Ken’s 12-Pack
When it comes to morality, ‘let your conscience be your guide,’ page 10.

Words of Archbishop Thompson and Father Charles Smith inspire at National Black Catholic Men’s Conference

By Natalie Hoofer

For three-and-a-half hours, joy, music and shouts of affirmation filled St. Rita Church in Indianapolis on Oct. 15 before and during the closing Mass of the National Black Catholic Men’s Conference, held in Indianapolis on Oct. 13-16.

Archbishop Charles C. Thompson offered a conference keynote address before the Mass, and Divine Word Father Charles Smith—co-founder of the conference—offered the homily during the Mass.

“It was a godsend,” Kerry Connell, president of the St. Rita parish council, said of the evening. “You could just tell that the Holy Spirit had descended upon us here at the church today, and it was so wonderful to hear the archbishop speak.

“And then having Father Charles do the homily—it was just like when he was living here” at St. Rita Parish several years ago, he added.

Attended by an estimated 300 Black Catholic men from across the United States, the gathering began with a keynote address by Archbishop Thompson.

“We are indeed made for more”

“I wanted to be with you this afternoon,” the archbishop told the men gathered in the pews of the historically Black Catholic parish’s church. “It’s wonderful having you here in Indianapolis.”

Priests from across the country concelebrate with Archbishop Charles C. Thompson on Oct. 15 in St. Rita Church in Indianapolis during the closing Mass of the National Black Catholic Men’s Conference. (Photo by Natalie Hoofer)

Ken’s 12-Pack
When it comes to morality, ‘let your conscience be your guide.’

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Priests from across the country concelebrate with Archbishop Charles C. Thompson on Oct. 15 in St. Rita Church in Indianapolis during the closing Mass of the National Black Catholic Men’s Conference. (Photo by Natalie Hoofer)

The gift of sharing the Eucharist leads people to draw closer to others and to God

Part two

By John Shaughnessy

The woman’s question jolted Betty Kapellusch.

A short time earlier, Kapellusch had brought Communion to the woman in one of the four nursing homes she visits as part of her ministry for St. Patrick Parish in Terre Haute. Now, she was taking the woman to a doctor’s appointment, but she had to make a stop at the parish church first.

The gift of sharing the Eucharist leads people to draw closer to others and to God

Part two

By John Shaughnessy

The woman’s question jolted Betty Kapellusch.

As an extraordinary minister of holy Communion for St. Patrick Parish in Terre Haute, Betty Kapellusch shares the Eucharist with Betty Seprodi, a member of the parish for 73 years, during her weekly visit with Seprodi. (Submitted photo)
Special collection this weekend to aid those impacted by hurricanes, flooding

What are the graces and blessings that you are grateful for, the ones that have touched and shaped your life?

One of the constant themes of Pope Francis’ papacy is his reminder to us to be people who live lives of gratitude. The pope has said, “Truly we have received much, so many graces, so many blessings, and we rejoice in this. It will do us good to think back on our lives with the grace of remembrance.” Perhaps we need to ask ourselves: Are we good at counting our blessings?

As Thanksgiving approaches, The Criterion is inviting you, our readers, to tell us about the moments of your life, the parts of your life, the people in your life whom you are grateful for—and why.

Whether it is a simple, everyday reason to be thankful or a life-changing one, we will look forward to learning about the graces and the blessings that have touched and shaped your life.

Send your notes and stories 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.

Confession

Learning how to do “a good examination of conscience is helpful,” he said, but what really counts is a sincere desire “to think about the truth of one’s life before God.”

• “I’ll be embarrassed.” Feeling ashamed of one’s sins “is already the first healthy sign” of a conscience that has not grown numb or blind to evil, he said. It also should be seen as part of contribution and a form of penance that can strengthen the desire for conversion.

• “I always say the same things.” While it may be good that there are no new sins to add to the list, confession is exactly what is needed, he said, to humbly plead with God for his mercy to fight and win the daily battle against one’s vices.

• “I’m not committing serious sins.” One may not be guilty of committing theft or murder, but there are still other commandments to keep, Msgr. Nykiel said. Believing only serious crimes count as sins can also be a kind of “self-justification” and do-it-yourself redemption.

The unworthiness one feels before God “is always directly proportional to one’s closeness to him,” which is why the greatest saints always felt like the greatest sinners. “If we don’t feel like we are sinners, then we still are not saints.”

• “I didn’t have the last time.” Confessors might be distracted, unprepared, too “rigorous because he wanted me to confess straight to hell” or too lax because “he wanted to almost canonize me despite my serious sins,” the monsignor said.

• “I’m always waiting for us.” The sacrament of reconciliation is too important and too essential to give up for any reason, he said. “Divine mercy is always waiting for us.”

See Pope Francis’ monthly intentions at archindy.org/popesintentions.
VATICAN CITY (CNS)—Pope Francis is set to make a four-day visit to Bahrain, a journey that will make him the first pope to visit the Arab kingdom just off the coast of Saudi Arabia in the Persian Gulf.

The visit on Nov. 3-6 has two main goals: to speak at the Bahrain Forum for Dialogue: East and West for Human Coexistence, and to encourage the predominantly expatriate Catholic and Christian communities who live and work in the Muslim-majority region.

Underlining the theme of the visit, “Peace on Earth to people of goodwill,” the pope is expected to be a “messenger of peace,” appealing to all people and nations to come together, free from prejudice and open to seeing each other as brothers and sisters.

It will be the 13th Muslim-majority nation he has visited in his almost 10 years as pope.

Pope Francis is going to Bahrain to further promote interfaith cooperation because “there is a common interest among the monotheistic religions,” Bishop Paul Hinder, administrator of the Apostolic Vicariate of Northern Arabia, told reporters by video call from Abu Dhabi on Oct. 24.

The common desire is to help “care for creation knowing that if there is a conflict between Christian- and Muslim-majority nations, it is a problem for the whole world, not just for one or two countries,” said the 80-year-old Swiss bishop, who was first appointed auxiliary bishop of Arabia in 2003, and now oversees Bahrain, Kuwait, Qatar and, formally, Saudi Arabia.

The intention of the pope, he said, is “to make us understand that it is absolutely necessary” to find a place where there can be strong mutual respect and cooperation.

The pope will have a chance to underline the role governments, diplomats and members of civil society need to play when he meets with them on Nov. 3 at Sakhir Palace. The pope also will meet with King Hamad bin Isa Al Khalifa, who invited the pope and is sponsoring the Forum for Dialogue event.

Bahrain, a prosperous archipelago nation of about 30 islands, is the smallest country in the Middle East, with just 1.3 million residents. The island kingdom is about 275 miles south of the capital Manama. It was built to better serve the growing Catholic population—estimated at 2.5 percent of the island’s population—by allowing a Catholic church to be built—Sacred Heart Cathedral, consecrated in December in Awali, which is 16 miles south of the capital Manama. It is the first Catholic cathedral in the Gulf region.

The pope will hold a prayer meeting there with bishops, priests, religious, seminarians and pastoral workers.

The country is now also home to the largest cathedral in the Persian Gulf region: Our Lady of Arabia Cathedral. The cathedral was consecrated in December in Awali, which is 16 miles south of the capital Manama. It is the first Catholic cathedral in the Gulf region.

The pope will hold an ecumenical prayer meeting and a prayer at the cathedral on Nov. 4, right after he meets with Sheikh Ahmed El Tayeb, grand imam of Egypt’s Al-Azhar mosque and university, and with members of the Muslim Council of Elders—an international group of Islamic scholars and experts—at the mosque of Sakhir Palace.

Pope Francis will celebrate Mass at Bahrain National Stadium in Awali on Nov. 5, and Bishop Hinder said organizers have set aside reserved seating for Catholics from nearby nations, especially from Saudi Arabia, which does not allow Christians to practice their faith openly.

The pope’s visit will boost “a strong signal” to Saudi Arabia, which will surely be watching, but is moving more slowly than some other nations in the region when it comes to greater respect for religious freedom and the dignity of all people, Bishop Hinder said.

“I am confident that going to a small state that does not have a lot of power in the game of Middle East politics” is perhaps “a good place for sending a signal” to the surrounding region, the bishop said.

While there have been some political reforms, Human Rights Watch has flagged several concerns, especially with the work visa sponsorship system, which gives employers excessive power over their foreign employees, and with the use of the death penalty and long prison sentences for pro-democracy activists.

Bishop Hinder said he would not expect the pope to raise those concerns publicly because, in his experience, more can be done “behind the scenes.”
Vote as if life depended on it

Every election season, someone remarks that “this is the most important election in our lifetime.” This is normally considered to be more political than people think. This year, however, there’s an element of truth in it. At the very least, what is at stake in the upcoming local, state and national elections is of critical importance to our lives as individuals, families and communities.

The Indiana Catholic Conference (ICC), which is the public policy voice of the Catholic Church in Indiana, recently issued guidelines related to political activity:

Committees are not the first to point out that partisan political engagement is not in the best interests of the common good. In fact, the best way to participate for the common good is by voting. It is a right that makes all other rights possible, the very least what is at stake in the remarks that “this is the most important election in our lifetime.”

The common good is fostered only if initiatives that are in the best interests of diverse people and communities. As Pope Francis has said, “The common good indicates the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily” (“Gaudium et Spes”, #26). …

Ordinary Catholics similarly to voting, acting or participating in a moral framework rooted in the dignity of the human person (“Forming Consciences for Faithful Citizenship,” #49).

Inducements that something serves the common good are fairly straightforward, but it’s important to remind ourselves of the basic principles of economics, social and political responsibility that are required to foster and protect the common good.

Here are some of these basic principles that we need to keep in mind as we prepare for the coming elections:

First, all human life is sacred. Archbishops Charles C. Thompson of Indianapolis and Joseph M. McFadden of Fort Wayne-South Bend have often noted that the Church rightly insists that human life must be respected at every stage of existence—from the moment of conception until the time of natural death. Every form of deliberate killing—including abortion, euthanasia, suicide, capital punishment and genocide—is morally unacceptable.

Second, as the U.S. Bishops remind us, “The economy must serve people, not the other way around. It is therefore necessary that an economic system serve the dignity of the human person and the common good by respecting the dignity of work and protecting the rights of workers” (“Forming Consciences for Faithful Citizenship” #50).

Third, as Pope Francis and the bishops tell us: “We have a moral obligation to protect the planet on which we live—to respect God’s creation and to ensure a safe and hospitable environment for human beings, especially children at their most vulnerable stages of development” (“Forming Consciences for Faithful Citizenship” #54). This includes the rejection of racism, nativism, and injustice toward those who are different from us in any way.

Politics in a Catholic context are understood through the ICC and USCCB guidelines (both available at archindy.org/voting) and then to vote as if life depended on it. Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Send letters to “Letters to the Editor” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
Missionary disciples, ordinary people called to follow Jesus

“Jesus went up to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to him and chose Twelve, whom he also named Apostles: Simon, whom he named Peter, and his brother Andrew; James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called Zebedee, and Judas the son of James, and Judas Iscariot, who became a traitor” (Lk 6:12-16).

The publication date for this column is on Friday, Oct. 28, the feast of the Apostles Simon and Jude. To follow Jesus as the Apostles did requires courage and self-sacrifice, but it’s also a way of life that is filled with joy and satisfaction.

The call to be a disciple comes from Christ through many diverse people and situations.

Some hear the call when they are children. Others become aware of Jesus’ invitation to follow him later in life. In every case, the call is personal, an invitation from our Lord to know and love him intimately, to have a person for others to live simply and to grow in holiness through a life of prayer and service.

All Christian vocations, including ordained ministry, religious life, marriage and the dedicated single life, require surrender and self-sacrifice. Christian discipleship means embracing a lifestyle that has obedience and a commitment to serving all God’s people. Being a missionary disciple is challenging in every age, but especially today. Why? Because everything in our culture argues against being a “person for others.” Instead, we are urged to look out for our own interests—first and foremost.

None of the 12 Apostles ended up being richly rewarded by earthly standards. None was wealthy or famous. Most were martyred (some brutally), and many suffered rejection and misunderstanding at the hands of the people they were trying to serve.

We know next to nothing about the details of Simon and Jude’s missionary discipleship. Jude is named by Luke and in Acts. (Matthew and Mark call him Thaddeus.) Jude, who is considered by many to be the patron saint of lost causes or desperate situations, is not mentioned elsewhere in the Gospels. Jude’s details, of course, are not all the Apostles are mentioned. There is also a New Testament letter attributed to him.

Simon is mentioned on all four lists of the Apostles, but we know little about him. Tradition holds that saints Simon and Jude traveled to Persia together, where they were both martyred. This may explain why they share the same feast day. Christ calls ordinary people, like you and me, to be his disciples. This call does not depend on human merit, culture, personality, effort or achievement. It is entirely God’s gift—an invitation that is universal and unequalled.

All that’s necessary to be a faithful missionary disciple of Jesus Christ is the willingness to take up your cross and follow him. No special talents are required. If we surrender our ego and place an absolute trust in God’s love and mercy, the Holy Spirit will show us the way.

Here in the Archdiocese of Indianapolis, we are blessed with outstanding women and men who have dedicated their entire lives to Christ. Some are priests and deacons. Others are consecrated religious. Still others are lay people who have responded generously to the Lord’s call to take up their crosses and follow him in various ministries and apostolates.

Yes, these missionary disciples experience stress. Yes, they sometimes feel overworked and unappreciated. Yes, they are embarrassed, hurt and angry about the scandals that have hit us all so hard in recent years. But the missionary disciples who serve the Church in central and southern Indiana are people of courage and compassion. They are people of prayer and people of action. They are faithful to our Church and to the people they serve. They have been chosen by Christ to be his ambassadors of mercy, hope and joy.

The great majority of our priests, deacons, religious and lay leaders will tell you that when they said “yes” to the Lord’s call, they gained a whole lot more than they gave up. We owe all of them a tremendous debt of gratitude. Theirs is a way of life that is filled with opportunities for joyful surrender to God’s will. Let’s pray for them. Let’s thank them often, and let’s support them in every way we can.

As we observe the feast of Saints Simon and Jude, let’s pray especially for the pastoral leaders and faithful parishioners of St. Jude Parish in Indianapolis, St. Jude the Apostle Parish in Spencer and St. Simon the Apostle Parish in Scottsburg. We pray that they may have strengthened in their response to the call to holiness and serve another one as courageous missionary disciples in Jesus’ name. †

Discípulos misioneros: gente común llamada a seguir a Jesús

“Por aquellos días, Jesús se fue al monte a orar, y se pasó toda la noche orando a Dios. Cuando se hizo día, reunió a sus discípulos y escogió de entre ellos a doce, a quienes constituyó apóstoles. Fueron estos: Simón, al que llamó Pedro, y su hermano Andrés; Santiago y Juan; Felipe y Bartolomé; Mateo, Tomás, Santiago, hijo de Alfeo, y Simón, el llamado Zelote; Judas, hijo de Santiago, y Judas Iscariote, que fue el traidor” (Lc 6:12-16).

La fecha de publicación de esta columna es el viernes 28 de octubre que fue el traidor “(Lc 6:12-16).”

Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called Zebedee, and Judas the son of James, and Judas Iscariot, who became a traitor —(Lk 6:12-16).

La gran mayoría de nuestros sacerdotes, diáconos, religiosos y líderes laicos le dirán que cuando aceptaron el llamado del Señor, ganaron mucho más de aquello a lo que renunciaron. Tenemos una enorme deuda de agradecimiento con todos ellos. La suya es una forma de vida que está llena de oportunidades para entregarse con alegría a la voluntad de Dios. Recemos por ellos. Dologamos las gracias a menudo, y apoyémonos en todo lo que podamos.

Al celebrar la fiesta de los santos Simón y Judas, recemos especialmente por los fieles pastorales y los fieles feligreses de la Iglesia de San Judas y la Iglesia de San Simón Apóstol en Indianapolis, así como la Iglesia de San Judas Apóstol en Spencer. Que se fortalezcan en su respuesta al llamado a la santidad y se sirvan unos a otros como valientes discípulos misioneros en el nombre de Jesús. †
November 2


MCL Cemetery, 5520 Castleton Corner Lane, Indianapolis. Soul Saturday, 9:30 a.m. Information: 317-242-6473.

November 4
St. Agnes Parish, 1708 McIassy Rd., Nashville. Christmas and Craft Bazaar, 9 a.m.-3 p.m. both days, crafts, Christmas décor and gifts, silent auction of gift baskets and trees by the parish, homemade foods, youth group boutique, quilt raffle. Information: 812-908-2775. StAgnesNashville@gmail.com

November 5
Holy Cross and St. Joseph Cemetery, 2464 N. Meridian St., Indianapolis. Indulgences Walk, 12:30-1:45 p.m., sponsored by Our Lady of the Most Holy Rosary Parish in Indianapolis, meet at Pleasant Run Parkway Gate, a penitential act for people who want it, with the possible completion of other conditions of forgiveness. Information: 317-578-4110 or info@holycrossindy.org

Saint Malachi School, 7410 N. County Rd. 1000 E., Brownsburg. Christmas Bazaar and Craft Show, 9 a.m.-3 p.m., more than 50 vendors, Christmas baskets, candies, woodworking, cake and craft raffles, and drinks available, free admission. Information: 317-750-2793. malachtschool@hotmail.com

November 6

November 8
Church of the Immaculate Conception, 1 Sisters of Providence, 5500 St. Mary-of-the-Woods, Terre Haute. Prayer in the Woods, 7 a.m. and spoken prayers, simple music, silence, virtual option available at stmaryofthewoods.org. Information: 812-353-2952. prolife@spwms.org

November 9
Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Rouber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information, vocation@bedeome.org

St. Mary Parish Cemetery, 1207 Columbus St., Lafayette, Ind. (Lafayette Diocese).

November 10
Indiana Catholic Women Retreat, 8:45 a.m.-3:30 p.m., includes light breakfast and lunch, $50, register by Nov. 10, registration: 765-342-6797 or paraceltuscatholicretreats@gmail.com

November 11
St. John the Apostle Parish, 4607 W. State Rd. 46, Bloomington. Holiday Craft Show, 9 a.m.-11 a.m., more than 30 local crafters/artisans, silent auction for the parish, juice by Trieste, free admission. Information: 812-821-1152 and sainttriestecatholic@gmail.com

November 12

November 13
Our Lady of Fatima Retreat, 9:30 a.m.-3:30 p.m., lunch, $45 includes lunch and spiritual direction available for additional $30, must be scheduled in advance. Information, registration: benedictinumprograms@gmail.com

November 14
Our Lady of Fatima Retreat, 9:30 a.m.-3:30 p.m., lunch, $45 includes lunch and spiritual direction available for additional $30, must be scheduled in advance. Information, registration: benedictinumprograms@gmail.com

November 16
Chamberlain Raptor Center, owl prowls or 812-923-8817.

November 17
Mt. St. Francis.

November 18
November 19
November 22
November 23
November 24
November 25
November 26
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November 28
November 29
November 30
December 1
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December 26
December 27
December 28
December 29
December 30
December 31
January 1
January 2
January 3
January 4
December 16-18

December 19

December 20
Frederick Stumpf presenting, free. Information: 812-892-3817 or fbstumpf@msn.com.

December 21
Frederick Stumpf presenting, free. Information: 812-892-3817 or fbstumpf@msn.com.

December 22

December 23

December 24

December 25
Saint Meinrad Archabbey Guesthouse, 22143 Main St., Oldenburg. Contemplative Prayer.

December 26

December 27
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Soul Cent, "Imagining Our Inner Life," 9 a.m.-3 p.m. CT, Benedictine Sister Yvonne Wimmer presenting, $55 includes talk and lunch. Registration: sanntimrad.org/retreats

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Contemplative Prayer.

December 28
in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittenkind presenting, free will donation. Information, registration: 812-933-6437, center@ oldenburgosf.com, www.oldenburgosf.com events/benedictinumprograms

December 29
in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittenkind presenting, free will donation. Information, registration: 812-933-6437, center@ oldenburgosf.com, www.oldenburgosf.com events/benedictinumprograms

December 30
in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittenkind presenting, free will donation. Information, registration: 812-933-6437, center@ oldenburgosf.com, www.oldenburgosf.com events/benedictinumprograms

December 31
in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittenkind presenting, free will donation. Information, registration: 812-933-6437, center@ oldenburgosf.com, www.oldenburgosf.com events/benedictinumprograms

January 1

January 3

JON AND SONDA (RIX) SULLIVAN, members of St. Anne Parish in New Castle, will celebrate their 55th wedding anniversary on Oct. 28. The couple was married in St. Anne Church in New Castle on Oct. 28, 1967. They have five children. Mary Sullivan, Lisa Sullivan, Brian Sullivan, and twins John and Jim Sullivan.

JEN AND BETTY (FAV) LOCKARD, members of St. Susanna Parish in Plainfield, will celebrate their 60th wedding anniversary on Nov. 3. The couple was married at St. Joseph Church in Ridley Park, Pa., on Nov. 3, 1962. They have three children: Amy Yaiana, Bob and Jim Lockard. The couple also has seven grandchildren.
“Blessing is meant to be shared,’ Franciscan priest says at conference

By Mike Krokos

It was a time of Scripture, prayer, music and fellowship. It was also a night to honor the late co-founder of the National Black Catholic Men’s Conference (NBMC). (See related article below.)

But for those teenagers and adults from across the United States in attendance, Franciscan Friars of the Renewal Father Agustino Torres’ message on Oct. 13 was simple, yet powerful.

“The Lord has sent me to bless you.”

On Oct. 13 was simple, yet powerful.

The tweety order in Brooklyn, N.Y., and is “The Lord has sent me to bless you.”

“The Lord has sent me to bless you.”

“The Lord has sent me to bless you.”

“The Lord has sent me to bless you.”

Father Agustino reflected on a verse from the prophet Jeremiah—“For I know well the plans I have in mind for you, says the Lord, plans for your welfare and not for disaster, to give you a future of hope” (Jer 29:11).

Despite the fact God has plans for each of us, Father Agustino continued, some have not shared his blessings. And he encouraged people of faith to seek those gifts now. “Lord forgive me for the times I knew not what to do with the blessing you gave me,” he asked those in attendance to pray. “Father, may I receive these blessings now.”

The priest also noted how, in all of creation, “we are the ones who were made for more.”

If we have failed or let people down, “the Lord is still calling you,” Father Agustino noted.

Like many of the prophets in Scripture, we, too, must be faithful to the Lord and trust in his plans for us, the priest said.

“You are here because someone spoke life into your soul. You are here because someone woke you up when you were lost and brought you back to life when you were dead,” he noted. “We give thanks to God for those people. What would be without those people?”

Father Agustino also prayed a blessing over the congregation, noting, “The Lord wants us to be anointed men to bring peace in our streets, in our homes, and in our hearts” to share his message of hope.

As a recent domestic dispute between a man and woman in his neighborhood, the priest said, “This is my business!”

“I am a man who is blessed, the man who has been anointed, is equipped to face evil.”

During a recent domestic dispute between a man and woman in his neighborhood, the priest said, “This is my business!”

“Sometimes, it takes courage to stand up to evil, but the man who is blessed, the man who has been anointed, is equipped to face evil.”

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As we face life’s challenges, we must remember, a man who is blessed and anointed “does the right thing because it is the right thing,” he added.

In living our vocations, we at times will face evil within ourselves, Father Agustino noted.

But when we fall, we must remember “the Lord promises, we do have the strength, we do have the intelligence, we do have the fortitude, and these are the truths that need to inform those lies that they no more have a place within us.”

If we are blessed and anointed, we will be filled with joy, and “your life will never be the same,” Father Agustino noted.

“And you will not know for what you are living, unless you know that you are living for God.”

National Black Catholic Men’s Conference renamed in founding priest’s honor

By Mike Krokos

It was something the late Divine Word Father Chester Smith felt called to do.

And nearly 20 years later, the outreach he helped create continues to bear fruit.

The National Black Catholic Men’s Conference (NBMC) was launched in Indianapolis in 2004, with Father Chester playing an integral role in developing the yearly gathering. The annual conference—which did not meet in person in 2020 and 2021 because of COVID-19—helps carry out the mission of the Bowman-Francis Ministry, named for two Society of the Divine Word priests and Servant of God Sister Thea Bowman. Begun in 1995, the Bowman-Francis Ministry’s mission is to “minister to the total Black Catholic: spiritually, physically and intellectually [and] to offer many gainful avenues to meet the needs of Black people everywhere,” according to its website.

Our programs and ministries are designed to empower young adults and youth to instill in them the tools needed to thrive in their personal lives and help them grow in their faith,” it continues.

The priest said his goal was to help Native American men of faith. “We need to develop our spirituality and to help men express that,” the priest added.

Although he died in April of 2020, Father Chester’s memory will live on through the conference as organizers announced the renaming of the annual gathering, which was held this year on Oct. 13-16 at the JW Marriott and St. Rita Church, both in Indianapolis. It was renamed the Fr. Chester P. Smith, S.V.D., National Black Catholic Men’s Conference.

A plaque presented to his twin brother, Divine Word Father Charles Smith on Oct. 13 at St. Rita Parish—where both brothers at one time served in priestly ministry—read, “Marking the Dedication of the National Black Catholic Men’s Conference to honor its founder and leader Father Chester Peter Smith, S.V.D. … We Were Made For More.”

“It was not only a surprise, it was definitely an honor to receive it on behalf of my family,” said Father Charles of the honor bestowed on his late brother’s work in helping to start and build the conference through nearly two decades.

To know that something he really worked hard for and felt called by God to do, the priest continued, “to build this whole men’s conference, to develop our spirituality and to help men express that and to have a strong relationship with God, and for us both to champion that calling that he got from God to bring that to fruition, it meant a lot to receive this.”

Franciscan Friars of the Renewal Father Agustino Torres pray in a pew before delivering a keynote address at the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13. (Photos by Mike Krokos)

Members of the Bowman-Francis choir perform during the opening night of the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13.

Divine Word Father Kenneth Hamilton serves as the emcee at the opening night of the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13.

Here he leads participants in song.

Agustino noted. But when we fall, we must remember “the Lord promises, we do have the strength, we do have the intelligence, we do have the fortitude, and these are the truths that need to inform those lies that they no more have a place within us.”

If we are blessed and anointed, we will be filled with joy, and “your life will never be the same,” Father Agustino noted.

“And you will not know for what you are living, unless you know that you are living for God.”

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archbishop stressed that the experiences of the father and son reflected the theme of this year’s conference: “We Were Made for More.”

Black Catholic men embrace ‘We Were Made for More’ theme of conference

By John Shagweny

When Jason Smith brought his 15-year-old son Trenton to the National Black Catholic Men’s Conference (NBCMC) in Indianapolis recently, he venerated their time together as the fulfillment of Christ’s promise of the saints: “I want to take the faith that I have and multiply it with my own.” Jason said during the conference that was held on Oct. 13-16 by the Archdiocese of St. Rita Church. “It’s important to grow myself, but also to grow those around me, especially my children, the opportunity for growth.”

In taking that approach, the archbishop, from the Archdiocese of Detroit is trying to do that with the oldest generations of his family for him.

“I want to become to be into a Catholic home,” said Jason, the father of three sons. “I feel this is what I was born for. My grandfather passed the faith to my mother and she passed it to me. To me, my Catholic faith means it’s important to have an encounter with me, a continuous encounter.”

His oldest son Trenton has embraced that same goal. “I have a lot of faith in God. I’m just doing it to see what it’s like,” he said. He also embraced being at the conference.

“In my family, they’re not,” he said. “I’m having fun with it.”

“I come here to be renewed, revitalized and grow,” said Marable, who lives in the Diocese of Camden, N.J. “My Catholic faith is the principle of my life. I love the Mass and the Church. ‘Not just coming to say hi’...

I think we’ve got to be careful about too many generalities when you say the bishops,” he cautioned. “But I can speak for myself. I can do a better job.” Yes.

Do I think any bishop is doing something in a good way that you get your act together on the floor to questions.

In the few minutes minutes of his homily’s opening, Father Charles—co-founder of the Indianapolis-based Bowman-Francis Ministry that serves the Church as revealed in the document “We were Made for More” that surprised him. The change came as he looked at the faces of the roughly 300 registrants was “right on time,” he said. “I’ll even take ‘Black’ out of this and say it’s very rare where you get Catholic men doing things together like this,” he said. The executive director of the national Knights of Peter Claver, a Black Catholic fraternal service order, “This is an opportunity to have Catholic men come together to worship, but also to the workshops to openly express their thoughts and feelings. This conference is much needed.”

“I’ve always lived my faith as a Black Catholic in community,” he said. “It’s important to grow myself, but also to grow those around me, especially my children, the opportunity for growth.”

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Do I think any bishop is doing something

A Pastoral Letter Against Racism

“....I don’t like documents that just read off and gather dust,” the archbishop added. “Maybe in your parishes, to prayer groups or small faith communities, take that document and read it together and discuss it. Maybe that’s a way to develop some outcomes from that document.”

Another person asked Archbishop Thompson if he felt the women’s role in church was limited. The archbishop referred the teachings of the Church as revealed in the document “We were Made for More” in response.

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Things most Catholics wish they knew better—100% Natural Ingredients: Catholic Morality!

I’m OK, you’re OK
A huge distortion in many cultures is what’s been called the tyranny of relativism. Relativism says, “What’s good for you is good for you, what’s good for me is good for me—even if they diametrically oppose each other.”

In the realm of mere preference (for example, the best flavor of ice cream) a relativism of sorts should rule the day. This is legitimate diversity.

Moral relativism, though—complete reliance on personal opinion in matters of principle, like who gets to live or die—should scare the heck out of you.

God loves us too much to leave us guessing about basic moral principles. So, he informs us via natural law and the teaching of his only begotten Son—articulated by his holy, Catholic Church—how we ought to distinguish between what we can do and what we should do.

Syndrom misperceptions
Our local preparations for the upcoming Synod of Bishops at the Vatican in 2023 surfaced a troubling perception among a few participants. This misperception’s gist says, “A Christian worldview has no place in public life, for example, in the entertainment industry. We should keep our noses out of other folks’ business.”

It’s precisely the business of Jesus’ disciples, though, to serve as leaven in society, affirming the natural law that’s evident to all who sincerely seek it, tilling the soil for God’s revealed word to touch lives, change hearts and save souls.

To keep our faith private, as if including it in public discourse is an imposition, is akin to falling asleep at the wheel regarding our duty as disciples of Jesus.

So, let’s listen to the voice of our well-formed consciences, striving to influence our culture for the better, by God’s grace and mercy. After all—it’s only natural!

(肯・奥戈雷克，罗马主教区教务长，《教宗的教诲》，已在他的网站kenogorek.com上发布。)†

Pope: Seeing God at work in small things helps one recognize God's call

VATICAN CITY (CNS)—Reviewing one’s life is an essential step in discerning God’s call because it helps one see places where God was at work, even in small things, and also helps one recognize “toxic” thoughts of self-doubt, Pope Francis said.

A daily review of one’s actions and feelings is not mainly about acknowledging one’s sins—“We sin a lot, don’t we?” the pope said. Instead, regularly reviewing the day educates one’s perspective and helps one recognize “the small miracles that the good God works for us every day.”

At his weekly general audience on Oct. 19 in St. Peter’s Square, Pope Francis continued his series of audience talks explaining the key steps in spiritual discernment, focusing on how a daily practice of review and introspection trains a person how to look at the bigger picture of his or her life in order to discern God’s call.

Learning to see that God was at work even in small things, “we notice other possible directions” that can be taken and that “strengthen our inner enthusiasm, peace and creativity,” the pope said.

“Above all, it makes us freer from toxic stereotypes, such as thinking, “I am worthless” or “I will never achieve anything worthwhile.”

Pope Francis said he once knew a person whom others described as being worthy of receiving “the Nobel Prize for Negativity,” but finally he encountered someone who forced him to say something positive about himself every time he voiced a self-criticism. “Little by little, it helped me to move forward, to read his own life well, both the bad things and the good things. “We need to read our lives,” the pope said, and “see the things that are not good but also the good things that God sows in us.”

So many things that happen in one’s life seem unimportant at first, the pope said, but when put together and examined for how they bring one peace and joy, or sadness and agitation, they turn out to be important clues about the direction God is calling one to follow. “Stopping and acknowledging this is essential to discernment,” he said, because discernment involves “gathering those precious and hidden pearls that the Lord has scattered in our soil.”

Discernment, Pope Francis said, “is the narrative reading of the consolations and desolations we experience in the course of our lives. It is the heart that speaks to us about God, and we must learn to understand its language.”†
Prioritizing ministry to young Catholics will enliven the Church

By Timothy Matovina

Pope Francis urged us in his apostolic exhortation “Christus Vivit” (“Christ Is Alive!”) to “make more room for the voices of young people to be heard” (#8). I find teaching to be a graced opportunity to heed this admonition, most recently with a group of 30 students in a course on Catholic history and pastoral practice in the United States.

This was not a typical group of college students. The summer course I taught was for our master’s program in theology, which forms Catholic pastoral leaders.

Three-fourths of the students are enrolled in the Echo graduate service program at the University of Notre Dame’s McGrath Institute for Church Life, a dynamic lay formation program which is active in the Archdiocese of Indianapolis, that includes master’s studies and two years of full-time ministry in a parish or Catholic school.

Two other students are in a ministry-study program with Catholic Extension. The vast majority of students are in their 20s, with others pursuing a master’s degree as a means of pastoral and faith enrichment.

Topics the students chose for their group presentations revealed concerns of many active young Catholics today. Some examined liturgical and devotional practices. Others discussed saints and canonization causes.

One group focused on the Church and disability, another on the history of Catholics and birth control. Groups also explored the public engagement of Catholics in ecumenism and in the wider U.S. society.

While class members showed passion for their faith and serving in the Church, they seemed far less polarized than many Catholics of my generation.

We had individual presentations on natural family planning and Catholic responses to the AIDS epidemic, the social outreach of Catholic Charities and contemporary eucharistic adoration, the holiness of American saints and the history of our tepid institutional response to persons with disabilities.

Several students addressed directly the polarization in Church and society. Students evidenced deep commitment to the beauty and truth of Catholic teachings, yet they did not seem intent on winning arguments about controversial issues.

Rather, they wanted to know about prayer and holiness, contemplation and action, catechesis and evangelization. They were fascinated with saintly lives and what they teach us.

One highlight was the day we visited the Catholic archives at Notre Dame’s Hesburgh Library, where we saw items such as a prayer book of St. Elizabeth Ann Seton with her handwritten margin notes. Three of the six group presentations encompassed explorations of Catholic lives, including St. Kateri Tekakwitha, Mother Mary Elizabeth Lange, St. Juniper Serra, converts such as Isaac Hecker and Dorothy Day and the Catholic Worker Movement.

Students were particularly enthused to study how Catholics have transmitted the faith during the past and present of our history in the United States.

They spoke regularly of their ministries and their desire to enliven their faith and that of their fellow Catholics, especially their young adult peers.

One class presenter summarized the challenges young leaders face in their lives and ministries. He asserted that young people confront a mental health epidemic rooted in three primary causes.

One is the negative impact of social media. Despite its potential for good, the prevalence of social media exacerbates low self-esteem, bullying, the “fear of missing out” (FOMO) phenomenon, and in general, a distorted sense of our humanity.

Ultimately, social media forms young (and older) users in the dangerous presumptions that our human value is based on what we project ourselves to be digitally, rather than our true identity as precious beings created in the image and likeness of God.

A second challenge is COVID-19. The pandemic exacerbated a pre-existing trend of young people to move away from person-to-person contact, which is so essential for human formation.

A third is the generational divide, which of course always exists between succeeding generations, but appears to be even more impactful in our current reality.

Many Catholics of my generation concur that being young is as difficult as ever. Even the childhood world our sons and daughters experienced differs significantly from that of our grandchildren, the former generation before COVID and at the inception of social media, the latter in the midst of both.

We express alarm about disaffiliation from the Church, especially among our family members. In doing so, we can easily succumb to relatively simplistic analyses of disaffiliation and its causes.

If only our Church leaders were more involved in social justice, more traditional, more focused on the protection of children, more adept at preaching—the list could go on and on.

Listening to the students I met this summer gave me hope in the face of today’s challenges. The students reminded me that we are all called—both the younger and the older alike—to pray for and accompany the young amid the pressures and the joys of daily life.

They also taught me that, now more than ever, the outreach of young leaders to their peers is our most effective means as a Church to inspire healing and faith among our younger sisters and brothers.

If we desire a more vibrant and youthful Church, we need to personally invite young people to leadership and prioritize our collective support for them in their formation.

(Timothy Matovina is a professor and chairperson of the department of theology at the University of Notre Dame in northern Indiana. His most recent books are Theologies of Guadalupe: From the Era of Conquest to Pope Francis and Latino Catholicism: Transformation in America’s Largest Church.)
Requiem Masses for the Dead set for Nov. 6 and Nov. 18

Andrew Motyka

A few weeks ago, I wrote about the loving act of praying for the dead, and our duty as Christians to do so.

The month of November is an especially appropriate time to pray for the faithful departed; not only does it contain All Souls Day on Nov. 2, but the entire month is dedicated to them. Fortunately, the archdiocese is offering some opportunities to join in these prayers.

Vox Sacra, the schola cantorum for the Archdiocese of Indianapolis, will again offer music for two Masses for the Dead. The first is at 2 p.m. on Nov. 6 at the Bishop Ch不影响Chase Memorial Chapel at Marian University in Indianapolis. The second is at 7 p.m. on Nov. 18 at St. Malachy Church in Brownsburg.

These choral Masses will be almost entirely sung, featuring the Requiem Mass by composer Maurice Duruflé. All are invited to join us in praying for the faithful departed in the beautifully sung worship of these Masses.

What is a choral Mass? A choral Mass is a Mass in which most all of the music is sung by a choir; the choir sings all or most of the songs of the Mass.

In this case, most of the Mass will be sung by Vox Sacra and orchestra. The dialogue and other parts of the Mass will be sung by the congregation, but less than at a “typical” Mass.

What is the Durufle Requiem?

A Requiem Mass is any Mass for the Dead. There are many kinds of Masses and musical settings of the texts of these Masses.

Maurice Duruflé completed his Requiem Mass in 1964, a masterpiece of 20th-century music. Performances of the Mass will feature several of the melodies, especially the Sanctus and Agnus Dei, which use the familiar chants used in the Roman Missal, woven with beautiful choral and orchestral harmonies.

Is this a Latin Mass?

Requiem Masses can be celebrated following the 2010 Roman Missal in English. While the choral parts of the Mass will largely be Latin (but the readings, prayers, and other responses of the Mass will be in English.

Nov. 6 is a Sunday. Would this fulfill my Sunday obligation to attend Mass? Yes. Nov. 6 is the 32nd Sunday in Ordinary Time. Even though we will celebrate a Mass for the Dead (rather than the Mass of the day, attending any Mass on a Sunday fulfills your obligation to attend.

Finding God in All Things

Elise Italiano Urenleck

Vatican II documents remind us to reconcile the world with life

This year marks the 60th anniversary of the opening of the Second Vatican Council. I’ve found myself rereading the council documents, since they are a treasure trove of insights about the liturgy, Scripture and the Church’s mission. It’s a rich, complex, and beautiful part of the Church.

I’ve particularly been stirred when reading the opening lines of “Gaudium et Spes.” The饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽饱飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽飽 siden.
Jesus, is rough, uphill and crooked, that the path through life, following down a primrose path. Including this of Saloniki, to realize the wonder and Christians, such as the faithful in them for others now and in future eternity. guide us. The Lord became human, as an end, eternal life, to which God calls critically necessary. as God's gift to all people, its vitality supremacy over nature and saw nature within nature. Jews understood God's saw gods and goddesses as being influenced by Greek philosophy that It should be recalled that the Book of environment.

On our journey, we are called to On the liturgy, the Church will lead us into a new this liturgical year. Then, through the liturgy, the Church will lead us into a new year of worship and reflection. Before then, it will call us to this new year of profoundly hopeful and thankful. We have hope. We give thanks, because we possess Jesus, God’s wondrous gift to us, the most precious of God’s many gifts to us. But God gives us many gifts to brighten our lives on Earth and lead us to heaven. This weekend’s reading anticipates the feast of Christ the King, the great celebration closing this year. God loves us. He has provided for us the way to peace and joy. He is abundantly generous and merciful.

Reflection

In a few weeks, the Church will close this liturgical year. Then, through the liturgy, the Church will lead us into a new year of worship and reflection. Before then, it will call us to this new year of profoundly hopeful and thankful. We have hope. We give thanks, because we possess Jesus, God’s wondrous gift to us, the most precious of God’s many gifts to us. But God gives us many gifts to brighten our lives on Earth and lead us to heaven. This weekend’s reading anticipates the feast of Christ the King, the great celebration closing this year. God loves us. He has provided for us the way to peace and joy. He is abundantly generous and merciful.

Heaven’s Embrace

By Stephanie Jackson

For me, it’s a cooling sensation that rushes through my entire being. It happens more often than not: it’s both physically and emotionally freeing. If I’m feeling any physical pain or struggling with anxiety or stress, just for a few moments, these feelings are put to rest. They give me time to pause, not to sweat the little things, to realize what is truly important, and what trusting in God brings. It happens when all is well, not just when needed the most; Reminding me that I am loved. My body is a welcoming host. It’s a comforting full-body hug, taking me to a familiar place. There’s no doubt in my mind. This could only be Heaven’s Embrace.

(Suggage Jackson is a member of St. Vincent de Paul Parish in Bedford. Photo: Jesus, played by Jonathan Rosame, embraces his mother, played by Vanessa Renavente, in this still shot from season 1, episode 5 of “The Chosen.” (Photo courtesy of Facebook.com/TV/thechosen))

Daily Readings

Monday, October 31
Philippians 2:1-4
Psalm 113:1-8a, 2-3
Luke 14:12-14

Tuesday, November 1
Solemnity of All Saints
Revelation 7:2-4, 9-14
Psalm 24:1bc-4, 5-6
1 John 3:1-3
Matthew 5:1-12a

Wednesday, November 2
The Commemoration of All the Faithful Departed (All Souls’ Day) Wisdom 3:1-9
Psalm 23:1-6
Romans 5:3-11 or Romans 6:3-9
John 6:37-40

Thursday, November 3
St. Martin de Porres, religious
Philippians 4:1-8a
Psalm 105:2-7
Luke 15:1-10

Friday, November 4
St. Charles Borromeo, bishop
Philippians 4:10-19
Psalm 17:1, 5-6, 8, 15
Luke 16:9-15

Saturday, November 5
Philippians 4:10-19
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5

Sunday, November 6
Thirty-second Sunday in Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalm 17:1, 5-6, 8, 15
2 Thessalonians 2:16-3:5

Question Corner

Show gratitude to liturgical musicians, through applause during Mass

(“The Chosen” is an epic television series, filmed in the hills of Bedford, New York. The series follows the life and ministry of Jesus of Nazareth, as well as his apostles and closest friends, played by actors who are not professional actors and who, through their faith and life experiences, bring the characters to life in a meaningful and inspiring manner. There are 15 episodes that span the entire life of Jesus. The first season, released in 2019, has garnered over 1.8 million viewers and over 36 million streams. The second season, released in 2021, has been met with enthusiasm and positive reviews. The series’ goal is to engage the viewers in the religious, moral, and spiritual teachings of Jesus and to be a tool for personal growth and spiritual development.)

Fr. Kenneth Doyle

Show gratitude to liturgical musicians, through applause during Mass

(Mr. Kenneth Doyle was originally published in 2014.)

Have noticed that when the choir sings a piece of music differently or performs a song especially well, someone inevitably starts to applaud and the rest of the congregation follows suit. I think that this detracts from the mood that the music has just created and interferes with the solemnity of the Mass. Is it just me? Or should applause be reserved for musical performances outside of Mass? (Georgia)

The Church has no specific rules for the response to applause. so we are left to reason for ourselves according to what comports with the purpose and spirit of the liturgy. Fundamentally, I agree with your observation. Music during Mass, whether sung by a choir or by the congregation, is not a performance. It is meant to glorify God and sanctify the Church. How should applause be reserved for musical performances outside of Mass? (Georgia)

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We know very little of what’s out there beyond ourselves in the entire universe. Are there other solar systems with living beings created by God? Did those planets and cultures need to be saved also, as Christ did for the Earth’s inhabitants? What is the basis for expanding the title of this feast? (Wisconsin)

You are correct as to the current title of the feast. In 1925, as a response to growing nationalism and secularism, Pope Pius XI instituted the feast of Christ the King. He wanted to highlight the fact that the kingdom of Jesus was one of love, peace, and justice. It was then celebrated on the last Sunday of October. In 1969, Pope Paul VI changed the date to the first Sunday of November. He wanted to allow for it to be celebrated throughout the year, highlighting the importance of the kingdom of Jesus. It is now called the Feast of Christ the King. It is celebrated on the Sunday nearest the Sunday of the liturgical year. If you read further down in the Nicene Creed, it is said of Jesus that “through him all things were made,” which I would take as a warrant for calling Christ the king of the universe itself, not just the sovereign of our small planet.

But your question raises an interesting topic: the possibility of intelligent life in other parts of the universe. On this matter, the Church has no fixed position, and the current teaching regarding respect for the natural environment.

The Criterion  Friday, October 28, 2022

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Morning, III. Grandmother of three.


Wynia, Matthew and Jessica Drake of Hauppauge, N.Y., sit atop a vintage farm wagon as they pose for a photo on Oct. 16 while attending a fall festival in Menomonie, Wis. (Associated Press/Andy Manis).
Investing with Faith/Kimberly Pohovey

Endowments allow Church to respond to those in need of God’s love

It might surprise you to know that the Catholic Community Foundation (CCF) manages more than 550 distinct endowments with a total value of more than $200 million. God has certainly blessed us. But those numbers might also make you wonder why you should consider investing in an endowment fund in addition to your annual giving.

There are so many needs the Gospel of Jesus Christ calls us to serve. And there will always be people who depend on the love of God they receive through both the corporal and the spiritual works of mercy. Opportunities to feed, clothe and house the poor, to visit the sick and imprisoned, to educate, counsel, comfort and guide aren’t going anywhere.

“As each one has received a gift, use it to serve one another as good stewards of God’s varied grace” (1 Pt 4:10). The truth is that being good stewards recognizes that God has given us means making decisions that will enable us to serve others now—but also in the future. The short term is urgent. But our long-term ability to support the mission of Christ and the Church is important, too. That’s what endowment funds are all about.

What is an endowment anyway? And how can the gifts we make benefit from them?

Briefly, endowments are investments funded by compound interest. That’s the interest that is earned on a sum of money, plus any interest that has already accumulated.

Anything with compounded interest grows exponentially rather than in a straight line. That can cost us when it applies to credit card debt. But with investments, compound interest can benefit us tremendously. The CCF leverages the power of compound interest for the good of the Gospel and the people we serve.

Endowments help ensure that our archdiocesan organizations will remain financially healthy. Funds invested in CCF grow at a faster pace than most, due to both compounding interest and the combined investing power of more than $200 million in assets.

As these funds grow, the benefits are twofold. First, the interest they earn provides an income stream that will help us respond to the needs we will encounter in the future. Second, the annual distributions from a portion of that interest provide endowments and organizations the operating funds they need today.

Funds in the CCF are managed by investment policies that meet the long-term investment objective, while at the same time attempting to limit the volatility in year-to-year spending. The investment committee and investment managers invest in a manner consistent with the moral teachings of the Church.

Last year alone, more than $9 million was distributed from the CCF to organizations within the Archdiocese of Indianapolis. This support comes from investment income. The principal is never touched. So, we can provide for what we need today without sacrificing our ability to serve the needs we are likely to encounter in the future.

While we may not know what needs we will encounter, we do know that we will be called to bring the compassionate love of God to others as we are today. Endowment funds give us the security of knowing that we will be able to respond to people in need with God’s love in the form of genuine assistance.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. To learn more about endowments, including establishing a new fund or contributing to an existing one, please contact us at ccf@archindy.org or call 317-236-1482.)

Bishop asks Missouri students to promise to pray for Ukrainian children

JEFFERSON CITY, Mo. (CNS)—An Eastern Catholic bishop who represents a large contingent of Ukrainian Catholics in the United States asked students at St. Peter School in Jefferson City if they would “promise to pray a prayer in the morning for Ukrainian children.”

And if any of them come to visit this year, I hope you will be able to ‘welcome them,’ Bishop Bobhad J. Danylo told the preschoolers through eighth graders before a final blessing at an all-school Mass.

Bishop Danylo heads the Ukrainian Catholic Eparchy of St. Joseph in Parma, Ohio. He has about 10,420 Ukrainian Catholics under his episcopal care. The eparchy covers all or part of seven eastern states.

He was one of four bishops who joined Bishop W. Shawn McKnight of Parma, Ohio. He has about 10,420 Ukrainian Catholics under his episcopal care. He was one of four bishops who joined Bishop W. Shawn McKnight of Parma, Ohio. He has about 10,420 Ukrainian Catholics under his episcopal care. He was one of four bishops who joined Bishop W. Shawn McKnight of Parma, Ohio. He has about 10,420 Ukrainian Catholics under his episcopal care.

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That’s where the elderly woman asked the question that made Kapellusch think even more deeply about being an extraordinary minister of holy Communion.

“I thought, ‘Wow! I never looked at it like that before,’” she says. “She said it was because I always have the Eucharist with me. She was so incredibly right on.” Kapellusch has been bringing the Eucharist to Catholics who are homebound, in nursing homes and in Union Hospital in Terre Haute for nearly 20 years.

Her efforts reflect the contributions of so many extraordinary ministers of holy Communion across the archdiocese—which is in the first year of the three-year National Eucharistic Revival that will culminate in July of 2024 when the first National Eucharistic Congress in nearly 50 years is held in Indianapolis.

“It’s such a wonderful ministry,” she says. “These people have been parishioners all their lives and now they’re not able to attend Mass. But through these visits and receiving the Eucharist, they still feel a part of our faith community.”

The people that she brings Communion to have become so much a part of their life that she regards them as friends. Those friendships have led to moments of holiness, heartbreak and even humor.

“I used to have an Irish lady who had quite a sense of humor,” Kapellusch says. “She said, ‘I don’t know the proper way to pray!’ I told her to just talk to Jesus like a friend. She said, ‘Well, I have been, but I’m trying to stop cussing so much when I talk to him.’” Kapellusch laughs again at that moment before adding, “She loved receiving Communion. They all do. They look forward to it. I have a couple I visit, and the woman can’t talk. I think she may have had a stroke. The last time I gave Communion to her, she smiled at me and tapped her heart—to let me know how much she loves the Eucharist.

“It made me want to cry.” It’s all led to a feeling of family for Kapellusch. Besides taking people to doctor’s appointments, she also occasionally picks up a few items for them at the grocery store. Still, she knows the greatest nourishment she offers them is the Eucharist.

“I’ve always enjoyed doing this, but realizing the importance of what it means to them to receive the body of Christ is overwhelming. To see the love they have for the Eucharist and the faith they have, it’s humbling. It’s deepened my faith considerably. Anybody who does this will see it’s a beautiful, beautiful blessing. It’s a labor of love for me.”

“It has made me so much closer to Jesus” Rita Boehm needed to talk with Jesus to get his help with a tough choice she had to make. So she stopped at a nearby church to spend an extra visit with him during eucharistic adoration.

At 95, Boehm has lived her life without drawing any attention to herself, and now she had been asked to share her story with The Criterion of how she has served as an extraordinary minister of holy Communion for 40 years, indicating how she still drives several times a week to bring the Eucharist to people who are homebound or in nursing homes in the New Albany area.

After her conversation with Jesus, Boehm agreed to talk about her experiences of bringing Communion to others—as long as the story didn’t focus on her.

“Don’t talk about me. Just talk about how important Jesus is in all of these people’s lives,” said the member of Our Lady of Perpetual Help Parish in New Albany. “Please play me down and play all these people up.”

It all started for her 40 years ago when one of her aunts—“a dear, dear person”—was in an assisted living facility.

“She didn’t have any children, and she didn’t have anyone to take Communion to her, so I did.”

A short time later, during her daily walks, she visited a friend in a nursing home. When she asked him who was bringing him Communion, he said no one. When she asked if he would want her to bring the Eucharist to him, he said, “I would love it.”

“It kind of snowballed from there,” she says. “I started going to the rooms of the nursing home. … After a while, you become friends with the people.”

The number of nursing homes she visits has expanded to eight.

Boehm also brings Communion every day to one of her closest friends who is homebound.

“As my aunts are, she’s my mother, and my mother is 91. Some of these people don’t have any visitors. It’s a great blessing for them to see someone and receive Jesus at the same time. That’s what they tell me.”

In the rare moment that Boehm focuses on herself, it’s to talk about the way she can relate to how meaningful it is for the people she visits to receive Communion.

“When we weren’t able to go to Mass for a month or more because the churches were closed because of COVID, if someone would have brought me Communion to my door, I would have gotten down on my knees and kissed their feet. That’s when I knew how important it is for people to continue this ministry.”

Blessed with good health so far, she has no intention of stopping her ministry. She just wishes there was more help now and in the future.

“I still can drive, but I’m not going to be able to do this forever. There’s about five of us now, and we’re hoping to get more. I would just explain to people what a great reward we get out of this.

“It gives you such a totally different feeling in your relationship with God when you do this ministry. It has made me so much closer to Jesus. He truly is my friend. I tell him every time I go to the nursing home that I’m so grateful he is with me and holding my hand and leading me. I’m so glad he is there.

“What would we do without Jesus?”†

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As a member of Our Lady of Perpetual Help Parish in New Albany, 95-year-old Rita Boehm assists its pastor, Father Joseph Feltz, in her role as an extraordinary minister of holy Communion, bringing the Eucharist to people who are homebound or in nursing homes in the New Albany area. (Scanned photo)