



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



War hero remembered

Archdiocesan priest concelebrates funeral Mass of U.S. Army chaplain Father Emil Kapaun, page 7.

CriterionOnline.com

October 8, 2021

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Pope to begin synodal process with Mass in St. Peter's Basilica

VATICAN CITY (CNS)—The Vatican announced that Pope Francis will formally launch the process of a 2023 meeting of the Synod of Bishops with a Mass in



Pope Francis

St. Peter's Basilica.

The Oct. 10 Mass, which officially opens the synodal process, will be preceded by a day of reflection in the synod hall, the Vatican said in a statement published on Oct. 1.

The Oct. 9 day of reflection,

the statement said, will include "representatives of the people of God, including delegates of the bishops' conferences and related bodies, members of the Roman Curia, fraternal delegates, delegates of consecrated life and ecclesial lay movements, the youth council, etc."

According to the schedule released by the Vatican, the day of reflection will begin with a meditation followed by an address by Pope Francis.

It will also feature testimonies by people present at the synod hall, including a young woman from South Africa, a bishop from South Korea and the head of a religious community from France.

Participants will also listen to video testimonies from a nun in the United States, a family in Australia and a priest in Brazil.

See related article on page 2.

The theme chosen by Pope Francis for the

2023 Synod of Bishops is: "For a synodal Church: communion, participation and mission."

After the pope formally opens the synod process, the bishop of every diocese should open the process in his diocese on Oct. 17.

In September, the Vatican issued a preparatory document and a handbook for dioceses as part of the global Church's preparation for the synod.

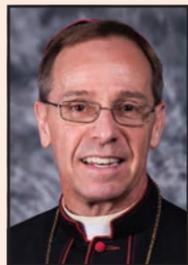
The diocesan phase will go through

See SYNOD, page 10

'There is work to do' Catholics 'cannot be soft or lax' in pro-life efforts, says Archbishop Thompson

By Natalie Hoefler

When Archbishop Charles C. Thompson greeted the congregation during the Respect Life Mass at



Archbishop Charles C. Thompson

SS. Peter and Paul Cathedral in

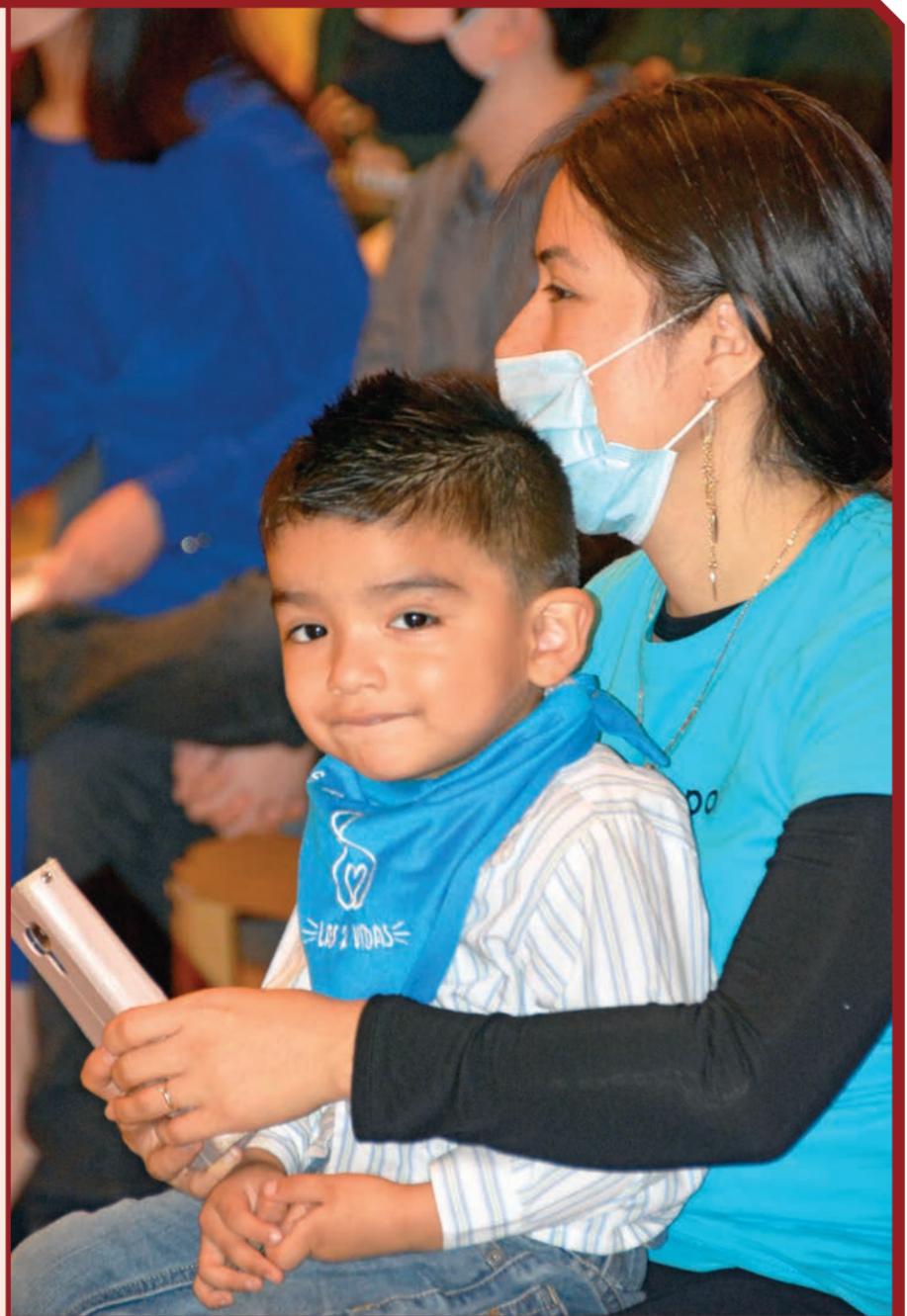
Indianapolis on Oct. 3, he acknowledged the groups present among its members.

"We have an archbishop, deacons, religious sisters, the Equestrian Order of the Holy Sepulchre, the [Ladies Ancient Order of] Hibernians, the laity," he enumerated.

All were present to honor the pro-life cause—the dignity of each human life from conception to natural death.

At Mass, pro-life advocates find unity in the Eucharist. But in the secular world, "advocates for a consistent respect life ethic have no political camp

See PRO-LIFE, page 8



Maribel Aguilar holds her son Alan Santiago during the Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis. They are members of St. Gabriel the Archangel Parish in Indianapolis. (Photo by Natalie Hoefler)

Abortion survivor shares story of Christ's power at Right to Life of Indianapolis fundraising dinner

By John Shaughnessy



As abortion survivor Gianna Jessen delivers her talk at the Right to Life of Indianapolis fundraising dinner on Sept. 28, she is supported by David Liebel, left, and David Certo. She asked the two members of the audience for their support as a precaution against falling because she has cerebral palsy. (Photo by John Shaughnessy)

As the keynote speaker at the Right to Life of Indianapolis Dinner on Sept. 28, abortion survivor Gianna Jessen laughed as she warned the audience of 800 people that there wouldn't be any structure to her talk.

While living up to her humorous and honest warning, Jessen's sometimes-funny, often-feisty and always-faith-filled talk did reflect the realities of life for most people—the miracles, the challenges, the "angels" in our midst, the love, the compassion, the heartbreak, the faith, and the support and the strength we can be for each other.

It's also telling about Jessen that the first part of her talk didn't focus on her sharing how the miracle of her life unfolded. Instead, it was directed toward the women and men whose lives have been marked by abortion and her concern for them.

A touch of compassion

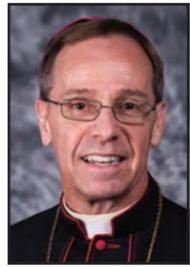
"I understand that in every audience I speak to there are women who have had abortions. Or men who paid for them," Jessen told the audience which included about 350 students from 41 schools.

See DINNER, page 10

Oct. 17 Mass will launch archdiocese's participation in worldwide synod process

By Sean Gallagher

Catholics across central and southern Indiana are invited to take part in a 10 a.m. Mass on Oct. 17 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, that will launch the archdiocese's participation in the preparation for a meeting of the Synod of Bishops at the Vatican in 2023. Archbishop Charles C. Thompson will be the principal celebrant.



Archbishop Charles C. Thompson

The Mass will also be streamed live online on the website of the cathedral at www.ssppc.org/streaming.

The theme of the Synod of Bishops meeting in two years will be "For a synodal Church: communion, participation and mission."

Pope Francis has asked that Catholics in dioceses around the world prayerfully contribute to what will eventually be discussed at the synod meeting at the Vatican.

Ken Ogorek, archdiocesan director of catechesis, will oversee the process of gathering the thoughts and comments from Catholics across central and southern Indiana that will then be sent on to the U.S. Conference of Catholic Bishops.



Ken Ogorek

He said that starting the process with a Mass was an important way of "expressing solidarity with all who will participate in these synod-related conversations at levels ranging from parishes

to an international gathering of bishops representing various parts of the world."

"While the bulk of our local opportunities for participation will be communicated far and wide starting shortly after this Mass," Ogorek said, "the faithful are welcome and encouraged to join Archbishop Thompson at the mother Church of our archdiocese and help kick off a synod process that will unfold throughout upcoming months." †

Groups hope to have a million people say rosary for life in October

WASHINGTON (CNS)—The leaders of three U.S. Catholic organizations hope to have a million people pray and promote the daily rosary during the month of October for "the end to legal abortion in America and an outpouring of support for expectant mothers," according to their announcement on the joint effort.

The three leaders—Michael Warsaw, CEO of EWTN; Father Francis J. Hoffman, CEO of Relevant Radio; and Tim Busch, CEO of Napa Institute—launched the joint effort on their organization's respective websites.

In the U.S. Catholic Church, October is observed as Respect Life Month and the first Sunday of the month is Respect Life Sunday, which this year was on Oct. 3.

In addition, the month of October each year is dedicated to the rosary. The feast of Our Lady of the Rosary was celebrated on Oct. 7.

"With the Supreme Court of the United States taking up the *Dobbs* [v. *Jackson Women's Health Organization*] case in December that could lead to overturning *Roe v. Wade*, the justices will need the grace of wisdom and courage to confront the issues honestly," said the announcement from Warsaw, Father Hoffman and Busch.

On Dec. 1, the Supreme Court will hear oral arguments in an appeal

from Mississippi to keep its ban on abortions after 15 weeks of pregnancy, and supporters of the law are urging the court to re-examine its previous abortion rulings, including 1973's *Roe v. Wade* ruling legalizing abortion nationwide.

The CEOs said they hope many other Catholic organizations "will join this effort by praying and promoting the daily rosary in October for this intention, and thus mobilize millions of Americans in prayer."

This year's Respect Life Month, promoted by the U.S. Conference of Catholic Bishops (USCCB), highlights the example of St. Joseph as part of the Year of St. Joseph declared by Pope Francis.

"As the faithful protector of both Jesus and Mary," St. Joseph is "a profound reminder of our own call to welcome, safeguard and defend God's precious gift of human life," said Archbishop Joseph F. Naumann of Kansas City, Kan., who is chairman of the USCCB's Committee on Pro-Life Activities.

(For more information on the effort to have a million people pray the rosary, go to EWTN.com, RelevantRadio.com, and Napa-Institute.org. Various resources for celebrating Respect Life Month can be found online at www.respectlife.org/respect-life-month.) †



Public Schedule of Archbishop Charles C. Thompson

October 9–20, 2021

October 9 – 8:30 a.m.
Corrections Ministry Conference at Roncalli High School, Indianapolis

October 9 – 4:30 p.m.
Mass for Gibault Children's Services 100-Year Celebration at Gibault Children's Services, Terre Haute

October 10 – 11 a.m.
Mass at St. Margaret Mary Church, Terre Haute, for 101st Anniversary, followed by lunch at St. Margaret Mary Parish

October 14 – 8:15 a.m.
Virtual Judicatories meeting

October 14 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 16 – 11 a.m.
Confirmation Mass for the youths of St. Mary and Holy Family parishes, New Albany; Most Sacred Heart of Jesus and St. Augustine parishes, Jeffersonville; St. Francis Xavier Parish, Henryville; and St. Michael Parish, Charlestown, at St. Mary Church, New Albany

October 16 – 3 p.m.
Confirmation Mass for the youths of Our Lady of Perpetual Help Parish, New Albany, and St. Anthony of Padua Parish, Clarksville, at Our Lady of Perpetual Help Church

October 17 – 10 a.m.
Mass to begin archdiocesan preparation for Synod of Bishops in 2023 at the Vatican, at SS. Peter and Paul Cathedral, Indianapolis

October 18 – 8:15 a.m.
Mass for the students of St. Luke the Evangelist School, Indianapolis, at St. Luke the Evangelist Church

October 19 – Noon
Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis

October 19 – 6 p.m.
Saint Meinrad Alumni Dinner at Valle Vista Conference Center, Greenwood

October 20 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center

What is that one thing in your life that brings you closer to God?

Maybe it happens for you while enjoying a special moment with your child. Or working in your garden. Or helping someone in need. Or sitting in silence during eucharistic adoration. Or while teaching, painting, running, playing music or taking a walk through nature.

Many of us have our special moments and situations when we feel closest to God, when we feel his presence more keenly, more deeply. For you, what is that *one thing* in your life that brings you closer to God—and why? What is a

favorite moment in your life when you *knew* God was there for you?

The Criterion is inviting you to share your answers, thoughts and stories concerning these questions.

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

Official Appointments

Effective Immediately

Rev. Todd Goodson, pastor of Our Lady of the Greenwood Parish in Greenwood, appointed administrator pro tem of St. Rose of Lima Parish in Franklin and priest moderator pro tem of Holy Trinity Parish in Edinburgh, while remaining pastor of Our Lady of the Greenwood Parish.

Rev. Steven Schaftlein, pastor of St. Rose of Lima Parish in Franklin and

priest moderator of Holy Trinity Parish in Edinburgh, granted a leave of absence.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Correction

On the main page 1 photo of last week's issue of *The Criterion*, the Junior Daughters Court #97 was misidentified as being associated with St. Andrew the Apostle Parish in Indianapolis. They are associated with St. Rita Parish in Indianapolis. †

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Pope, faith leaders urge nations at climate summit to care for creation

VATICAN CITY (CNS)—High-level representatives of the world's religions came together with Pope Francis at the Vatican to show their joint commitment to caring for the Earth and to appeal to world leaders to deepen their commitments to mitigating climate change.

To the strains of Antonio Vivaldi's "The Four Seasons" and surrounded by potted greenery and the colorful frescoes of the Hall of Benedictions, nearly 40 faith leaders signed a joint appeal that Pope Francis then blessed and gave to Alok Sharma, president-designate of COP26, and to Luigi Di Maio, Italy's foreign affairs minister.

"Future generations will never forgive us if we miss the opportunity to protect our common home. We have inherited a garden: We must not leave a desert to our children," said the written appeal, signed on Oct. 4, the feast of St. Francis of Assisi, patron saint of ecology.

The appeal urged world leaders, who will meet at the 26th U.N. Climate Change Conference of Parties—COP26—in Glasgow on Oct. 31-Nov. 12, "to take speedy, responsible and shared action to safeguard, restore and heal our wounded humanity and the home entrusted to our stewardship."

Participants included top scientists and major religious leaders, including: Ecumenical Patriarch Bartholomew of Constantinople; Anglican Archbishop Justin Welby of Canterbury, England; Russian Orthodox Metropolitan Hilarion of Volokolamsk, representing Patriarch Kirill of Moscow; Sheikh Ahmad el-Tayeb, grand imam of Al-Azhar; Rabbi Noam Marans of the International Jewish Committee for Interreligious Consultations; and top representatives of other Christian traditions, Sunni and Shi'a Muslim communities, Judaism, Hinduism,

Sikhism, Buddhism, Confucianism, Taoism, Zoroastrianism and Jainism.

The appeal called on nations to: increase their levels of commitment and international cooperation; meet net-zero carbon emissions as soon as possible as part of efforts to mitigate rising global average temperatures; step up climate action at home and financially assist more vulnerable countries in adapting to and addressing climate change; increase their transition to cleaner energy and sustainable land use practices; and promote environmentally friendly food systems and the rights of indigenous peoples and local communities.

The religious leaders also pledged that they themselves would promote ecological education; advocate for a "change of heart" in their own communities concerning caring for all of creation; encourage sustainable lifestyles; take part in public debates on environmental issues; and support "greening" their institutions, properties and investments.

They symbolically marked their personal commitment by pouring a cup of soil onto a potted olive tree that will be planted in the Vatican Gardens.

The representatives took to the floor with a brief speech, commentary or declaration, with many detailing what their faith tradition teaches about the moral imperative of caring for humanity's common home. At the end of the ceremony, recorded messages and appeals were played from those religious leaders that could not attend the event due to pandemic restrictions.

Saying he wanted to leave more time to hear from everyone, Pope Francis chose to skip reading his speech aloud since everyone had a written copy.

In the full text, the pope said COP26 "represents an urgent summons to

provide effective responses to the unprecedented ecological crisis and the crisis of values that we are presently experiencing, and in this way to offer concrete hope to future generations."

He proposed "three concepts" to guide their joint efforts: "openness to interdependence and sharing; the dynamism of love; and the call to respect."

"Recognizing that the world is interconnected means not only realizing the harmful effects of our actions, but also identifying behaviors and solutions to be adopted, in an attitude of openness to interdependence" and sharing the responsibility and ways to care for others and the environment, he wrote.

Religious and spiritual traditions can help promote love, which "creates bonds and expands existence, for it draws people out of themselves and toward others," especially the poor, he wrote.

Faith traditions, he said, can help break down "barriers of selfishness," counter today's "throwaway culture" and combat the "seeds of conflict: greed, indifference, ignorance, fear, injustice, insecurity and violence," which harm people and the planet.

"We can face this challenge" with



Pope Francis pours dirt into a potted olive tree during the meeting, "Faith and Science: Towards COP26," with religious leaders in the Hall of Benedictions at the Vatican on Oct. 4. The meeting was part of the run-up to the U.N. Climate Change Conference, called COP26, in Glasgow, Scotland, on Oct. 31-Nov. 12. (CNS photo/Vatican Media)

personal examples, action and education, the pope wrote.

Finally, the pope wrote, there must be respect for creation, respect for others, "for ourselves and for the Creator, but also mutual respect between faith and science."

Respect, he wrote, is "an empathetic and active experience of desiring to know others and to enter into dialogue with them, in order to walk together on a common journey."

The meeting, "Faith and Science: Toward COP26," was organized by the embassies of the United Kingdom and Italy to the Holy See, together with the Vatican. The U.K. and Italy were co-chairing the summit in Glasgow, where parties from 197 nations are meant to find agreement on how to tackle the threat of climate change. †

Evening of reflection in American Sign Language to be offered on Oct. 29

Criterion staff report

Msgr. Glenn Nelson, director of the Deaf Apostolate of the Diocese of Rockford, Ill., will offer an evening of reflection in American Sign Language (ASL) at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, from 5-9 p.m. on Oct. 29.

Doors for the event, which is hosted by the archdiocese's Office of Catechesis, will open at 5 p.m. At 5:30 p.m.,

Msgr. Nelson will present in ASL on the topic of "Devils and Exorcisms." Dinner will follow at 6:30 p.m.

The evening will also include a penance service and confession in ASL from 7:30-9 p.m.

The event is free, although freewill donations will be accepted. To register, go to cutt.ly/MsgrNelson or contact Erin Jeffries at 317-236-1448 or ejeffries@archindy.org. †

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I certify that the statements made by me above are correct and complete.

Mike Krokos
Signed: Mike Krokos, Editor

TOTUS TUUS TOTALLY YOURS
This kid size summer program helps our Catholic youth get closer to God

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The Criterion

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Editorial



People pray the rosary in this illustration photo. (CNS photo/Bob Roller)

The rosary is the perfect prayer

For Catholics, it's by far the most popular devotion. Catholics throughout the world pray the rosary daily.

Holy Cross Father Theodore Hesburgh prayed three rosaries a day after macular degeneration made it impossible for him to read the Liturgy of the Hours. St. Teresa of Calcutta in India always seemed to have a rosary in her hand, as did St. Pope John Paul II. People pray the rosary in front of abortion centers. In many remote places where people can't get to Mass, they can, and do, say a daily rosary.

Although it's the most popular devotion, it is not as popular as it was during the middle of the 20th century. Then, families prayed the rosary together, usually right after the evening meal. It was known as the "family rosary," and people knew the slogan, "The family that prays together, stays together."

That slogan was coined by Holy Cross Father Patrick Peyton, known as "the Rosary Priest." From the time he was a seminarian until his death in 1992 at age 83, he traveled the world and used radio, television and movies to spread devotion to family prayer and the rosary. He was always able to get the most popular Hollywood actors of his day—Helen Hayes, Princess Grace of Monaco, Loretta Young, Bing Crosby, Jimmy Stewart—to perform. He also conducted "Rosary Crusades" in 40 countries, attracting 28 million people.

How things have changed. In today's secular society, it appears that fewer families pray together. Many don't even eat together.

The rosary has been called the perfect prayer because it combines prayer, meditation and Scripture. The repetition of prayers is meant to create an atmosphere in which to meditate on the mysteries of our salvation as revealed in Scripture.

Both the Our Father and the Hail Mary are scriptural prayers. Jesus himself taught the Apostles the Our Father, and the Hail Mary includes the Archangel Gabriel's greeting to Mary at the time of the Annunciation and Elizabeth's exclamation "Blessed art thou among women" at the time of the visitation.

Although the prayer said most often with the rosary is the Hail Mary, addressed to Jesus' mother, the main focus is on the birth, life, death and resurrection of Jesus.

These are the "mysteries" or events that we think about while praying the rosary. The joyful mysteries include the events in the Gospel according to Luke up to when Jesus was 12, the luminous mysteries are about events from the time of Jesus' baptism through his institution of the Eucharist, the sorrowful mysteries are about Jesus' passion and death, and the glorious mysteries are about his resurrection and ascension, plus the descent of the Holy Spirit and the assumption and coronation of Mary.

St. Pope Paul VI called the rosary "a compendium of the entire Gospel."

The rosary has been an important part of Catholicism for about eight centuries. Back in the late 12th century, laity who lived near monasteries began to pray 150 Hail Marys in imitation of the 150 Psalms the monks chanted. St. Dominic and other Dominicans popularized the devotion in the 13th century.

In the early 15th century, a Carthusian monk also named Dominic divided the 150 Hail Marys into three sets of 50. He also called each of the 50 points of meditation a *rosarium* (rose garden) because the rose was a symbol of joy and Mary was "the cause of our joy" for bearing Christ. Thus the name "rosary" became the name of the devotion.

Another 15th-century Carthusian monk, Henry of Kalkar, then divided the 50 Hail Marys into decades with an Our Father between each. A book published in 1483 listed the 15 mysteries that we meditated about through the 20th century except that the fourth glorious mystery combined Mary's assumption and coronation and the fifth glorious mystery was the Last Judgment. St. Pope John Paul II added the luminous mysteries in 2002.

If the rosary is not part of your life, we encourage you to add it. If it once was but isn't now, perhaps this month dedicated to the rosary is a good time to resume the practice.

"Hail Mary, full of grace ..."

—John F. Fink

Sight Unseen/Brandon A. Evans

At the road's end

There's a story about my life that—in its entirety, anyway—I've never really told anyone.



I've shared little bits here and there, and loved ones know much more of it than others, but still, *the whole thing?*

It's not a particularly flattering story, and many of its details aren't uplifting.

Still, it contains echoes of things we've all been through: failed efforts, good intentions, lonely paths and—against all our wishes—arriving at the road's end.

For me, it's the story that's at the heart of my life. It's become the template for everything else that followed and everything that is yet to come; the lens through which I see God and the world and make sense of both. Every column I've written in this newspaper—every one—has a part of *this* story in it.

It happened more than 20 years ago.

I should *never* have signed up for an overseas pilgrimage, especially not while a young man barely out of his teen years.

It was 2000, the Year of the Great Jubilee in the Catholic Church. I was heading into my senior year of college as Pope John Paul II was preparing to meet with 2 million people from around the world in Rome for World Youth Day.

Against any semblance of continuity with my shy, nervous nature—and perhaps bolstered by the confidence I had around select friends—I signed up for a pilgrimage with others from my Newman Center at the University of Illinois.

Make no mistake: I was not getting into this just to have Mass with the pope in a crowded field. The trip was much more than that. It was a full-blown weeklong pilgrimage to the Eternal City; a chance to travel abroad at a reasonable cost with people I knew, explore the roots of our faith and broaden my narrow horizons.

For a person leery of travel, it was the perfect set-up: all I had to do was save the money, attend a few meetings and show up on time to Chicago's O'Hare Airport on Aug. 14. From that point, I would never be apart from the group; our itinerary was planned in advance and any adverse situations would be taken care of by the tour company.

That morning in August we were all there: a bundle of nervous, excited energy. Well, *almost* all of us were there.

Shortly before moving to the gate, a young man called from the road to tell us he'd forgotten his passport and was racing back home to get it.

He was going to miss the flight.

Our group put their heads together. We thought about changing his ticket to a later flight that could still make our New York connection, then leaving it at the front desk. But what if something else happened and the ticket had to be changed again?

We agreed that someone should change their flight as well and stay behind to make sure he got on board.

I volunteered.

And the second I did so, the path ahead of me was sealed.

Most of the party went on to the gate, but a few stayed with me just a bit longer.

Another call.

The young man was now stuck in traffic and would not be there in time for even the delayed ticket.

That's when things first started to tumble.

We went to the front desk, changing his ticket to the latest conceivable flight that could still make the connection, and gave them the ticket to hold. I asked to have my ticket changed back to the yet-undeparted original flight, but they couldn't do it.

So my friends boarded while I sat at another gate, alone, a sense of dread building. I thought ahead to New York: we were landing at LaGuardia Airport, but our chartered flight to Rome flew out of nearby JFK. That meant quickly finding a shuttle between airports on my own.

After a bit, I boarded my plane, we pulled away from the gate, and then sat ... and sat and sat. I'm not sure what the problem was but, unbeknownst to me, the other young man had made it to the airport, retrieved his ticket, boarded his *later* flight and—somehow—was already in the air.

Finally, my plane took off. I started to eye the green watch on my wrist closely, hoping to slow down the time.

After landing, I walked quickly through LaGuardia with my carry-on bag and found the shuttle. The minutes were still ticking away. It was going to be close.

As the driver wove between traffic, I was praying for the Divine Mercy of Jesus like a chain-smoker with cigarettes, lighting up a new series of invocations on my lips as soon as I'd finished the previous set.

We began making stops at JFK, and I asked the driver when we'd be at mine. He said that it was one of the last ones, but that if I wanted, I could get out at the next stop sign and he'd show me where I could walk—or run—to get there faster.

Agreeing, I found myself bounding across a parking lot, through a loading area for trucks, then across a street or two and past some other gates. I finally got to the small, chartered office.

The woman behind the counter lit up when she saw me. "Are you here for the flight to Rome?" she asked. "Oh good, let me just call down there—your friends got them to hold the door."

She called the gate and her demeanor changed.

"I'm *so* sorry," she said. "They just closed the door to the plane."

"Well, can't they open it back up?" I asked.

"No. Captain's decision. They have to leave."

I felt sick to my stomach. Someone brought me my luggage that had been held off the plane while the woman explained my options: buy a much more expensive ticket to Rome on a commercial flight, or change the next week's connecting flight to Chicago to the next morning and go home.

After making an embarrassing call to my parents, I changed the ticket and, as night fell, got back on a transfer to LaGuardia for my trip home.

I didn't even know how to begin getting a hotel room, and that seemed like a waste of money anyway. I settled into the waiting area at the airport to spend a long night awake.

I tried to get something to eat but was met by a security guard at the end of the food court line who told me they were just now closing.

The hours went on and on and my stomach grumbled. Whenever I had to use the restroom, I hauled all my luggage into the handicapped stall out of fear it would be taken.

The night passed slowly, much of it spent wondering why God would've taken this trip away, especially since it had seemed like it was an opportunity given by his providence.

But it was also spent knowing that what I'd done in sacrificing my trip for that other young man was *not* purely selfless: it was a rush of foolish adventure accompanied by a heavy dose of getting to be the hero. Not, it seems, so Christian after all.

The next morning I was so tired I slept through the landing in Chicago, woken only by a notification from the stewardess. A car service brought me an hour away to my parents' house.

See EVANS, page 16



Christ the Cornerstone

Let us be generous with the gifts God has given us

“Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me” (Mk 10:21).

The Gospel reading for the Twenty-Eighth Sunday in Ordinary Time (Mk 10:17-30) spells out for us in plain language the cost of discipleship: If we want to inherit eternal life, we must sell everything we have, give it to the poor, and then follow Jesus.

It’s a remarkable statement to which Jesus adds, “How hard it is for those who have wealth to enter the kingdom of God!” (Mk 10:23) No wonder St. Mark tells us that the disciples were “exceedingly astonished” (Mk 10:26) and said among themselves, “Then who can be saved?” (Mk 10:26)

Like most of us, the disciples were not wealthy, but they were people who accepted the religious and cultural values of their time and place. Like most of us, they respected wealth and they desired the comfort and security it makes possible, especially when times are tough economically and politically, as they were in Jesus’ time and are in ours today.

Many of the disciples had families they provided for and responsibilities they needed to meet. The idea that they were

being asked to sell everything and give it to the poor must have been very difficult for them to understand and accept.

In response to the question, “Then who can be saved?” Jesus acknowledges the challenges that we who are tied to comfort and security face. For us, it is impossible—like trying to lead a very large animal (a camel) through an exceptionally small opening (the eye of a needle). But for God, Jesus reminds us, all things are possible. What we cannot possibly do all by ourselves, the Holy Spirit helps us to do by the power of God’s grace.

This Sunday’s second reading from the Letter to the Hebrews speaks of our vulnerability, our nakedness, in the sight of God. This can be frightening, especially if we like to think that we have to maintain control over our lives at all times. In fact, little or nothing that we possess, whether material things or spiritual gifts, are really under our control. We are managers (caretakers or stewards) of all God’s gifts. And, as the Letter to the Hebrews says, in the end we cannot avoid being held accountable for our stewardship of God’s bounty:

“Brothers and sisters: Indeed the word of God is living and effective,

sharper than any two-edged sword, penetrating even between soul and spirit, joints and marrow, and able to discern reflections and thoughts of the heart. No creature is concealed from him, but everything is naked and exposed to the eyes of him to whom we must render an account” (Heb 4:12-13).

The fact that we are stewards, and not owners, helps us comprehend what Jesus is telling his disciples (and us) in the Gospel reading for this Sunday’s Mass. Why should we worry about giving up gifts that belong to God in the first place? Why hesitate to share with others, especially the poor, resources of time, talent or treasure that were freely given to us by our exceedingly good and generous God?

The first reading for the Twenty-Eighth Sunday in Ordinary Time from the Book of Wisdom (Wis 7:7-11) confirms the truth that the wisdom of God far outweighs all the gold, silver and priceless gems that we human beings try to accumulate in order to protect ourselves from what we cannot control.

The splendor of God’s wisdom, his truth and love, always outshines what we covet, acquire and then desperately try to hang onto. To let go

of our dependence on material things affirms the message that God’s Spirit of wisdom is infinitely safer and more dependable “because the splendor of her never yields to sleep. Yet all good things together came to me in her company, and countless riches at her hands” (Wis 7:10-11).

Most of us are like the man who ran up to Jesus, knelt down before him, and asked him, “Good teacher, what must I do to inherit eternal life?”

(Mk 10:17) We sincerely want to do what is right, to observe the commandments and to be faithful missionary disciples of Jesus. But like “the rich young man” in the Gospel story, we all have many possessions. We are sorely tempted to hang our heads, walk away sad, and defer our commitment to radical Christian discipleship until another day.

Let us pray for the wisdom to let go of all the things we cling to, all the “many possessions” that get in the way of dedicating ourselves completely (mind, body and spirit) to following Jesus without counting the cost. By ourselves, this kind of surrender is impossible. But God will make it happen if we let him. †



Cristo, la piedra angular

Seamos generosos con los dones que Dios nos ha dado

“Anda, vende todo lo que tienes y dáselo a los pobres, y tendrás tesoro en el cielo. Luego ven y sígueme” (Mc 10:21).

La lectura del Evangelio del vigésimo octavo domingo del tiempo ordinario (Mc 10:17-30) nos explica en pocas palabras cuál es el costo del discipulado: Si queremos heredar la vida eterna, debemos vender todo lo que tenemos, dárselo a los pobres y seguir a Jesús.

Es una afirmación notable a la que Jesús añade: “¿Qué difícil es para los ricos entrar en el reino de Dios!” (Mc 10:23) No es de extrañar que san Marcos nos diga que los discípulos estaban “sumamente asombrados” y se preguntaban entre ellos: “Entonces, ¿quién podrá salvarse?” (Mc 10:26).

Como la mayoría de nosotros, los discípulos no eran ricos, pero eran personas que aceptaban los valores religiosos y culturales de su tiempo y lugar. Como la mayoría de nosotros, respetaban la riqueza y deseaban la comodidad y la seguridad que esta brinda, especialmente en tiempos económica y políticamente difíciles, como lo eran en la época de Jesús y lo son en la nuestra.

Muchos de los discípulos tenían familias a las que mantenían y responsabilidades que debían cumplir. La idea de que se les pidiera que

vendieran todo y lo dieran a los pobres debió ser muy difícil de entender y aceptar para ellos.

En respuesta a la pregunta: “Entonces, ¿quién podrá salvarse?” Jesús reconoce los retos que enfrentamos quienes estamos atados a la comodidad y la seguridad. Para nosotros es imposible, como tratar de introducir un animal muy grande (un camello) a través de una abertura excepcionalmente pequeña (el ojo de una aguja). Pero para Dios, nos recuerda Jesús, todo es posible. Lo que no podemos hacer por nosotros mismos, el Espíritu Santo nos ayuda a hacerlo por el poder de la gracia de Dios.

La segunda lectura de este domingo de la Carta a los Hebreos habla de nuestra vulnerabilidad, de nuestra desnudez, a los ojos de Dios. Esto puede resultar aterrador, especialmente si nos gusta pensar que tenemos que mantener el control de nuestras vidas en todo momento. De hecho, poco o nada de lo que poseemos, ya sean cosas materiales o dones espirituales, está realmente bajo nuestro control. Tomos como administradores (cuidadores o corresponsables) de los dones de Dios. Y, como dice la Carta a los Hebreos, al final no podemos evitar rendir cuentas de cómo administramos la generosidad de Dios:

“Ciertamente, la palabra de Dios

es viva y poderosa, y más cortante que cualquier espada de dos filos. Penetra hasta lo más profundo del alma y del espíritu, hasta la médula de los huesos, y juzga los pensamientos y las intenciones del corazón. Ninguna cosa creada escapa a la vista de Dios. Todo está al descubierto, expuesto a los ojos de aquel a quien hemos de rendir cuentas” (Heb 4:12-13).

El hecho de que seamos administradores, y no propietarios, nos ayuda a comprender lo que Jesús dice a sus discípulos (y a nosotros) en la lectura del Evangelio de la misa de este domingo. Para empezar, ¿por qué debemos preocuparnos por entregar los dones que le pertenecen a Dios? ¿Por qué dudar en compartir con los demás, especialmente con los pobres, los recursos de tiempo, talento o tesoro que nos ha dado gratuitamente nuestro extremadamente bueno y generoso Dios?

La primera lectura del vigésimo octavo domingo del tiempo ordinario, extraída del libro de la Sabiduría (Sab 7:7-11), confirma la verdad de que la sabiduría de Dios supera con creces todo el oro, la plata y las gemas de valor incalculable que los seres humanos intentamos acumular para protegernos de lo que no podemos controlar.

El esplendor de la sabiduría de Dios, su verdad y su amor,

siempre eclipsa lo que codiciamos, adquirimos y a lo que luego tratamos desesperadamente de aferrarnos. Dejar de depender de las cosas materiales reafirma el mensaje de que el Espíritu de Sabiduría de Dios es infinitamente más seguro y confiable «porque su claridad no anochece. Con ella me vinieron a la vez todos los bienes e incalculables riquezas en sus manos» (Sab 7:10-11).

La mayoría de nosotros somos como el hombre que corrió hacia Jesús, se arrodilló ante él y le preguntó: “Maestro bueno, ¿qué debo hacer para heredar la vida eterna?” (Mc 10:17) Queremos sinceramente hacer lo que es correcto, observar los mandamientos y ser fieles discípulos misioneros de Jesús. Pero al igual que “el joven rico” del relato evangélico, todos tenemos muchas posesiones. Estamos muy tentados a agachar la cabeza, alejarnos tristes y aplazar nuestro compromiso con el discipulado cristiano radical hasta otro día.

Oremos por la sabiduría para soltar todo aquello a lo que nos aferramos, todas las “muchas posesiones” que se interponen en el camino de dedicarnos completamente (en mente, cuerpo y espíritu) a seguir a Jesús sin fijarnos en el costo. Por nosotros mismos, este tipo de entrega es imposible. Pero Dios lo hará realidad si se lo permitimos. †

Events Calendar

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

October 8-30

Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., St. Meinrad. **“Holy Faces: Traditional Icons of Our Lord, His Mother and the Saints”** iconography exhibit, free. Information and library hours: 812-357-6401, 800-987-7311 or saintmeinrad.edu/library/library-hours.

October 11, 18, 25, November 1

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

October 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **“The Spirit Breathes”** monthly Taizé Prayer Service, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

October 13, 27

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

October 14, 21, 28

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **The Parables of Jesus Bible**

Study, Thursdays, 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: ljdarlene@gmail.com.

October 15

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Scott F. Brown, Vice President of Mission Advancement for EWTN Global Catholic Network presenting, “EWTN: 40 Years of Media Evangelization—A look back and what lies ahead,” rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Oct. 12. Information and registration: cutt.ly/CBE-Reg.

October 16

St. Gabriel Parish, 232 W. Ninth St., Connerville. **America Needs Fatima Rosary Rally**, 4:45 p.m., meet outside church, recitation of rosary, Litany of Mary, additional prayers, Mass to follow indoors, free. Information: 765-825-8578.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Helpers of God’s Most Precious Infants Prayer Vigil for Life**, 8:30 a.m. Mass, then prayer partners will carpool to Clinic for Women at 3607 W. 16th St. for vigil. Information: eric@romancatholicgentleman.com.

October 16-17

Mary Queen of Peace Church, 1005 W. Main St.,

Danville. **Bruté Weekend**, all weekend Masses, Father Daniel Bedel, spiritual director of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 17, 24, 31

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

October 20

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

Our Lady of the Greenwood, 335 South Meridian St., Greenwood. **Showing of film UnPlanned**, 7 p.m., for older teens and adults, rated R for subject matter, free. Information: 317-882-2152.

October 21

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m.

Information: 317-574-8898 or www.catholiccemeteries.cc.

Mt. Gilead Church, 6019 E. State Road 144, Mooresville. **Right to Life of Johnson and Morgan Counties Annual Banquet**, 6:30 p.m., U.S. Sen. Todd Young speaking, \$27 adults, \$22 high school or college students, register by Oct. 15. Information: 317-697-2441.

October 23

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

October 23-24

Prince of Peace Church, 413 E. 2nd St., Madison. **Bruté Weekend**, all weekend

Masses, Father Daniel Bedel, spiritual director of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 30

Virtual Dialogue on Intercultural Competency, via Zoom, sponsored by archdiocesan Black Catholic Ministry, “Building Intercultural Competence for Disrupting Racism,” 10 a.m. Donna Grimes, speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-11 a.m., benefiting ALFA program

in Northern Haiti, \$30 with shirt, registration by Oct. 15. Information and registration: 812-378-0697 or HaitiALFA@gmail.com.

November 2

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

November 3

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777. †

Retreats and Programs

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

October 15-17

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Being Humble, Being Holy**, retreat on St. Benedict’s spiritual teachings, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double.

Registration: saintmeinrad.org/retreats.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **5th Annual Peace in the Mourning Grief Retreat**, 6:30 p.m. Fri.-1 p.m. Sun., widows’ retreat,

Providence Sister Connie Kramer, Father Jim Farrell and Nancy Pinard presenting, \$200 includes program, five meals, snacks, two overnight stays in private guestroom with private bathroom. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jbarger@archindy.org. †

The Villages of Indiana will host virtual information nights on Oct. 25, Nov. 29 for those considering being foster parents

The Villages of Indiana will host two virtual information sessions for Indiana parents interested in learning more about providing foster homes for children. The sessions are from 7-8 p.m. on Oct. 25 and Nov. 29.

The Villages of Indiana, one of the state’s largest private therapeutic foster care providers, supports foster families

every step of the way. The agency provides training and 24-hour professional support for families who are willing to provide loving foster homes for children, especially sibling groups and teens.

To register for the sessions, call 317-775-6500. For information on The Villages, contact them at 800-874-6880 or visit www.villageskids.org. †

Webinar to address ‘Financial Success Under Any Circumstance’ on Oct. 13

The Knights of Columbus Midwest Region will offer a webinar titled “Financial Success Under Any Circumstance” at 7:30 p.m. on Oct. 13. The presenter is industry leader Van Mueller.

The webinar will address such questions as how to maximize your

Social Security, building a legacy for your family, reducing or eliminating income tax liability on your IRA or 401k, and how to build retirement income.

The webinar is free, but registration is required at cutt.ly/FinancialWebinar. More information is also available at that site. †

Wedding Anniversaries

RAY AND JEANIE BEAGLE



RAY AND JEANIE (DUFFEY) BEAGLE, members of St. Mary Parish in Greensburg, will celebrate their 65th wedding anniversary on Oct. 13.

The couple was married in St. Mary Church in Greensburg on Oct. 13, 1956.

They have four children: Karen Meyer, Kathy Porter, Chris and Rick Beagle.

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

HUGH AND DONNA MCLEISH



HUGH AND DONNA (TUBEROSA) MCLEISH, members of Sacred Heart Parish in Clinton, celebrated their 60th wedding anniversary on Aug. 26.

The couple was married in Sacred Heart Church in Clinton on Aug. 26, 1961.

They have five children: Krista McLeish Grange, Mary McLeish Minnis, Brian, Mike and Pat McLeish.

The couple also has 18 grandchildren and eight great-grandchildren. †

STEVEN AND EDITH LECHER



STEVEN AND EDITH (BEDEL) LECHER, members of St. Catherine of Siena Parish in Decatur County, celebrated their 50th wedding anniversary on Sept. 25.

The couple was married in the former St. Anne Church in Hamburg on Sept. 25, 1971.

They have 11 children: Mary Busken, Cindy Gallagher, Angie Hudepohl, Rita Hudepohl, Michelle Scheidler, Melissa, Alvin, Andrew, Carl, Luke and Patrick Lecher.

The couple also has 31 grandchildren. †

DONALD AND JANICE MURPHY



DONALD AND JANICE (GRIFFIN) MURPHY, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 20.

The couple was married in St. Therese Church in Albany, Ga., on Sept. 20, 1971.

They have six children: Jessica Braun, Christina Lopez, Regina Young, Maria, Donald and Michael Murphy.

The couple also has 16 grandchildren and three great-grandchildren. †

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

Bishop: Father Kapaun conformed his life to Christ, 'giving all he had'

WICHITA, Kan. (CNS)—Father Emil Kapaun conformed his life to Christ, Bishop Carl A. Kemme of Wichita said



Fr. Emil Kapaun

about the Korean War hero at a funeral Mass for him on Sept. 29.

"Jesus modeled that love for us on the cross. He gave his life for us, his friends, so that we might not perish but might have eternal life," Bishop Kemme said in his homily.

"Father Kapaun imitated that love all throughout his ministry, but it reached its fulfillment on May 23, 1951, the day of his personal Calvary, in a dark and lonely place, giving all he had for others," he said.

The funeral Mass was celebrated for Father Kapaun, a native of Pilsen, Kan., in Hartman Arena in Park City, Kan. More than 5,000 attended the event that was livestreamed by EWTN and several other outlets.

A sainthood candidate, Father Kapaun has the title "Servant of God" and his cause is under consideration by the Vatican's Congregation for Saints' Causes.

The priest of the Diocese of Wichita, a World War II and Korean War U.S. Army chaplain, was captured with many other soldiers on Nov. 1, 1950. He died at age 35 on May 23, 1951, after being forcibly taken to a North Korean prisoner of war hut to die.

"Don't worry about me," he told fellow prisoners. "I'm going where I always wanted to go, and when I get there, I'll say a prayer for all of you."

Bishop Kemme said Father Kapaun's imitation of Christ began long before that day.

"Father's earthly life began and was lived in a quiet, almost hidden way, but in a way that attracted the attention of family, priests, parishioners and others," he said. "Something was special about young Emil Joseph Kapaun. In so many ways, he was like his middle name's sake, Joseph, he was humble, obedient, virtuous, simple and hardworking."

No one was surprised when he announced he wanted to become a priest, Bishop Kemme said. Young Emil made

an almost daily, three-mile trip to St. John Nepomucene Church in Pilsen to serve Mass. He was ordained in 1940.

"Like all priests, he offered his life in obedience to the bishop in whatever form of service he would be called to give, but he heard in the quiet recesses of his heart a call within a call, the call to give of himself as a chaplain in the armed forces."

Thus began a life of sacrificial and selfless love of others, especially his beloved fellow soldiers, whom he regarded as brothers, even sons, the bishop said.

"The accounts of his service to his fellow soldiers and in the last months to his fellow POWs reveal so much of the man whose body we honor today with Christian burial. His love was simple, effective, selfless and deep."

He strived to lift the spirits of his fellow prisoners, Bishop Kemme said.

"He would lead them in prayer, tell a joke, sing a song, pick lice off their bodies, boil water to give them a drink of clean water to ward off dysentery, give them some meager amounts of food he had somehow managed to get—even by stealing," the bishop said. "In short, to do whatever he could to bring light to those who entered into a darkness few of us can imagine."

"He was a missionary disciple of hope—and that hope indubitably kept many of those men alive."

Bishop Kemme was among the entourage from the diocese that traveled the previous week to Hawaii to claim the remains of Father Kapaun at a military facility dedicated to identifying the remains of fallen soldiers.

He said he was astonished when Ray Kapaun, Father Kapaun's nephew, asked if the bishop would like to touch the chaplain's skull.

"I was stunned by the invitation and after a moment expressed my deep desire to do so," he said. "As each of us reverently touched this relic of the man ... many thoughts began to enter my mind. The skull is the physical foundation of so much of what makes us human, the face, the eyes, the ears, the mouth."

Bishop Kemme said while doing so, he thought of Father Kapaun's face that is seen in so many photos, a caring face



Bishop Carl A. Kemme of Wichita, Kan., blesses the casket with the remains of Father Emil J. Kapaun on Sept. 29, during a funeral Mass for the priest in Hartman Arena. A candidate for sainthood, Father Kapaun died on May 23, 1951, while ministering as an Army chaplain to prisoners of war in a North Korean camp during the Korean War. (CNS photo/Christopher M. Riggs, Catholic Advance)

of quiet strength, a face of character, a face of a friend, a comrade, a brother that instilled courage and confidence.

"Those who were so blessed to look into his eyes I am confident saw a reflection of Jesus, to whom Father Emil had dedicated his life," he said. "And I thought of his lips and mouth that spoke words that lifted spirits and gave strength and courage, that gave absolution and freedom."

"It was in those places too that Father was baptized on his forehead, anointed on the crown of his head as priest, prophet and king, and ordained as a priest of Jesus Christ by the imposition of hands."

Several bishops from the Midwest and Auxiliary Bishop F. Richard Spencer of the U.S. Archdiocese for the Military Services attended the funeral, along with nearly all of the priests and seminarians of the Diocese of Wichita.

The day ended with a procession after the casket with Father Kapaun's remains was placed onto a U.S. Army funeral caisson, a two-wheel, horse-drawn cart originally used to transport the wounded or dead from the battlefield.

The procession began at Veteran's Memorial Park, about a half-mile west of the Cathedral of the Immaculate

Conception in downtown Wichita.

The caisson was led by a military color guard and was followed by Bishop Kemme, Kapaun family members and other military personnel. An estimated crowd of 3,000, made up of Catholic school students, their families and others, lined the streets as the horse-drawn cart passed.

A 21-gun salute was fired in front of the cathedral after an honor guard carried Father Kapaun's body up the steps of the cathedral.

His casket was placed in a marble tomb located beneath a large crucifix in the east transept of the cathedral. Before the tomb was covered with a nameplate, diocesan priests, family members and friends were allowed to touch the coffin and offer a prayer.

A flight from Dallas that originated in Honolulu landed in Wichita's Eisenhower National Airport on Sept. 25 with Father Kapaun's remains. They were then taken as part of a procession to his hometown church in Pilsen for public and private services.

A vespers with the clergy of the diocese was held on Sept. 27 in the cathedral in Wichita. A funeral vigil was held on Sept. 28 in Hartman Arena. †

Archdiocesan priest concelebrates funeral Mass of Father Emil Kapaun

By Sean Gallagher

Father Dennis Duvelius was among the thousands who gathered on Sept. 29 to pay tribute to Father Emil Kapaun during a Sept. 29 funeral Mass celebrated in Hartman Arena in Park City, Kan.



Fr. Dennis Duvelius

The pastor of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer gained a devotion to Father Kapaun after the U.S. Army chaplain was posthumously awarded the Medal of Honor in 2013, the highest and most prestigious commendation for the U.S. military.

"I started reading up on him and found his story captivating, particularly since he was a diocesan priest," Father Duvelius said in an interview with *The Criterion* from Wichita, Kan., the day after Father Kapaun's funeral. "He was a remarkable man with great humanity, holiness and generosity."

Ordained a priest for the Diocese of Wichita in 1940, Father Kapaun served as an Army chaplain in World War II and later in the Korean War.

During the Battle of Unsan on Nov. 1-2, 1950, Father Kapaun, under enemy fire, saved the lives of many wounded soldiers. When his unit was ordered to evacuate, he chose to stay behind with the wounded. It was then that he was taken as a prisoner of war.

While living in captivity in inhumane conditions, Father Kapaun kept his fellow soldiers alive by giving away his own food and clothes to them. He also tended to the lives of their souls, keeping faith and hope alive in their hearts and leading them in prayer.

"It's a great story of hope in utter desolation," said Father Duvelius. "What he went through is just the worst hell on Earth that I can imagine. And yet, he clung to his faith to the end and gave a great example of faith and hope to his fellow POWs and, by extension, to all of us."

Against the protests of his fellow soldiers, Chinese soldiers took Father Kapaun away to a nearby building known as a "death house" where he soon died on

May 23, 1951. His remains, while unidentified, were brought to Hawaii in 1956. Earlier this year in March, his remains were identified. They were then brought last month to Wichita for a funeral Mass and burial in the Cathedral of the Immaculate Conception.

"The arena was filled," said Father Duvelius, who concelebrated the Mass. "It was very moving to walk in and see the crowds of people who came to honor him."

The Diocese of Wichita opened Father Kapaun's cause for beatification and canonization in 1993. Father Duvelius has prayed to him and considers him "a powerful intercessor."

"His story gives me great motivation and courage to face the struggles in my own life," Father Duvelius said. "[Father Kapaun's story] is a great message of hope and perseverance in incredible adversity, which gives us hope for living our daily struggles and moving closer to holiness in the midst of them."

Father Duvelius hopes one day that the Church will declare Father Kapaun a saint.

"I'll be there, wherever it takes place," he said. "If I live to see it, I want to be there in person." †

Sisters of Providence's new postulant received into community on Sept. 21



Leslie Dao

Leslie Dao was received on Sept. 21 into the Sisters of Providence of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, as a postulant.

Born in Saigon, Vietnam, Dao, 44,

emigrated to the U.S. in 1990, settling in Kansas City, Mo., and later moving to California. She is the youngest of 15 children.

Dao earned a bachelor's degree in sociology at California State University, Northridge, and a bachelor's degree in social work at the University of St. Louis in St. Louis.

She spent time with another

community of women religious and ministered in Texas with Catholic Charities there before returning to Missouri. Beginning in 2014, Dao began ministry as a pastoral associate for immigrants and refugees at St. Pius Parish in St. Louis.

At St. Pius Parish, she learned of the Sisters of Providence and began

discerning a possible vocation to the community.

While a postulant, Dao will learn about the practices, traditions and ministries of the Sisters of Providence. After a year as a postulant, she will be eligible to enter into the first year of the community's novitiate, at which point she would receive the title of sister. †

PRO-LIFE

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or movement in which they can feel completely at ease or comfortable," the archbishop said in his homily.

"For Catholics, an authentic embrace of Church respect life teaching must be comprehensive rather than picking and choosing from some type of smorgasbord of issues. To be credible, despite the agenda of any particular political party or movement, we must be consistent."

'There is ongoing work to do'

Such credibility and consistency have life-saving results, both for those served and those serving.

"Ultimately, our credibility is not weighed so much by public opinion or popularity as it is how we must stand before God and give account for what we do or fail to do," Archbishop Thompson said.

He noted that Catholics cannot be "soft or lax in promoting the dignity of the human person and defending the sacredness of life. ...

"If we are honest with ourselves, we must admit that there is ongoing work to do in addressing practically every respect life issue. We can never rest on our laurels, so-to-speak, and become complacent about any particular concern."

There have been "highs and lows" in the last year regarding efforts to uphold the dignity of each person, he remarked.

"In the last several months, there have been great challenges in the effort to protect the unborn and marriage, ... while there has been some advancement in the care of immigrants, refugees and moratoriums on the death penalty."

In the midst of the effort to respect life are challenges to religious liberty, the archbishop said.

"We must never lose sight and passion for the constitutional right, indeed, moral right and duty, of religious liberty. Without religious liberty, society is apt to become ever more dull in its collective conscience toward the vulnerable, the defenseless, the marginalized and those on the peripheries."

'Never lose sight of God in each other'

In the battle to uphold the dignity of each person, it is also important for pro-life advocates to keep in mind their own need for mercy and forgiveness, the archbishop said. Doing so "enables us to maintain a proper perspective that keeps a focus on loving sinners while hating sin. There is no better way to remain so focused than to be Christ-centered."

Those involved in the battle to respect life "must be ultimately rooted in right relationship with God, the author of all creation in whose image we have been created," he continued. "We must never forget that we are children of God, as the Gospel relates, completely dependent upon the Lord for our dignity and salvation."

"We must never lose sight of the child of God in each other. Whatever challenges we face with any particular respect life issue—whether the unborn, the immigrant, the addicted, someone on death row, creation itself—we must keep before us that we are primarily dealing with persons, families and the awesome wonder of creation rather than mere problems to be solved."

The issues within the realm of respecting life are many. Archbishop Thompson included among them abortion, assisted suicide, addiction, unjust discrimination, capital



Members of the Ladies Ancient Order of Hibernians listen to Archbishop Charles C. Thompson as he delivers his homily during the Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Natalie Hoefler)

punishment and the degradation of creation.

In all cases, "It is the dignity of persons, the sanctify of life and the indispensable role of family that we seek to promote, defend and celebrate," he said.

"With this in mind, as Pope Francis exhorts us, we must never give up on being witnesses of accompaniment, dialogue, encounter, reconciliation and willingness to sacrifice for the other."

"It is in the name and person of Jesus Christ that we carry on the journey, the mission, with all its ups and downs, highs and lows, to lift up and embrace the dignity of every man, woman and child as created in the image of God." †

Catholics standing up for life around central and southern Indiana

Criterion staff report

October is Respect Life Month in the Catholic Church. The first Sunday of the month is celebrated as Respect Life Sunday,

which occurred this year on Oct. 3.

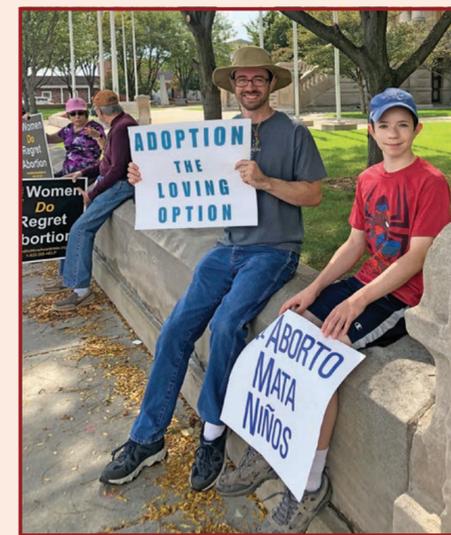
On that day each year, Catholics gather at SS. Peter and Paul Cathedral in Indianapolis for a Respect Life Mass, and Catholics and Christians throughout

central and southern Indiana join together for Life Chain, a peaceful, hour-long public witness of quiet prayer for respect for life at all stages organized through the National Life Chain organization.

Members from Life Chain events in Bloomington, Brookville, Columbus, Greencastle Indianapolis, Lawrenceburg and Terre Haute submitted photos of their local participants. †



A few of the numerous participants in the Columbus Life Chain event pose for a photo with their signs in front of the town's city hall before dispersing along a heavily trafficked street in Columbus to show their support for life. "Despite having our [retired] pastor's 50th anniversary of priesthood celebration at St. Bartholomew [on the afternoon of Oct. 3], I think we had a pretty good turnout," said Columbus Life Chain coordinator Kelley Snoddy. "The rain stopped, a light breeze was blowing and many passing vehicles honked their agreement. Unfortunately, this year we had a few more negative responses than we've had in the past." (Submitted photo)



George, left, and Andrew Rahman, members of St. Patrick Parish in Terre Haute, pose in front of the Vigo County Courthouse in Terre Haute during the city's Life Chain event on Oct. 3. "Twenty-nine charitable people made the time from their day to 'speak up for those who cannot speak for themselves,'" said Life Chain event coordinator Tom McBroom. "Most participants were from St. Patrick, St. Joseph University and St. Benedict parishes, all in Terre Haute. Participants witnessed heavy traffic and many positive acknowledgements, although this year more negative acknowledgments and violent threats were noted." (Submitted photo by Tom McBroom)

Respect Life award winners offer 'the justice of a good witness'

By Natalie Hoefler

Each year, the archdiocesan Office of Human Life and Dignity calls upon Catholics in central and southern Indiana to nominate individuals or couples for the Archbishop Edward T. O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award.

This year's winners are Mary Howard of St. Paul the Apostle Parish in Greencastle, and Maria Thomas and Erik Eigenbrod, both students at Brebeuf Jesuit

Preparatory School in Indianapolis.

"The words of a homily never do the justice of a good witness," said Archbishop Charles C. Thompson after the winners were recognized during the Respect Life Mass on Oct. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Below are the inspiring stories of a woman who stands as a beacon for life in her central western Indiana region, and co-presidents of the Brebeuf Right to Life Club who seek to engage their peers on pro-life issues. †

Teens 'never lose their cool' in engaging peers on pro-life issues

By Natalie Hoefler

Maria Thomas, a junior at Brebeuf Jesuit Preparatory School in Indianapolis, "always [says] I entered Brebeuf at the right time, because that was the year a junior at the time was starting a Right to Life Club at Brebeuf."

Maria became the club's co-president that year, and has remained so since.

Her efforts and those of the club's co-president Erik Eigenbrod earned each of them this year's archdiocesan Our Lady of Guadalupe Youth Pro-Life Award, which they received from Archbishop Charles C. Thompson during the annual archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 3.

The person who nominated the two noted on the nomination form that Maria and Erik "recognize service as a crucial component of the Right to Life movement. They have planned and organized a drive to support expectant mothers [at the Women's Care Center in Indianapolis] and [offer] prayer intentions for all of respect life issues. They pray at Planned Parenthood centers and actively engage their peers in discussions about legislation."

Additionally, said Maria, the club has been active in "local advocacy in our community by participating in Students for Life's door-knocking Campaign for Abortion-free Cities."

The teens also have led the Brebeuf Right to Life Club members in its involvement in the local Indiana March for Life, with hopes of attending the National March for Life in January, said Maria.

The nominating person noted that "during weekly club meetings, Maria and Erik take turns teaching pro-life apologetics, where they teach different pro-life evidence and how to defend possible pro-choice responses."

"The dignity of human life is front and center in every argument. They never lose their cool and always promote life."

It might be easy for the teens to "lose their cool" during the club's culminating event—the event they spend nearly every weekly meeting preparing for: the end-of-the-school-year inter-club pro-life dialogue with the school's Young Republicans and Young Democrats clubs.

Instead, Maria and Erik insist on civility and respect during the dialogue event.

"We want to make sure that people, whatever opinion they have, are aware



that this is the pro-life position on all these issues, these are the pro-life arguments, this is the pro-life response to [questions like], 'What do you think about this exception? What do you think about this specific case?'" said Maria. "We want to make sure that people are at least aware of these arguments, because the majority of the culture is not pro-life."

Erik, a member of St. Joseph Parish in Lebanon, Ind., in the Lafayette Diocese, has been involved in the club since his freshman year.

"About one to two months into my freshman year I went to a [Right to Life Club] meeting," he recalled. "Maria caught me up on the arguments and I started going regularly."

"I thought the arguments were fascinating, and I knew how much good work could be done from what the pro-life club does."

The sophomore said he's "always been pro-life because of my family, but I think it was sixth grade when I prayed at the abortion clinic in Indianapolis at Planned Parenthood, and that's when I really found out about this issue. From that point on, I knew it was important."

He said he was "shocked" to learn that he and Maria had been selected as the 2021 Our Lady of Guadalupe Pro-Life Youth Award winners.

"I didn't even know we were in the running!" he said.

Maria agreed. The member of St. Mark the Evangelist Parish in Indianapolis said learning about the award "was a surprise and really exciting."

Erik gives credit for receiving the award to his co-president.

"I know I wouldn't be getting this award without Maria," he said. "She does an amazing job and does a lot of hard work for the club."

(For blog posts and more information about the Brebeuf Right to Life Club, go to bjprtl.weebly.com) †

'It's just not right to kill babies,' says Respect Life Award winner

By Natalie Hoefler

Mary Howard said she never sought an award.

"I just want to do this for the babies," she said. "I'm all about the babies and the mothers, working with the mothers."

Despite her lack of desire to seek recognition, recognition is what she received during the Respect Life Mass at SS. Peter and Paul Cathedral on Oct. 3 when she was announced as the recipient of the archdiocesan Office of Human Life and Dignity's annual Archbishop Edward T. O'Meara Respect Life Award.

Nominees for the award are adults or married couples who show leadership in promoting the dignity and sanctity of human life in the parish community and the archdiocese.

Howard was unable to receive the award in person—she was busy living out her pro-life leadership at the Greencastle Life Chain event that same day, an event which she coordinated this year as she has for many years prior.

"I was [born] coming to Indianapolis to receive the award because I want to be with my community," she admitted in a phone interview with *The Criterion*.

Howard was recommended for this award by her friends and community of St. Paul the Apostle Parish and the Knights of Columbus Council #6989.

"Mary is a true Christian prayer warrior as well as an activist," they wrote on the nomination form. "Twice a year, in the spring and in the fall, she heads up the 40 Days for Life Campaign at St. Paul [Parish] and has organized and promoted the October Pro-Life Chain in Greencastle. "She promotes and helps organize her



parish attending the annual Indiana March for Life and is active in the Right to Life of Indianapolis and Indiana Right to Life organizations. She is always willing to present pro-life topics to groups, including the Knights of Columbus Council, and encourages her community to be involved and help moms in need."

Howard, 69, said she was raised pro-life as one of eight children. "My mom was very pro-life. I grew up pro-life."

Most of her volunteer time is spent praying in vigil in front of the Planned Parenthood abortion center in Indianapolis, where she also serves as a sidewalk counselor.

"I've been doing that a long time," said Howard. "It's like an hour to get there. I also [substitute] for people who can't come."

There are many reasons people get involved in the pro-life cause, she said. "I just feel the unborn have a chance for life. The right to life is sacred. If you don't respect life, nothing can be respected. It's a moral thing. It's just not right to kill babies." †



Above, participants in the Greencastle Life Chain event pose on the steps of St. Paul the Apostle Church in Greencastle to show their support for life. In the center of the third row is Mary Howard, event coordinator and recipient of this year's archdiocesan Archbishop Edward T. O'Meara Respect Life Award. (Submitted photo).



Dewayne Pinckney and his children Dewayne Jerome, Jr., left, and Apollos, all members of Trinity Reformed Church in Bloomington, hold signs promoting life during the city's Life Chain event. Among the many others present, said Trinity Reformed Church member and local Life Chain coordinator Carole Canfield, was Bob Kaplowitz, who is wheelchair-bound from cerebral palsy. Many participated in the event, "but I want to point out these [people] because they are examples of people Planned Parenthood would love to get rid of. Their biggest asset is their faith in Christ as testimony that God loves children of all colors and abilities." (Submitted photo by Aaron Jones)



Members of St. Charles Borromeo Parish in Milan, St. Lawrence Parish in Lawrenceburg, St. Mary of the Immaculate Conception Parish in Aurora and St. Teresa Benedicta of the Cross Parish in Bright pose with pro-life signs in front of St. Lawrence Church. The pro-life advocates were participants in the Life Chain event in Lawrenceburg. "We had a great turnout compared to our usual 25-30, with 57 participants ranging in ages from 3 months to 93 years of age," said event coordinator Duane Meter. (Submitted photo by Duane Meter)



Right, participants in the Life Chain event in Indianapolis made a chain of prayer intentions to hold during the Oct. 3 event, which stretched along Meridian Street from Michigan Street to 38th Street. (Photo by Natalie Hoefler)



Storm clouds didn't deter these youths and young adults as they line a busy street in Brookville, a few of the many participants in that town's Life Chain event on Oct. 3. (Submitted photo)

DINNER

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“There are women who weep and have grieved for 30 years, 20 years. And I want to say something to you. As I continue on, you may hear a voice from some place inside you, ‘You remember what you did? You will never be free.’ If you hear that voice, you just say, ‘In the name of Jesus, I can be free.’

“You see, ladies and gentlemen, no matter what you’ve done, there is no other name by which we can be saved, and no other name under heaven that can free us from what we are tormented by. But we must repent. We must repent to be saved. But once you have confessed that sin, I ask you, ‘Why do you torment yourself with something that Christ has thrown into the depths of the seas?’

“So, if you hear that accusing voice, know that it isn’t coming from me. I have come to tell you about the only one who can free you. I have not come to bring you any shame.”

The miracle

Jessen shared that the miracle of her life began when her biological mother was 17 and pregnant with her in 1977. Seeking an abortion 7 1/2 months into the pregnancy, her mother was told she needed a late-term saline abortion.

“A saline abortion is a saline salt solution that’s injected into the mother’s womb,” Jessen noted. “The baby gulps that solution, it burns, blinds and suffocates the child, and then the baby is to be born dead within 24 hours. But instead of being born dead, I survived.

“I was born alive after 18 hours after being burned alive in my mother’s womb. Born alive in an abortion clinic on April 6, 1977, by the sheer power of Jesus Christ and no one else.

“The Lord gave me such magnificent proof. My medical records state on them, ‘Born during saline abortion, [on] April 6, 1977, 6 a.m., 2 1/2 pounds.’ And here’s my favorite part, ready? ‘No resuscitation required on arrival at the hospital.’ Jesus said, ‘She’s not going to die. She’s going to go out through her life, and she’s going to proclaim my name because I am hers and she is mine.’

“Nothing is impossible for God.”

The gift of an angel

Now 44, Jessen shared that one of the reasons she survived the abortion was because she was born at 6 a.m.—and the defining reason she is alive is because of a nurse.

“Six o’clock in the morning was a great time to be born,” she told the audience at the Marriott in downtown Indianapolis. “You know why? The abortionist wasn’t at work yet so he couldn’t finish me off. He would have ended my life with strangulation, suffocation or leaving me to die. But a nurse called an ambulance and had me transferred to a hospital. She saved my life. I often wonder if that nurse was human or angelic. I’ll only know when I get home with God.

“At the hospital, I was placed in the incubator, weighing 2 1/2 pounds. After several months of not dying, they said, ‘This baby girl has a tremendous will to live. She does not want to die.’ That is right. Do I look like someone who wants to die?”

The strength and support of others

As she shared her story from a podium, Jessen was supported on both her sides by two men from the audience, David Liebel and David Certo. She asked for their support as a precaution against falling because she has cerebral palsy. As she rested her arms on theirs, she talked at different points of her speech about the strength and support of a woman who changed her life.

Following her birth, Jessen was placed in emergency foster care and eventually placed in “a wonderful foster home by a woman named Penny,” she said

“She was sent from Jesus. She loved me, and her daughter adopted me. I was adopted at 3 1/2, but not before the doctor said to

my Penny, ‘Gianna will never be anything more than a vegetable. She will never get out of this bed. She’s never going to walk.’ Ha!

“Penny saved my heart. She died nine years ago. She was a single woman who cared for 56 foster children. And I was one. The faith of one woman changed the whole course of my life.”

The quality of life with Christ

“At 17 months, I was diagnosed with cerebral palsy, which was caused directly by a lack of oxygen to my brain while I was surviving an abortion,” Jessen noted. “So, I wouldn’t be disabled if I had not survived an abortion. But you can imagine how I feel when I hear the argument, ‘If the baby is disabled, we need to terminate the pregnancy.’ Who are you, healthy person, to look at me and determine for me what my quality of life is?”

Jessen told the audience she has found the true quality of her life by placing her trust in Christ.

“When you need him every single, solitary second of your life, guess who you get? You don’t just get some version of Jesus that’s sort of out there. You get Jesus. And guess what you get with the real Jesus? You get the most awesome quality of life because the power of Christ can rest upon me and my weakness. He is strong on my behalf in this broken world. And I would rather limp through life and let my legs be utilized to be a fisher of men. In all these years, I got to limp so I could come to know my Savior.

“Bless his holy name. I shouldn’t be walking, and I do. Because the Lord makes the lame to walk, and not just walk. I finished two marathons as well [in 2005-06].”

Then in one of the many moments she injected humor into her talk, Jessen laughed as she shared an aside with the young women in the audience: “Girls, a word of advice: If an Englishman asks you to run a marathon, he’s not asking you to marry him. I learned the hard way. He was running away.”

The path from heartbreak to healing

Gasps could be heard throughout the ballroom when Jessen shared the moment when she met her biological mother for the first time.

“I have forgiven my biological mother for what she had done,” she began. “She came to an event like this, and she said, ‘Hi, I’m your mother.’ I silently prayed to Jesus because it felt as if the universe was crushing me. It was the most difficult thing. I looked at her and said, ‘Ma’am, you need to know that I am a Christian, and I forgive you.’ She said, ‘I don’t want your forgiveness!’

“You see if she received my forgiveness, she would have to admit what she had done. But that wasn’t my concern. My portion was to forgive. I looked at her again and said, ‘Ma’am, you must need to know I’m a Christian, and I forgive you.’”



Dr. James, right, and Jayne Spahn received the Charles E. Stimming, Sr., Pro-Life Award in recognition of their “outstanding service in fostering protection of innocent human life.” Marc Tuttle, president of Right to Life of Indianapolis, is also featured in the photo. The Spahns are members of St. Luke the Evangelist Parish in Indianapolis. (Submitted photos)



Sue Swayze Liebel received the 2021 Respect for Life Award which honors “outstanding persons or organizations in the community who have had a profound impact on the pro-life movement.” Marc Tuttle, president of Right to Life of Indianapolis, is also featured in the photo.

Jessen’s biological mother again berated her, telling her, “You are an embarrassment to this family!”

In that moment, Jessen said she heard a voice speak to her—“the one I have known since I was 3 years old, the voice of the Lord, my God.” She said the voice told her to be strong, to stand up for herself.

“I said, ‘Ma’am, I am a Christian, and I will forgive you, but I will no longer allow you to speak to me in this manner.’ I got up and walked out. My part was finished.”

Her efforts to bring others to Christ weren’t finished. She shared the story of the last gift she shared with her adoptive father, “an alcoholic and an amazing architect.”

“I was able to lead him to Christ over

the phone on his death bed,” she said.

“I say no matter what has been done to you, that all doesn’t matter when you come to Christ. You can change generations. You don’t have to be a victim for the rest of your life.”

A parting thought

Jessen said that the journey of her life—of any life—should be measured by the paths traveled with Christ.

“There are ordinary people, and there are extraordinary people, and it doesn’t mean you have to be famous,” she said. “Some of the most extraordinary people are hidden. I mean the caliber of person and how much they love Christ, how much they talk about him.

“I owe everything to Jesus.” †

SYNOD

continued from page 1

April, featuring a consultation with local Catholics discussing the preparatory document and questionnaire that the synod office will send out along with guidelines for how the consultation should work.

Once the diocesan consultations

have concluded, members of national bishops’ conferences will have a period of discernment to reflect and subsequently send a summary of that reflection to the Vatican’s synod secretariat by April.

The listening sessions and discernment are meant to assist participants, mainly bishops, who will meet at the general assembly of the synod in October 2023. †

Faith Alive!

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Parents' example is key to passing on faith to toddlers

By Jonathan Lewis

Parenting toddlers involves allowing them to transport you into their world of adventure and imagination. Passing along faith to our toddler has involved introducing our child to a Catholic imagination for the world around us.

Like a growing gallery wall, each year my wife and I add new traditions and practices to our family spirituality. Here are four ways we have passed on our Catholic faith to our toddler.

Create a spiritual calendar

Our daughter has never been a good sleeper. This required very early on that we maintain consistent schedules and routines to help her cue into bedtime.

In a similar way, the Church gives us the Liturgy of the Hours and a liturgical calendar to form spiritual rhythms in our day and year. Families, too, can develop a spiritual calendar. Our calendar includes special anniversaries, family saint days, liturgical seasons and baptism anniversaries.

On a daily basis, our best family prayer time is at night. Our bedtime routine includes thanking God for what happened during the day and praying for friends, family members and anything else that pops into the mind of a 2-year-old.

One simple structure to family prayer is to use these common relationship phrases as prompts: "Jesus, I love you. Thank you for ... I'm sorry for ... and please help" As we lay our daughter in her crib, we sing a hymn and add in classics like "Salve Regina," "Amazing Grace" or simple chants from the Taizé community.

Sit up front

Sunday Mass can be a particularly meaningful yet exasperating time to parent a toddler. We have been successful at focusing during Mass by sitting close enough to the front for our daughter to see the action taking place in the sanctuary.

She enjoys following along the parts of the Mass in a children's Mass book. And I regularly whisper in her ear describing the action that is taking place during Mass ("Now the priest is

reading a story about Jesus," or "The sign of peace is coming up.")

I knew our participation at Mass was bearing fruit when she turned to me during the responsorial psalm and asked, "Is it the alleluia time now Daddy?" She may be too young to understand the meaning of the Sunday liturgy, but she is beginning to learn the rhythm of liturgical prayer that will bear fruit in years to come.

Find God in all things

While initiating specific spiritual practices is an essential way we pass along faith to our children, it is important to recall that "nothing is far from God" as St. Monica said, or in the words of St. Thomas Aquinas, that "grace builds on nature."

Whenever we practice being kind, patient or saying "I'm sorry," we are passing on faith to our children.

Sometimes a sense of fervor or a limited imagination leads us to think that the only way we share our faith is by spending time in religious buildings or talking about religious things. It's important to remember that everything that is good, true and beautiful directs the heart toward God.

Unfortunately, our religious iconography rarely reminds us of this. Too often we see saccharine images of the child Jesus that rarely reflect our reality. I would love to see an image of Our Lady of Potty Training or St. Mary of the Meltdown.



Kaleb Owen, 22 months old, sits on mother Rachel Owen's lap and plays with her rosary while she prays during a pro-life youth rally and Mass at the Verizon Center in Washington. Toddlers can learn the faith in many ways, including them observing the way their parents live their faith in their daily lives. (CNS photo/Leslie Kossoff)

While not discouraging us from a living and explicit practice of faith, finding God in all things encourages us to remember that the messy and ordinary work of family life—dishes, walks, laughter and story time—are privileged moments of grace that allow us to participate in God's goodness.

Lead by example

As I genuflected and walked into the pew one Sunday holding my daughter's hand, I felt her pull instead of quickly following me in. I looked back to find her also genuflecting, something I had not yet taught her to do.

As parents of a toddler, we learned very quickly just how spongelike our daughter was. In his historic study on youth and religion, sociologist Christian Smith notes that when it comes to passing on faith to children, parents tend to "get what you are," that is, young people are most likely to stay engaged with religious practice if their parents do also.

The most important thing that we can do to pass along our Catholic faith is the same, whether we are parenting toddlers or teenagers: recommit to our own relationship with Jesus Christ and his Church.

This also means showing our children how we are practicing our faith by stopping into the adoration chapel, listening to a morning meditation together and committing to going to Mass each Sunday. For toddlers, more than any prayer we teach, the example we lead helps build a lasting moral imagination.

As a parent of a toddler and newborn, our family's practice of faith includes different rhythms and calendars that shape a Catholic imagination. Like the monks of a monastery, our family also gets up at all hours of day and night to call on God's help. Our chapel is our home, our pews are rocking chairs, our breviaries are children's books.

Each messy or mundane act of parenting can become a doorway into spiritual practice, for us and our children, living each moment of family life intentionally as an offering made to God instead of an obligation.

(Jonathan Lewis is vice president of customer operations at Catholic Faith Technologies. He has worked in parish and diocesan ministry for more than 15 years and currently lives in Washington with his wife and two children.) †



Deacon Peter Dohr places ashes on the forehead of 3-year-old Quinn Dale as Quinn's grandfather, Gary Brundage, looks on during an Ash Wednesday service at St. Rose Church in Lima, N.Y. Toddlers can learn the faith well through how families live out the Church's liturgical year.

(CNS photo/Mike Crupi, Catholic Courier)

For the Journey/Effie Caldarola

For Father LeRoy Clementich, Church was community

When Clem first arrived in Anchorage, Alaska, in 1993, some might have mistaken him as just another a senior citizen.



A Holy Cross priest, Father LeRoy Clementich was 70 when he began his adventuresome ministry piloting a Piper Cherokee 180 into remote Alaskan villages to celebrate Mass.

At his desk at the chancery where he supervised rural ministry, he developed pastoral leadership programs for lay leaders, many of them women, who led Bush parishes in the then 140,000 square mile Archdiocese of Anchorage (now the Archdiocese of Anchorage-Juneau.)

For several years, even after leaving Anchorage in 2008, Clem wrote an award-winning column on Scripture for the local Catholic paper, and on his 80th birthday, his minor concession to age was to begin jogging at a gym, rather than on Anchorage's icy streets.

What accounted for this vigor at 80? "Discipline," he told me.

His homilies, and his homespun, authentic presence were beloved. Inevitably, after Mass in some small village, someone would ask him if he wanted to go fishing. He was an avid fly fisherman.

No one ever thought of the priest as an old man, and everyone called him Clem.

He was 96 when he died in July, back at Notre Dame, Ind., yet it still shocked those of us who knew him back in his Alaskan days.

The last time my husband and I saw Clem, in 2018, we were on a cross-country road trip and picked him up at the University of Notre Dame for dinner. I was delighted to see the campus, and Clem suggested an Italian restaurant nearby.

Unbeknown to him, the restaurant was hosting a style show that night. So, as we sipped our wine, Clem chuckled as ladies in chic ensembles sashayed past our table.

The next year, when we made the same trip, Clem declined our offer of dinner. Parkinson's disease and age were taking a toll.

Clem was born on a ranch in North Dakota in 1924 and attended a one-room country school. In an article I once wrote about Clem, he told me, "I discovered God when out plowing, riding our horse, seeing the clouds come up over the hills. God's nature overwhelms you."

In 1945, with the army in Germany, he served as a chaplain's assistant. When it was time to leave, the chaplain quietly slipped Clem a contact number at Notre Dame and told him to call if he ever thought about the priesthood.

Clem was ordained a Holy Cross priest

in 1957. He taught at the high school and university levels, studied theology in Belgium, and brought his pastoral touch to many parishes.

Fishing took him on vacations to Alaska where he would always check in with then-Archbishop Francis Hurley, who encouraged him to come to serve the archdiocese.

When Clem asked his order for permission, one of his superiors asked, "Are there any people up there?"

In 2005, Catholic Extension, which serves mission dioceses, awarded Clem its "Lumen Christi Award" for heroic service in the archdiocese.

Not long after his death, the Holy Cross Fathers sent his last Christmas letter—for 2021—to his correspondents' list.

Christmas in July? This wasn't just Clem's efficiency at work. He must have written this, given it to his superior along with his address list, and said, make sure my friends get this if I'm not here to send it. To him, Church was community, and even in death, he wanted his community to know he loved them.

For me, a final lesson from Clem: Reach out to those you love, even the youthful ones you think will live forever.

(Effie Caldarola writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

Bedtime stories of saints: comfort and companionship

We never really outgrow the desire for a bedtime story. It just takes different forms when we're older: Netflix, the evening news,

Instagram stories.

But the original cannot be improved upon, the bare-bones version told in the dark. When it doesn't come with special effects, it flips on more lights in the listener's imagination.



Claire Ellendson understood this, in a fundamental way, when she was serving on NET Ministries, an evangelization team for Catholic young adults. After an exhausting, exhilarating day of talking to teens about Jesus, she and a teammate would collapse in the house of a kind stranger—a spare couch in the basement, parallel twin beds in a corner bedroom. Her teammate would ask a simple question, a Catholic twist on that universal childhood request: "Tell me a story about a saint."

She knew there was a deep reservoir of saint stories in Claire, a cradle Catholic from Faribault, Minn., and the third of 10 children.

"We are naturally drawn to a good story," said Claire, now 25, who is a member of St. Mark Parish in St. Paul, Minn., and works as a nanny. "The power of storytelling is a gift from God, and it's innately human."

Claire's bedtime stories gave rise to late-night conversations about zeal for the Gospel and love of Christ and holding onto truth in the midst of trial. Eventually, they turned into a weekly podcast she titled "Dead Friend," which is how Claire sees the saints: like older sisters and wiser friends in heaven.

Each podcast features one saint and results from considerable research and prayer. Claire records the podcast in her pajamas nestled in her apartment in Minneapolis.

"Maybe it's to get into the spirit of bedtime stories," she said, laughing. "I'm chilling."

The goal was to fill an unmet niche: conversational podcasts—not academic—that highlight the humanity of the saints. Her voice is unpretentious. She's both eloquent and unafraid to use young-adult speak, describing when a saint "wasn't down with" something or didn't "vibe" with someone.

It appears to be working. Since her inaugural episode last August, she's garnered more than 10,000 downloads—some from far-flung cities across the globe.

Claire marked the podcast's one-year anniversary by bringing on a special guest: her local bishop, Archbishop Bernard A. Hebda, who discussed his love for St. Joseph.

The list of saints she's covered is lengthy: St. Maximilian Kolbe, St. Jane de Chantal, Blessed Chiara Badano, St. Lidwina of Schiedam, St. Gemma Galgani, Venerable Emilie Engel and so on. But she's got countless to go, and she now fields requests.

"To share the podcast has been so great because it's simply: 'Wow, this is how the Lord worked in their lives!' And that builds up my faith so much. It gives me a weekly reminder of all the heavy lifting the Lord has done."

In the process of studying these saints, she's felt a shift. The saints are not there simply to inspire her, but to accompany her.

As All Saints Day nears, she urges Catholics to pick a saint to study. "See if

See CAPECCHI, page 14

Our Works of Charity/David Bethuram

Bring healing to those struggling with mental illness

The Church and Catholic Charities is deeply concerned with the heartbreaking prevalence of mental illness in our society. Though not as apparent and familiar as other medical problems, mental illness is equally important and is uniquely challenging.



It strikes deep within the human soul, impacting and influencing a person's thoughts, emotions and behaviors, thereby affecting all aspects of a person's lifework and rest, family life and relationships, prayer and relationship with God.

According to the Mental Health Association, youth mental health is worsening, with 9.7% of youths in the

U.S. suffering from severe major depression, compared to 9.2% in last year's data. This rate was highest among youths who identify as more than one race, at 12.4%.

Even before COVID-19, the prevalence of mental illness increased to 1.5 million more adults having reported suffering from a mental illness during the previous year.

For many people, mental illness represents an ongoing and lifelong burden. There is no shame in receiving a mental health diagnosis. We affirm the need for education in our communities to remove the unjust prejudice and stigma often associated with mental illness. As Catholics, we should be the first among all to witness to the truth about the dignity of every human person, so as to live in love and solidarity with our neighbor.

Everyone has something to contribute, including those without professional or expertise in mental health care.

In 2003 at an international conference hosted by the Pontifical Council for Health and Pastoral Care, St. Pope John Paul II gave an address on the theme of depression. His remarks can be applied to all those who struggle with mental illness, their loved ones and those who care for them.

He noted that depression "is always a spiritual trial." By saying this, he was not denying that mental illness has biological or medical causes, which it does; rather, he was

recognizing that mental illness also impacts our spiritual life in unique ways: "This disease is often accompanied by an existential and spiritual crisis that leads to an inability to perceive the meaning of life," the pope said.

He went on to stress how both professionals and non-professionals, motivated by Christian charity and compassion, are called to help those with mental illness: "The role of those who care for depressed persons and who do not have a specifically therapeutic task consists above all in helping them to rediscover their self-esteem, confidence in their own abilities, interest in the future, the desire to live," Pope John Paul II said. "It is therefore important to stretch out a hand to the sick, to make them perceive the tenderness of God, to integrate them into a community of faith and life in which they can feel accepted, understood, supported, respected; in a word, in which they can love and be loved." All of us can contribute our unique gifts and talents to this important work.

Just as Christ never abandons anyone, so also should the Church never abandon those who suffer from mental illness.

I encourage all Catholics and others of goodwill to partner with Catholic Charities in this indispensable work of healing and caring for those with mental illness. You can help someone by urging them to start treatment and lead them to resources that can educate them on mental illness.

Mental health professionals will inspire them to making significant changes and find new meaning in their lives. Finding new hobbies, activities, responsibilities, and other rewarding factors in their lives can help them find joy in the little things once again. This is important because it helps to build their character and get them into a community of people who share your values. Having the right people and supporters around them can make all the difference.

Healing brings hope for those who feel lost, unwanted and struggle in their relationships. Hope restores us all.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Making a Difference/Tony Magliano

Conservatives and liberals unite for life—it's the Catholic way!

For Catholics who put their faith first, there is one way above all others to view



the life-and-death issues facing local communities, the nation and the world: through the lens of the Gospel and Catholic social teaching.

But instead, it appears that more often than not, many Catholics—much

like the general public—make important decisions on who to vote for, and where

to come down on crucial issues, based primarily on a political party they affiliate with and from cultural, economic and political leanings as being either conservative or liberal. This very secular attitude, putting faith on the back burner, is neither Christocentric nor Catholic.

When it comes to life-and-death issues facing billions of suffering brothers and sisters—born and unborn, in our nation as well as around the globe—some Catholics don't look, sound or act much different than the larger secular population. And that's not good.

In the Gospel, Jesus puts forth to his

followers this challenging directive: "You are the light of the world. A city set on a mountain cannot be hidden. Nor do they light a lamp and then put it under a bushel basket; it is set on a lampstand, where it gives light to all in the house" (Mt 5:14-15).

In a world that is so often darkened by what Pope Francis calls a "culture of indifference," we, the modern-day followers of Jesus, are called to radiate the Master's light of love upon the various sufferings of countless brothers and sisters. But many are taking this mandate

See MAGLIANO, page 14

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 10, 2021

- Wisdom 7:7-11
- Hebrews 4:12-13
- Mark 10:17-30

The Book of Wisdom is the source of the first reading for Mass this weekend. As the name implies, this ancient book



was designed to insist that believing in the one God of Israel, the God of Abraham, Isaac and Jacob, was not ridiculous, but in fact the ultimate in wisdom and human logic.

In this weekend's reading, an interesting

literary technique occurs. Wisdom is presented not as an abstract virtue or reality of the mind, but as a person. Possibly as a result, Christians long ago came to identify the most profound wisdom with the Holy Spirit.

Jewish scholars realized at the time that in the last analysis gold was of no greater value than sand. Realizing this fact, it was easy to look either with scorn or pity upon people who spent their earthly lives and even acted criminally just to obtain gold. The lust for gold was the supreme idiocy.

Understanding the inevitable worthlessness of gold is true wisdom.

For its second reading, the Church presents a section from the Epistle to the Hebrews. Drawing upon the ancient Jewish notion of material wealth, accompanied by ignoring God and his law, the epistle declares that knowing what God has revealed, and living accordingly, result from the greatest wisdom.

St. Mark's Gospel furnishes the last reading. It is very familiar to Christians. It is the story of a man who approached Jesus to ask him what was necessary to gain eternal life.

Jesus answered that the person truly wishing to have life must obey the Ten Commandments, the great gift of God to the people of Israel through Moses.

Questioned further, Jesus replied that a person must disregard their personal thirst for material things, a thirst so strong among humans and, in turn, give to the poor.

The man asking the questions could not accept this last admonition. Greatly

disappointed, he turned and walked away from Jesus. He could not remove himself from the belongings he had acquired.

Obviously, this man was wealthy, comfortable and secure. But he is a sad figure. He clearly felt an impulse to follow God's plan. He asked Jesus what was required for salvation, but he was unwilling to give his riches to the poor, as Jesus counselled. He was unhappy in this decision. His wealth brought him no joy or peace of mind.

Reflection

The French Navy, through the years, has named four warships the "Richelieu," surely the only vessels of warfare named to honor a Catholic cardinal!

Each ship honored one of the most famous figures in French history, Cardinal Armand Jean de Plessis, Duc de Richelieu, (1585-1642), not remembered for his religious piety but for his skill as a politician.

For many years prime minister to the French king, Louis XIII, the cardinal made France mighty, glorious and rich. He himself was one of the most powerful people on Earth.

Finally, when he neared death he supposedly said, "If I had exchanged my cardinal's red for the Carthusian white [monk's habit], my palace for a [monastic] cell, I would not be afraid to die."

The coming of death opened his eyes. He saw what truly mattered.

Cardinal Richelieu was not the only person, mighty in earthly accomplishments, to look back upon life and regret that so much energy was spent on obtaining things and gaining control.

He never was an immoral man. He went through the motions of being a priest and bishop. He firmly upheld authentic Church teaching. His goals, however, were askew.

In these readings, the Church tells us that being a faithful disciple is everything. Pursuing discipleship at times means facing facts bluntly.

Look at the rich and powerful, unfulfilled in life, dry and troubled at death, and then look at the joy of the faithful. †

Daily Readings

Monday, October 11

St. John XXIII, pope
Romans 1:1-7
Psalm 98:1bcde, 2-4
Luke 11:29-32

Tuesday, October 12

Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, October 13

Romans 2:1-11
Psalm 62:2-3, 6-7, 9
Luke 11:42-46

Thursday, October 14

St. Callistus I, pope and martyr
Romans 3:21-30
Psalm 130:1b-6b
Luke 11:47-54

Friday, October 15

St. Teresa of Jesus, virgin and doctor of the Church
Romans 4:1-8
Psalm 32:1b-2, 5, 11
Luke 12:1-7

Saturday, October 16

St. Hedwig, religious
St. Margaret Mary Alacoque, virgin
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, October 17

Twenty-ninth Sunday in Ordinary Time
Isaiah 53:10-11
Psalm 33:4-5, 18-20, 22
Hebrews 4:14-16
Mark 10:35-45
or Mark 10:42-45

Question Corner/Fr. Kenneth Doyle

Church follows the intention of Christ in ordaining only men to the priesthood

QI know that currently women are not ordained as priests in the Catholic Church. I have always wondered why this is, as we live in a society that emphasizes gender equality. I have asked many people about this, but have received vague answers—or answers that don't fully address the issue.



Would you explain why women are not allowed to be ordained in the Catholic Church? I am open-minded to the answer, and I just want some peace on the matter. (Virginia)

AThe fundamental reason why the Catholic Church ordains only males to the priesthood is historical: Jesus chose only men in selecting the twelve Apostles and the Church feels bound by that choice made by Jesus. And so, an all-male priesthood has been an unbroken tradition in the 2,000 years of the Church's history.

In his 1994 apostolic letter "*Ordinatio Sacerdotalis*," St. John Paul II declared that "the Church has no authority whatsoever to confer priestly ordination on women."

There are those who say that women

might well make better priests because they seem more equipped to minister to people pastorally and more likely to be sympathetic in the confessional. But the debate is not over who might make better priests but over what Jesus intended.

Some might argue that Jesus felt bound by the customs of his day that limited power in society to males and that, if he were living now, he would have chosen women for priestly ministry.

But the fallacy of that argument is this: Jesus broke all kinds of cultural barriers and regularly rejected societal customs.

He spoke to a Samaritan woman, which was forbidden to Jews; he welcomed Mary Magdalene as one of his closest followers, revealed his risen body to her first and asked her to spread the news of his resurrection; he freed the woman caught in adultery from being stoned.

So, Jesus was clearly not afraid to go beyond the expectations of his time—which leads one to think that if he wanted to select women for the priesthood he would have done so, regardless of what the surrounding culture thought.

The Church's unbroken tradition of an all-male priesthood has nothing to do with gender equality, which the Church supports, but everything to do with Jesus and the history of the Church.

QCan a Catholic priest officiate at the renewal of vows for a non-Catholic couple? (Location withheld)

AI've never seen any rule on this, but if asked by a non-Catholic couple, I would have no hesitancy doing what you say—listening to them repeat their marriage vows and then saying a prayer to bless their union. This, of course, assumes that the couple is in a marriage considered valid by the Catholic Church.

I would not participate if, for example, either of the parties was remarried with a former spouse still alive—because that would be inconsistent with the Catholic Church's views on marriage and divorce.

It's also important to point out that typically in the Catholic Church, married couples receive a special blessing on significant occasions like a wedding anniversary but do not renew their nuptial vows.

The primary reason for this is that such a renewal years after the wedding can bring about confusion if a declaration of nullity (commonly known as an annulment) is sought later by either spouse. This reasoning would apply to anyone in a marriage viewed as valid by the Church, including those who are non-Catholic.

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

My Journey to God

Forever Young, Forever Dead

By Terry McDermott

I could be you,
Forever dead, baby blue.
You will be forever young,
A song that was never sung.
The civil rights movement of today,
In your execution you had no say.
Two people enter the Planned Parenthood door,
One soon to be forever no more.
Forever damaged, the other one,
Having taken the life of a daughter or a son.
A nation divided over this holocaust,
Millions of children forever lost.
More groans and tears need be prayed,
As America continues to fade.

(Terry McDermott is a reader of The Criterion who lives in Rancho Santa Margarita, Calif. Photo: An illustration depicts a human fetus in a womb.) (CNS illustration/Emily Thompson)



Rest in peace

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

ASHCRAFT, Veronica, 66, St. Jude, Indianapolis, Sept. 22. Sister of Kathy Whittaker, Mark, Rick and Steve Ashcraft. Aunt and great-aunt of several.

BAUTISTA, Maria, 78, St. Gabriel the Archangel, Indianapolis, Sept. 11. Mother of Horalia Solorzano.

BLACK, Dorothy, 95, St. Martin of Tours, Martinsville, Sept. 13. Mother of Kathleen Janneck, Cynthia Warnick, Teresa and Robert Black. Grandmother of 15. Great-grandmother of 26. Great-great-grandmother of one.

BUECHLER, Rita A., 92, St. Michael, Bradford, Sept. 22. Wife of John Buechler. Mother of Kathy Black, Marilyn Craig, Dolores Martin, Darlene Smith and Larry Buechler. Sister of Mary and John Daus. Grandmother of 16. Great-grandmother of 26.

BUERGER, John, 73, St. Anthony of Padua, Clarksville, Sept. 26. Husband of Mary Jane Buerger. Father of Katy Buerger, Jaime Buerger Williams and Mindy Dablow. Brother of Nancy Babilacqua, Janet Boudreau, Yvonne Carroll, Christine Garcia and Lynne Moon. Grandfather of three.

BULLERDICK, Barbara A., 97, St. Anthony of Padua, Clarksville, Sept. 26. Mother of Margaret Worman, Linda, Daniel, George, James, Ralph and Thomas Bullerdick. Sister of Robert Homburg. Grandmother of 11. Great-grandmother of 27. Great-great-grandmother of three.

BULLOCK, Lorrain, 85, St. Teresa Benedicta of the Cross, Bright, Sept. 11. Wife

of Wayne Bullock. Mother of Darlene Ross, Rebe Sptzfaden, Robert and Thomas Hosler. Grandmother of four. Great-grandmother of two.

CALLADO, Daniel, 60, St. Gabriel the Archangel, Indianapolis, Aug. 27. Husband of Araceli Aleman Ortiz.

CAMERON, Alecia, 23, St. Anthony, Indianapolis, Sept. 19. Daughter of Wayne Anderson and Aimee Cameron. Sister of Arya Thomas and Cory Wooten. Granddaughter of Lennie and Tamara Thomas.

CASEY, Rosemary, 93, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 5. Mother of Rebecca Schlecht and Brenda Toney. Sister of Marilyn Woods. Grandmother of eight. Great-grandmother of six.

CASTILLO, Oscar Aldair Arias, 25, St. Gabriel the Archangel, Indianapolis, Sept. 10. Son of Mayra Castillo.

CELA, Mary Ann, 93, St. Elizabeth Ann Seton, Richmond, Sept. 27. Mother of Terry Eviston and Joe Sharp. Grandmother of four. Great-grandmother of eight. Great-great-grandmother of two.

DALE, Margaret, 85, Good Shepherd, Indianapolis, Sept. 13. Mother of N. Thomas Dale. Grandmother of 12. Great-grandmother of 32. Great-great-grandmother of one.

DERRICKSON, Ronald K., 58, St. Elizabeth of Hungary, Cambridge City, Sept. 15. Husband of Jeani Derrickson. Father of Kristina Craig and Anthony Derrickson. Son of Bette Derrickson. Brother of Mike Derrickson. Grandfather of five.

DILKES, Elizabeth A., 96, St. Mary, Greensburg, Sept. 20. Mother of Georgian Edmondson, Linda White and Kenneth Dilkes. Grandmother of five. Great-grandmother of 12. Great-great-grandmother of four.

DEUBELBEISS, John K., 65, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 15. Husband of Nancy Deubelbeiss. Father of Emily Willis and Austin Deubelbeiss. Brother of Lucy Bedwell, Doris Goodwin and Joanne Proefrock.

ELSNER, Joan M., 86, St. Ambrose, Seymour, Sept. 21. Mother of Kathy Maschino, Jeff and Michael Elsner. Grandmother of seven. Great-grandmother of five.

Filipino anniversary Mass



Filipino Catholics carry a cross into the Basilica of the National Shrine of the Immaculate Conception in Washington on Sept. 18 for a Mass marking the 500th anniversary of the beginning of Christianity in the Philippines. (CNS photo/Andrew Biraj, Catholic Standard)

FORLER, Dolores R., 94, St. Martin of Tours, Martinsville, Sept. 18. Mother of Linda Abel, Laura Lane, Debbie Seals, Mary Selburg, Mark, Mike and Pat Forler. Sister of Shirley Houren and Richard Ressler. Grandmother of 17. Great-grandmother of 26. Great-great-grandmother of one.

FRY, Mary Jo, 83, St. Mary, Greensburg, Sept. 23. Mother of Teresa Homberger and Timothy Fry. Grandmother of two. Great-grandmother of four.

GILLESPIE, Judith A., 70, Nativity of Our Lord Jesus Christ, Indianapolis, Sept. 23. Mother of Katy Treadwell and David Holmes. Sister of Kathy Dobb, Jeanne and David Gabonay. Grandmother of three.

GRANTZ, Jalen B. Jones, 21, Holy Family, New Albany, Sept. 15. Son of Kevin Grantz. Brother of Jennifer and Vivica Howard. Asia, Kelsey, Taylor and Stephon Jones. Grandson of Joe and Carolyn Grantz, John and Genevieve Churchill and Fred and Marsha Jones. Uncle of several.

HIPSKIND, Dr. Andy S., 48, St. Charles Borromeo, Bloomington, Sept. 18. Husband of Angela Hipskind. Father of Charlyze and Drew Hipskind. Son of Nicholas and Sandy Hipskind. Brother of Heidi Dolson and Nicole Huff.

HOOD, Anthony F., 93, St. Mary, Rushville, Sept. 15. Brother of Theresa Noah. Uncle and great-uncle of several.

ISRAEL, Stephanie, 29, St. Louis de Montfort, Fishers (Diocese of Lafayette), Sept. 23. Daughter of Susan and Kevin Israel. Sister of Elizabeth Averyanov and Michelle Menegotto. Granddaughter of Sandy Berta and Richard and Maureen Israel. Aunt of several.

MISSI, Mary L., 86, St. Mary-of-the-Knobs, Floyd County, Sept. 21. Mother of Lisa Huber, Donald, Patrick, Richard, Sr., and Timothy Missi. Sister of Sandy Pinnick, Phyllis Smallwood and Linda Steinbrenner. Grandmother of 29. Great-grandmother of 65. Great-great-grandmother of four.

NOCTON, Ruth, 92, St. Elizabeth Ann Seton, Richmond, Sept. 26. Wife of Robert Nocton. Mother of Mary Hersey, Martha Goble, Nancy Moore, Joe, Kevin, Robert, Jr., Steve and Tim Nocton. Grandmother of 19. Great-grandmother of 21.

PHELPS, Thelma A., 88, St. Mary, New Albany, Sept. 21. Mother of Mary Holz, Theresa Simmons, Jennifer, George and Tom Bledsoe. Sister of Margie Dischinger, Jim, Maurice and Michael Price. Grandmother of eight. Great-grandmother of 10. Great-great-grandmother of two.

PINTO, Fernando, 46, St. Gabriel the Archangel, Indianapolis, Sept. 6. Brother of Michele Pinto.

REDDING, Jack A., 74, St. Roch, Indianapolis, Sept. 19. Husband of Bonnie Redding. Father of Heather Hollcraft and Brian Redding. Brother of Rosietta Martin and Kenneth Redding, Sr. Grandfather of four.

RENN, John B., 59, St. Mary, Lanesville, Sept. 17. Brother of Kathleen Hunter, Lora Votaw, Victoria, Daniel,

Gerard and Michael Renn. Uncle of several.

ROGERS, Carrie, 95, St. Mary, Lanesville, Sept. 24. Mother of Kathy Blackman, George, Jim, Joe, John, Mike, Rob and Tom Rogers. Grandmother, great-grandmother and great-great-grandmother of several.

STEPHAN, June (Ricketts), 91, Prince of Peace, Madison, Sept. 21. Wife of William Stephan. Mother of Julie Orben and Gary Stephan. Grandmother of five.

TAKACS, Steve J., 87, St. Anthony, Indianapolis, Sept. 27. Brother of Louis Takacs.

TONEY, Norma R., 93, St. Joseph, Crawford County, Sept. 24. Mother of Eric and Errol Toney. Grandmother of nine. Great-grandmother of 17.

WOOD, Katherine T., 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 12. Mother of John and David Wood. Sister of Ann Collins, Bill, John and Richard Fowler. Grandmother of 17. Great-grandmother of several. †

MAGLIANO

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too lightly in a fractured and partial way.

I have long found that very often Catholics with conservative leanings more or less oppose abortion, infanticide, embryonic stem-cell research, euthanasia, promiscuous public school sex education and government attacks on religious liberty and traditional marriage.

And I have long found that very often Catholics with liberal leanings more or less support nonviolent peace initiatives, demilitarization, drastically cutting military budgets and redirecting those funds to end global hunger and poverty, protecting the environment while working to end human-induced climate change, abolishing capital punishment, welcoming migrants and refugees, and fighting to stop human trafficking.

Each of these efforts is morally commendable—to a point. But the problem is when it comes to conservative Catholic social action initiatives and liberal Catholic social action initiatives, it most often boils down to “never the twain shall meet.” And this is disastrous—disastrous for our Catholic faith and for all who will continue to suffer because we prefer biased, ideological, narrow-

minded tunnel vision instead of open-minded, heartfelt dialogue that places the Gospel and Catholic social teaching as our foundation.

Catholic conservatives and Catholic liberals desperately need to pray and take concrete steps in forging a unity designed to work together to develop holistic nonviolent strategies aimed at protecting the life and dignity of every single human being from conception to natural death—with a preferential option for the poorest and most vulnerable, including our common home.

Instead of ranking the life issues, we need to link them, always bearing in mind that a chain is only as strong as its weakest link. Thus, all our life links need to be strong!

Imagine what a moral, political, economic, cultural and religious beacon of light the Church would be if conservative Catholics and liberal Catholics would come together in a determined way to learn from each other, to pray together and to work together with Christocentric passion building Pope Francis’ “culture of encounter” where all life is respected, protected and nurtured.

(Tony Magliano is an internationally syndicated Catholic social justice and peace columnist. He is available to speak at diocesan or parish gatherings. He can be reached at tmag6@comcast.net.) †

for radiation therapy.

“I’m going to downsize my life,” she said. “I’m craving simplicity.”

The saints help her trust in God as she makes her next step. “God will use everything! He wants to make us a more vivid version of ourselves.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

CAPECCHI

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they can be a new dead friend of yours!”

Claire tries to live simply like St. Francis and St. Clare of Assisi and purges her closet every three months. Soon she’ll be selling her furniture, preparing to leave her apartment and live in a friend’s home to attend a program

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Adoration campaign at St. Bridget and St. Gabriel was 'blessed by the Lord'

By Natalie Hoefler

LIBERTY—It's 2 o'clock on a sunny Friday afternoon. It's not a usual time to walk into church, but that's what Bill and Kathy Heinle did—walked into St. Bridget of Ireland Church in Liberty in the middle of the day.

They did the same thing at the same time the three prior Fridays.

The Heinles, members of St. Bridget of Ireland Parish, came each time for a very special scheduled appointment—an appointment to be present with Christ in the Blessed Sacrament for an hour.

"I come because I want to spend time with Christ," said Kathy.

Her husband Bill agreed, saying he liked "to have the time to visit with the Lord."

The Heinles are among the many parishioners of St. Bridget and St. Gabriel Parish in Connersville who participated in a 24-hours-a-day, 31-day adoration campaign.

"The goal of the campaign was to help build an awareness of and love for Christ in the Eucharist," said Father Dustin Boehm, pastor of the two parishes in southeastern Indiana.

The idea grew from a conversation he had with Father Jeremy Gries, pastor of Holy Family Parish in New Albany and dean for the New Albany Deanery.

'He is the bread of life for the world'

The two friends were discussing capital campaigns—St. Gabriel is in the midst of one called Building the Beacon of Hope.

"That got us thinking, what about doing a spiritual campaign?" Father Boehm said. He noted a 2019 Pew Research Center study that showed only 30% of those in the U.S. who identify as Catholic believe that Christ is truly present in the Eucharist.

"We talked about how great it would be to have a spiritual campaign to help turn that around."

Father Boehm set the start date of the adoration campaign for his two parishes for Aug. 15, not as much for it being the feast of the Assumption of the Blessed Mother as for the topics of the Sunday Gospel readings in the weeks leading up to and after that date.

"First, you have Jesus calling the disciples to come and rest," he explained. "Adoration is this great time of prayer to rest in our Lord, to sit and be with our Lord."

"And that leads into [the Gospel of] John chapter 6, where the Lord gives this enormous discourse on how he is the bread of life for the world."

"John 6 is a huge portion of Scripture that really informs our theology on the Eucharist. If you want to know what heaven is, come to adoration. This will let us know what heaven will be like, to be with him for all eternity, the source of our joy."

Father Boehm also noted that spending time in adoration "gives time to examine our priorities. Is prayer, this relationship with Christ, a priority? Think of all the time put into the parish fair, extracurricular activities, school, work—all these things are good and necessary, but is there anywhere in there where prayer and resting with God is a priority? [Adoration] is a perfect opportunity to reach into that."

'A passion for adoration'

When Father Boehm texted the idea to Melissa Fronckowiak, St. Gabriel's director of communications, religious education administrator and youth minister, "I actually cried," she said. "I have a passion for adoration. I told him whatever he needed me to do, I'd do it."

Fronckowiak handled the sign-up logistics and promoted the effort. She gave a witness talk at weekend Masses on "how my life has been so greatly impacted by having Jesus at the center of my life, and that's because of adoration, giving that time, making that sacrifice."

"I mentioned how there are times you won't feel like going, times you can't

focus, times when you don't get anything out of it, but you still are."

A frequently-asked-questions sheet was distributed to parishioners of St. Bridget and St. Gabriel answering questions about adoration.

"One person asked if you had to kneel all the time, which of course you don't," said Fronckowiak. "Another asked if there were certain prayers they had to say. It opened up the idea that they can use that time as they wish and still grow closer to the Lord."

'A different level of prayer'

This concept of leaving adoration time open to the Holy Spirit dawned on Darlene Chewning through her experience during the spiritual campaign.

"At the very beginning, I went in with an agenda of praying the rosary and the Divine Mercy chaplet," said the member of St. Bridget. "But then I realized I didn't want an agenda. I decided to let myself do what I feel at the time, even if I just stared at the Blessed Sacrament. With an agenda, you're not open to the Holy Spirit's agenda."

Through the 31-day effort, Chewning developed a love for adoration.

"At first, you think an hour is a long time, but that hour flew by," she said.

"I felt like when I walked out of there in the morning that I was just a little bit of a different person. I was holding onto that feeling that God is right there with me one on one. As I went through the day, I just carried it with me."

"You think of your life being busy and crazy as your reality. But when I was in church before the Blessed Sacrament, *that* is the reality, with a capital 'R.' So sometimes you have to escape from reality to find the real reality."

Each week, Father Boehm asked the adorers to pray for a different intention, including for the new school year, those suffering from addictions, those who have walked away from the faith, military and first responders, and for a deepening devotion to the Eucharist.

"You really felt like you were actually helping those with addiction and the back-to-school kids and first responders," said Chewning. "There's just something about praying there in church in front of the exposed Blessed Sacrament. You really felt like you were directly talking to God and making a direct impact. It's just a different level of prayer."

'A stark and welcome change'

Father Boehm said there was no doubt "this effort was blessed by the Lord." He heard confirmation of that fact repeatedly during a time of sharing after the final Benediction on the 31st day.

He jotted down people's responses regarding their experience during the adoration campaign. Certain themes recurred, such as a feeling of peace; a deeper connection to the Lord; a deeper appreciation of God's love; and "a feeling of Mary in a Martha world—sitting at the feet of Jesus."

Some noted an improved relationship with their spouse. One commented that they "prayed and read Scripture with my spouse—we'd never prayed together before." Another said the experience launched "new kinds of conversation with my spouse."

Others appreciated having time to "slow down" and "having alone time." One person commented that they were "so busy—this was a stark and welcome change."

Early in the campaign a story was shared on social media about a person who returned to church after years of absence.

"Something inspired her to go out for a walk," Father Boehm said. "She was walking by St. Bridget's and saw that the church was lit up. She hadn't been in there in 19 years, since her grandfather passed away."

"She had no idea that adoration was going on, but had the urge to walk in. One of the guardians [adorers] recognized her and greeted her."

"Any other time, she wouldn't have



A woman prays before the Blessed Sacrament in St. Bridget of Ireland Church in Liberty on Sept. 10 during a 31-day adoration campaign held by St. Bridget Parish and St. Gabriel Parish in Connersville. (Photo by Natalie Hoefler)

been able to get in the church. But because adoration was going on, she got to connect with God."

Father Boehm hopes to make the 31-day adoration campaign an annual experience.

In the meantime, adoration opportunities at both parishes will increase from a few hours once a month

to 24 consecutive hours at St. Bridget starting on the first Friday of each month, and almost 33 hours at St. Gabriel starting on the first Tuesday.

The Heinles hope to participate in the increased adoration hours, particularly Bill. "I've never done adoration before this," said the former Lutheran. "I absolutely feel closer to the Lord than I did before." †

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EVANS

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My grandmother offered to buy me another ticket to Rome, but I turned her down. I couldn't throw her good money after bad. All I could think of was sleeping.

Barely any time had passed when my mom came into the bedroom. The tour company had called and felt awful about everything. They had a seat on a direct flight to Rome, leaving in just a few hours and paid in full, if I wanted it.

I didn't want to say yes. I was so tired. But this was a new chance to have things made right. I shook off the sleep and was driven back to O'Hare. Only hours later, I was on my way to Rome.

The tour company explained that everything would be taken care of for me: they were contacting the chaperones at the hotel in Rome so that I would be met at the airport by some of my friends and taken where I needed to go.

While over the Atlantic on the darkened overnight flight, I leaned back in the chair. The ordeal was over—God had provided after all seemed lost.

Still, I didn't sleep on the flight, mentally preparing for landing in a foreign country and figuring out how to make my way through customs for the first time.

Everything went as planned, and I emerged into the arrivals section of Rome's Fiumicino Airport. I couldn't help but feeling like a little bit of the conquering hero as I strained to pick out my friends. The lost pilgrim had found his way.

But there was no greeting party. I walked the distance of the whole place after getting my luggage, wondering what was keeping them. I waited ... and waited.

I tried to call the hotel, with no luck.

It turns out that there was a problem with the phone lines in its area. The tour company had never reached anyone as well, and without a cell phone, they were unable to reach me.

No one was coming.

Even worse, no one knew I was here.

As the afternoon wore on, I went to the information desk with a folded piece of paper containing the hotel's name and address. I asked for directions to get there and after several people helped, they reached the same conclusion: the hotel was not familiar to them, was not on any list or in any phone book, and wasn't in their computer system.

Even the road didn't exist, which meant I couldn't buy a ride because the taxi drivers wouldn't know where to take me.

Finally, one of the men behind the desk gave me a map. He had a *guess* as to what area the hotel *might* be in, and drew instructions for me to take the airport railway to the Termini station in Rome, and from there to transfer to a subway line and travel out from the center of the city.

It was better than nothing, so I followed the instructions, lugging my suitcases along with me. I made the transfer, then waited until I saw the signs (and heard the announcement) for the underground station in question.

Almost no one got off the train with me. The station looked strangely empty. When I came up into the daylight, my heart collapsed.

I thought I would come upon a busy square: open air restaurants and scurrying shoppers, basilicas and statues, a roundabout bustling with mopeds—and, of course, hotels with their names sprawled on large signs.

But it was just a narrow four-lane road that was not very busy at all, and lined on either side were two- to three-story apartment buildings. No signs, no churches, no hotels.

I was dehydrated, to the point that my left eye was so irritated I just kept it closed like a grimacing pirate. The tiny castor wheels of my suitcases ground and clipped and caught on the sidewalk until I was practically dragging them.

Finally, after a few blocks, I saw a McDonald's at an intersection.

I managed to get in, order a large Coke, and go back outside. I dropped the suitcases and leaned against the

brick wall, slowly sliding down until I was sitting on the concrete.

The sun was getting long in the sky.

I was terrified. Nothing really went through my mind except for the feeling of being very alone—and very, very far from anything I knew.

Though I was barely conscious of it, my next steps were pretty evident: rest up, then backtrack to the airport. I'd be safe there. Tomorrow I could try to reach the hotel again; failing that, I'd transfer my return flight and get back to the States.

The magnitude of my stupidity—of my having no one else to blame—grew heavy on my shoulders, as did the worry that the airport (or the train line to it) would be closed and I would be on the streets overnight.

A cab driver pulled up.

Great, I thought, *I already know what he's going to say.*

Asking if I needed a ride, I silently unfolded the paper with the hotel information on it. He looked it over, frowning his brow, then shrugged his shoulders.

"Sorry," he said in broken English, "Don't know where that is."

And that was it: the last of the longshots.

I had done my best, and tried my hardest, and even overcome more than a few fears, but it wasn't enough.

The generosity of the tour company and the efforts of my friends were truly wonderful, but also not enough.

And lastly, the prayers—all the prayers, from so many people—they just weren't enough.

It felt like I'd wasted so much good will.

And, frankly, it was hard to fathom that I'd come all the way to Rome for a large Coke and a view of an empty street.

Literally and figuratively, it was the end of the road.

The most important detail in this whole story is the next one. It's the thing I come back to again and again when remembering it, and the reason I remember it so strongly.

I gave up.

Not a little, not with reservation, not angrily or with other comforts planned in my head.

I didn't offer the defeat to God nobly or think of what valuable lessons I'd learned. I didn't thank God for the chance to suffer for others. I didn't even ask him for help.

As I watched the man walk back to his taxi, I finally admitted the truth: this just wasn't meant to be.

And there—*right there and nowhere else*—was when the story turned.

The suffering God had allowed was not pointless after all. It had brought out just the kind of *surrender* in me that was needed—needed at exactly that time and exactly that place—in order for him to step in.

And he did so by giving a single, quiet inspiration to the only person left who could help.

The cab driver stopped at his car, pausing in thought.

He turned, looking at me strangely and waving his finger, a smile in his eye.

"I can help," he said. "I have an idea. Come on!"

With the wizardry only an Italian taxi driver possesses, he whisked up both my suitcases before a weak protest escaped my dry lips. By the time I was to my feet, he was putting my bags in his trunk.

"No, no," I started to say.

"Come on, come on!" he beckoned, smiling. "We look!"

I know what this is, I thought. *He's going to drive me all over the place looking for this hotel only to feign defeat and dump me back at this McDonald's—at night—with a huge fare.*

But my bags were already in the car and ... I had no protest left.

In my defeat, I quietly got in the back seat, half feeling kidnapped and fully feeling like I was going to be sick.

This was one of the largest and most complex cities in Europe, with 2 million extra people descending on it. We had no chance of finding this hotel.

The car sped away and I looked sadly as the last landmark I knew disappeared around a bend.

We went three blocks.

Three blocks.

"Ha!" yelled the driver. "Look! There is your hotel! See, new road! Not on the maps!"

I looked, and sure enough we had come upon a fresh new road in a very old city, leading down a small hill and to a hotel still on a half-undeveloped plot of land.

I couldn't believe it.

But it was true. All that time, all that way—6,400 miles by car, plane, bus, rail and foot—and I came up short only three blocks from my goal, with no way forward at all except by a miracle.

When I got into that hotel room I let go of my suitcases and fell to the floor, stretching my hands out in either direction across the cool tile as if I could hug the whole building.

In that moment, the hope and surprise and wonder of what lay ahead tore backward through the memories of the past three days and stole the venom from them; all the despair and the self-pity and hunger and sleeplessness, it all vanished as though made of nothing.

My friends—who'd endured difficulties of their own over the past three days—were overjoyed to see me, and the next week was one of warmth and prayer and laughter. We toured the basilicas, explored Roman ruins, shared daily meals and had Mass with the pope in a field.

And as it turns out, *every day* that we went to and from that hotel we walked to a bus stop that was three blocks away ... and on the other side of that McDonald's.

Every day, I saw the exact place where I had found the end of my will power; the place where I was too defeated to even protest a cab ride I didn't want.

And it didn't bother me, that dismal wall, because it was now only a silly reminder of a distant misadventure.

The lesson I learned has stayed with me all this time: that it is precisely at the road's end—at the place that all our efforts finally fail—that God is waiting to save us with graces that reverse the sting of suffering and project optimism even into uncertain futures.

You would think that the intervening years of adulthood would've wrestled this idea away from me—after all, I've been to many other road's ends since then, most of them far more serious and despairing, and in ways I couldn't have imagined. And those times God *did not appear*. He did not, as before, rescue me. And there are many, many others in the world who find themselves beaten down by grievous hardships—poverty and war and addiction—far too many to blithely say that God will always save us at our most desperate points

So why would I continue to believe something that's been proven wrong again and again? Why keep hoping? Why *share it* with people in a column, for goodness sake?

It's a funny thing, and I can only explain it like this: that the hundreds of times God has *not* come are still not as meaningful as the time he *did*.

My experience in Rome of being rescued by a miracle of inspiration cannot be taken away or explained into irrelevance. It will always live in my memory, and each time I'm disappointed that things don't go my way I cling all the more to that distant August evening.

In doing so I persist in the belief that God was trying to tell me something, trying to show me a faint echo of a grander story: one that still stirs my heart, drives my pen and shades the way I see the world.

Perhaps even more, when I pine and twist for things he holds back from my grasp, he is still speaking this story to my innermost thoughts as a reminder that sometimes we must surrender our impossible roads if we ever hope to traverse them.

We cannot pick the times that God will give miraculous gifts, but we can rest assured that *they do exist*, and if they come it will not be from our earning or expectation but from the goodness of a God who loves us beyond comprehension.

That may be a slim line of hope to those at their own road's end today, but it is hope nonetheless. For the God who allows mysterious suffering also—in moments we do not expect—allows mysterious grace.

(This column is dedicated to Rachel Thackrey, without whose encouragement and support it would never have been written. Sight Unseen is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield.) †



This photo of Rome was taken from the terrace of the San Damaso Courtyard at the Vatican during Pope Francis' general audience on June 2. (CNS photo/Vatican Media)