International priests bring broad talents, experiences to ministry in the archdiocese

By Sean Gallagher

The work of God’s providence can be mysterious in the life of an individual. Such mysteries can deepen to the level of miracles when considering how many people born around the world all came to the Church in the same place. That’s what it can seem like in the stories of some of the 17 priests born outside the U.S. who have come to minister in the Church in central and southern Indiana during the past three years.

Yes, there are measurable such as 13 native-born priests in parish ministry dying or retiring during that time that have in part led the archdiocese to welcome international priests to serve here.

But look at the stories of the priests from foreign shores who now serve in the archdiocese—the winding paths that they took to arrive in Indiana, the talents given to them by God well-suited for ministry here, the way they’ve defied death to continue in ministry halfway around the world—and the mysterious fingerprints of God seem clear and yet mysterious at the same time.

‘It gave me courage to continue’
Marianhill Father Tiago Vilancula was born in 1986 in Mozambique in southern Africa.

His life almost came to a quick end when he was still a student in Mozambique. Two bushfires consumed his home, his family and his community. But he didn’t give up. He continued his education and learned the language of the people. And he came to the United States to be ordained a priest.

By Natalie Hofer

The weekend of Nov. 4-5 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across central and southern Indiana.

The goal for this year’s appeal is $6.3 million. The money will be distributed to 33 ministries and organizations throughout the archdiocese that meet needs in the archdiocese. The themes of this year’s appeal are “United in the Eucharist.”

United Catholic Appeal

Nov. 4-5 is the annual UCA intention weekend to support seminarian formation, Catholic Charities, retired priests and more

By Natalie Hofer

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United Catholic Appeal

As synod winds down, members are urged to sow patience

VATICAN CITY (CNS)—As members of the assembly of the Synod of Bishops return home, share the results of their work and prepare for the final synod assembly in 2024, they must be on guard against people who will want to make them take sides as if the synod were a political debate, said Dominican Father Timothy Radcliffe, O.P., spiritual adviser to the synod, told members on Oct. 23.

“We shall need to be profoundly prayerful to resist the temptation to succumb to this party-political way of thinking,” he said. “That would be to fall back into the sterile, barren language of much of our society. It is not the synodal way, which is ‘organic and ecological rather than competitive.’

Having discussed synodality, communion, mission and participation during the previous three weeks, members of the synodal assembly began the final segment of their work with talks from Father Timothy, Benedictine Mother Maria Ignazia Angelini, the other spiritual guide for the synod, and by Father Ormond Rush, a theologian from Australia.

They worked on a “Letter to the People of God” at the synod’s morning session on Oct. 23 to be issued at the close of the first session of the synod assembly. After a day off to give time to the committee writing the synthesis of the assembly’s discussions, participants were scheduled to meet again on Oct. 25 to examine, discuss and amend the synthesis and to propose “methods and means” of implementing it.

Through the stewarding and sharing of your treasure, you are magnifying the impact we can have in central and southern Indiana, and beyond.”

In the last year, that impact included the following:
—Sheltering more than 1,500 homeless individuals.
—Providing more than 111,000 meals to hungry individuals.
—Supporting 24,000 students, teachers and administrators at the archdiocese’s 67 schools.

See UCA, page 10
In final week, several synod participants look beyond assembly

VATICAN CITY (CNS)—The synodal process does not stop at listening, but should lead to incorporating what was heard into the life of the Catholic Church, said one of the cardinals participating in the synod.

“Everything will depend on us returning to our dioceses and putting in place what we are saying here, [about] what the Church should be,” Cardinal Carlos Aguiar Retes of Mexico City said at a Vatican press briefing on Oct. 23. “If we only stay at listening and don’t apply what the Church should be, it will be a waste. We only stay at listening and don’t apply what the Church should be, [about] what the Church should be.”

Speaking of his experience in Mexico City, Cardinal Aguiar said that since 2021, half of the 416 parishes in his archdiocese implemented parish assemblies for all members of the parish to “listen together in a methodology of consensus, of reciprocal listening, dialogue.

“They told us bishops what they need to live their faith and transmit it to others,” he said.

By living synodality, “I am convinced that it is the way of the Church,” he said. “If we do it, we will transmit the faith; if we don’t do it, we will turn into small groups of Catholics” as is happening in some places in the world, the cardinal added.

Synod participants entered the final week of the assembly by discussing a “Letter to the People of God” and the assembly’s synthesis document.

Discussing outcomes of the synod of synodality, Cardinal Christoph Schönborn of Vienna said that “an increase in faith, hope and charity does not come out of this experience, everything is in vain.”

Right now, “communion is essential for the Church” especially as it becomes increasingly based outside of Europe, he said, adding that synodality “is the way of living communion.”

The cardinal, a veteran of synods, said that this assembly’s methodology was the best by far since it helps God present and active in the flow of history, by attending to “the signs of the times” in the life of the living Gospel,” he said.

As synod members continue their discernment, they are urged to “determine what God is urging us to see—with the eyes of Jesus—in new times,” while also being “attentive to the traps—where we might be being drawn into ways of thinking that are not of God.”

“Then we grasp,” Father Rush continued, “could lie in being anchored exclusively in the past, or exclusively in the present, or not being open to the future fullness of divine truth to which the Spirit of truth is leading the Church.”

To open the assembly’s final section of work, Father Timothy and Mother Maria Ignazia chose the parable of the sower and the parable of the mustard seed from the fourth chapter of the Gospel of Mark.

Mother Maria Ignazia encouraged synod members to “narrow the parable” rather than “issue proclamations” as they continue working during the next year.

“Today—in a culture of striving for supremacy, profit and followers, or evasion—the patient sowing of this synod is in itself, like a profoundly conservative act, a revolutionary act. In the logic of the smallest of seeds sinking into the ground,” she said, “thus, the synod seems to me to find itself called to dare a synthesis-as-sowing, to open up a path toward reform—new form—which life requires.”

The synodal process, Father Timothy told members, “is more like planting a tree than winning a battle.”

And the only way to ensure they continue the sowing rather than join the fighting is to “keep our minds and hearts open to the people whom we have met here” and treasure the hopes and fears they shared.

“Humanity’s first vocation in paradise was to be gardeners,” he said.

“Adapt tended creation, sharing in speaking God’s creative words, naming the animals. In these 11 months, will we speak fertile, hope-filled words, or words that are destructive and cynic? Will our words nurture the crop or be poisonous? Shall we be gardeners of the future or trapped in old sterile conflicts? We each choose.”

In final week, several synod participants look beyond assembly
the joy of electing a pope “from a faraway country” as St. John Paul II himself said from the balcony of St. Peter’s Basilica 45 years ago.

George Weigel, who became his papal biographer 17 years later, was in his Seattle office when a colleague of his said, “They’ve just elected a Polish pope.” “It became clear within a week of his election that this was a man of God who was going to boldly proclaim the Gospel, and who was going to challenge the forces of atheism precisely because they were harming human beings, that the human person without God is a lesser thing,” Weigel said.

A pope that revolutionized the world in many different ways, and won the hearts of millions of faithful across the globe instantly by delivering his first message in Italian, not Latin, at the moment of his election, saying in perfect Italian: “I don’t know if I can express myself well in your— in our—Italian language. But if I make a mistake, you will correct me.”

“When I introduced myself to you all, to confess our common faith, our hope, our trust in the Mother of Christ and of the Church, and also to begin again on this path of history and of the Church with the help of God and with that of men.” St. John Paul II said on Oct. 16, 1978.

“We spoke many, many times, almost always over meals.” Weigel remembered about the years when he was writing the pope’s biography, Witness to Hope, in the mid-1990s. That was the papal modus operandi—he would discuss things with people close to him over meals.

“I came to understand why—that was his only downtime of the day. That was the only time when he could sit down, not be thinking about anything other than what was asked of him,” Weigel said.

The papal biographer said that people often remember the enthusiasm of the papacy of St. John Paul II, but forget about the state of the Church when he was elected.

“People forget how depressed a lot of the Church was in October 1978. There had been a very rough 13 years after the Second Vatican Council. A lot of contention, a lot of dissent. The sense that the Church had lost its capacity to shape world events was rather widespread,” he said, adding that “within a year of his election, he really turned that around.”

For Weigel, the first half of the papacy was focused on the fight to peacefully overthrow communism. The second — to spread the idea of the new evangelization. The first goal would not have been achieved if not for the first papal trip to his native Poland in June 1979, the first of nine times he visited his beloved land.

“That’s now the accepted view by historians around the world, that he was a pivotal figure in the collapse of European communism because of what he did in Poland in June 1979.” Those nine days were a hinge point of the history of the 20th century. Everybody recognizes that, including the Russians who wouldn’t let him into Russia after the collapse of the Soviet Union,” Weigel said.

Among the most-quoted papal remarks in history are those from Victory Square in Warsaw: “Let your spirit descend. Let your Spirit descend and renew the face of the Earth, the face of this land.” St. John Paul prayed at Victory Square on June 2, 1979, a homily that was seen as an encouragement to the nation to fight for its freedom and eventually creating the Solidarity trade union in August 1980—a movement that led to the peaceful collapse of communism in Poland and the entire Soviet bloc in Europe.

During his reign, Pope St. John Paul (called “The Pilgrim Pope”) made 146 pastoral visits within Italy and 104 foreign trips, more than all previous popes combined. In total, he traveled more than 1,167,000 kilometers (725,000 miles). One of the most significant moments of his papal trips was World Youth Days and countless other meetings with youths.

“He re-energized the Church,” Weigel said. “People thought this was possible. You know, a million young people gathered around the pope to learn and pray. People said: ‘You’re crazy. This cannot possibly happen.’ It’s now part of the regular rhythm of Catholic life.”

For Weigel, St. John Paul played a pivotal role in thousands of vocations across the globe, which World Youth Days were an important part of.

“I can’t speak for situations elsewhere, but in the United States, I would say every priest, virtually every priest ordained between the mid-1980s and five years ago, when asked what attracted you to the priesthood, would say: ‘John Paul II.’ He was the greatest vocation recruiter in the history of the Church,” Weigel said.

Asked why St. John Paul was so effective in his mission, the pope’s biographer said that “he gave the Church intellectual tools, intellectual materials with which to grapple with the huge problems of the late modern and postmodern world: Who are we as human beings? Where do we come from? What is our destiny? How ought we to live together? He grappled with the big questions and gave the Church the materials with which to grapple with those far into the future,” he said.

Speaking about the second half of his papacy, marked with suffering after the May 13, 1981, assassination attempt and the pope’s health deteriorating heavily toward the end of the 20th century, Weigel said the pope’s mission and his biggest challenge was clear: “to remind people of the excitement of the Gospel, that the Gospel remains the most compelling, beautiful, energizing proposal about who we are and how we should live available in the world today.”

“And he understood that if we believed that, we would go out and help others to share in that,” he continued. “So if the first half of his pontificate was defined in large part by his role in the collapse of European communism, the second half of the pontificate was defined by his idea of the New Evangelization, that the Church has to rediscover itself as a missionary enterprise in which every Catholic is baptized into a missionary vocation, and every place from your kitchen table to your neighborhood to your workplace is mission territory.”

The long-time pope in modern history, the first non-Italian pope in 455 years, he wrote 14 encyclicals and asked of Christianity its “mission to the third millennium. He promoted devotion to the Divine Mercy, became an ambassador of the poor and the sick of the world. In his later years, he suffered deeply and pushed himself to the limits of his physical capabilities, believing that suffering was part of his spiritual leadership as pontiff. He was the first pope to address China’s sexual abuse crisis, which made waves especially by the end of his life and papacy.

Pope’s prayer intentions for November

- For the Pope—We pray for the Holy Father; as he fulfills his mission, may he continue to accompany the flock entrusted to him, with the help of the Holy Spirit.

We are... United in the Eucharist

As a Church, we are stronger together. The impact of your gift is essential to the people of our archdiocese and the mission given to us by our Lord and Savior Jesus Christ!

“My education was financed by the United Methodist. I could not have done it on my own, I just couldn’t have done it. To ensure that that happens, to make sure that people are there to help young men discern and grow in that vocation and happiness, we need the resources of the USA.”

- Fr. Eric Johnson, Vicar for Clergy

See Pope Francis’ monthly intentions at archindy.org/popesintentions.
Rosary is a powerful tool that leads us to Jesus

It isn’t every day that you get thousands of people gathered together to pray the rosary. But it happened on Sept. 30 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

And what a witness of faith the more than 3,000 pilgrims provided—providentially, a day before the Church celebrated its Immaculate Conception in Washington. “She draws you right to her maternal protection never fails.”

The Rosary is a powerful tool that leads us to Jesus. Our Blessed Mother and her rosary will be it in January, February, April, May or any time of the calendar year. Indeed, our faith teaches us her truths the Lord taught. And in Antonia Acutis, we have the mother of a saint, a joyful crowd of young people. The mother of a saint. On the feast of Our Lady of the Rosary on Oct. 7, the Dominican Rosary Pilgrimage reminded us that holiness isn’t measured by age or experience, but by devotion. A joyful crowd of young people. The mother of a saint. On the feast of the Guardian Angels. Usning us all to develop a deep devotion to the Eucharist. It was a glimpse of the light of heaven that night. That’s why the glow was different. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer. Eternity and the infinite felt just a little bit closer.
Love of God and neighbor is the key to all happiness.

“Amárdame al Señor tu Dios con todo tu corazón, y con toda tu alma, y con toda tu mente. Éste es el primero y más importante mandamiento. Y el segundo es semejante al primero: Amárdame a tu prójimo como a ti mismo” (Mt 22:37-39).

In the Gospel reading for the Thirtieth Sunday in Ordinary Time (Mt 22:34-40), Jesus tells us that love of God and neighbor is the key to all human happiness. If we don’t love God wholeheartedly, and if we don’t love others with the same regard we have for ourselves, we cannot thrive as human beings or achieve the peace and joy promised us as children of God.

Love is the way to fullness of life, Jesus tells us. But what does love mean for followers of Jesus Christ? “Love” is too often used to denote emotions or physical urges that are nothing more than good feelings or self-gratification. And many times, when we say we love something, all we really mean is that we are attracted to it, that it pleases us in some way.

Loving God and neighbor is different. True love involves sacrifice and commitment, and it demands that we forget about ourselves and pay our attention first of all to God, then to others.

Si bien es cierto que el amor a Dios y al prójimo es la clave de la felicidad humana, es importante recordar que el amor no es sólo una expresión de sentimientos cálidos y tiernos. Exige sacrificio, arrojo y vaciamiento de sí mismo. El amor nos permite ver a través de los ojos de Dios a las personas que nos rodean, y nos lleva a actuar con generosidad y humildad hacia nuestros hermanos y hermanas.

Love requires that we unselfishly do good to others as an expression of our complete devotion to God. Love demands that we “let go” of whatever gets in the way of serving God in and through our brothers and sisters.

In the first reading from the Book of Exodus, the commandment to love our neighbor is expressed in concrete terms: “You shall not murder or oppress an alien, for you were once aliens yourselves in the land of Egypt. If ever you wrong them and they cry out to me, I will hear the outcry of their complaint. If you lend money to one of your poor neighbors, you shall not demand interest from him; by demanding interest from him. If you take your neighbor’s cloak as a pledge, you shall return it to him before sunset; for your neighbor’s life is in his cloak; in the same way it is with your God; he has for his body. What else has he to sleep in? If he cries out to me, I will hear him; for I am compassionate” (Ex 22:20-22, 24-26).

The love that God demands of us is not a warm, fuzzy feeling. It is a demonstration of respect, compassion, generosity and humble service toward our sisters and brothers in need.

Jesus frequently speaks about love in the Gospels. For example, “Whoever loves me will keep my word,” says the Lord, “and my Father will love him and we will come to him” (Jn 14:23). “Love is who God is, so that when we love God and our neighbor, we are participating in God’s inner life, the Holy Trinity.”

Love is the source of all life. The Book of Genesis tells us that God created the world (all things visible and invisible) out of pure love. And with his first parent, Adam, God’s command, and failed in their duty to love wholeheartedly, they were choosing themselves over God. They chose “sell” over God and neighbor, and as a result they were expelled from their homeland and forced to live the hard, toiled life of free men and women.

St. John the Evangelist tells us that “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life” (Jn 3:16). It was God’s generous love that first created us, and this same selfless love—incarnate in the person of Jesus Christ—was the only thing that could rescue us from our loveless human condition.

Followers of Jesus believe that we are created, redeemed and sanctified by divine love (Father, Son and Holy Spirit). And we are empowered by God’s grace to overcome our natural inclination (original sin) to place our own selfish needs and desires ahead of anything else.

The two commandments—to love God unreservedly and our neighbor as ourselves—do not restrict our freedom or prevent us from living joyfully. The opposite is true. When we truly empty ourselves of selfishness, and truly love others as Jesus commands, we become free men and women whose lives are full of joy!”

Love of God and neighbor is the key to all happiness.
Events Calendar

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

Retreats and Programs

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

Thanksgiving Day Run for Hope to benefit Becky's Place in Bedford on Nov. 23

A Thanksgiving Day 5K Run for Hope and 1-mile family fun run, benefiting Becky's Place will take place starting from the Downtown Depot, 1401 J St., in Bedford starting at 9 a.m. on Nov. 23. Registration begins at 8 a.m., and the run/walk start at 9 a.m.

Becky's Place, a ministry of Catholic Charities Bloomington, provides shelter and creates hope for young people and children who are experiencing homelessness and moving toward a life of self-sufficiency.

Until Oct. 31, the price for the 5K is $20 for adults and $15 for ages 18 and younger, and the price for the 1-mile fun walk is $15 per person. Prices for the 5K increase on Nov. 1 to $25 for adults and $20 for ages 18 and older. The Cost for the 1-mile fun walk will not change.

Online registration is preferred and ends on Nov. 17. However, walk-ups will be accepted on the day of the event. T-shirts are $20 and must be purchased by Nov. 17, and the race will be sold on race day for as long as supplies last.

Sponsors are also available. Participants can pick up registration packets on Nov. 22 at the Bedford Area Chamber of Commerce, 1401 J St., or at the Downtown Depot on race day 8-8:45 a.m.

For more information or to register, go to beckysplacebedford.org or call 812-275-5773.

Our Lady of Fatima will offer day retreat on Nov. 18 for those experiencing grief or loss

Grieving Our Losses, a retreat for those who are grieving significant losses in life, will be offered at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 9 a.m.-3:30 p.m. on Nov. 18.

Franciscan Sister Olga Winkert, a clinical psychologist, will address emotional, spiritual and healing challenges through this program for those who have experienced loss (including loved ones) and help in their journey to a life of responsibility and healing.

The retreat is $20 per person and includes program, lunch and Mass.

For more information or to register, contact Lisa Coane at 317-545-7681 or lcosan@archindy.org, or visit archindy.org.
From its humble origins to a constant commitment to community, a spirit of faith and service has guided St. Martin of Tours Parish for 175 years

By John Shaughnessy

The moment stands out to Father Stephen Giannini because it represents the power of a parish to touch lives in the larger community with faith, compassion and generosity.

Severe summer floods that hadn’t occurred in nearly a century swept through southern Indiana in 2008, including in Martinsville where lives were devastated and 1,500 homes were damaged.

In response, St. Martin of Tours Parish in Martinsville opened its doors as a shelter for flood victims, and its parishioners “helped the Martinsville community rebuild lives after the devastation that occurred,” notes Father Giannini, the current pastor of the parish.

Father Giannini believes that response is symbolic of the 175-year history of the parish and its people—an anniversary that has been marked all this year by parish and its people—an anniversary that has been marked all this year by

... (继续)
When Archbishop Charles C. Thompson was ordained a priest for the Archdiocese of Louisville, Ky., in 1987, there were fewer international priests serving in the U.S. than now.

“The face of presbyters have changed,” he said.

“They’ve become a broader sense of the clergy that you visibly see in many dioceses.”

Some of that, he said, is due to immigrants coming to live in the U.S. from countries like Myanmar, Vietnam and Palayamkottai in southern India, who are enrolled at Saint Meinrad Seminary and School of Theology in St. Meinrad.

The archdiocese co-sponsors the seminarians who have summer ministry assignments in archdiocesan parishes and receive other assistance from the archdiocese.

After they are ordained priests, these men typically return to their diocese in India for a few years of ministry. Then they return to the archdiocese where they minister in parishes here for a period.

There are currently five priests from the Palayamkottai Diocese serving in nine archdiocesan parishes. Some have ministered in the archdiocese for several years, such as Father Sengole Thomas Gnanaraj, the administrator of St. Gabriel the Archangel Parish on the west side of Indianapolis.

“As Father Sengole told me, ‘It’s an advantage that we have these priests in this archdiocese. They can take back that experience to their diocese,’” Father Fernandez said.

While the archdiocese and other dioceses across the country have invited international priests to the U.S. in recent years, Archbishop Thompson remains committed to promoting native-born priestly vocations.

“It’s important that we never lose sight of our own,” he said. “It’s not either/or, it’s both/and.”
International priests see importance of promoting vocations here

By Sean Gallagher

During the past three years, as 17 international priests have come to minister in the archdiocese, adding to the many already serving here, the number of seminarians from central and southern Indiana has increased from 22 in 2020 to 32 now, with four men being ordained priests during that time.

“As we’ve taken on these international priests, we’ve also had the highest number of seminarians in many years here,” said Archbishop Charles C. Thompson. “It shows that we’re not neglecting one for the other.”

International priests serving in archdiocesan parishes are adding to the effort to encourage priestly vocations here.

Father Edward Suresh is a priest of the Diocese of Palayamkottai in southern India who came to the archdiocese last year. He ministers as the parochial vicar of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle.

Father Suresh recognizes the importance of promoting vocations to ordained ministry and the need to take a broad approach to it.

“We are in a [cultural] situation that creates a lack of vocation today,” Father Suresh said. “But we cannot just focus on the young men alone. We are supposed to focus on the parents who instill the real thirst for Christ in their kids.

“The family is a Church in miniature. It has capacity to work in a micro level to create more vocations. Whenever I have opportunity to visit the homes, I talk about my own vocation story, about my parents’ prayer and their sacrifice for my priestly vocation. It seems very simple, but it has a lot to convey about my vocation. That [hopefully will] inspire the parents and kids to listen to God’s call.”

Father Francis Kalapurackal was ordained a priest for the Archdiocese of Imphal in northeastern India in 1997. He began ministry in central and southern Indiana in 2013, was incardinated as a priest of the Archdiocese of Indianapolis six years later and currently serves as pastor of St. Pius X Parish in Indianapolis.

“We are not going to have priests borrowed from other places as a sustainable way of nurturing the local Church,” Father Kalapurackal said. “That means that we have to raise and promote local vocations. Wherever I’ve gone, I’ve added an intention in all Sunday Masses specifically for vocations to the priesthood and religious life.

“My work is in God’s vineyard and God needs laborers in his vineyard. He will, at the right time, start calling and preparing people to succeed in that ministry so that there will always be priests to offer sacrifices for the people of God.”

Father Michael Keucher, archdiocesan vocations director, said having many international priests give up living and ministering in their homelands to come to minister here could inspire priestly vocations here.

“That example of sacrifice and devotion is powerful to our young people. When you see priests giving up so much, I think the natural question that arises in the heart of a young man is: What might be God asking me do for him?”

—Father Michael Keucher, archdiocesan vocations director

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.)
Archbishop says appeal impacts more lives ‘when we do this together’

By Natalie Hoefer

First-year seminarians Antonio Harbert and Joshua Russell have all the youth and energy of college freshmen. They’re quick to joke, quick to laugh, and admit to appreciating a free meal.

But they are especially grateful for all the people who make their formation at Bishop Simon Bruté College Seminary in Indianapolis possible by contributing to the archdiocese’s annual United Catholic Appeal (UCA).

“Seminarian formation is so important,” said Harbert. “Without seminarians, there’s no priests, no Eucharist, and we need the Eucharist for salvation.”

He and Russell assisted at a Mass at SS. Peter and Paul Cathedral in Indianapolis as part of an evening promoting the UCA on Sept. 28.

Supporting the appeal is about “building the house of God,” Archbishop Charles C. Thompson said in his homily during the Mass. “Not building a building, but building up the Church, building up the people, the ministries, the services and the witness that we give to the world.”

The annual appeal makes possible—for the upcoming year—the services and ministries that build the Church in ways that are too vast for a parish or deanery alone to address.

Seminarian and deacon formation, caring for retired priests, sheltering the homeless, providing affordable mental health services, offering large-scale help to those in need through Catholic Charities—these are just a few of the 33 ministries UCA donations support.

“Nothing is too big if we do it as the body of Christ,” said the archbishop, “if we do it united as Catholics as the Archdiocese of Indianapolis.”

‘Every penny helps us reach more people’

The works and accomplishments of those ministries in the last year were celebrated at a dinner at the Archbishop Edward T. O’Meara Catholic Center following the Mass. (See related article on page 1.)

This year’s goal of $6.3 million is “a real number,” said Jolinda Moore, archdiocesan executive director of stewardship and development and the Catholic Community Foundation.

“These ministries each have a vision and a plan,” she explained. “At the end of the day, they can’t charge a fee to offset the total cost of their services. They need the support of the United Catholic Appeal for that funding.”

She explained how, with “much thought, prayer and discernment,” leaders of each ministry determine its financial need for the year. The budgets then “move through many careful stages of review” and are presented to the archdiocese’s finance council.

“After careful review and recommendation, the budget goes before the archbishop for his review and discernment,” she continued. “The amount exceeding the budget figure approved becomes the goal for the United Catholic Appeal.”

“We simply can’t raise those funds without the help of each of you,” Moore noted. “We realize that 100% of the money donated to the UCA goes to the 33 supported ministries.

“Whether someone gives $50, $500 or $5,000, every penny helps us reach more people,” she said.

“We do invite you to consider donating at our Miter Society level, which is $1,500-$25,000,” Moore said. “But your gift, no matter the amount, matters.”

By each person contributing some amount, Moore said, “People won’t have to be turned away, and these ministries will be able to grow and serve more people.”

A huge blessing for all of us’

Several of those present at the dinner spoke with The Criterion about the impact they’ve witnessed of ministries supported by the UCA.

“We live in a society where there’s increasing rates of anxiety and suicide,” said Marianne Price. She and her husband Francis are members of St. Monica Parish in Indianapolis.

“We [Catholics] actually have the good news. We realize we’ve been saved. We just need to get the message out there, and we need priests to be able to help us do that.”

Priests like Harbert and Russell hope to one day be.

In addition to his succinct “no seminarians, no priests, no Eucharist” statement on the importance of the UCA for helping fund seminarian formation, Harbert noted the role of that financially assisted formation in his vocational call.

“In my spiritual autobiography I had to do for seminary, I wrote down that I have never felt more peace while serving,” said the member of Holy Family Parish in Shelbyville. “That’s what ultimately led me to the seminary, that I’m at peace in this process of discerning a call to serve through the priesthood.”

The peace that comes from the lack of financial concerns is a blessing, Russell added.

“The less that I have to worry about money, the better,” the student of St. Meinrad Archabbey said. “I want to be able to focus on Jesus and focus on serving his people.”

Clayton and Sunita Nunes are helping provide that freedom from worry. As a member of the board of overseers for Saint Meinrad Seminary and School of Theology in St. Meinrad, Clayton has a unique view of the impact the couple’s UCA donations have.

“I see the joy [the seminarians’] vocation brings them, and the education that we are able to offer them,” said Clayton, who with Sunita, is a member of St. Charles Borromeo Parish in Bloomington.

He also noted two other UCA-supported ministries that impact seminarians as well as other Catholics in central and southern Indiana: vocations and faith formation.

“They are a huge blessing for all of us,” he said. “So are all of the ministries supported by the United Catholic Appeal, said Marianne Price’s husband Francis.

“We’re entering into a society now that is almost pagan,” he noted. “It’s anti-Christian.

“So, I think it’s very important that the Church really keeps our ministries going, supporting the poor, supporting people in need. There are just so many people that need help—and we help them because they’re made in the image of God.”

(For more information on the annual United Catholic Appeal, to watch videos of people sharing their story of being assisted by ministries supported by the appeal, or to donate, go to unitedcatholicappeal.org.)

Marianne and Francis Price, members of St. Monica Parish in Indianapolis, hold hands during the Our Father at a Mass at SS. Peter and Paul Cathedral in Indianapolis that was part of a United Catholic Appeal event on Sept. 28.

Far more impact ‘when we do this together’

Archbishop Thompson reiterated the call for each person to contribute to the United Catholic Appeal.

Referencing the Gospel story of the widow who contributed two pennies, the archbishop said Jesus made his message clear: “It’s not about how much she gave. It’s about the spirit in which she gave. She gave completely of herself. She gave with complete trust, with complete surrender.

“We’re all called to be a part of the mission, to carry out the mission. We need … the means to bring the good news … and serve the poor and vulnerable” in the 39 counties of the archdiocese.

“Each and every one of us is called to holiness and mission,” the archbishop added. “That co-responsibility impacts thousands and thousands of lives throughout central and southern Indiana.

“When we do this together, we have a far more profound impact on the lives of others. We do this together as one Church, one mission, all centered in Christ through the Eucharist.”

(For more information on the annual United Catholic Appeal, visit unitedcatholicappeal.org or call the Office of Stewardship and Development at 317-236-1415 or uca@archindy.org.)

———
Gratitude for God’s gifts is a key to quell envy in our lives

By Donal DeMarco

(OSV News)—When I was very young, I came across a story that has left an indelible impression on me. The story centers on two bedridden men who shared a hospital room. One bed was situated next to a window, and its occupant loved to tell his partner of the many delightful and entertaining events he could see. The co-occupant, deprived of such a view, grew increasingly envious. His envy grew on a daily basis to the point that it incited him to murder his companion. At long last, he now had the bed next to the window. But when he pushed aside the curtains to enjoy the spectacle, all he could see was a brick wall. The deceased had not been a reporter, but a storyteller. The moral that this story impressed upon me is that even if we gain what we covet, we may become disillusioned and made even more miserable. Envy can be treacherous.

The best and simplest definition of envy belongs to St. Thomas Aquinas, who described it as “sorrow at another’s good fortune.” St. John Baptist de la Salle embellished this definition somewhat when he referred to envy as, “A criminal sorrow for the welfare of our neighbor.” The inclusion of the word “criminal” is important, because it brings out the sinful character of envy inasmuch as it violates the Christian command to love our neighbor.

Envy places us not with others, but against them. Therefore, it engenders the wrong feelings; it makes us sorrowful at the good that others have and leads us to rejoice at their misfortunes. Envy is misanthropic. Some people think that we need envy in order to be competitive and get ahead. They think that envy is the engine that drives progress. The absence of envy is counterproductive for parents to envy their children. To “parent” means bringing out the best in our children. When we envy others, we shortchange ourselves in two ways: first, by neglecting our own gifts; second, by being reluctant to accept and benefit from the gifts of others. Envy is self-defeating.

—Envy, if not checked, leads to other deadly sins, such as anger, sloth and avarice. Envy does not help us get what we want. It helps us to get exactly what we do not want. And this is precisely what happens when envy begets anger.

—When we envy others, we rarely appreciate the fact that their gifts can demand hard work and even harsh suffering. Sometimes what we envy comes with a cost that we could not bear. Realize that God knows what he is doing and doles out his gifts in accordance with his providential plan.

—Envy, if not checked, leads to other deadly sins, such as anger, sloth and avarice. Envy does not help us get what we want. It helps us to get exactly what we do not want. And this is precisely what happens when envy begets anger.

—Realize that God knows what he is doing and doles out his gifts in accordance with his providential plan. God wants us to benefit from each other’s gifts. He wants a community of helpers, not an anarchy of grouches.

—The symphony of life requires a variety of gifts. The orchestra needs the concert pianist as well as the rarely used cymbalist. If every musician strove to be a concert pianist, no one could ever become one. The concert pianist requires a full orchestra to complement him or her. It is as foolish for musicians to envy one another as it is for people in general to envy one another in the symphony of harmonious social interaction.

—God is incapable of envy, and this is why he decided to share his wealth by creating us. Bannerishing envy is a way of becoming more Godlike. (Donald DeMarco is professor emeritus at St. Jerome’s University in Waterloo, Ontario, and an adjunct professor at Holy Apostles College in Cromwell, Conn. He is a regular commentator for St. Austin Review and is the author of 40 books. He is a former corresponding member of the Pontifical Academy for Life. His latest book, Restoring Philosophy and Returning to Common Sense, was published in 2021. He and his wife, Mary, have five children and 13 grandchildren.)
Restorative justice: an alternative path for offender and victim

In past columns, I have written about the brokenness of our criminal justice system. In this column, I want to introduce you to an alternative to the current system of punishment through long prison sentences.

This alternative is called “restorative justice.”

In restorative justice, the person who committed the offense is granted the responsibility to make reparations directly to the person, persons or community that they harmed. This means that offenders must first apologize to the person, persons or community that they harmed, make efforts to restore what was harmed. This may be more than just replacing a stolen or damaged item. Finally, the offender would have to make changes in their life that led them to commit the crime.

As a part of restorative justice, the person who was harmed must agree to go through the process with the person who harmed them. This may sound a bit cruel, but it has been proven to be much more healing to the victim compared to enduring days and weeks of court trials where their entire life may end up being painfully on public display.

Many cities across the U.S. are beginning to test this new methodology in their criminal justice systems as an alternative to the standard criminal justice system.

As Catholics, restorative justice should make sense based on our formation in Catholic social teaching. Not only is this process more humane to the offender, but it also theoretically makes society whole by treating people with compassion and healing.

In the restorative justice practice, the offender would not go to a traditional trial. The offender would first be interviewed by social workers trained and dedicated to this practice. The entire case would be reviewed so the social worker would understand what caused the offense, who was harmed and what needs to be restored.

The victim and the offender would then be invited to counseling meetings, at first separately, but finally together. In these sessions, the offender would be able to understand the full affect of their actions on the victim and how their actions affected the victim’s life.

The offender would then express their loss and what would need to be done to make them whole. For example, if the offense was a burglary, the offender would be asked to do their best to restore the items. If the offense was more intrusive, then a process would be agreed to by the victim and the offender: to faithfully repair the damage done as well as possible.

Finally, the offender would be required to enter counseling to learn how to identify the issues that caused them to commit the offense. Are they addicted to drugs? Did they commit the burglary because they wanted money to buy drugs? Then the answer is to enter a drug rehabilitation program. Did the person commit a violent crime? Did they do this because they were in a gang or for other reasons? Then the offender would enter a program similar to Homeboy Industries Gang rehabilitation program, an initiative begun in 1988 in Los Angeles by Jesuit Father Gregory Doyle. It is the largest gang rehabilitation and re-entry program in the world.

Restorative justice is a new and exciting option. It is growing across the U.S. I am sure we will learn more about restorative justice as it rolls into court systems near us. We have an open heart and mind when it does.

(Deacon John Cord is the Coordinator of Catholic Ministry for the Archdiocese of Indianapolis. To volunteer in prison ministry, check with your parish office to see if a ministry already exists. If not, contact Deacon Cord at jcord@archindy.org)

That All May Be One

Irvington churches use October celebration to connect in faith

By Rick Ginther

Boo! Trick or treat? They are common, gleeful greetings this time of year for children and adults. I love in Irvington, located in the heart of Indianapolis, the original suburb of Indianapolis. This historic district is named for Washington Irving, the author of “The Legend of Sleepy Hollow” and “Rip Van Winkle.”

The “Sleepy Hollow” connection spawned a lavish annual Irvington Halloween Festival, now in its 77th year. In Irvington, Halloween is like May in Indy or April in New Albany! Irvington has a strong Christian presence. We belong to an order of religious, a small, independent denominational association. All of our member churches are in some way connected to the Halloween festival. Among the ghost tours, decorations, stories of hauntings and Black Hat Society, among other things, some worry if it is appropriate for Christians to participate. The original customs of Halloween were many, flowing through centuries from varied nations and cultures.

The Christian origin is rooted in the feast of All Saints, or All Hallows. A vigil of fasting, abstinence and prayer developed to prepare the faithful for the feast of All Saints, “eves” (read “evening”) became All Hallows Evening.

Later, the third day for commemoration of those deceased who are yet to enter the presence of God was added, known as All Souls Day. But what fun is there in a solemn day for the faithful to “eves” (read “evening”) became All Hallows Evening.

Advent, the third day for commemoration of those deceased who are yet to enter the presence of God was added, known as All Souls Day. But what fun is there in a solemn day for the faithful to

All Saints Day gatherings where children are invited to dress up as their favorite saints.

Parishes and schools across the archdiocese have emphasized the Catholic roots of Halloween by having All Saints Day gatherings where children are invited to dress up as their favorite saints.

Reformed Jews and some Muslims may participate. “Secular” Halloween is not incompatible with the celebration.

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The Sunday Readings

Sunday, October 29, 2023

- Exodus 22:20-26
- 1 Thessalonians 1:5c-10
- Matthew 22:14-40

The Book of Exodus provides the first reading for Mass this weekend. In ancient Jewish tradition, Exodus came from Moses. Therefore, in a most special way, it is the very word of God since Moses represented God and was the link between God and the chosen people.

Through Moses, God gave the Hebrews direction for every aspect of their lives. This weekend’s reading from Exodus addresses certain specific realities in life, such as the lending of money.

Primary in the Hebrew religion from the beginning was a respect for each person. It was a respect founded on the notion of God as Creator and final governor of human lives.

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

Of course, the details are important. But even more important is total human obedience to God and to God’s law. For the second reading, the Church presents a reading from St. Paul’s First Epistle to the Thessalonians. In this epistle, Paul’s advice for the Thessalonians is firm. He urges obedience to God, without exception, compromise or qualification. Paul offers his own example to the Lord as an example. Following Jesus brings joy, the Apostle insists.

In a word, it means loving others as God loves them, caring for others, always resisting any effort to belittle or exploit others. So, Paul in First Thessalonians reminds us Christians of the need to bear witness forever to God’s love and justice.

This does not necessarily mean that people agree with each other. People have various experiences. They have their minds that judge things. The opinions of one are rarely shared by all.

Anger, bitterness and often even hatred fill public discourse. As far as politics is concerned, it is a tragic departure from what was once the case. People with differing viewpoints respect each other.

This descent into ugliness is affecting private thoughts and statements. Christians have the duty to show, and ask for, God’s love for all.

Reflection

True Christianity is more than an intellectual ascent to certain theological propositions. While the creed of the Church is vital, Christianity means a way of life and a state of mind, a heartfelt, personal choice to recognize God’s supremacy. Christianity is more than lip service.

For example, in the New Testament St. Paul writes to the Thessalonians: “Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter.”

Scripture and sacred tradition combine to support the long-standing Catholic practice of praying for the dead.

Question Corner

Scripture and sacred tradition combine to support the long-standing Catholic practice of praying for the dead.

Q: Where can praying for the dead be found in the Bible? I don’t want any reference to the catechism, thanks.

A: As you allude to in your question, many of the details regarding the Church’s teaching on purgatory (and the utility and appropriateness of praying for the dead) is part of our sacred tradition, much of which is summarized in works like the Catechism of the Catholic Church.

I do feel compelled to point out that the truths of our faith being ultimately “handed down” via tradition is itself a scriptural concept. For example, in the New Testament St. Paul writes to the Thessalonians: “Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours.”

We find a clear scriptural reference on the praiseworthiness of praying for the dead in the Old Testament’s Second Book of Maccabees. For context, the books of First and Second Maccabees provide a historical narrative of the Jewish people’s fight to maintain their faith and culture in the face of Greek conquerors, and their eventual military liberation by the Maccabees and their leader, Judas.

In chapter 12 of the Second Book of Maccabees, we read that some of the Jewish warriors fell in battle, and it was subsequently discovered that they had been wearing pagan amulets in clear violation of the first commandment.

Upon learning this, Judas the Maccabee “then took up a collection among all his soldiers, amounting to two thousand silver drachmas, which he sent to Jerusalem to provide for an expiatory sacrifice. In doing this, he acted in a very excellent and noble way, inasmuch as he had the resurrection in mind; for if he were not expecting the fallen to rise again, it would have been superfluous and foolish to pray for the dead. But for this he did with this splendid reward that awaits those who had gone to rest in godliness, it was a holy and pious thought.”

You might wonder why this passage isn’t better known, particularly in Protestant or Evangelical circles that highly value the role of sacred Scripture. One reason is that this is the books of First and Second Maccabees—all along with other books such as Tobit, Sirach and Judith—that are not part of the Bible, considered by scholars as the “Deuterocanonical books,” sometimes also referred to as the “Septuagint.”

While the early Fathers of the Church discerned that these books should be included in the canon (i.e., the “official table of contents”) of the Scriptures, in the 16th century Martin Luther disagreed that these works were the inspired word of God. Because of this, Protestant Bibles omit the Deuterocanonical books.

I was raised as a Roman Catholic and remember always seeing a number after the pope’s name. I was taught the number indicated how many popes had previously used that name before them. For example, Pope Benedict XVI was the sixteenth pope to use the name “Benedict.”

However, the custom is to start using numbers after the names of popes only when it is necessary in order to keep track and distinguish them from their same-named predecessors. Since Pope Francis is the first (and so far only) pope to have taken the name “Francis,” there is no need for a numeral after his name. But we have ever have the question of “Pope Francis II” in the future, then we would retroactively refer to our current Pope Francis as “Francis I.”

Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgins and a canonsit whose column appears weekly at CNS News. Send your questions to CatholicQA@crb.com.
Students of St. Lawrence School in Lawrenceburg take part in a eucharistic procession on Oct. 5 in the southeastern Indiana town during the three-year National Eucharistic Revival. (Photo submitted)
Relatives,” he added.

and “grieved” by the situation in Israel
released on Oct. 20 after negotiations
1,400 people. Two U.S. hostages were
Hamas during its coordinated attack on
Francis called for the release of Israeli
VATICAN CITY (CNS)—Pope
Visitors gathered to pray the
Angelus
to be freed,” the pope
and for the hostages
continue to arrive,
humanitarian aid to
people in St. Peter’s
with some 20,000
Angelus
to St. Porphyrios Greek Orthodox
Church—one of the oldest churches in
Gaza, built in approximately 1150—
collapsed during an Israeli airstrike on
Oct. 19. Palestinian officials said that 16
people were killed in the strike.

condemned the barbarous attack by
Hamas against Israeli civilians and
affirmed the need to protect civilians
in Gaza,” the White House said in a
statement released on Oct. 22. The
president “discussed his recent visit
to Israel and his efforts to ensure
delivery of food, medicine and other
humanitarian assistance to help alleviate
the humanitarian crisis in Gaza.”

The White House said the two leaders also discussed “the need to prevent
escalation in the region and to work toward a durable peace in the Middle East.”

President Biden traveled to Israel on
Oct. 18 and had been scheduled to meet
with Palestinian leaders in Amman, Jordan,
but the second leg of his trip was cancelled.

Investing with Faith/Kimberly Pohovey

Qualified charitable distributions are an effective vehicle for giving

As leaves change color and fall to the ground and the holidays appear on the horizon, our thoughts turn naturally toward the end of the year. As the season of generosity is upon us, we find ourselves grateful for God’s many blessings and wondering how we can share some of our blessings with others.

For many, the autumn sun before
Thanksgiving and Christmas is also an opportunity to take stock of financial obligations and review the requirements that must be met before the end of 2023.

For seniors, that may include determining how much to take from an individual retirement account (IRA) without pushing earning levels into a higher tax bracket. Figuring out that can be a challenge, especially if you hope to share some of what you have with others.

Before the qualified charitable distribution option, the only way to make a charitable gift using IRA assets was to make a withdrawal, pay the tax, send the proceeds to us, and hope that the charitable deduction would offset the income tax due on the withdrawal.

The good news is all that has changed.

Now, if you are over age 70 1/2, you are eligible to make a qualified charitable distribution (QCD) directly from your IRA. This can be a great way to maximize your ability to give while minimizing the impact of taxes.

Gifts made directly from an IRA are often the most tax-advantaged way to give, each year—even for those who don’t itemize. In fact, you may want to consider using your IRA as a source of charitable funds before giving cash or writing a check.

Here’s why:

—QCDs don’t count as income. Any donations made directly from your IRA do not add to your taxable income.

—QCDs are tax-free. Direct contributions to the ministries and institutions closest to your heart are not taxed. That applies to gifts up to $100,000 annually.

—QCDs count toward your required minimum distribution (RMD) for the year. This applies to anyone 73 years of age or older.

—QCDs are effective vehicles for planned giving either all at once, or strategically throughout the year. That means that people who work to bring the love of Christ to those in need can better plan how use the resources they can expect to receive.

Interested in making a QCD? The process is simple.
Just notify your IRA custodian to make a direct transfer of an amount you specify from your IRA to us at any time of the year. To give to any of our archdiocesan parishes, schools or ministries, you will need to complete the form found at www.archindy.org/IRAdonation.

Submitting the form helps ensure we are able to match the check when it’s received to your intentions.

End-of-year rush

We recommend that you contact the archdiocesan Catholic Community Foundation sooner than later if you plan to make a QCD. We experience a high volume of giving from now through December. Additionally, the Archbishop Edward T. O’Meara Catholic Center in Indianapolis will be officially closed from Dec. 22, 2023, through Jan. 1, 2024. While we continue to monitor mail and gifts as they arrive, to qualify as a 2023 contribution, all gifts must be postmarked no later than Dec. 31, 2023.

We’re here to help. Please contact us at 317-236-1482 or ccf@archindy.org for more information.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. For more information on the Catholic Community Foundation, visit www.archindy.org/CCF, e-mail ccf@archindy.org or call 317-236-1482.)

Pope Francis called for the release of Israeli hostages held in Gaza and spoke with U.S. President Joe Biden to discuss the humanitarian crisis and the need for a de-escalation in the violence in the region.

“I renew my appeal for spaces to be opened, for humanitarian aid to continue to arrive, and for safe passage for those to be freed,” the pope said after praying the Angelus on Oct. 22 with some 20,000 people in St. Peter’s Square.

Some 200 hostages were taken into Gaza by Hamas during its coordinated attack on Israel on Oct. 7 which killed more than 1,400 people. Two U.S. hostages were released on Oct. 20 after negotiations between Qatar and Hamas.

The pope said he is “very concerned” and “grieved” by the situation in Israel and Palestine. “I pray, and I am close to all those who are suffering the hostages, the wounded, the victims and their relatives,” he added.

Pope Francis expressed his concern about “the serious humanitarian situation in Gaza,” saying he is “saddened that the Anglican hospital and the Greek-Orthodox parish have also been hit in recent days.”

A deadly Oct. 17 blast near the Al-Alhi Arab Hospital in Gaza, a ministry of the Episcopal Diocese of Jerusalem, killed at least 471 people, according to the Hamas-run Ministry of Health in Gaza. The militant group blamed the Israeli Defense Forces for the strike, while a spokesperson for the National Security Council said the U.S. government assessed that Israel was not responsible for the explosion.

An administration building belonging to St. Porphyrios Greek Orthodox Church—one of the oldest churches in Gaza, built in approximately 1150—collapsed during an Israeli airstrike on Oct. 19. Palestinian officials said that 16 people were killed in the strike.

“War, any war that there is in the world—I also think of the territorial Ukraine—is a defeat,” Pope Francis said after praying the Sunday Angelus. “War is always a defeat; it is a destruction of human fraternity.

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SAVE THE DATE

Legacy Gala
Life, Education, and Real Presence

Friday, February 9 at 5:30 pm
JW Marriott Indianapolis | Grand Ballroom

In Support of
Bishop Simon Bruté College Seminary,
Catholic Charities and Catholic Schools

Honorary Chair: Guy Neil Ramsey
Event Emcee: Rafael Sánchez
Entertainment: Music by The Bishops!

This Year’s Honoree is Sister Shirley Gerth!

Sister Shirley was a parish life coordinator in the Archdiocese for 32 years. Many will remember her for the leadership she showed when St. Anne Church in New Castle was destroyed in an arson fire on Holy Saturday in 2007. She worked hard to make sure the church was rebuilt for the community. Before becoming a parish life coordinator, she was an educator for nearly 25 years. Her commitment to ministry has been a blessing to many.

“I am who I am— whoever that is in God’s eyes— because of all the people who have touched my life,” Sister Shirley said. “I love the saying, ‘Beauty in all its forms feeds my soul.’ I tried to find beauty in the people I served. I really feel that they have helped me form my life.”

Join us in honoring Sister Shirley on February 9th.
We look forward to seeing you there!

www.archindy.org/LegacyGala
Scan here for tickets and sponsorship information: