Pope encourages children to speak up, work for peace

VATICAN CITY (CNS)—In a celebration of life, peace, joy and harmony, thousands of children representing young people on every continent greeted Pope Francis during an afternoon event in the Vatican’s Paul VI hall.

Children from different parts of the world, such as the Amazon and the slums of Brazil, sang on stage, and Italian pop star Mr. Rain performed his hit single, “Super Heroes.”

The event on Nov. 6 was sponsored by the Dicastery for Culture and Education and was attended by more than 6,000 children from different parts of Italy and other parts of the world.

Dedicated to the importance of peace, fraternity and respect for others and creation, the event was titled, “Let Us Learn from Boys and Girls,” to focus attention on children’s simple and sincere desires for peace and harmony in the world.

“There is much to learn from you,” the pope said. “I am always happy when I meet you because you teach me something new every time. For example, you remind me how beautiful life is in its simplicity and how beautiful it is to be together!

“Two big gifts God has given us,” he continued, are life and being together with simplicity.

The pope encouraged the kids to embrace their adolescence, which is “a wonderful age,” and to make their thoughts, feelings and experiences heard by adults.

He asked the children to remember all the other kids their age who are suffering from war, hunger, climate disasters and poverty.

“You know there are bad people who do bad things, they make war and destroy. Do you want to do bad things?” the pope asked. "Pope encourages children to speak up, work for peace"
10 top takeaways from the synod synthesis report and why they matter for Catholics.

1. Synodality is about the Church's evangelizing mission, and baptism is why synodal governance matters.

2. The synod recognizes “synodality” in the Church's life as reflected in its liturgical role, such as preaching in the word of God and through concrete service learning experiences.

3. Synodality is not about having more meetings, but it is about discussing together how to go on mission at each level of the Church.

4. The synod suggests extensive discussion and consideration of revising priestly formation to address this. Instead of forming priests in an “artificial environment separate from the ordinary lives of the faith,” they should develop through “close contact with the people of God and through concrete service learning experiences.”

5. The synod recognized there is universal agreement that priestly celibacy is “a particular gift from God to be shared with men and witness to Christ.” But it also suggested further consideration of whether it is appropriate for the Latin Church alone to continue to insist on it—the Eastern Churches (Catholic and Orthodox) have a tradition of celibate and married priests and deacons—when there are ecclesial and cultural contexts that make it more difficult for the Church’s mission.

6. The synod is calling for a deeper reflection on the vocation of the deacon, “above all in the exercise of charity.”

7. The synod indicated the importance of expanding women’s access to theological formation, their inclusion in decision-making and responsibility in pastoral care and ministry, and even the exploration of ordination of women who could decidively contribute. It noted the debate over women and the diaconal ministry, and expressed openness to continuing research and examining what has been done so far.

8. It also touched on lay ministry and called for more creativity in how these roles are thought of and lived at the service of mission: for example, developing the ministry of lector beyond its liturgical role, such as preaching in appropriate contexts. It also envisioned possibly a lay ministry taken up by diocesan priests in their school communities.

9. The synod emphasizes that synodality in the Church calls Catholics to discern intentionally as a community how Jesus is calling them to live out their mission. It’s not about self-referential discussions and ministry, and even the exploration of ordination of women who could decidively contribute. It noted the debate over women and the diaconal ministry, and expressed openness to continuing research and examining what has been done so far.

10. The Criterion is inviting teachers and principals of Catholic schools in the archdiocese to share their stories and photos of how their classrooms and/or their school communities are celebrating this year of the Eucharistic Revival. We hope to include these special celebrations of the Eucharist as part of our Catholic Schools Week supplement in January and in our regular issues. Please send your stories and photos to John Shaughnessy at e-mail at jshaughnessy@archindy.org.
married couples to support married and family life. Disciples listen to people and accompany them like Christ in whatever their personal, familial or social situations.

The synod says “listening is the word that best expresses our experience. This is listening given and received.” Listening really is where the Church discurs the mission Jesus is calling his disciples and their particular communities.

It also emphasized the Church needs to give its closeness, listening and accompanying to those who feel alone in remaining faithful to the Church’s teaching on marriage and sexual ethics, as well as to those on the margins because of “their marriage status, identity or sexuality.”

The synod suggests further consideration of the point that listening “does not mean compromising proclamation of the Gospel or endorsing any opinion or position proposed”—but rather being like Jesus, who listens and loves unconditionally to share his good news.

It also emphasized the Church needs to extend its closeness to the lonely and abandoned, the elderly and sick.

The synod document called for further discernment about “Eucharistic hospitality”—the situation of people of different churches receiving Communion—and “inter-church marriages.”

The synod is listening given and received.” Listening that best expresses our experience. This is listening given and received.”

The synod indicates it is vital for Eastern Churches to celebrate the 1,700th anniversary of the Council of Nicaea.

The synod views the digital realm not as a separate field, but a “crucial dimension of the Church’s witness in a difficult situation of reconciling human dignity, justice and care for our common home.”

The synod suggests a new path—5. Disciples listen to people and accompanying those who have suffered abuse in the Church have helped people feel no longer invisible. At the same time, the synod makes clear “the long journey towards reconciliation and justice” remains and requires “addressing the structural conditions that abet such abuse” and “concrete gestures of penitence.”

A synodal Church requires a “culture of transparency,” respect for existing procedures to safeguard minors and people when they are vulnerable, and “further structures dedicated to the prevention of abuse.” It noted bishops are in a difficult situation of reconciling “their role of father with that of judge,” and suggested exploring the possibility of giving the judicial task to another body specified in canon law.

—10. The bishops must now figure out how to take these ideas to the people when they are vulnerable, and “further structures dedicated to the prevention of abuse.” It noted bishops are in a difficult situation of reconciling “their role of father with that of judge,” and suggested exploring the possibility of giving the judicial task to another body specified in canon law.

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!

YOUR GIFT HELPS MANY FIND MERCY, FORGIVENESS, AND PEACE.

FedEx, in part by the United Catholic Appeal. Project Rachel, a compassionate and confidential ministry, extends God’s redemptive love and hope to women and men affected by abortion. By offering a safe place for those suffering to be reconciled with God and his Church. Project Rachel helps those suffering after abortion experience mercy, forgiveness, and peace. This ministry is for:

• Men whose significant others have had abortions
• Pregnant women who have had abortions
• Parents, children, siblings, other family members and friends of those who have had an abortion
• Anyone who has encouraged or helped someone else obtain an abortion
• Anyone who has worked in the abortion industry

ShoW YOUR SUPPORT TODAY BY MAKING A GIFT TO THE UNITED CATHOLIC APPEAL. SIMPLY SCAN THE CODE TO YOUR RIGHT AND CHOOSE YOUR METHOD OF GIVING.
Vocations awareness means being open to the Spirit

As you read in last week’s issue of The Criterion, Nov. 5-11 marks the U.S. bishops’ annual Vocations Awareness Week. In that issue of the newspaper, we included a 12-page supplement that featured articles highlighting vocations in the Church to the priesthood, diaconate and consecrated life.

The special section presented an opportunity to raise awareness for vocations and to nurture those who are discerning a vocation to ordained ministry or consecrated life.

During this week, the Church gives thanks to God for the faithful example of husbands and wives, and joyful witness of ordained ministers and consecrated persons,” said a statement from Bishop Earl A. Boyea of Lansing, Mich., chairman of the U.S. Conference of Catholic Bishops (USCCB) Committee on Clergy, Consecrated Life and Vocations.

“We pray that many more men and women will be open to the movement of the Holy Spirit in their hearts as they discern the mission God has for them,” he added.

Bishop Austin A. Vetter of Helena, Mont., chairman of the USCCB vocations committee, said the week is a “wonderful time for us to home our efforts” to promote vocations.

“We should always have vocation awareness and always be asking God for an increase of vocations to the priesthood and religious life around the world and for our own local churches,” he said, underscoring the importance of the weeklong focus “to heighten awareness” about the need for vocations and have this on “the forefront of our minds.”

Bishop Vetter, who also serves as episcopal liaison to the National Conference of Diocesan Vocation Directors, the National Religious Vocation Conference and Serra International, emphasized that National Vocation Awareness Week offers a special opportunity for “redoubling our efforts of prayer that young people would be able to hear the voice—the quiet, gentle voice many times—of Jesus inviting them into a vocation as a priest or religious.

“It’s such a beautiful life, and it’s such a needed life and a life that is so loved by our people,” he added.

While we recognize a week each November to highlight vocations, we should not limit our prayers for people to answer the call to the priesthood, diaconate or consecrated life to a weeklong period.

We encourage people of faith to pray for vocations as often as possible—even daily. And please Lord, may these petitions bear fruit.

—Mike Krokos

Be Our Guest

Fr. Patrick Briscoe, O.P.

A visit to a saint’s tomb reveals how we are all called to know Christ

We like to think we follow the saints, but sometimes the saints follow us.

As I walked home from class in Tours, France, I had an irresistible urge to explore the church I was passing by. As I entered, I marveled at the architecture. A choir of nuns happened to be singing Vespers. The girls sat in a line at the back of the church and began to pray.

I noticed something strange about the church. The altar appeared to have two tabernacles. How strange, I thought.

This required investigation.

I rose and approached the sanctuary. Even as the sun fell, the neo-Byzantine church was luminous, lighting up the brass chest perched on top of the high altar, I couldn’t determine what it was. I searched around for a brochure.

Discovering St. Martin

Then, thanks to another gift of reading, I learned: the chest was not a second tabernacle, it was a reliquary. It contained a relic of the skull of St. Martin of Tours.

And in fact, the church was not only dedicated to him but included his tomb. I continued my exploration.

The dimly lit crypt flickered in the candlelight. Ex-votos, mementos of prayers answered, covered the walls, adorned the sandstone walls. The smell of beeswax and the cold damp of the subterranean refuges instilled a sense of peace. Again, I knelt in prayer. I prayed for my family. For my vocation. Probably in support of my golf too.

It was the first visit I made to a saint’s tomb. And it was a complete accident.

I was baptized at St. Martin of Tours Church in Martinsville. It was my grandmother’s parish, my mother’s family church. It was the place where I received the grace of faith. And here I was, an undergraduate in France, reciting grace through St. Martin, yet again.

The Basilica of St. Martin of Tours was once the greatest monastery in the Christian world. Today, all that remains of the ancient church is one tower. The current church was rebuilt after the French Revolution. The building hadn’t just fallen into despair. Revolutionaries used the church as a stable, threw its stone from stone. Then, to make sure it couldn’t be rebuilt, they sold the stones. But it was rebuilt.

Pursued by the saints

And there’s a lesson in that. Jesus always has a way. Often that way is through his saints, who pursue us. The saints invite us to come to them, not for their own glory, but to know Christ.

St. Martin’s story shows this clearly. A Roman soldier, he famously split his cloak in two and gave half to a beggar on the street one cold winter night. Christ later came to Martin in a dream saying, “He is as you were.” And in the process, let us remember that he had been the inscriptions around his tomb bear eloquent testimony to the power of his intercession.

St. Martin’s love of Christ is what made him a saint. And through the centuries, pilgrims can discover that love anew for themselves. Devotion to him is what inspired the reconstruction of the once-destroyed basilica. And through Martin’s intercession, the faithful are still discovering new grace.

In November 2006, I was pursuing me that day, now 16 years ago. We are closer to the saints than we often think. And, pray God, may we one day be numbered among them.

(Dominican Father Patrick Briscoe is the editor of Our Sunday Visitor.)

Be Our Guest

Margaret Rose Realy

November: A month to seek the Lord and grow ever deeper our roots of faith

Not quite past autumn, but not yet winter, November is a different month to describe. Dried grass fronds and flower heads full of seeds sway in the late frost. This is the month when nature goes dormant, a time to be rested. Many organisms require this “downtime.” Without it, the life cycle of “dormant” is incomplete. Without it, the plants cannot reproduce. Without it, the animals become obese and people distraught.

Dormancy is the time when roots expand; when the overt activities of life decrease, and we become grounded in the soil of purpose.

This is when the true purpose of dormancy develops in us and our lives of faith. It is the time when we have prepared the soil of our soul and planted the seeds that our Lord has given us to sow. We’ve worked, yoked to the Holy Spirit, and pulled the seeds, strengthened which was weak, watered with the word, and shared what was produced for the spiritual health of others.

Now, like the plants, we rest from active production (our evangelizing work), knowing that the seeds we’ve gathered that are to be sown merely await the movement of the Lord. We are in a fallow season, and all the work we’ve done, whether in the garden of our soul, settles in for a period of dormancy and becomes the dream for future growth.

In our work, we pray, we contended, and, by doing so, we grow ever deeper our roots of faith. Our ability to produce good fruit is dependent on the periods of inactivity; for we gather ourselves before the Lord, seeking his embrace and nourishment for our roots and their fruitfulness.

(Margaret Rose Realy is a Benedictine oblate and the author of A Garden Catechism: 100 Plants in Christian Tradition and How to Grow Them.)
“Christian, remember your dignity, and know that you share in God’s own nature, do not return by sin to your former base condition.” (St. Leo the Great)

The publication date for this column is Friday, Nov. 10, the memorial of St. Leo the Great. Leo was elected pope in 440 and was a prolific writer and teacher. His contributions to the Council of Chalcedon, which in 451 affirmed the unity of Christ’s two natures in one person, is second only to the Council of Trent as authoritative for Catholic teaching on human dignity.

One of Leo’s most popular Christmas sermons reminds baptized Christians that we share in God’s own nature and, therefore, possess a dignity that is the foundation for all human rights.

Leo frequently heard it said that we are “made in the image and likeness of God.” This truth lies at the heart of Catholic social teaching. Because every man, woman and child (born and unborn) reflects the face of God, everyone has inherent dignity, regardless of gender, race, age, religion or social status.

One of the main values of the popes of the 12th century was a profound knowledge and respect for the practice of all human rights. Pope Leo the Great wrote: “Let us try to fulfill our debt to God, who made us to His own image and likeness.”

In the first Christmas sermon delivered by Pope Leo the Great, he pointed his hearers to the fact that Jesus Christ, God made man, is the source of all human dignity.

In the Christmas sermon that we have before us today, we encounter a surprising teaching: “Let us try to observe the dignity of others, including those who are not baptized, as well as our own.”

Leo clearly had both pagans, heathens, and Jews in mind.

In his military pastoral letter on our unity in Christ, he observes: “In every social situation, there exists the presence of evil both in the form of individual injustices and in the corrupt social structures that have been allowed to develop and become institutionalized in society. Where is needed to overcome evil in all its forms is the love of Christ—pure, unselfish, compassionate, merciful and trustful. Love overcomes sin and death. It has the power to transform the hearts and actions of individuals, societies and nations to achieve the impossible and build bridges, and to overcome anything that undermines the dignity that all persons possess in Christ the God-man.”

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November 13, 27
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. 6 p.m. Registration: Benedictine Father Jeremy King of the Order of Preachers,” $55. Registration: 317-788-7581, benedictinn.org.

November 14

November 15

November 16
Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. 2 p.m., sponsored by 15th St. James Church. Contact: 317-545-7309, stjameschurchindy.com.

November 16, 30
St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis. 6 p.m. “The Beauty of the Eucharist Bible Study,” 1-2:30 p.m., sixth and seventh of seven Thursday evening Bible study sessions, content also available through formed.org, free, registration preferred. Information, registration: 317-501-0060, catherine@gmai l.com.

November 17
Northside Events and Social Club, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Indiana Historical Society Vice President of Marketing and Sales Amy Lamb presenting “Festival of Trees ...and Much, Much More!,” rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, $18 members, $20 non-members. Register by 4 p.m. on Nov. 14. Information, registration: cbe@ire-Bre.com.

November 23
Downtown Depot 1401 J St., Bedford. Becky’s Place Run for Hope 5K, 9 a.m., pick up registration packets Nov. 22 at Bedford Area Chamber of Commerce noon-6 p.m. on 2nd floor of Depot. Drop off 8-8:45 a.m., $20 ages 18 and younger, $25 adult, $15 for one-mile fun walk, walk-up registrations preferred by Nov. 17, however walk-ups will be accepted, T-shirts available for $20 through www.agelessonages.com. Information, registration: 812-275-5773, inkyw@indyfarmersmarket.com.

November 26

December 1
Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., optional tour of four center to follow. Information, registration: 317-829-6800, womenscarecenter.org.

December 3
Our Lady of the Greenwood Retreat Center, 355 S. Meidlin St., Greenwood. First Friday bilingual celebration of the Most Sacred Heart of Jesus Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available anytime. Information: 317-750-7309, janas5@hotmail.com.

December 4
Benedict Inn Retreat and Conference Center, 1402 Oldenburg Francis Center, 2214 Main St., Oldenburg. Advent Concert, 6 p.m., Catholic, educational and social singles—separated, widowed or divorced—age 50 and older. Information, registration: 317-798-8786, benedictinn.org.

December 5
Ritz Charles, 12156 S. Meridian St., Indianapolis. Advent Concert, 6:30 p.m., Catholic, composer John Angotti with Marian University Sacred Choir, followed by penance service during holy hour with praise and worship music in Bishop Chartrand Memorial Chapel. Free. Information: 317-955-6000, info@mslmarian.edu.

December 7
Monthly Prayer with Sisters of Providence, “Prayer for Christmas,” for single Catholic women ages 18-42, 7:45-8:15 p.m., seventh day of each month. Information, registration: EventsSistersofProvidence.org; 361-500-9095, laline@uspws.org.

December 10

December 11

December 15

December 21
Bedford Area Chamber of Commerce noon-6 p.m. or by 4 p.m. on Nov. 14. Information, registration: cbe@IRE-Bre.com.

December 23
Down Town Depot 1401 J St., Bedford. Becky’s Place Run for Hope 5K, 9 a.m., pick up registration packets Nov. 22 at Bedford Area Chamber of Commerce noon-6 p.m. on 2nd floor of Depot. Drop off 8-8:45 a.m., $20 ages 18 and younger, $25 adult, $15 for one-mile fun walk, walk-up registrations preferred by Nov. 17, however walk-ups will be accepted, T-shirts available for $20 through www.agelessonages.com. Information, registration: 812-275-5773, inkyw@indyfarmersmarket.com.

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

Wedding Anniversaries
NATHAN AND JUDY (ALLGEIER) WUESTEFELD, members of St. Peter Parish in Franklin Crossing, will celebrate their 50th wedding anniversary on Nov. 3. The couple was married in St. Nicholas Church in Repli, Indiana.

St. Teresa Benedicta of the Cross Parish zombie drive-through Christmas light display

Bishop Bamberger has announced a series of events for the next four weeks as reported to The Criterion, log on to www.criterionindy.org/events.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. The anniversary is to be celebrated in the month of marriage.

Retreats and Programs
For a complete list of retreats as reported to The Criterion, log on to www.criterionindy.org/events.

November 21
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Advent Workshop: “It’s the Most Wonderful Time of the Year!” 9 a.m.—3 p.m. CT, Benedictine Father Jeremy King presenting. $55. Registration: saintmeinrad.org/retreats.

December 2
Mother of the Redeemer Retreat Center, 8220 W. State Rd. 48, Bloomington. Christmas Light Display” will be offered at Saint Teresa Benedicta of the Cross Parish, 23455 Gaven Lane, in Bloomington, between 6-10 p.m on Fridays, Saturdays and Sundays from Dec. 1-Jan. 6. The display will focus on the joy, hope and mercy of Christmas birth. There is no charge for the experience. For information, call 317-512-1941 or send an e-mail to bright-lightstick@gmail.com.

Rudolph the Red-Nosed Reindeer, Jr. to be performed on Dec. 1-3 in Indianapolis

Agape Theater Company, formerly known as Agape Performing Arts Company, will present Rudolph the Red-Nosed Reindeer, Jr. at the Agape Theater Company, 2100 E. 71st St., Indianapolis. 6 p.m. Registration: 317-378-7581, benedictinn.org.

December 6
Oldenburg Franciscan Center, 2214 Main St., Oldenburg. Advent Concert, 6 p.m., Catholic, educational and social singles—separated, widowed or divorced—age 50 and older. Information, registration: 317-798-8786, benedictinn.org.

December 8
Oldenburg Franciscan Center, 2214 Main St., Oldenburg. A Day of Quiet Renewal, 9 a.m.—4:30 p.m., $20, $80 with spiritual direction. Information: 317-933-6437, centerofcontemplation.org, olbedinfranciscancenter.org.

December 11
Our Lady of Fatima Retreat House, 5553 E. 56th St., Indianapolis. Advent Music and Reflection, 6 p.m., featuring choirs, handbell choir readings, and reflections followed by refreshments in parish cafés. Free. Information: 317-257-4270, umcil@stjohnmartin.org.

December 14
Benedict Inn Retreat and Conference Center, 1402 Oldenburg Francis Center, 2214 Main St., Oldenburg. A Day of Quiet Renewal, 9 a.m.—4:30 p.m., $40, includes private room for the day and lunch, spiritual direction available for additional $30, must be scheduled in advance. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

December 16
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Advent Workshop: Organ Concert, 9 a.m.—3 p.m. CT, recital at 3 p.m., Nolan Snyder performing. Registration: saintmeinrad.org/retreats.

December 24-26
Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Christmas Celebration at Saint Meinrad Archabbey, opportunity to join monastic community in their Christmas Eve and Christmas Day prayer and liturgies in the archabbe church, fellowship and socials with monks and other guests, 3:00 p.m.-2:00 p.m. CT, Admission: $200. Registration: saintmeinrad.org/retreats.
Joy and humor are among the best gifts we can offer God

At the end of the feature-length documentary Pope Francis: A Man of His Word, the Holy Father encourages everyone who serves God’s people to have a good sense of humor. He says, “It is so sad to see consecrated men and women who have no sense of humor, who take everything seriously.” Pope Francis said, “To be with Jesus is to have a sense of humor. The joyful presence of God’s holy faithful people, whom we serve, is a response to the good news of Jesus Christ. The pope tells us, “Far from being timid, morose, acerbic or melancholy, or putting on a dreary face, (the original Spanish uses a term that might well be translated as ‘sourpuss’), the saints are joyful and full of good humor.”

The Face of Mercy
By Daniel Conway

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

—Pope Francis, “Misericordiae Vultus” (“The Face of Mercy”)

“Jesus of Nazareth con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “Misericordiae Vultus” (“El rostro de la misericordia”)
"Sacred Places" exhibit focuses on world's religions, including Christianity

By John Staughnessy

As the director of collections for The Children’s Museum of Indianapolis, Chris Carron had a key role in developing its new exhibit, "Sacred Places," focusing on religious traditions from around the world.

Here is an edited version of an interview with Carron about the exhibit—and how the Catholic faith and Christianity are represented in the exhibit that is on display until April 7, 2024.

Q. Talk about the hopes of The Children's Museum of Indianapolis for this exhibit and what led the museum to want to make it a leading focus.

A. "It is our hope that, by showcasing some of the world’s sacred places, we will foster curiosity and understanding of religious traditions so that people may better understand one another and communicate in thoughtful and reflective ways.

The Children’s Museum has a history of tackling topics that are important to our community and of addressing subjects, like religion, that are often considered sensitive or off-limits.

"We recognize the diversity of experiences of our audiences and wanted to provide a safe place for adults as well as families with children to see their own traditions and learn about and discuss the traditions of their neighbors.

"What are some of the distinctive features of the exhibit?"

A. "The exhibit includes stories and artifacts from multiple sacred places representing a wide range of religious traditions around the world. Six of those [Buddhism, Christianity, Hinduism, Islam, Judaism, Sikhism] are treated as larger immersive environments with artifacts, large photo murals and interactives.

Waechter, a member of St. Louis Parish in St. Louis, Mo., says of the black van, "I've got this thing, trying to get westbound."

JOURNEY

"I opened the door in my big old black van, and there—no lights, no nothing," he recalls.

Twal was thrilled to participate, mainly because "I am not generalizing here, but for most of us if we ask ourselves how Christians in our homeland live their faith."

As a faith journey that now includes an unlikely and unexpected trip from Madaba to Indianapolis—a faith journey which she always makes with one constant companion.

My relationship with Jesus is an extremely private one. I am not of the Baptist [who was willing to help our American visitors understand how she feels about her church and her faith]," says Chris Carron, director of collections at The Children's Museum.

Twall came to the attention of The Children’s Museum staff members as they scoured the world looking for faithful people who represent their religions. The museum worked with a non-profit organization called CyArk that digitally records and shares the heritage of the world’s cultures. A friend who works for CyArk invited Twal to join a meeting with staff members of the museum.

"During our team’s expedition to Madaba, we found out that she was an active member of her parish who was willing to help our American visitors understand how she feels about her Church and her faith," says Carron, director of collections at The Children’s Museum.

Twall was thrilled to participate, mainly because it meant that her parish church would be representing Christianity.

"I immediately jumped on the opportunity, because the church in Madaba is a play a great ideal in my life," she says. "For one represents who I am, and the other tells the story of where I come from. When I was saying that Madaba was indeed changed, I was incredibly proud and ecstatic."

What made it even more special to her was seeing the respect that was given to the way she and other Christians in her homeland live their faith.

"I am not generalizing here, but for most of us if not all of us of Middle Eastern Christians, our faith is not just how we identify religiously but how we identify in general. Twal says it is "how we represent ourselves to the world, how we view the world, how we interact with others. To say that our faith is only a small part of us is simply not true. At least in my case, it isn’t."

Twall also appreciates the reverence shown toward her parish church, The Beheading of St. John the Baptist Catholic Church in Madaba, Jordan, that is included in the exhibit.

"The church and the parish are simply other names for home," she says. "It has raised me, alongside my parents. To have the church featured in the exhibit was impeccable. The church is located at the highest point in the city, and it is the center point of the Latin Patriarchate school."

"So, when I wasn’t learning in my school next to the church, I was going to Mass every Wednesday during our religious class or every Sunday. And if I wasn’t playing after hours in the school’s courtyards, I would be climbing the church’s steeple with my friends just hanging at the church. I know the church was not just the center point of my school but the center point in my life."

Still, she stresses, "It is important to know that my parish is not limited to one church, but to the denomination as a whole. I am only one but of Christ’s many children."

A part of the exhibit that focuses on Twal’s life of faith shows her proclaiming the readings during a Mass. "When I come to church, it’s the only place where I feel I can actually unburden myself," she is quoted as saying in the exhibit. "I can talk to God silently, and he listens, even though I’m not talking out loud. I’m talking in my mind, but there’s actually someone in the receiving end that I can feel comfortable enough to share my problems with. That’s why it feels calming to me."

In an interview with The Criterion later, Twal added. "Every time I go to [Mass], I just gaze upon the painting and symbols above the altar; especially when I am walking down the nave to receive holy Communion. I admit I get anxious having to walk among a sea of people, but the minute I lift my eyes and take in the scenery, it’s as if I lost all my troubles and worries at that time. And I would be in a serene state for the rest of the day."

That feeling alone was and still is big enough to be a catalyst in my journey of faith."

Twal’s story, along with other stories from around the world, will be on display at the Children’s Museum of Indianapolis through April 7, 2024. For ticket information, visit www.childrensmuseum.org/visit/buy-tickets.†
Love of worship, God's people mark 50 years of ministry for Father Stephen Jarrell

By Sean Gallagher

BEECH GROVE—For much of his 50 years as a priest, daily life and ministry in the archdiocese, Father Stephen Jarrell has been a pioneer.

He was the first director of the archdiocesan Office of Worship from 1976-1993. Then he was appointed to be the founding pastor of SS. Francis and Clare of Assisi Parish in Connersville.

“In Connersville, people cared for the liturgy,” Father Jarrell recalled. “The Mass was as if rushed. The priests didn’t give it a short shrift. There was always music.” It was also while growing up in Connersville that the seeds of his priestly vocation were planted.

“There was an impulse, something that was true with my heart,” Father Jarrell said. “It wasn’t a divine revelation, though. But I was very focused on it.”

Jarrell said. “It wasn’t a divine revelation, though. But I was very focused on it.”

It was during his years at Saint Meinrad, with shepherding the fledgling faith community had no property or buildings yet. “You could tell that these people were super-committed to making this work,” he said. “They were so much more together in prayer. We were making it happen. And we got to know each other. I’d never had an experience of bonding quite like this before.”

In 2003, Father Jarrell was appointed pastor of St. Paul the Apostle Parish in Greenwood, a ministry he was given in 1993. Father Jarrell recalled meeting with new parishioners in a public library since the fledgling faith community had no property or buildings yet.

“You could tell that these people were super-committed to making this work,” he said. “They were so much more together in prayer. We were making it happen. And we got to know each other. I’d never had an experience of bonding quite like this before.”

Over the years, I think I’ve opened my heart to allowing the Lord to love me more deeply, especially when I was weak, vulnerable and dependent. I also welcomed the love from God’s people, too.

—Father Stephen Jarrell

This has led me to love my vocation and the fulfillment he’s experienced in it. I’ve welcomed the love of people for God when I started out as a new priest existed,” Father Jarrell said. “But I didn’t know the depth of it. It’s just like in a marriage. Over the years, I think I’ve opened my heart to allowing the Lord to love me more deeply, especially when I was weak, vulnerable and dependent. I also welcomed the love from God’s people, too.

Father Jarrell shared words of encouragement for men considering a possible call to the priesthood in their own lives.

“I often think of the words of our Lord from the Bible, ‘Do not be afraid’ (Lk 12:32). Father Jarrell said. “So often today, we live in a world where so much is mechanized and planned. We’re trying to predict everything. That’s not how it works with God in the life of faith—in the life of a priest or in a life in marriage.

“If we’re in love, we have to learn how to leap into the unknown and to trust God and each other.”

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com)
El arzobispo reflexiona sobre la importancia de las Sagradas Escrituras en una conferencia bíblica en español y reconoce el movimiento eclesiástico

El programa para adultos está presente en varias comunidades parroquiales de la Arquidiócesis de Tuxtla, ofrece un gran apoyo a los ministerios de catequesis y evangelización para las familias hispanohablantes.

Desde la parroquia de San Gabriel Arcángel, en la zona oeste de Tuxtla, hasta la de San José, en Seymour, y a lo largo del estado, el movimiento de los Apóstoles de la Palabra comparte su misión evangelizadora. Su objetivo es llevar a la iglesia de la palabra a todas las familias hispanohablantes.

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By Bishop Donald J. Hying

Promulgated on Aug. 6, 1993, by St. John Paul II, the encyclical letter “Veritatis Splendor” ("The Splendor of Truth") is the holy pontiff’s articulation of Catholic moral principles.

The divine revelation given to us by God and entrusted to the Church answers all of these questions. The moral law is the north star that guides us to salvation in Christ as we seek to embrace and live the good.
Joyful Witness/Kimberly Pohovey

Put your worry in God’s hands and feel his peace

I recently spoke to a long-­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­­&n...
The Book of Wisdom supplies the first reading for Mass this weekend. The title of the book itself gives a lesson. As centuries passed, foreign influences virtually overwhelmed the Holy Land. Times perennially were hard. Understandably, many Jews left their ancestral homeland in search of better lives. They emigrated to places where paganism prevailed.

In these new places, devoted Jews found themselves required to explain and defend their ancient belief in the one God of Israel.

This book, among others, arose from this process. The title simply makes the point that acceptance or rejection of the God of Israel is the wise choice, a logical choice, not a leap into fantasy.

An interesting literary technique in this book is that wisdom is personified, described as if this human attribute were a person moving through the world, being available to humans.

St. Paul’s First Epistle to the Thessalonians provides the second reading. This epistle was sent long ago to the Church in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that the Church had already moved beyond its geographic origins and was becoming a factor in the origins of the Church in Thessalonica, now the city of Saloniki in modern Greece. The presence of Christians in Thessalonica at that time shows that the Church had already moved beyond its geographic origins and was becoming a factor in the presence of Christians in Thessalonica at that time shows that the Church had already moved beyond its geographic origins and was becoming a factor in the

The Church, through Matthew, tells us something that can happen. It also urges us to live each day as a disciple. Be with Christ now, not just at the last minute. Being separated from God, waiting for some wonderful last-minute spiritual rebirth, is no way to live forever. He overcame death. He rose. So, Christians who earnestly accept the Lord must die to share in this victory over death.

The Church is always prepared to aid in such conversions, lavishly allowing priests to absolve from almost anything at the hour of someone’s death.

The Church, through Matthew, tells us this weekend to be prepared for whatever awaits us. We cannot with assurance predict the next minute. Something dramatic can happen suddenly—and often does.

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BARTON, John F., 72, St. Mary of the Springs (Little Flower), Indianapolis. Oct. 24. Sister of Hassie Barton, Sister of Margaret Barton, Sister of Frances Barton. Order priest and religious sisters and brothers are invited here, as they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BLADES, Mark H., 82, All Saints, Dearborn County, Oct. 15. Father of Kathy Flaug, Nikki, Brad, Kevin and Mark Blades. Brother of Jerry Blades. Grandfather of eight.


FAHEY, Dennis, 67, St. Therese of the Infant Jesus (Little Flower), Indianapolis. Sept. 29. Brother of Kathleen Fahey and Eileen McFadden. Uncle of several.


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All Souls Day

FRANCISCAN FATHER Justin Belizet served for nearly four decades in retreat ministry

Franciscan Father Justin Belizet, who served for decades in teaching, spirituality and retreat ministry in Indianapolis, died on Oct. 24 at Community North Hospital in Indianapolis. He was 88.

Father Justin was born on April 3, 1935, in Omaha, Neb. He was received into the former St. Louis-based Franciscan Sacred Heart Province on July 4, 1956. That province was recently merged with other Franciscan provinces in the U.S. into the newly-formed One Lady of Guadalupe Province based in Atlanta.

Father Justin received priestly formation at Quincy College in Quincy, Ill., and the Pontifical University of St. Thomas Aquinas in Rome. He was ordained a priest on June 3, 1961. He later earned a master’s degree in music education at Case-Western Reserve University in Cleveland, Ohio.

In the archdiocese, Father Justin served for nearly four decades in teaching, spirituality and retreat ministry in Indianapolis. A memorial service for Father Justin was held on Oct. 28 at Sacred Heart of Jesus Church in Indianapolis.

As he donated his remains for medical education, his cremated remains will be given to his Franciscan community at a later date for interment.
Priest explains what’s allowed, what’s not in Catholic funeral, burial practices

(OSV News)—Father Patrick Carrion, a priest for more than 40 years, has headed the Office of Cemetery Management for the Archdiocese of Baltimore for the past 15 years. And he always knew he’d eventually be described as someone who has seen and heard it all when it comes to questions about Catholic funeral and burial practices.

That doesn’t faze him. He’s more than happy to share what he’s experienced, and to clarify expectations for Catholic burials, handling of remains and ashes, and the pesky matter of eulogies.

Burying the dead is a corporal act of mercy. Everything centers on the belief in the intact body, since baptism makes individuals temples of the Holy Spirit. Catholic belief is that upon death, the soul meets God, and God gives possession people.

“Burying the dead is a corporal act of mercy. Everything centers on the belief in the intact body, since baptism makes individuals temples of the Holy Spirit. Catholic belief is that upon death, the soul meets God, and God gives possession people.”

CAPECCHI

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orange sunsets. Another blessing is the satisfaction we’ve found in physical labor—working in the garden with our hands, feeding our chicken and cattle, building fences and chicken coops. Our children approach their chores with a heart of joy rather than obligation.”

Karen shares her country life on Instagram (@kathyewayfarm) and urges others to consider a similar move—even on a small patch of land—to embrace a slower live steeped in Catholic values.

“We’ve learned that, when you feel peace to follow the Lord’s plan, he provides for every need,” she said.

“Placing our lives under his direction and literally taking a leap of faith was the best feeling we’ve known. The rewards have been tenfold. Our marriage, our children, our daily life all reflect his hand guiding us toward goodness.”

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

ERLANDSON

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appropriate for the laity) may not have warmed the cockles of episcopal hearts when it was released in 1993, but he was way ahead of many in exploring how the laity have been sidelined, sometimes by their own clericalist attitudes. He has also been a quiet activist going back to his days with the bishops’ conference in arguing against secrecy and for transparency, particularly during the bishops’ national meetings.

In his newest book released this year, Revitalizing Catholic America, Russ, with co-author David Byers, is his Eireone best. He looks at trends in the Church in the U.S. with a baleful eye, describing it as being challenged by “a devil’s stew of secularization and producing deeply disturbing results.”

The book, citing a wide range of literary and theological sources, walks us briskly through the growth of secularization and the decline of the Christian churches in the West. Like many recent analyses of the state of the U.S. Church, he cites a series of dismal trends in sacramental practice, Catholic school attendance and vocations.

He quotes then-Cardinal Joseph A. Ratzinger’s prediction of a future Church that “will become small and will have to start anew more or less from the beginning.”

For Russ, whatever path leads to the Church of tomorrow, it depends on the laity getting involved in its revitalization. His “nine tasks for every Catholic” include “heeding the universal call to holiness,” redefining ourselves as “lay apostolate.” He defines this as “the renewal of the temporal order,” bringing “Catholic values into settings where secularist values currently go virtually unchallenged.”

Russ, who has been a friend for many years, would probably distinguish between optimism and hope. His view of the Church may be judged unduly bleak by some, but he is not a voice of despair, but of faith. He ends with a quote from Blaise Pascal: “There is a pleasure in being in a ship beaten about by a storm, when we are sure that it will not founder.”

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter/X @GregEDiLandon)
Pope Francis says ‘duplicitous of heart’ threatens Christian witness

VATICAN CITY (CNS)—Preaching one thing but doing another puts the authenticity and credibility of Christian witness at risk, Pope Francis said.

Reflecting on Nov. 5 on the day’s Gospel reading from St. Matthew, in which Jesus criticizes the scribes and Pharisees for being people who “preach but do not practice” (Mt 23:3), the pope told Christians to consider “the distance between saying and doing” that exists in their lives.

“Because of our weakness, we all experience a certain distance between what we say and what we do,” he told the approximately 23,000 people gathered in St. Peter’s Square. But he noted that it is something else to have a “duplicitous heart” in which one lives with “one foot on both sides of the fence” without problem.

“This duplicitous of heart puts the authenticity of our witness as well as our credibility as persons and as Christians at risk,” the pope said, especially urging people in roles of responsibility—whether in their lives, society or the Church—to say, “no to duplicity!”

“This rule is always valid for a priest, a pastoral worker, a politician, a teacher, or a parent: be committed to living first what you say, what you preach to others,” he said. “To be authentic teachers, we first need to be credible witnesses.”

Pope Francis said that because of their duplicity, the scribes and Pharisees “performed works to appear righteous” and “save face” in order to hide their inconsistencies and save their reputations. He likened such a practice to applying make-up, not only on their faces but also on their lives and hearts.

“These ‘made-up’ people do not know how to live the truth,” he said. “And many times, we also experience the temptation of duplicity.”

The pope urged Christians to hear Jesus’ warning against duplicity and to ask themselves whether they practice what they preach: “Do we say one thing and do something else? Are we concerned only about showing how impeccable we are on the outside, made-up, or do we also cultivate our interior life in sincerity of heart?”

Students of St. Pius X School in Indianapolis pose on Oct. 30 at the office of Birthline, an archdiocesan ministry to aid pregnant women and mothers of infants in need, with some of the 298 packages of diapers that students of the school had donated through a recent diaper drive. They also pose with Jeanine Ritter, St. Pius’ first grade teacher, second from left, Keely Beaudette, St. Pius’ principal, fourth from right, and Kristine Hanson, Birthline director, at right. The students are, from left, Lucas Thompson, Thoben Braun, Johnny Norris, Cole Boester, Jackson Beaudette, Evie Monceaux and Keating Monceaux. (Photo by Sean Gallagher)