch, $115 per couple plus $7 for online processing fee. Registration and information: archindy.org/pre-cana or 317-592-4007.
November 23
Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Day of Silence, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds. $35 Information and registration: Jennifer Burger, 317-545-7631. Register online or by fax at 317-236-1593.

COVID-19 stress management webinar to be offered on Nov. 11
The archdiocesan Catholic Charities-SoS Concerns Ministry will host a webinar on “Stress Management and Coping in a COVID World” from 4-5 p.m. on Nov. 11. The webinar is free, but registration is required. For more information, contact Theresa Chamblee at th chamblee@archindy.org or 317-236-1404. Register online at: cutt.ly/COVDCoping.
For the past 21 years, they have been involved in the relationship and asked God, ‘If you could, send me a couple.’ The senior Carlos offered the first talk, primarily in Spanish, in part sharing about his wife Raquel, who died of cancer on March 28, 2019. He ended his talk by teaching the congregation a song with hand movements resulting in as much laughter as singing as they tried to keep up with the gestures. Roberto presented next, explaining he goes by “Roberto” because “all of my brothers have Carlos as their first name.” He said he heard about the annual Morning with Mary event from archdiocesan director of catechesis Ken Ogorek two years ago when the two attended the same retreat in Ohio. “I think that’s so beautiful for an archdiocese to come together and praise Mary,” Roberto told those gathered. He interspersed songs throughout his talk, noting his love for music came from his mother, who was also a Catholic singer and songwriter. “The Sunday before she died, I went to the foot of her bed in prayer, crying,” he said. His mom woke up and asked why he was crying. “I said, ‘I’m scared for you, for your life. She told me, ‘Be of good comfort, I love you. I’m here.’ That is most likely what Mary said to Jesus at the foot of the cross: ‘I love you. I’m here.’” That morning I felt my mom’s comfort, and my mom’s comfort.” Roberto spoke of adoption as children of heaven, not only through Christ but also through Mary. The Sacred Heart of Jesus and the Immaculate Heart of Mary are one,” he said. You can’t separate them.” Roberto encouraged those present to “let yourselves be loved by Mary. Don’t be afraid to ask for her help. Ask her to run with you to Jesus. Run to Jesus holding her hand.” Before he closed his talk and invited the congregation to pray the rosary, Roberto offered a comment for all members of the Church in central and southern Indiana about the annual event honoring the Blessed Mother. “It’s a beautiful thing your archdiocese has,” he said. “Never miss a ‘Morning with Mary.’”

Ramirez commented to the crowd about their oneness in worship. Ramirez, a bilingual singer, musician and speaker from the Diocese of Laredo, Texas, right, as Roberto sings a song during the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10.

Weekend once a month, for about 10 months each year, to share their experiences and the Church’s teachings about sexuality in marriage and natural family planning. That dedication has led to them being honored during the archdiocese’s “Co-workers in the Vineyard” virtual awards ceremony on Sept. 29, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry. “We both grew up Catholic, but without a full understanding of the Theology of the Body and what the Church teaches about marriage,” Renae says. “And so as we learned more about that in our engagement and our first year of marriage, we were really blown away by what we learned. It shocked us that we felt compelled to help other people learn about it.” “We feel the information has been so valuable to our marriage that we want to be part of helping couples understand the beautiful understanding that the Church gives about sexuality.” Knowing that their topic is such a sensitive one, Jon and Renae use tones of humor in their talks with engaged couples. “We try to keep it fun,” Renae says. “It helps them to make them more receptive to what we have to say, that we’re not preaching to them. We try to witness to the blessing that the Church has been in our marriage.”

Jon adds, “Every time we get ready to give our talk, we go to the chapel and pray. ‘Lord, can you let us reach at least one couple now?’”

For the Schoenings, that prayer reflects their fundamental approach to marriage. “There are three in our marriage,” Renae says. “We truly try to have God be a part of it, to be at the center.” They encourage other married couples to join the Pre Cana ministry, which needs more leaders. “For us, it all starts with what Christ did for us—sacrifice,” Jon says. “It’s a good sacrifice. It’s our way of giving back to the community.”

Renae says, “I certainly understand that everyone is busy, but it’s just three or four hours once a month to help other couples start their marriage on the right foundation. The witness of couples giving information is so impactful to other couples starting their life together.”

(Married couples interested in becoming involved in the Pre Cana ministry should contact Gabriela Ross, who directs the marriage and family life ministry of the archdiocese. She can be reached at gross@archindy.org or at 317-592-4007.)

Participants in the archdiocesan “Morning with Mary” event on Oct. 10 make hand movements while singing a song.

Women of the Walking with Mary devotional group from St. Bartholomew Parish in Columbus gather in prayer around a statue of Our Lady of Fatima after the archdiocesan ‘Morning with Mary’ event at St. Jude Church in Indianapolis on Oct. 10. (Photos by Natalie Hoefer)
Principal's focus on growth is rooted in the Catholic faith

By John Shaughnessy

Helen Heckman has a special appreciation for the Resurrection Gardens that students create in the outdoor learning lab at St. Bartholomew School in Columbus.

The combination of faith and growth reflects the approach that Heckman has had for St. Bartholomew School since she became its principal in 2013. Since then, the school’s enrollment has grown from 341 students to more than 400. And the number of Hispanic students has increased from 11% to about 40%.

Still, for Heckman, the most important growth has been in the school’s ever-increasing commitment to have students learn and live the Catholic faith.

“We want them to grow in mind, body and spirit,” she says. “We want them to grow in their faith and their relationship with people.”

At the same time, St. Bartholomew has been consistently recognized as an “Indiana 4-Star School” by the state’s Department of Education.

All these avenues of growth, faith and success led Heckman to be honored earlier this year with a 2020 “Lead, Learn, Proclaim Award” by the National Catholic Educational Association for her dedication and commitment to excellence in Catholic education. She was chosen from more than 150,000 Catholic teachers and administrators across the nation.

She also received recognition for that honor during the archdiocese’s “Co-Workers in the Vineyard” virtual awards ceremony on Sept. 29, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

With students from Asia, Europe and several Spanish-speaking countries attending the school due to local industry, Heckman has strived to create a welcoming atmosphere for such diversity. She has hired numerous bilingual staff members and stressed professional development for teachers in the area of cultural awareness.

“It’s to better serve them, to be more supportive of their families,” she says.

Everything she does is rooted in her Catholic faith and her desire to keep growing in her faith.

“As a principal, I’ve tried to focus more on my Catholic faith and be an example for my staff—remembering Scripture daily, praying together with school and parish staff, and getting more involved with service projects.

“It’s just trying to make sure the school community knows we are a Catholic school—and that it’s important to us.”

Parade and award let ‘giver’ know the difference she has made

By John Shaughnessy

As someone who has always dedicated her life to helping others and bringing them closer to God, Patty Schnarr has never sought recognition or affirmation. Still, she was overwhelmed emotionally by the scene that unfolded in front of her home earlier this year.

Schnarr had just returned from a week in the hospital after receiving a special chemotherapy treatment for cancer—a treatment that didn’t work—when the longtime youth minister at Our Lady of the Greenwood Parish in Greenwood was alerted to a celebration for her on that Sunday afternoon.

“The youth group came and did a parade for me,” she recalls. “I was surprised by the number of people who came. It was very moving for me. Sometimes, you don’t know who you touch and how you touch them.”

The mother of three and grandmother of six was similarly surprised when she received the Youth Minister of the Year Award during the archdiocese’s Catechesis Conference.

“I’ve never thought about youth ministry for myself,” she says. “It was for them. It’s always been my passion to be there for young people.”

Before serving as the youth minister at Our Lady of the Greenwood for 12 years, Schnarr provided child care in her home for 22 years. Two of the high school seniors in last year’s youth group were children whom Schnarr had in child care years ago.

“It was amazing to remember them as little kids and see the people they have grown into. It was really cool. Then, when I got sick, to see the outpouring of care and concern from them and all the others was special.”

That outpouring is a reflection of the care and concern that the 64-year-old Schnarr has had for young people, leading them in their parish meetings and their faith journeys to the annual March for Life in Washington and the National Catholic Youth Conference.

Now, she continues to set the example for the youths by faith she has shown since she was diagnosed with cancer in October of 2019.

“I have bad days and good days,” she says. “I believe that God’s will will be done. I’ve kept my faith in God, and that’s what has helped me through all this.”

So has the support she has received.

“I’ve gotten a lot of support from the youths, my family, the staff at Our Lady, the parents of the youth, Father Todd [Goodson, the pastor] and the whole parish. I didn’t realize I’ve impacted more than the youth. I’ve always been the giver. I like to do for other people.”

Surprises touch woman who views her work as a gift to God

By John Shaughnessy

The initial touching surprise for Kristina Seipel came when it was announced that she was the first recipient of the archdiocese’s Excellence in Catechesis Award that has been re-named in honor of the late Archbishop Daniel M. Buechlein.

“He confirmed me when I was in high school,” says the 31-year-old Seipel who received that sacrament in 2005. “To receive this award named after someone who was part of my faith journey is really cool.”

The second touching surprise came after the award’s announcement, when Seipel’s parents came through the door with her 2-year-old son Michael, who was carrying balloons for her.

“I started crying when I saw my parents and my little boy,” she says.

That moment occurred on Sept. 29, shortly after the archdiocese’s “Co-workers in the Vineyard” virtual awards ceremony, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

Faith and family have always been connected in Seipel’s life, and she shares the importance of both as the director of evangelization for St. John Paul II Parish in Sellersburg.

“I went into Church ministry to share the love of Jesus that I had experienced with others,” she says. “As director of evangelization, I get to do that, and I get to work with all the different age groups. I like the variety of working with people in different stages of their faith journey.

“My own faith journey includes being married to her husband David in 2017, in the church where she grew up—St. Joseph Church in St. Joseph Hill, which is now part of Sellersburg.

Another distinctive part of her faith journey has been helping to bring together the faith communities of St. Joseph Church and St. Paul Church into the merged parish of St. John Paul III in Sellersburg.

In nominating her for the award, parishioner Lynell Chamberlain praised Seipel for “bleeding two programs into one, welcoming and encouraging teachers and participants from two separate religious education programs, two Rite of Christian Initiation of Adults programs, and two vacation Bible study programs to cooperate and create programs that far exceeded their predecessors.”

Chamberlain also noted Seipel’s efforts to help women deepen their faith, to guide high school students to become leaders in the parish, and help families grow in their love of God.

Seipel views all her efforts as a way of giving back.

“I grew up in St. Joe Hill. It’s where I came to know Jesus myself,” she says. “It’s really cool to be able to give back to the community that gave me so much.”

Most of all, she sees her work as a gift of gratitude to God.

“Without Jesus and my faith, I’d be quite lost. God loves us so much.”
By Father Michael Keucher

King Solomon wrote in the Old Testament book the Song of Songs that “many waters cannot quench love, neither can floods drown it” (Sg 8:7). There is something about love that overtakes a person. Taken over by love, or having fallen in love, a person will do anything.

Consider, for example, a man who has fallen in love with a woman he hopes will one day be his bride. He would move a mountain for her, shovel load by shovel load. It’s the same principle at work for a new mother whose child is her life. Her daily sacrifices for her child prove easy, so much has she fallen in love with her child.

If this is true in our human relationships, what about our life with God?

First, let us remember that God loved us first. Each of us is “fearfully and wonderfully made” (Ps 139:14). We were each chosen “before the foundation of the world” (Eph 1:4). Jesus took us in his heart when he went to the cross. In other words, God loved us first—and he loved us to the end.

Likewise, people who have truly fallen in love with God will do anything for him and will love him to the end. No matter what call they might receive, or what call within a call they might hear, they will always enthusiastically say, “Yes.” Their love prompts this response in them.

Where there is love, sacrifice is easy.

Naturally, this does not mean that the living out of our sacrifices is always easy. No vocation is without difficulty, without the cross. A mother of five may sometimes have a headache, but her decision to take care of her children and love them is easy.

It is similar with the martyrs. No doubt it was hard for them to pay the ultimate price, but the decision to do it was easy, for it was prompted by love.

Thank of the lives of all the saints. They did great things for God. They sacrificed much—their whole lives! And why? Because they loved God. They had fallen in love with him. And they had vowed their lives to his service, no matter the call.

I often think that one of our biggest priorities as Church must be to help our youth love Jesus and Mary—I mean truly love them. That would solve the “vocations crisis” we hear people talking about. Great love for God brings about many vocations.

Blessed Carlo Acutis is a timely example of a youth who fell madly in love with Our Blessed Lord. A native of Milan, Italy, Carlo died of leukemia at the age of 15 in 2006. He loved soccer and computer programming. He used his gifts to create a website that profiled all the known eucharistic miracles in the world. So great was his love for God that he once said, “To be always close to Jesus, that is my life plan.”

Carlo’s story and example reminds us that people of all ages, including the young millennials of our own day, have the capacity to love Jesus and Mary deeply. Though they are young, they still have the grace-driven ability—which the rest of the Church is called to encourage and foster—to consecrate their lives to God’s service.

In this year’s Religious Vocations Awareness Supplement in The Criterion, you will come to meet some folks who have fallen deeply in love with Jesus. Out of this love, they are laying their lives down for our blessed Lord in beautiful ways, ways that God has prepared for them. Let us pray for them. Let us be inspired by their love and each of us grow our own.

(Father Michael Keucher is vocations director of the Archdiocese of Indianapolis. He can be e-mailed at mkeucher@archindy.org. He also serves as pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County.)

Fr. Michael Keucher

Where there is love, sacrifice is easy

**Seminarian Liam Hosty**

Sees Challenges in Life as a Preparation for Ordained Ministry, Page 2B.

**Carmelite Nuns in Terre Haute Pray for Suffering World “From the Heart of the Church”, Page 3B.

**Deacon Patrick Bower**

And His Wife Mentor Couples in Deacon Formation Program, Page 8B.
Seminarian sees challenges in life as a preparation for ordained ministry

By Sean Gallagher

If you spend a little bit of time with seminarian Liam Hosty, you’ll soon see that he is a cheerful, often happy-go-lucky young man with a winning smile who has an attractive love for Christ and the Church.

You might not know, though, at first glance, that he’s experienced many challenges in his life. When Hosty was 4, he was diagnosed with speech and learning disabilities that made a lasting impression on him.

“My life has been marked by people walking with me on [my] journey,” he said. “I may not necessarily have the solutions to everyone’s problems. But I can sit with them and walk with them through their journeys, in whatever challenges they face.”

‘Part miracle, part hard work’

Hosty, 23, grew up the fourth of the five children of Tom and Julie Hosty. The family moved to Indianapolis in 1999 when Liam was 2, and soon became active members of St. Barnabas Parish on the city’s south side.

He said that his faith was nurtured at St. Barnabas School and, later, at Parish on the city’s south side.

“My life has been marked by a strong sense of divine providence,” he said. “God has been there every step of the way in my journey.”

Hosty is also convinced that the challenges he faced so far in life will help him share the mercy and compassion of God with the parishioners he would minister to if he’s ordained a priest.

“My life has been marked by people having difficulty speaking. By age 4, he could speak only a handful of words. That’s when he was diagnosed as having speech and learning disabilities.”

Constant support from his family and the faculty and staff at St. Barnabas and Roncalli helped Hosty cope with his learning challenges that came with his condition.

“He and I have a special bond,” said his mom. “She adds with a laugh, “I’m sure every time he studies for a test, he has my voice in his ear. ‘OK. You have to be organized.’”

Seeing her son succeed academically as a college seminarian at Bishop Simon Bruté College Seminary and Maran University, both in Indianapolis, gave her great satisfaction.

“It’s part miracle, part hard work on Liam’s part,” she said. “When he was little, I shed a lot of tears. Now I have tears of joy. It’s amazing.”

“I had a vision of God calling me to the priesthood. It kind of came full circle in a way for me,” he said. “Seeing the heart of a priest who loved God and loved people, who sacrificed so much for them, was a powerful encounter.”

In addition to the prayers of St. John Vianney, Hosty was also supported in high school by his peers as he considered God’s vocation for him.

At a baccalaureate Mass prior to his graduation from Roncalli, Hosty was awarded a scholarship. When he was introduced, all at the Mass were told that he was going to be an archdiocesan seminarian in the fall at Bishop Bruté.

“Pretty much all of my classmates, more than 300 people, gave me a standing ovation,” Hosty recalled. “They were overjoyed that I was going to seminary. Many of them already knew, “The support from my peers, as well as my teachers, was absolutely incredible.”

“God’s guiding hand”

Support from his peers continued when Hosty joined the formation community of more than 40 seminarians at Bishop Bruté.

“I was struck by the fact that it wasn’t a monastery,” he said. “I lived with some 40 guys between 18 and 22. We played video games. We played soccer and frisbee. We went out to eat. We joked around. We watched football. “Formation isn’t just prayer and study. It formed me to be the man that God wants me to be. I brought forth the gifts that God gave me in my human nature.”

Hosty’s parents weren’t sure at first, though, if college seminary was the right place for their son, thinking that it might be better for him to continue his discernment as an ordinary college student.

But his quick adjustment to life at the seminary and the happiness he found there convinced them he had made the right choice.

“It was very much hand-in-glove,” said his dad. “You could see that it was a perfect formation process for Liam. He thrived within that process. It helped his discernment. Any doubt I had was erased as I watched him go through his four years at Marian and at Bruté.”

That tight-knit community among his fellow seminarians and the priests on the formation staff proved to be invaluable for Hosty in his junior year at Bishop Bruté when the clergy sexual-abuse crisis flared up again at the same time that Jesuit Father Liam Hosty smiles during an Oct. 9 pilgrimage to the Shrine of Our Lady of Monte Cassino near St. Meinrad made by seminarians at Saint Meinrad Seminary and School of Theology in St. Meinrad. The shrine is on a hill just outside the southern Indiana town. The seminarians prayed for an end to the coronavirus pandemic and for those whose lives have been affected by it. (Photo courtesy of Saint Meinrad Archabbey)

See SEMINARIAN, page 12B

Vocations Awareness Supplement

highlights the priesthood, diaconate and consecrated life

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

It is ordinarily published during the U.S. bishops’ annual Vocations Awareness Week, which this year is on Nov. 1-7. It has been renamed the “Vocations Awareness Supplement.”

“From the beginning, the Church has recognized that marriage is also a vocation, a pathway to holiness, to which God calls people. The Criterion publishes two marriage supplements annually, usually in February and July. In addition, the Archdiocese of Indianapolis has three offices which promote vocations. For information on the Office of Marriage and Family Life, visit www.archindy.org/marriageandfamily. For information on the diaconate, go to www.archindy.org/deacon. For information on the priesthood and consecrated life, visit www.archindy.org/vocations.”
By Sr. Clare Joseph Daniels, O.C.D.

The Carmelite vocation is unique in that we live cloistered—enclosed—lives. As a small group of women, we live in community and through the profession of vows, we each responded to the call from God to give our whole lives to prayer, for his people and for our world.

Since the beginning of the pandemic, we have had to suspend public Mass here at the monastery, cancel our annual public novena to Our Lady of Mount Carmel and our Monastic Experience Weekend, and forbid visitors, including our families who visit only once a year. And so, our lives, too, have changed.

We at the Carmelite Monastery of St. Joseph in Terre Haute remain available, however, for discernment with young women via e-mail, phone or Skype until it is safe to receive in-person visits. The changes introduced into our world came upon us as though overnight this year of 2020. And, unlike 2020 vision, we cannot, at this time, see or predict what the future holds for any of us.

Certainly, since the beginning of the pandemic, the changes to our way of life and the sacrifices we have had to make cannot begin to compare with the changes and sacrifices of those who have not chosen to live enclosed lives. We are acutely conscious of this, especially as sacrifice is woven into the fabric of lives of prayer.

Our Holy Mother, St. Teresa of Avila, taught us to nurture an intimate relationship with Christ because it is this relationship that sustains and strengthens our lives of prayer. Here in Carmel, which is what we call our monastic communities, we pray from the heart of the Church. We take the needs of all people into our hearts and intercede to God in unceasing prayer, as a lamp that shines in darkness.

Our lives of prayer are grounded in the reality of our humanity, and we encounter Christ in his humanity. We recall the words from St. John’s Gospel: “And the Word became flesh and made his dwelling among us” (Jn 1:14). God threw in his lot with all of humanity by becoming flesh. As contemplatives, we also have thrown in our lot with the people of our world. It is through our close communion with Christ that we unite in a solidarity that transcends what the human mind can grasp. We pray for the concrete needs that people have—the daily bread that sustains life and well-being—as well as for the spiritual and psychological needs that people have, most especially during these very tough times.

In The Way of Perfection, St. Teresa of Avila assures us that God “never fails to help anyone who is determined to give up everything for him.” And so, like her, we confidently trust that God hears our prayers and that he will respond to them in his own time and in his own way.

We pray continuously because we know that human effort alone is not enough. “Whoever remains in me and I in him will bear much fruit, because without me you can do nothing” (Jn. 15:5). Remaining ever vigilant, we provide a beacon of hope to all who struggle to carry their burdens.

While the future may be unpredictable, our trust that God is near and in our world is unwavering. In good or in troubling times, his Spirit is ever-present to guide, support and sustain us. When human ingenuity falls short or fails altogether, we are confident in God’s great love and mercy for all of humanity. Although we cannot see the road ahead, we believe that he will respond to our needs as a people.

In closing, I would like to recall for all of us the words of the risen Lord in St. Matthew’s Gospel. “And behold, I am with you always, until the end of the age” (Mt 28:20).

(Discalced Carmelite Sister Clare Joseph Daniels is the vocations director of the Carmelite Monastery of St. Joseph in Terre Haute. To learn more about the community, visit heartawake.org.)
By Natalie Hoofer

When thinking about his native country of India, there are certain aspects Father Francis Joseph Kalapurackal misses. Death threats are not among them. Nor is having his church targeted by gunfire, nor working to buy back parishioners’ farmland usurped by tribal lords, nor avoiding extortion by insurgents.

Such challenges are nonexistent here, where Father Kalapurackal serves as pastor of St. Thomas More Parish in Mooresville and St. Ann Parish in Indianapolis.

“God has blessed me abundantly,” he acknowledges.

But he applies that statement to the entirety of his priesthood—from choosing to stay in seminary, to walking as much as 14 hours between small churches of a large parish, to taking a nursing school project from concept to extraordinary success, to encouraging vocations in the Archdiocese of Indianapolis.

“I could always feel God walking me through all these journeys,” he says. Those journeys began in India at age 15, when he met with the head of an archdiocese 2,000 miles away from his home.

“That week lasted 12-and-a-half years”

That meeting took place in Kerala State at the southwestern tip of India. Father Kalapurackal grew up in a village there, baptized and raised Catholic at St. Ann Parish. It was in that church where, at the age of 12, he participated in his cousin’s ordination.

“My inspiration to become a priest started with [that] ordination,” he says. Having an archbishop-led ordination in his home parish “allowed more [people] to attend and more young people to participate. It allowed young men to see how beautiful [the ceremony] is and the grace of the sacrament celebrated right before their eyes.”

From that point, Father Kalapurackal “liked the idea” of becoming a priest. “But I didn’t feel I was worthy, how holy that position is.”

His mother encouraged him, though. Three years later, when he saw a notice for interviews with an archbishop for a spot at St. Thomas Seminary, 2,000 miles away in Manipur State, he went. The meeting went well, and he was immediately accepted.

Father Kalapurackal began his priestly trek quite literally, traveling five days by train from the southwestern to the northeastern tip of India. From the start, the young teen was miserable.

“It was a different culture,” he recalls of Manipur State—and the seminary. “I didn’t like the food. I never lived away from home. The seminary schedule was hard. I was so homesick I wanted to leave.”

But a mentor suggested he try the seminary for just one week. “That week lasted for 12-and-a-half years,” says Father Kalapurackal. He was ordained a priest of the Archdiocese of Imphal, Manipur, in 1997.

“I had to walk sometimes 12-14 hours”

He spent his first two years as a priest at St. Thomas Seminary serving as dean of students.

In 1999, Father Kalapurackal was assigned as pastor of St. Mary Parish in Kholian in Manipur, not far from the Myanmar border. The faith community was large—and not just in terms of its 2,000-family membership.

“It had 28 small village churches and one large church,” he describes. “I had to walk to the villages—sometimes 12-14 hours. There was no electricity, no paved roads. It was a very poor parish in a poor setting.”

In the village of Gelngai, a tribal lord had taken ownership of all the land and banished the village’s chief and 32 families. They were reduced to living in a single hut on one acre of land.

“My heart broke the first time I went to Gelngai,” says Father Kalapurackal. “I got funding and bought back the land. I brought the families back to the village and brought a stream in to help with agriculture.”

He says his archbishop “had a plan for me that I should have a missionary experience there,” he says. “It was a great missionary experience.”

“Wherever I knocked, the Lord opened more doors”

Father Kalapurackal’s archbishop also had a specific purpose for the priest’s next assignment in 2001 as director of the archdiocese’s 150-bed Catholic medical center in Imphal, the capital of Manipur.

“He wanted me to grow it into a better organization,” he says. “It wasn’t in good shape [and] had a lot of financial issues.”

When he left in 2011, much had changed.

“When I started, we had 48 staff [members],” he says. “I had the joy of seeing the institution grow into a full-fledged hospital. When I left, we had over 200 staff with a multi-facility hospital and a college of nursing school being built.”

The nursing school was a project dear to Father Kalapurackal’s heart.

“The situation was one nurse for 10,000 people” when he started, he says. “I felt there was a huge need to train more nurses.”

“I’m told that today it’s a flourishing institution, probably the best in the state, with 150 total studying there every year.”

He gives God credit for the school’s success.

“When I started the college, we had no land, no money,” he recalls. “But wherever I knocked on a door, the Lord opened more doors. People were so generous. I praise God for [the school] success.”

Father Kalapurackal embraces priesthood in St. Thomas More Church in Mooresville. (Submitted photo)

2020 Vocations Awareness Supplement

From missionary call to death threats, Father Kalapurackal embraces priesthood

See PRIEST, page 12B
Benedictine sisters stay connected in prayer

to broader world during pandemic

By Katie Rutter
Special to The Criterion

When the monastery stopped receiving visitors in March, the sisters felt the void. As a community built on the Rule of St. Benedict, hospitality is engrained into the mission of Our Lady of Grace Monastery in Beech Grove.

“St. Benedict says that guests are to be received as Christ and that there will always be guests in the monastery,” explained Benedictine Sister Mary Luke Jones, the monastery’s director of development.

The spread of COVID-19 was too great a risk in a place where all the sisters live in community, share meals and bathrooms. There are 43 Benedictine sisters at Our Lady of Grace; the oldest is 97.

Several of the sisters also serve in their on-campus retirement and nursing facility, St. Paul Hermitage, which houses about 100 elderly residents. But it will take more than a pandemic to prevent the Benedictines from living their vocation. The sisters are finding ways to live out their call to hospitality, prayer and social justice even while the monastery is closed to visitors.

First, they began to digitally host guests by livestreaming their regular communal prayer. Those broadcasts have continued to grace Facebook daily since March 21, the day on which they and other Benedictines celebrate the feast of St. Benedict.

“We’re all connected to one another through the Holy Spirit. We hope that the positive nature of our coming together will go beyond our walls,” explained Benedictine Sister Marie Therese Racine, the community’s director of liturgy.

As their prayers go beyond the walls, the sisters have also discovered ways to bring the sufferings of the world back into their prayer.

Deeply concerned by the disease’s deadly spread, Sister Mary Luke looks up the number of Indiana residents who, during the previous day, passed away from COVID-19. She posts that number at the entrance to the sisters’ chapel. At the end of each evening prayer, one of the sisters tolls a hand bell for each Hoosier lost.

As she listens to the haunting toll, Sister Mary Luke prays at each chime, “May you rest in peace.”

“I sit with my palms open, and as the last bell tolls I close my fists and I say, ‘and may God embrace your families,’” she recounted, speaking on Sept. 30 to The Criterion in an interview via Zoom.

Evening prayer on Oct. 20 marked the highest number of Hoosiers lost to that date. The bell tolled 48 times.

“Our hearts cry for them and their families,” the sisters posted on their Facebook livestream. “Let us remember all those who have died and who continue to suffer during this pandemic.”

For Sister Marie Therese, a phrase found in Psalms 75:5 and 89:47 are especially relevant in light of all these sufferings: “How long, Lord?” The sisters pray psalms during each prayer service, and Sister Marie Therese uses the biblical words to bring the world into her prayer.

“I ask God to show me, ‘Whose words are these today?’ and then pray in their voice,” she explained on Oct. 8 via Zoom. “So, we pray for the world, but ‘for’ can be understood in a different way. Pray for, as intercession, but we pray for, in their place.”

Even more petitions are uttered by these Benedictines as they pray to God for the end of racism, the protection of refugees and that the recently restarted federal executions will be halted.

Special prayer services, in addition to their daily prayer, have been held for each of these intentions.

“Now we are educating ourselves on racism, seeing what steps we need to take as a community,” explained Benedictine Sister Julie Sewell, vocations director at Our Lady of Grace.

“I would call this part of a cycle for us—prayer, study, more prayer, action.” Small actions were possible even in the most restrictive lockdown: cleaning the windows of St. Paul Hermitage to allow for window visits with friends and loved ones, processing in prayer through the garden, contacting those who live alone to offer digital company and holding up signs to encourage the health care workers.

Now the sisters have cautiously opened their doors to allow private individuals to spend time at their retreat center, the Benedict Inn, though communal spaces are still closed to guests.

Yet the prayers and the hospitality continue.

The sisters invite Catholics across central and southern Indiana to participate in a special upcoming service related to All Souls Day. On Nov. 14, the Benedictines will livestream a holy hour held to remember all those who have died. Everyone is invited to virtually join the sisters, and donations can be made to memorialize a deceased loved one.

All submitted names will be projected on the wall of the sisters’ chapel during the holy hour and held by the sisters in prayer.

“This is our way of supporting [others]. What we do as Benedictines is pray,” summarized Sister Marie Therese.

“It’s the best thing that we do,” concluded Sister Mary Luke. “It’s our first and primary work, the work of God, the Opus Dei.”

(Katie Rutter is a member of St. Charles Borromeo Parish in Bloomington. More information about the service, called the Celebration of Light, and a link to the sisters’ Facebook page can be found on their website, benedictine.com.)

We’re all connected to one another through the Holy Spirit. We hope that the positive nature of our coming together will go beyond our walls and that our prayer goes beyond our walls!”

Sr. Marie Therese Racine, O.S.B.
2020 Vocations Awareness Supplement

ARCHDIOCESE of INDIANAPOLIS
2020-2021 Seminarians

Saint Meinrad Seminary

Bishop Simon Bruté College Seminary

Religious in FORMATION 2020-2021

This is my body given up for you.

HearGodsCall.com - vocations@archindy.org - 317.236.1490

The Criterion | Friday, October 30, 2020 | Pages 6B-7B
Growing up in northwest Indiana in a devout Catholic family, Patrick Bower and his five siblings sometimes pretended to celebrate Mass during playtime, complete with vestments from assorted articles of clothing they had on hand.

Aside from those childhood moments, the thought of pursuing a vocation to ordained ministry never crossed Bower’s mind—until a series of articles in The Criterion changed everything.

Bower was an insurance salesman with two grown children when his wife, Lynn, brought the articles to his attention in 2003. The Archdiocese of Indianapolis was exploring the idea of starting a deacon formation program, and she immediately thought that her husband would be perfect for the role.

Bower was skeptical, but thanks to his wife’s persuasion and the almost ceaseless prompting of others, in June 2008 he was among the first group of men to be ordained as permanent deacons in the history of the archdiocese.

“I put everything in the Holy Spirit’s hands,” Deacon Bower said, speaking not only of his years of formation but every day since his ordination. “I have become a complete believer in the Holy Spirit to help me carry out what I need to do in every situation.”

He is grateful for that divine guidance, because a deacon’s work is never done.

Permanent deacons are distinguished from transitional deacons, who are men in the final stage of formation for the priesthood. Most permanent deacons are married when they are ordained, with families and full-time careers.

In their ministry, they assist priests and serve their parishes in myriad ways. They proclaim the Gospel and preach homilies at Mass, officiate at marriages, baptisms, and funerals, bless pets, celebrate Mass during playtime, and their five siblings sometimes pretended to celebrate Mass during playtime, complete with vestments from assorted articles of clothing they had on hand.

Deacon Bower recently began ministry at Methodist, IU and Riley hospitals, all in the capital city.

It was his hospital ministry that opened his eyes to the spiritual needs of people from all walks of life and often facing dire circumstances—and opened his heart to the possibility of doing more for the Church.

“There are so many of what I would call Holy Spirit moments,” said Deacon Bower. “You encounter people who have been away from the Church or families who just want someone to pray with them. Mostly, you are there to listen and meet people where they are.”

Those qualities and strengths—the ability to listen and to accompany people on their individual faith journeys—have been equally valuable in one of Deacon Bower’s most important roles since ordination.

It is a role that he shares with Lynn, his wife of 52 years, who continues to walk with her husband every step of the way.

For the past 12 years, the Bowers have served as the mentor couple to other men in the deacon formation program and their wives. They know the long, sometimes arduous road to the permanent diaconate and its effect on the family.

That process begins with a year of inquiry, in which men considering the permanent diaconate attend monthly information sessions held across central and southern Indiana. Spouses are not only welcome but encouraged to join their husbands.

The Bowers were longtime members of St. Barnett Parish in Indianapolis when this journey began, and Lynn says that their intense discussions during countless long car rides to and from the inquiry sessions solidified their resolve to move forward. They then embarked on four years of formation, which involved a commitment of one weekend per month of college-level theology classes and other training.

“Despite both of us growing up Catholic, we learned so much through this program,” said Lynn, a graduate of the former Chartrand High School in Terre Haute and a longtime preschool teacher and spiritual director. “We both grew tremendously. This entire experience is beyond anything we could have imagined for our lives.”

Deacon Bower, a graduate of Father Thomas Seccima Memorial High School in Indianapolis, says that, from the beginning, he could not envision the formation process without his wife at his side.

“It is such a commitment and so life-changing that I believe it was essential for us to experience it together,” Deacon Bower said.

In their capacity as a mentor couple, they are completely dedicated to the spiritual and practical needs of men in the deacon formation program and their wives, particularly during the monthly weekend formation sessions held at various locations around the archdiocese.

There are currently 21 men in formation for the diaconate, but the Bowers have journeyed alongside nearly 40 others since 2008.

“I don’t think I could pull off a formation weekend without them,” said Deacon Kerry Blandford, director of deacon formation for the archdiocese and another member of the first class of permanent deacons ordained in 2008. “Pat and Lynn are so dependable, and more importantly, they are so approachable for the candidates and their wives. They’re always there to listen, and even after ordination, the deacons often go to Pat for advice.

“They’re a ministry of presence.”

Deacon Bower recently began ministry at St. Rose of Lima Parish in Brownsburg.

There, and everywhere he goes, Deacon Bower says he will always place his trust in the Holy Spirit. And he looks forward to continuing to accompany others on their own paths to the permanent diaconate—a vocation that is strictly voluntary, with no monetary compensation but nevertheless immeasurable rewards.

“There are so many blessings,” Deacon Bower said. “And I am so grateful that my wife and my entire family have been part of this journey.”

(Deacon Patrick Bower is pictured in early 2020 prior to the emergence of the coronavirus pandemic at Methodist Hospital in Indianapolis. As part of his ministry of charity as a deacon, he oversees extraordinary ministers of holy Communion at Methodist, IU and Riley hospitals, all in Indianapolis. (Submitted photo))

‘THERE ARE SO MANY BLESSINGS. AND I AM SO GRATEFUL THAT MY WIFE AND MY ENTIRE FAMILY HAVE BEEN PART OF THIS JOURNEY!’
Sister gives up her fight with God and finds the joy of seeking ‘the more’ in life

By John Shaughnessy

Just 5 years old at the time, Kathleen Bransham was begging her mother to tell her a story. She thought she knew that a doctor told her parents to call a priest because she wouldn’t survive. Yet as the priest arrived, the young girl had a comforting feeling deep in her heart.

“I knew—I knew that would be OK,” she says now, 59 years later. “Whether it was the Holy Spirit, I’m not sure. I just knew I would be OK.”

She was also convinced about another future prospect for her life during that time in 1961 when she was rushed to a hospital to take out her spleen, which had become enlarged because of a blood disorder.

The religious sisters who helped her during her stay in the hospital stood out to her, partly because they had an air of mystery around them in their habits and mostly because “they were so happy and joyous.”

They left such an impression that she decided then she would become a religious sister one day. And that belief intensified during the 12 years of her Catholic education in Indianapolis under the guidance of the Franciscan sisters of Oldenburg.

“When I was in the first grade, I told my family I was going to be a sister,” she says. “But life got in the way.”

In fact, nearly 40 years passed before she finally enrolled in religious studies to call to vocation. And the reality of Sister Kathleen’s later-in-life commitment reflects the choice made by several young women who are now members of the Oldenburg Franciscan community.

“I did not want to fight God anymore,” she says.

‘It’s time to come home’

Her fight with God began shortly after she graduated from Father Thomas Secenia Memorial High School in Indianapolis in 1974, after spending the first three years of her secondary education at the former St. Mary’s Academy. Also located in the city.

“When I got to be 19, 20, I put God on the back burner to figure out who I was. I moved to Evansville because I found my parents challenging. Then I thought. ‘Maybe I should get married and have children.’ I was in and out of relationships, but I never made the commitment.”

She did make a lot of money during the next two decades, from the late 1970s to the late 1990s.

“I had an awesome-paying job as an operations manager in the transportation industry,” she says. “I filled my life with material possessions. I had a five-bedroom home, just for me. I had a sports car—a Mustang—and a place on the lake. And a boat.”

Yet in the midst of this time, even when she felt she was fighting God, she still believed he was talking to her. Finally, she listened.

“God said, ‘I have better plans for you.’ I knew something was missing. I was in my ’30s when my parents died. I knew I didn’t want to miss out on the ‘What if?’ in life. I went back to church. That’s when I realized I was filling my life with material possessions instead of filling my life with God.

“God was the big part missing in my life. I felt God was saying, ‘It’s time to come home.’”

‘Seeking the more in life’

When she thinks of “home,” Sister Kathleen remembers her days in Catholic grade schools and high schools when students boarded a bus for Oldenburg for the funeral of a Franciscan sister who had been their teacher.

“Oldenburg has always felt like home,” she says.

She entered the Franciscan community there in 2000 at the age of 43, believing it’s where God wanted her to be, knowing it’s where she wanted and needed to be, remembering it’s where a 5-year-old girl once dreamed she would eventually be.

“The moment I drove through the gates of Oldenburg, I just felt like it was home. I’ve been here 20 years now, and I’m not going anywhere.”

“I’m the vocation director now. Our last six women who entered our community were older—anywhere between 40 and 50—when they entered. They’re very gifted women. A lot of them felt the same thing I did. They were seeking the more in life.”

At the same time, she’s looking forward to the arrival of a young woman in her 20s who is expected to enter the community next spring.

“More and more young women are seeking religious life once again,” she says. “We welcome them with open arms. In the past, I responded to over 30 requests regarding religious life and 90% were in their 20s.”

“Like anything, there are times that can be challenging. Our vows of poverty, chastity and obedience call us to go outside of ourselves for what’s in the best interests of the community. When we pray, we pray hard. When we laugh, we laugh hard. When we’re challenged, we’re there for each other. Being Franciscan, we’re also the voice for a lot of voiceless people out there.”

During her time in the Franciscan community, Sister Kathleen has served as a social worker, working with children in the foster care system and with children who have been abused and neglected.

Other sisters in the community have traveled to the U.S.-Mexico border to serve people hoping to start a new life in America.

Franciscan sisters impact lives, she says. Sister Kathleen knows the impact they have on her life.

“I feel like I’ve grown up in the community here, even coming in at age 43. We’re individual, but we’re interconnected. I’ve never felt so much love, strength and support. That brings us closer to God.”

(For more information about the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, visit www.oldenburgsisters.org.)

Three Saint Meinrad monks celebrate anniversaries

Ceritifion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the jubilees of three of their confessors on July 26.

Honored were Brother Rabin Binvis and Father Colman Grabert on their 60th anniversary of profession of vows, and Father Germain Swisshelm on the 60th anniversary of his ordination to the priesthood.

Brother Rabin, a native of Owensboro, Ky., professed vows as a monk of Saint Meinrad on May 7, 1960. He was ordained to the priesthood in 1957 to attend school at the former St. Placid Hall. In the early 1960s, Brother Rabin worked in various assignments, including in the monastery’s shoe shop, as a volunteer fire fighter and as a house prefect in the monastery. He also served at Saint Meinrad’s former monastic foundation in Peru from 1965-67.

Brother Rabin has worked as a locksmith at Saint Meinrad since 1984. In 1996, he became the first brother in the monastic community to be named subprior (third in leadership), serving in that position until 2007.

He currently serves in the monastery infantry and is the monastery’s almoner and director of community outreach.

Father Colman, a native of Evansville, Ind., professed vows on Aug. 15, 1960. He received priestly formation at Saint Meinrad’s high school and college seminary and at Saint Meinrad Seminary and School of Theology. He was ordained a priest on Sept. 5, 1965. Father Colman earned a licentiate in sacred theology from the Collegio di Sant’Anselmo in Rome in 1969. He served on the faculty of the seminary from 1967-94.

For many years, he served as the monastery’s principal organist, as secretary to the archabbot, house prefect, gardener and in the mail service. He currently ministers as director for guided retreats and offers preached retreats at the Saint Meinrad Guest House and Retreat Center.

Father Germain, a native of Orrville, Ohio, professed vows on Aug. 15, 1967, and was ordained a priest on Sept. 25, 1969. He later did graduate studies at Indiana University, the University of Oklahoma and San Marcos University in Lima, Peru.

He taught at St. Placid Hall from 1962-67. In 1962, he was a founding member of Saint Meinrad’s monastic foundation in Peru. He taught at a seminary and high school in Huara, Peru, and served as an associate pastor at San Juan Lurigancho Parish in Lima.

He also helped develop a Quechua-Spanish dictionary and a nine-volume manuscript of the New Testament in Quechua, which is a pre-Columbian language still spoken by the natives of the mountain regions of Peru.

For about 40 years, Father Germain has celebrated the weekly Saturday morning Mass at Saint Meinrad’s Shrine of Our Lady of Monte Casino. Since 1996, he has overseen the preparing of readings for the Liturgy of the Hours in the Archabboty Church of Our Lady of Einsiedeln.

(For more information about Saint Meinrad Archabbey in St. Meinrad, visit www. saintmeinrad.org.)

By Br. Rabin Binvis, O.S.B.


By Fr. Colman Grabert, O.S.B.

Fr. Colman Grabert, O.S.B.

By Fr. Germain Swisshelm, O.S.B.
By Sean Gallagher

St. Francis of Assisi has become a beloved saint through the centuries. Although he lived 800 years ago, halfway around the world in central Italy, thousands of men and women around the globe continue to embody his love for Christ, the Gospel, all people and all creation.

Conventual Franciscan Father Mario Serrano is one of them. A member of his order’s Our Lady of Consolation Province, based in Mount St. Francis in Indiana, he currently serves in El Paso, Texas, in campus ministry, in addition to being his community’s vocations director.

“His openness to and valuing of the needs and gifts of each individual person that he helps is in campus ministry,” Anderson said. “One can truly see that this is his calling. Everything he does comes from the heart, with such humbleness and compassion for others.”

This openness to and valuing of the needs and gifts of each individual person is a big part of Father Mario’s ministry in El Paso, agrees. “He is selfless and puts students and their needs first,” Anderson said. “He takes the time to sit, attentively listen to the students, something that many students need. One can truly see that this is his calling. Everything he does comes from the heart, with such humbleness and compassion for others.”

Pope Francis recently highlighted how the saint was open to relationsgip with others, including those at the margins of society, in his new encyclical letter “Fratelli Tutti: On Fraternity and Social Friendship.”

“He is open to all, treating every student and community member the same regardless of their social status, race, and even religion,” she said. “He journeys with all regardless of their social status, race, and even religion.”

Anderson has seen this Franciscan quality of Father Mario on display. “Friar Mario reaches out to those who are marginalized in our society. Those who are seen as the least, he treats as equals.”

Building relationships far and wide with people from diverse backgrounds is a big part of Father Mario’s ministry in promoting vocations for his community. He makes connections with men across the U.S. who are discerning and are being called to the Capuchins as Conventual Franciscans. Such communication means that he has often lived out of his suitcase for Michigan, Louisiana, Florida and elsewhere to meet with men interested in learning more about the Franciscan vocation.

The coronavirus pandemic has made such travel more difficult, although Father Mario said he is exploring ways to make that possible now. However, the pandemic has not kept him from promoting vocations.

“I can’t simply wait this out,” Father Mario said. “We were already starting to do that prior to COVID.”

But we’ll plug in others who will join us to promote within campus ministry,” Father Mario said. “We’re calling in friars to be present with those who aren’t ready to travel, but are discerning.”

“We Friars pray for vocations daily,” Father Mario said. “We pray daily for those who are discerning and are being called to our way of life. Prayer is powerful.”

(For more information about the Conventual Franciscans’ Our Lady of Consolation Province, based in Mount St. Francis, visit franciscansusa.org.)
By Jason Moon
Special to The Criterion

Born in 1996 in Indianapolis, Providence Sister Arrianne Whittaker’s life journey took her and her family to many different areas in the United States. By the time she was 5, the family settled in Germantown, Wis., where she graduated from high school in 2005.

“I tell people I am a Hoosier by birth, but a ‘Cheesehead’ by choice.” Sister Arrianne said.

After receiving her bachelor’s degree in biomedical sciences from Marquette University in Milwaukee, she learned about the Sisters of Providence of Saint Mary-of-the-Woods’ volunteer ministry and elected to take a year off from school to volunteer for the congregation.

“I literally learned about Providence Volunteer Ministries on a whim, through a volunteer fair that was at Marquette,” Sister Arrianne said. “I attended the fair at the last minute as I didn’t have a plan for my next year and thought doing a year of volunteer service might be an interesting way to discern my next steps.”

Sister Arrianne also said she wanted to make sure she still wanted to be a doctor during the year away from school. As she continued volunteering with the congregation, she knew she wanted to minister as a doctor, and become a woman religious with the Sisters of Providence.

“I really count providence as a huge part of the reason I came to Providence Volunteer Ministries,” Sister Arrianne said. “I absolutely did not have any plan to become a sister at the time, but I never realized how big of a change coming to the Woods would make in my life.”

In 2012, Sister Arrianne entered the congregation and later followed her parent’s footsteps by entering medical school. Her father is a medical doctor, and her mother is a nurse.

In 2019, she achieved her lifelong dream by graduating from medical school at Marian University in Indianapolis. Since graduating, she has ministered as a resident physician at St. Vincent Hospital in Indianapolis.

Then earlier this year, the coronavirus reared its ugly head. To date, more than 40 million people have been infected with the virus worldwide, including more than 8 million Americans. In Indiana, more than 160,000 people have tested positive for the virus. And in Marion County, where Indianapolis is located, more than 26,000 people have tested positive, with almost 800 deaths.

Sister Arrianne said she never thought her early experiences in the medical field would include dealing with a pandemic and with patients who were infected with COVID-19. It is in this reality that she continues to live out the congregation’s core mission of collaborating with others to create a more just and hope-filled world through prayer, education, service and advocacy.

“It’s a privilege and an honor to serve in this way during the pandemic,” Sister Arrianne said. “But it is an extremely difficult time for medical care professionals. I fear for my colleagues who are high risk, and I’m frustrated with the stubbornness of this virus. However, working with COVID-19 patients has been life-giving because it feels like I really am making a difference. But it is a very difficult disease to watch people suffer through. I never would have guessed that this pandemic would coincide with my initial years as a physician, and I imagine that what I have seen and experienced in the last six months will mold me for years to come as I learn who my identity as a doctor really is.”

Despite the pressures of ministering in the medical field during a pandemic, Sister Arrianne said she believes providence has “called me and my colleagues to be present in this way at this time for a reason.”

“It’s a privilege and an honor to serve in this way during the pandemic,” Sister Arrianne said. “But it is an extremely difficult time for medical care professionals. I fear for my colleagues who are high risk, and I’m frustrated with the stubbornness of this virus. However, working with COVID-19 patients has been life-giving because it feels like I really am making a difference. But it is a very difficult disease to watch people suffer through. I never would have guessed that this pandemic would coincide with my initial years as a physician, and I imagine that what I have seen and experienced in the last six months will mold me for years to come as I learn who my identity as a doctor really is.”

Despite the pressures of ministering in the medical field during a pandemic, Sister Arrianne said she believes providence has “called me and my colleagues to be present in this way at this time for a reason.”

“I am also very aware of how important our role is in communicating with patients’ families. Often times, we are the only connection they have to their loved one.”

(Jason Moon is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods. For more information about the Sisters of Providence of Saint Mary-of-the-Woods, visit spsw.org.)
Thomas Wulter, the seminary’s beloved director of spiritual formation, died. “That was a really challenging time,” Hosty says. “A lot of guys, myself included, had to realize that we’re really not in it for the glamour. There’s no glory in (the priesthood) for us in the way the world defines it. I realized, too, that while this old wound in the Church was being reopened, we can be instruments to kind of heal it!”

Challenging times at Bishop Bruté continued. “The whole senior year was abruptly cut short in March as the coronavirus pandemic. Manor halted in-person classes and the seminarians returned to their home dioceses. Hosty says he went through some mourning of what he and his classmates had lost.

“But the Lord was at work in a mysterious way because of it,” he said. “I was able to have more time to spend in prayer and really looked at myself and my relationship with God. In some ways, I’m immensely grateful for God’s guiding hand during all of that.”

In the late spring, Hosty lived for about two months at the rectory of St. Barnabas Parish with its pastor, Father Daniel Maliakkal, much like the seminarian had done previously during breaks in school. “Liam is a self-starter,” said Father Maliakkal. “He doesn’t have to wait for someone to give him instructions. During his break during the year, he went and did it on his own and didn’t ask for help. Nobody asked him to do that. His talks were very well received.”

“Pull the trigger”

Now a seminarian in the Theology at St. Meinrad Seminary and School of Theology in St. Meinrad, Hosty is still affected by the pandemic. Although in-person classes resumed at St. Meinrad this fall, the seminarians wear masks and practice social distancing. Trips off campus are rare, and pastoral ministry in parishes, hospitals and nursing homes has been suspended. Still, despite the continued challenges of priest formation, Hosty knows he is where God wants him to be, convinced that his struggles with speech and learning disabilities since he was a young child prepared him for ordained ministry.

“I really had to focus on mitigating challenges presented to me on writing, speaking and interpersonal relationships, which is pretty much my entire vocation now,” Hosty said. “By focusing on that so much, I’ve really honed those skills to a T.”

He encourages other young men who think that God might be calling them to the priesthood to give the seminary a try, even if they have experienced challenges in their lives.

“If you’re a young guy discerning, just do it. Pull the trigger,” Hosty said. “You’re not wasting your life by going to seminary. You’re gaining an incredibly beautiful life. I have no regrets and I would do it all over again!”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.)
Braxton: Church doesn’t need to say more about racism, it needs to do more

LOUISVILLE, Ky. (CNS)—When it comes to racial justice, there’s not a need for the Church to say more, but a need for the Church to do more, retired Bishop Edward K. Braxton of Belleville, Ill., told pilgrims gathered at the Archdiocese of Louisville’s Enrichment Center in Louisville.

“The racial divide will not be bridged unless people of goodwill speak person to person and heart to heart about what is probably the greatest crisis facing the United States,” he said.

Bishop Braxton spoke on the final day of “A Cry From the Mountain: A Pilgrimage for Racial Justice,” which took place on Oct. 15-17. (CNS photo/Clinton Bennett Photography and Video Services, courtesy The Record)

While his presentation would not solve the divide, Bishop Braxton said, but he has found “racism” has become more common, and that’s a cause for concern.

“We are a growing number of individuals in the Church—both members of the faithful and members of the clergy—who are aware of the racial crisis and have a desire to change things,” he said.

“And it continues to the present day with the deaths of Black men and women at the hands of police during altercations with members of law enforcement, said Bishop Braxton.

“The evil in systems that leave Blacks at a disadvantage, making it difficult for them to obtain a good education, make good employment decisions, and have good health care, the bishops told the pilgrims.

While all those examples are racism, the bishop noted that doesn’t mean all Americans or Catholics are racist.

“It’s possible for people to live with unconscious, or barely conscious biases, prejudices and stereotypes that influence their attitude toward people of different races. This is racial prejudice, but not necessarily racism,” he said.

Bishop Braxton said the Catholic Church, “on the very beginning of the racial divide.”

This has led to churches and schools still having a racially segregated approach to their mission.

There are a growing number of individuals in the Church—both members of the faithful and the clergy—who are aware of the racial crisis and have a desire to change things, he said.

“Blessed is the one who is God’s envoy on earth who is faithful not only to God’s word, but who-rooks the US!” He continued on Oct. 26, CNS (photo/Tom Brennam/Rosary)

President Franklin D.

Roosevelt that has recently been touted by some Presidents because of the increased number of justices on the court.

New Orleans Archbishop Gregory M. Aymond issued a more personal statement, pointing out that Barrett is from Metairie, La., and that her parents, Deacon Michael Coney and his wife Linda, are members of St. Catherine of Siena Parish in Metairie.

“One of our own, Judge Amy Coney Barrett, has been confirmed by the U.S. Senate as an associate justice of the Supreme Court,” he said. “We pray that the Holy Spirit will continue to lead her and guide her in her service to our country.”
Catholic Charities of Baltimore ends international adoption program

BALTIMORE (CNS)—After more than 75 years helping form families through international adoption, Catholic Charities of Baltimore has closed its international adoption program.

The agency cited changing circumstances within other countries and a “negative stance” toward international adoption from the U.S. government.

Ellen Warnock, who has worked in the international adoption program for 36 years, called the Sept. 30 decision “traumatic” but necessary due to a dramatic decline in the number of children annually entering the United States for adoption.

In the early 2000s, more than 23,000 children came into the country each year for adoption. In 2019, that number declined to just 2,900.

“Some countries are either unwilling to send children overseas because it’s a national pride issue, or because the infrastructure that they have is such that it cannot meet the documentation standards of our government’s immigration process,” said Warnock, associate administrator at Catholic Charities’ Center for Family Services.

Many of the countries Catholic Charities dealt with, especially in Africa, have poorly designed and under-resourced child welfare systems, Warnock explained. They are struggling just to get food, shelter, clothing and medicine to their orphanages and do not have the capacity to provide the increased level of documentation sought by the American government.

“Our government has cracked down on the scrutiny it looks at the documents from those countries,” Warnock told the Catholic Review, the news outlet of the Baltimore Archdiocese.

Her agency does not have the financial resources to provide independent investigation of documents, she noted.

“We can’t put people on the ground in Nigeria or Cameroon or any of those countries. We have to rely on what the government, courts and ministries in those countries send us,” Warnock added.

Warnock added that staff members at the embassies are saying that when reports aren’t written in a timely fashion, “they can’t guarantee the authenticity or the veracity of the documents.”

As a result of the increased bureaucratic demands, many of the clients Catholic Charities and other adoption agencies brought into their system have found themselves stymied when they reach the embassy stage of the adoption process.

There are currently dozens of children in Africa matched with families in the United States through Catholic Charities who cannot enter the country.

“There are a lot of kids in Nigeria and Cameroon and other places that will never get here, even though they’re legally their adoptive parents’ children,” Warnock said.

Kristi and Geoff Okwuonu, a Texas couple who adopted two children in Nigeria through Catholic Charities of Baltimore, are among those directly affected by the changes. The Okwuonus have been with their children, Grace and Kaleb, since Thanksgiving 2018 in Africa. Their children’s visas were denied in August 2019 because they didn’t meet the definition of orphans under U.S. law, Kristi Okwuonu said.

Unless their legal appeals have positive results in the United States, the couple is now planning to move to Canada or Japan with their children, who will both turn 3 in December.

“I told investigators this is so simple: You let us go back to the United States and go home with our children, or we will go back to the country,” Kristi Okwuonu said.

Okwuonu expressed frustration that Catholic Charities no longer has ability to carry on its international adoption work. She and her husband selected the agency on the advice of their lawyer, based on its history and reputation. She said her family and Catholic Charities have “done everything by the book.”

“It’s terrible and it’s sad,” said Okwuonu, speaking via videoconference from Africa. “What did Catholic Charities do wrong?” I don’t think there’s anything. It leaves so many people hanging. It’s a real shame.

Many adoption service providers have lost their accreditation, had it suspended or have given up their accreditation for international adoption during the last two years, according to the U.S. State Department website.

Warnock believes U.S. embassies are raising concerns about human trafficking via adoption where there is no strong evidence of that.

“There have been rare instances of that,” she said, “but it is not a global phenomenon in the adoption field. I think that is the suspicion that the embassies bring to the table.”

In recent years, Catholic Charities’ international adoption work has been mostly in Nigeria, Cameroon, Ghana, Zambia and Georgia. It also worked in the Philippines and Colombia to a lesser extent.

Temperance, true friendship and an ordered view of reality that comes from a well-formed memory and imagination are faculties and powers of the soul that require cultivation and practice.

It seems like it’s high time for a renewed pastoral emphasis on what it really means to have a soul amid all the secular efforts to predict and control human behavior.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.)

Social engineering did not start with social media. It emerged more than a century ago when the nascent professions of public relations and advertising were looking for ways to persuade large numbers of people in this country to support U.S. involvement in World War I.

Media research labs that focused on human behavior sprang up at places like Stanford and Princeton, funded by places like the Ford Foundation. Government and corporations were both keenly interested in the tools of mass persuasion to further their interests. Initially referred to as “psychological warfare,” the field later adopted the friendlier term, “mass communication.”

The Church, unlike Big Tech, is not in the business of social engineering. It was established to save souls. Through the divine liturgy and the sacraments, the Church provides the “platforms” necessary to grow closer to God in holiness so that the soul can be at peace. Therefore, Church leaders should resist the temptation to view social media platforms as divinely ordained technologies that can be engineered for the salvation of souls. In his most recent encyclical, “Fratelli Tutti: On Fraternity and Social Friendship,” Pope Francis says, “Digital media can . . . expose people to the risk of addiction, isolation and a gradual loss of contact with concrete reality, blocking the development of authentic interpersonal relationships.”

This is not a wholesale rejection of new technologies, rather, it is an admission that these new technologies have the potential to lead to certain disorders in the soul.

November 5, 2020
Happy Birthday, JDb! We love you!

JDb’s letter to his mom.

Mom, if you are reading this, just know nothing was your fault. You were the best mother I could have ever asked for and I love you so much. I never understood why any of this had to happen to me, but I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me a very full life, any kid could have asked for. For you guys will never know how thankful I was for everything. Even though I am no longer here, I will always be here in your guys hearts. I had 23 great years of life and wouldnt change a thing. Take care of Maureen and tell her I love her, and still ramones and dad I love them too. Don’t be sad or hurt, just know I am happy now and in a better place. I’ll always love you, thank you for everything.

Your son JDb

JDb’s letter to his family and friends.

If you are reading this my fight with cancer has come to an end. I will be leaving this earth for a good long time second, but God had plans for me. I want to thank everyone who has been there for me throughout it all. I never knew how many people loved and cared about me, and I will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 25 years of life anyone could ask for. One thing I learned through all this is never give up, no matter what you are going through, and to give your life meaning. I have a lot to do and now hold grudges life is too short. I will see you all again one day. God bless everyone who was watching over all of you. Love JDb
All Saints’ Day is deeply rooted in history of the Church

By Paul Senz

The author of the Letter to the Hebrews wrote: “Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith” (Heb 12:1).

This passage is a beautiful description of the communion of saints, something so fundamental to the Christian faith that Christians express their belief in it in various ways. As a result, a single commemoration of “all the martyrs” was observed each fall, which celebrated those who did not have the unique feast of their own.

But it is important to note that All Saints’ Day was not always a solemnity observed by the universal Church, and is not celebrated everywhere in the whole of the Latin Church. All Saints’ Day is a holy day of obligation, so how can we celebrate this wonderful feast of All Saints’ Day? Whether you are commemorating individually or in a group or a family, there are many ways to observe this solemnity. The most obvious is this: Go to Mass! It is a holy day of obligation, and there is no more appropriate way to commemorate the saints than to be present at Mass.

First-grader Angelina Wuerz, dressed as St. Angela, giggles as she and her classmates at St. Patrick School in Smithtown, N.Y., process from the school to an All Saints’ Day Mass in the parish church on Nov. 1, 2019. There are many ways children can celebrate All Saints’ Day, from dressing up as a saint, to watching a movie about a saint or reading a book or comic book about the lives of the saints. (CNS photo/Gregory A. Shemitz)

The Pantheon is pictured during the evening in Rome on Feb. 29. In the seventh century, Pope Boniface IV dedicated the Roman Pantheon—formerly a shrine to the Roman gods—as a Christian church of the Blessed Virgin and all the martyrs.

(CNS photo/Paul Haring)
The Human Side/

and quality of health care and, on a considerations, and it is into this milieu six to 10 years.”

The Human Side/

Six to 10 years”.

The Human Side/

The most important values of these real-world challenges are important ethical and moral considerations, and it is into this milieu six to 10 years.”

The Human Side/

This sharp decline in the number of medical ethicists will have significant impacts on many levels. There are medical ethicists, medical care, and public policy development. They might assist patients, their families and to patients in medical cases, such as with advanced care planning, or work at the organizational level of health care institutions, when they know that a new medical ethicist is critical.

These leaders will practice discipline centered fraternal global perspective and view it as their responsibility. They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.

They might assist patients, their families and their loved ones’ medical care, and public policy development. They might assist patients, their families and their loved ones’ medical care, and public policy development.
Solemnity of All Saints/Msgr. Owen F. Campion

The Sunday Readings
Sunday, November 1, 2020

- Revelation 7:2-4, 9-14
- 1 John 3:1-3
- Matthew 5:11-12

Today, the Church celebrates the Solemnity of All Saints. Liturgically replacing the observance of the Thirty-first Sunday in Ordinary Time, setting aside a Solemnity of Ordinary Time for a feast day signals that the Church regards the feast to be highly significant, in great measure because of the lesson the feast teaches.

This is the case for today’s celebration of All Saints. The feast is ancient in Catholic history. Traces of it appeared as early as the seventh century. It became popular among believers since 1494 it has been a major solemnity, now observed as a holy day of obligation.

In ancient times, the men and women from all walks of life throughout the centuries whose reputation for sanctity, often gained at a great cost, earned them the Church’s formal recognition in canonization. The feast also reminds us that many other saints, unknown but numerous, add luster to Christian tradition. Although not canonized, they achieved eternal life in a fashion that both rewards and witness to the power of God’s grace, we persevere in faithfulness.

The Book of Revelation provides the first reading. Probably no other volume in the New Testament has suffered as much from inexact and even hysterical attempts at analysis. About two centuries ago, for instance, an American Protestant preacher proclaimed far and wide that Revelation predicted the steam engine, and it would be an instrument of the devil. Often, they are portrayed as world, the flesh and the devil. Often, they may confront us, some peculiar to our culture and the contemporary environment.

Today’s reading affirms several beliefs traditionally believed to be St. John. As did human beings everywhere and across the centuries, the Church in the presence of a priest and having reached “moral certitude” of the death of your first wife. What can I do? (Louisiana)

Not to worry. Fortunately, the Church’s Code of Canon Law has already envisioned a situation such as you describe. Canon 1707 provides that the diocesan bishop can issue a declaration of presumed death, which would then free you and your new wife to repeat your marriage vows in the presence of a priest and at a Catholic Mass.

The bishop, however, could do so only after having done “appropriate investigations” and having reached “moral certitude” of the death of your first wife. That investigation would include gathering testimony from witnesses (witnesses #707-2).

So, think back to how you learned about the death of your first wife—who told you about it, who did you read it, how many people knew about it? And then try to contact witnesses—I would think at least two, other than yourself—who would be willing to speak to the bishop and attest to your first wife’s passing.

(Questions may be sent to Father Kenneth Doyle at askfrkenneth@earthlink.net or 30 Columbus Circle, New York, NY 10226.)

Readers may submit prose or poetry for consideration.

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible presentation in the “My Journey to God” column. Seasonal reflections are also appreciated. Prose should be no longer than 500 words, and poetry should be no longer than 20 lines (including lines between stanzas if applicable) of no more than 40 characters per line (including spaces). Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Prospect St, St. Charles, IL 60174-2367 or e-mail to marxine@earthlink.net.

Catholics may, under certain conditions, licitly accept abortion-related vaccinations

Q have been reading about vaccines being developed that use cell lines from aborted fetuses. Can you explain to me the Catholic teaching with regard to using these cell lines? (New York)

A currently, the Catholic Church accepts vaccination using fetal tissue from aborted fetuses.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

Thursday, November 5
Philippines 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, November 6
Philippines 3:17-4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, November 7
Philippines 4:10-19
Psalm 112:1b-2, 5-8a, 9
Luke 16:9-15

Sunday, November 8
Thirty-second Sunday in Ordinary Time
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18
or 1 Thessalonians 4:13-14
Matthew 25:1-13

Question Corner/Fr. Kenneth Doyle

Arkansas, using fetal tissue from aborted fetuses.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, “one is allowed to make use of it where there’s a serious threat to the health or life of the individual, or of the greater population. There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus “are free of any connection to abortion.”

There is some encouraging news in that direction. Sanofi Pasteur, the world’s largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.
Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer for-credit online theology classes:

• Earn certificate in Lay Ministry
• Complete 2 courses online with an ND STEP program
• CDU offers classes on Catechism of the Catholic Church

For more information, please log on to

www.archdioceseofindianapolis.edu/layministry

VATICAN CITY (CNS)—The Vatican and the Chinese government will extend an agreement signed in 2018 regarding the appointment of bishops. As the initial agreement expired on Oct. 22, the two sides “have agreed to extend the experimental implementation phase of the provisional agreement for another two years,” the Vatican said in a communiqué the same day.

“During the two years as members of the Sisters of Providence, Sister Dorothy spent 40 years as an educator in schools in Illinois, Indiana, North Carolina and Oklahoma. In the archdiocese, she served at St. Joan of Arc School in Indianapolis from 1956-59. After returning to live at the motherhouse, Sister Dorothy ministered as coordinator of health care transportation from 2000-06. In 2016, she committed herself entirely to prayer. Memorial gifts may be sent to the Sisters of Providence, 1 Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876.”

Providence Sister Dorothy Dobris

Sister Dorothy Dobris (formerly Sister Irene Therese) died on Oct. 15 at Motherhouse, Mother of Providence Sisters of Providence of Saint Mary-of-the-Woods. She was 88.

Dobris, a native of Indiana, was ordained to the Felician Order in 1967. She served as a school administrator and worked with various groups in the United States and Latin America.

Periodical value—to have been positive, thanks to good communication and cooperation between the parties on the matters agreed upon, and intends to pursue an open and constructive dialogue for the benefit of the life of the Catholic Church and the good of Chinese people,” it said.

The agreement was signed in Beijing on Sept. 22, 2018, and took effect one month later.

The provisional agreement, the text of which has never been made public, outlines procedures for ensuring that bishops appointed by the Catholic community in China and approved by the pope before their ordinations and installations, according to news reports at the time.

Vatican officials always had said that giving up full control over the choice of bishops would not be what the Vatican hoped for and that it would be a good first step toward ensuring greater freedom and security for the Catholic community in China.

The agreement “envisions a ‘dialogue about potential candidates. The matter is carried out through a merely geopolitical lens, it said, for the Holy See, the agreement centered on conforming with the provisions for the Catholic Church and the good of Chinese people,’ it said.

While that does not seem to be a big number, it said, “The journey is still long and not without difficulty,” it added.

As top Vatican officials have already underlined, the agreement means that, for the first time in decades, all of the Catholic bishops in China are in full communion among the bishops, and full service fostering the Catholic community in China.”

The agreement has meant that, “While this does not seem to be a big number, it said, it still marks a very good beginning in the hopes of continued positive results.”

The main objective, it said, is to “support and strengthen the Catholic Church in China.”

The Holy See considers the initial application of the agreement—which is of great ecclesial and pastoral value—to have been positive, thanks to good communication and cooperation between the parties on the matters agreed upon, and intends to pursue an open and constructive dialogue for the benefit of the life of the Catholic Church and the good of Chinese people,” it said.

The agreement was signed in Beijing on Sept. 22, 2018, and took effect one month later.

The provisional agreement, the text of which has never been made public, outlines procedures for ensuring that bishops appointed by the Catholic community in China and approved by the pope before their ordinations and installations, according to news reports at the time.

Vatican officials always had said that giving up full control over the choice of bishops would not be what the Vatican hoped for and that it would be a good first step toward ensuring greater freedom and security for the Catholic community in China.

The agreement means that, “While this does not seem to be a big number, it said, it still marks a very good beginning in the hopes of continued positive results.”

The main objective, it said, is to “support and strengthen the Catholic Church in China.”
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 Parishes. This role requires, 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 parishes.
- Establish, facilitate, and coordinate custom administrative 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 inclusivity 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, to honor and maintain confidentiality, to be able 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@setontcarmel.org

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

Archives Assistant

The Archdiocese of Indianapolis is seeking a full-time Archives Assistant for the Vicariate for Clergy, Religious and Parish Life Coordinators to coordinate communication and provide administrative support for the Episcopal Vicar for Clergy, Religious and Parish Life Coordinators, assist the Director of Continuing Education of Priests, the Director of Deacons, and the Director of Deacon Formation, and collaborate with other Vicariate and Chancery staff in managing the daily work of the office. Responsibilities include providing receptionist services, processing incoming mail, acting as the primary public relations contact for the office, responding to requests for information, scheduling appointments, maintaining files, updating databases, preparing appointment letters, developing a monthly newsletter, and facilitating preparations for meetings.

The position requires the ability to communicate orally and in writing with sensitivity, accuracy and discretion, excellent organizational skills, ability to take initiative and work collaboratively with others, proficiency with Microsoft Office software, and knowledge of Catholic organizations and their operations. A bachelor’s degree or equivalent experience in a related field is preferred. At least three years of administrative or general office experience is required, and experience in vocational and/or personnel fields is preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

Executive Assistant

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant for the Office of the Vicar for Clergy, Religious and Parish Life Coordinators to coordinate communication and provide administrative support for the Episcopal Vicar for Clergy, Religious and Parish Life Coordinators, assist the Director of Continuing Education of Priests, the Director of Deacons, and the Director of Deacon Formation, and collaborate with other Vicariate and Chancery staff in managing the daily work of the office. Responsibilities include providing receptionist services, processing incoming mail, acting as the primary public relations contact for the office, responding to requests for information, scheduling appointments, maintaining files, updating databases, preparing appointment letters, developing a monthly newsletter, and facilitating preparations for meetings.

The position requires the ability to communicate orally and in writing with sensitivity, accuracy and discretion, excellent organizational skills, ability to take initiative and work collaboratively with others, proficiency with Microsoft Office software, and knowledge of Catholic organizations and their operations. A bachelor’s degree or equivalent experience in a related field is preferred. At least three years of administrative or general office experience is required, and experience in vocational and/or personnel fields is preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer

Archives Assistant

The Archdiocese of Indianapolis is seeking a full-time Archives Assistant to work 15 hours per week through June 30, 2021. The Office of the Archives collects and preserves documents, photographs, records, and other materials that pertain to the origin, history, and administration of the archdiocese. The staff of the archives provides assistance and support to archdiocesan offices and agencies, parishes, and individual researchers.

Responsibilities include: assisting patrons with reference requests, including for parish histories, archdiocesan departmental records, sacramental records, and genealogical research; processing collections and creating collection guides; special projects including the creation of digital collections, website updates, and social media posts; as well as completing other related tasks and projects as directed and assigned by the archivist.

Candidates must have strong written and verbal communication skills, organizational and planning skills, and basic computing skills, including Excel. Frequent lifting is required, and the assistant archivist must be able to lift up to 50 pounds.

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Equal Opportunity Employer
Week 7: Pray, Learn, Act as Faithful Citizens

By Leslie Lynch
Special to The Criterion

Jesus Christ and through the power of the Holy Spirit. Amen.

We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit. Amen.

We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit. Amen.

Pray

Prayer Before an Election: Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city, state and country. Help us to discern what is right and what is just. Help us to act as faithful citizens.

You've completed seven weeks of prayer, study and action to prepare for this election. Make a plan to vote on or before election day on Nov. 3. May the peace of Christ be with you.