



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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## 2026 UNITED CATHOLIC APPEAL

FAITH FORMATION & CATHOLIC EDUCATION | CHARITY & OUTREACH | SEMINARIAN EDUCATION & CLERGY CARE

# Go Forth



ARCHDIOCESE  
OF INDIANAPOLIS

*The Church in Central and Southern Indiana*



**Dear Sisters and Brothers in Christ,**

At the end of every Mass, we are called to “*Go Forth*,” nourished by the Body of Christ in the Eucharist. We are sent out to bring Christ to others, a mission that extends far beyond the walls of the church. It is meant to be lived every day in everything we do. Likewise, every ministry and service of the Church is rooted in the Eucharist and our baptismal call to make Christ present in the world. The United Catholic Appeal is one of the most concrete ways we live this out together as a Church.



Through the United Catholic Appeal, we evangelize and form God’s people, ensuring the continuity of the priesthood, serving those most in need, strengthening families and parishes, supporting Catholic education, cultivating a culture of vocations, fostering stewardship, promoting the dignity of human life and caring for our retired priests.

The United Catholic Appeal touches every parish, every priest, every school, every ministry and every corner of our archdiocese. Without it, many of the Church’s vital works simply would not be possible.

So, I ask you to prayerfully reflect on how you are being called to *Go Forth*. How can you bring the love of Christ to those around you? Whether it is a widow’s mite or an abundant gift, what matters is the faith and sacrifice behind it.

Thank you for being part of this mission to build up the Church and transform our world in Christ’s name. Together, let us *Go Forth* in faith, with hearts renewed in the Eucharist, and lives poured out in love.

With assurance of my prayers and best wishes for you, I remain

Sincerely yours in Christ,

*+ Charles C. Thompson*

**Most Reverend Charles C. Thompson**  
Archbishop of Indianapolis

# FATHER JOHN MCCASLIN EMBRACES AN ‘AMAZINGLY JOYFUL’ VOCATION AS A PRIEST

By Sean Gallagher

Thoughts about being a priest kept coming to Father John McCaslin 30 years ago when he was a young adult working for what is now Roche Diagnostics in Indianapolis.

While he had thought about the priesthood when he was a child growing up in St. Simon the Apostle Parish in Indianapolis, those thoughts had faded but never totally went away as a high school student and then in college.

As Father McCaslin got involved in St. Simon as a young adult, he said that thoughts about the priesthood “came back pretty hard and pretty strong.”

That led him eventually to speak about his vocation with the late Father Noah Casey during the sacrament of penance.

Father Casey took out a business card and wrote on it the name and phone number of the archdiocesan vocations director at the time.

“He said I owed it to myself and to the Church to look at that and explore it,” recalled Father McCaslin, now pastor of St. Monica Parish in Indianapolis.

He put that card in his wallet. And there it remained for a couple of years before he finally called the number written on it. In a visit to Saint Meinrad Seminary and School of Theology in St. Meinrad, he learned that a man becoming a seminarian didn’t have to know at the start if he was meant to be a priest.

“There’s freedom there,” Father McCaslin said in an interview reflecting on the start of his journey into priestly formation. “That gave me the freedom to go [to seminary]. And so, I went.”

Father McCaslin’s journey from discernment through five years of priestly formation to ordination in 2002 was supported through the generous giving of Catholics across central and southern Indiana to the United Catholic Appeal (UCA).

Just as it did when Father McCaslin was in seminary 25 years ago, the UCA continues today to support the freedom of the archdiocese’s potential future priests as they discern God’s call in their lives and prepare for ordained ministry.

## ‘What heaven’s going to look like’

When Father McCaslin drove along the winding roads of southern Indiana to arrive for the first time at Saint Meinrad as a seminarian, he could not have imagined the twists and turns of the journey of priestly formation he was beginning to take.

It was a road that took him far from his home in Indiana to Antigua, Guatemala, in the spring of 2001, where he spent several months learning Spanish in an immersion program there, a time he described as his “most transformative semester” in seminary.

Father McCaslin traced his interest in learning Spanish to seeing a growing number of Spanish-language businesses in Indianapolis in the 1990s. He then wondered if there might be a need to celebrate Mass in Spanish.

“That was really the scope of my thinking,” he said. “I wasn’t thinking that, once you offered Mass in Spanish, you have to offer everything.”

That knowledge came later in priestly formation and especially in serving as pastor of parishes with large Hispanic communities.

One of the largest parishes in the archdiocese, St. Monica boasts more than 2,000 households. Its members speak English, Spanish, French, Haitian Creole and other languages.

“This is what heaven’s going to look like,” Father McCaslin said. “It’s really just beautiful. It’s breathtaking. Every time I celebrate Mass, it just takes my breath away to look out and see the people of God worship. It’s like

the mosaic of humanity.”

That mosaic continues to grow larger and larger at the Indianapolis West Deanery faith community. Dozens of new Catholics are received into the Church each year at its celebration of the Easter Vigil that goes well into the night.

“What I love about it is that nobody cares about time when you go to the Easter Vigil [at St. Monica],” he said with a laugh.

In leading a large parish of Catholics from many cultures, Father McCaslin appreciates the support given to the archdiocesan Office of Intercultural Ministry through the UCA.

“I desire to empower the baptized to do the mission,” he said. “And a big part of supporting the archdiocese is so that [it] can empower the parishes to do what they’re supposed to do, which is to proclaim the good news of Jesus Christ to the best of their ability in their particular geographical region.”

Other archdiocesan offices supported by the UCA, such as the Office of Evangelization, the Office of Catechesis, the Office of Youth Ministry and the Office of Young Adult and College Campus Ministry, help parishes form lay Catholics to carry out the Church’s mission of evangelization in their own lives.

“I’m a big believer that the mission of the Church is carried out mostly by the baptized,” Father McCaslin said. “So, my role is to form, encourage and send forth the baptized to transform the world. I come in contact with my parishioners. They come in contact with tens of thousands of people in any given week.

“Nothing gives [me] more joy than to watch my parishioners get so excited and enthused about carrying on ministry. It fills my heart. That’s how you see the multiplication of the loaves.”

## ‘Amazingly joyful’

In addition to being formed for ordained ministry at Saint Meinrad, Father McCaslin benefitted by building relationships with three generations of priests soon after he was ordained in 2002.

He was assigned as associate pastor of St. Barnabas Parish in Indianapolis, serving under its pastor at the time, Father James Farrell, who was ordained in 1975. Two of St. Barnabas’ retired pastors, Father Joseph McNally, ordained in 1958, and its founding pastor, Father John Sciarra, ordained in 1945, were often present in the faith community.

“I could not have asked for a better beginning to priesthood,” Father McCaslin said. “I received a great gift in that.”

He is grateful for the way that many retired archdiocesan priests continue to serve Catholics across central and southern Indiana. Those Catholics in turn support the care



Father John McCaslin, pastor of St. Monica Parish in Indianapolis, shows a business card with the archdiocesan vocations director’s contact information he received 30 years ago that was a pivotal moment in his discernment of his vocation to the priesthood. He’s kept the business card as a “sign of God’s faithfulness to me.” (Photo courtesy of Cantaloupe)

of retired priests through their contribution to the UCA, something that Father McCaslin appreciates.

These retired priests, he said, “stayed faithful to their promises and stayed faithful to the people of God. They served the Church and helped it weather some challenging years. Now that they’re retired, I think it’s right and good that we should want to pour out love and support upon them.”

And his journey to sharing priestly life and ministry with generations of priests, all of whom have given their lives to building up the faith of Catholics across the archdiocese, started some 30 years ago when Father Casey gave him that business card with the name and phone number of the archdiocesan vocations director.

That business card remains in Father McCaslin’s wallet to this day. He’s even had it laminated to preserve it. “There’s a sentimentality about it,” he said. “But I also think it’s symbolic of God’s faithfulness to me and that I don’t have to know everything to say ‘yes.’ I don’t have to understand all of the mystery to walk into it. Maybe it’s a symbol of the ongoing trust that I’ve had in all of my ministry.”

“I presume that if [the card] lasts, then it’ll be buried with me.”

If it does last, then it will also become a symbol of the joy that Father McCaslin has found in giving himself to priestly life and ministry in the archdiocese.

“Priesthood has been so joyful for me, so amazingly joyful,” he said. “It’s been beautiful. It’s been a wonderful call and vocation.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com). For more information about the United Catholic Appeal, visit [www.acrossthearch.org/uca/home](http://www.acrossthearch.org/uca/home).) †

# FROM FRIENDSHIP TO FAITH: YOUNG ADULT FINDS GOD AND COMMUNITY THROUGH SPORTS

By John Shaughnessy

It was a moment of need and longing for Thomas Robbins—not unusual feelings for a young adult.

At the age of 25 then, Robbins had just moved back to Indiana—looking for something to do to get him out of his house, looking really for friends and a community to call his own.

As someone who has always enjoyed sports, Robbins googled “intramurals” and the first thing that popped up was the IndyCatholic website, the one for the archdiocese’s Young Adult and College Campus Ministry. There, he saw a notice about a bowling league starting.

Robbins ignored the fact that he wasn’t Catholic, that faith didn’t have much of a place in his life. Instead, he focused on the feeling that he had always enjoyed the sport, and the thought that being part of a team would let him meet new people.

He just never expected that the experience would lead to the best friends he’s ever known, a community he embraces or especially to the moment on June 22 of this year that signaled a dramatic change in his life.

On that evening, Robbins received the sacraments of baptism, confirmation and the Eucharist during Sunday Mass at St. John the Evangelist Church in Indianapolis.

Now 35, Robbins looks back on how the past 10 years have unfolded—from an internet search for intramurals to a longing to enter into a deeper relationship with Christ.

“I think a lot of people are coming from the same spot I was coming from—struggling and trying to find their way,” he said. “I think significant things had to take place in my life, which I believe is what God has been doing for me. And that’s really helped me grow into the man I am now. I would encourage anybody to try to find their way through God, through Jesus.”

“I think, realistically, if it wasn’t for IndyCatholic, I feel my life would be completely different.”

## ‘We meet them where they are’

Making a difference in the lives and the faith of young adults is the obvious purpose of the archdiocese’s Young Adult and College Campus Ministry—one of the ministries supported by the archdiocese’s United Catholic Appeal. But the path to leading young people to Christ often involves different approaches.

“Today’s young adults are not the future of the Church—they are the Church right now,” says Meagan Morrissey, director of the archdiocese’s Young Adult and College Campus Ministry. “We meet them where they are—in gyms, breweries, lecture halls and coffee shops—and walk with them toward a deeper purpose and lasting community. It starts with friendship, and sometimes it leads to faith.”

Robbins reflects that reality, as a flashback to an evening in November of 2024 reveals.

During that evening, 30 teams—involving 179 young adults—participated in IndyCatholic’s bowling league at Woodland Bowl in Indianapolis.

The fun names of some of the teams showed the joy of the league: Split Happens, We’ve Been Framed, Living on a Spare, Ten Pin Commandments, Can’t Believe It’s Not Gutter, Alley-Lujahs and Who You Calling Pinhead?

The league is where Robbins found great friends in Andrew Moster and Moster’s wife, Natalie. The friendship between Robbins and Moster evolved as the two young men initially played on different teams, competed fiercely against each other and then decided to become teammates on Spare Us, O Lord. The fact that they both enjoy singing karaoke sealed their friendship.

As Robbins grew closer to Andrew and Natalie, he found himself “wanting to know more about the Catholic faith.” And with that faith being important in their lives and their marriage, Andrew and Natalie wanted to be there for Robbins as he began his journey to move closer to God.

The couple suggested the idea to him about taking part in the Order of Christian Initiation of Adults (OCIA), toward being received into the full communion of the Church.

“I went over to Andrew’s and Natalie’s one night for a beer, just to hang out,” Robbins recalled on that night last year as the sound of pins crashed in the background. “They asked me how I felt about [faith]. I had dabbled in it before, wanting to understand the Catholic faith. But I never wanted to leap forward like this and jump in with both feet.”

Robbins made the leap, but only after he made sure that Andrew was along for the jump.

“It’s been nice that Andrew wanted to be that sponsor for me and learn the faith a little bit stronger for himself. He knows me really well. He knows that I needed that kind of support to do that and get through it.”

Robbins felt that same support in his faith journey



More than great friends and bowling teammates, Andrew Moster, left, served as the sponsor for Thomas Robbins as he was received into the full communion of the Church earlier this year. (Photo by John Shaughnessy)

admin throughout the IndyCatholic community.

“One of the main reasons I chose this community is because the entire time I’ve been here, everyone has been so welcoming. Everybody has been easy to talk to, supportive and friendly. Because of that, I felt going forward was the right thing to do.”

As Robbins excused himself to take his turn on the lane, Moster stepped into the conversation, talking about his offer to accompany his friend on this journey.

“I love it,” said Moster, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. “It’s a great opportunity to grow in the faith for him. My wife and I are big Catholics. It’s exciting to see him grow and become Catholic himself.”

## ‘It just felt like a community’

During the Sunday evening Mass in June when Robbins joined the Catholic faith, Moster often had his hand on his friend’s shoulder or gave him a reassuring smile.

After the Mass, as they stood together, Robbins shared that he had been “a little bit anxious, excited and scared” during the Mass, but Moster’s presence and support made a difference.

“Andrew knows me really well,” Robbins said then. “The last eight, nine years, he’s been a brother. He’s really been supportive. He’s shown me a solid path going forward.”

Moster smiled at Robbins and said, “It’s phenomenal watching him grow in the faith and continuing to evolve and improve his whole life as well. It’s been great to be with him on this journey, and now he has this clear path ahead of him. It’s just exciting.”

Their shared thoughts and experiences reveal a fundamental truth: Many young adults—and maybe people of all ages—need and want connection, a sense of belonging, a belief that they are valued first for who they are, even if the goal is to eventually help lead them on a journey of faith.

Consider one of Robbins’ previous experiences with a faith community.

“I think everybody has their own journey of trying to find God. I had a friend that was Pentecostal, and I’ve been in that church,” he says. “There were a bunch of people. They put their arms over me. That was the devil getting out of me or something.”

“It didn’t feel right.”

Moster’s offer of friendship did.

“When it comes to the Catholic community—meeting a lot of people like Andrew and Natalie—I haven’t come across the scenario where I’ve met somebody that’s been cross with me,” Robbins said. “When I’m talking to them, they’re not giving me this notion of maybe I’m talking to a wall. And that to me is significant.”

“It just felt like a community that I was easily brought into and felt a part of.”

That offer of community, acceptance and connection is

at the heart of the archdiocese’s Young Adult and College Campus Ministry, its director says.

## ‘Making people feel seen, known and loved’

“IndyCatholic designs low-barrier, social-based events intentionally held in neutral spaces—not churches—so anyone, including non-Catholics, feels welcome,” Morrissey says. “Events like Theology on Tap or bowling allow people to attend without pressure, but with a deeper purpose of encountering Jesus and becoming lifelong missionary disciples. It starts with making people feel seen, known and loved.”

“Young adults crave connection, and they say so when they attend our IndyCatholic events, often citing the lack of other chances to meet people. Even college students face this, unlike a decade ago when I was in school. In lecture halls, everyone is on their phones or laptops, with no chance to connect.”

“Simple acts like having volunteers greet people and remember their names go a long way. Young adults want real conversations about what’s hard, good or exciting in their lives, and our programming provides that.”

That programming is made possible when people in central and southern Indiana contribute to the archdiocese’s annual United Catholic Appeal, Morrissey says.

The contributions help the four staff members of the young adult ministry work toward their goal of creating “a joyful community” that leads young adults closer to Christ.

“The generosity of United Catholic Appeal donors makes this possible, enabling meaningful relationships that lead to marriages, active parish involvement and legacies of faith through Bible studies or school participation,” Morrissey says.

“Money should never be an obstacle in ministry. We plan programs and trust donors will provide. And they do, seeing young adult ministry as an investment in the Church’s future.”

Robbins’ journey of becoming Catholic and moving closer to Christ exemplifies the theme of the 2026 UCA, “Go Forth.”

He knows the difference that IndyCatholic has made in his life, giving him friendships he values, a faith he has embraced, and a community that offers him hope and purpose.

“One thing we’ve talked about is divine planning,” Robbins says about his conversations with Moster. “God has a divine plan. If everything happens for a reason, then I was meant to go down this path.”

“Every single person I’ve met through IndyCatholic has been phenomenal and warm. So, for anyone who’s looking for community—you’re feeling like you’re an outsider or you’re searching for something—they make you feel that you’re part of something.”

(For more information about the United Catholic Appeal, visit [www.acrossthearch.org/uca/home](http://www.acrossthearch.org/uca/home).) †

# SPECIAL WRAPAROUND HIGHLIGHTS MINISTRIES SUPPORTED BY UNITED CATHOLIC APPEAL

This week’s special issue of *The Criterion* includes four pages highlighting important ministries supported by the annual United Catholic Appeal.

You’ll find stories focusing on a priest reflecting on his vocation, a young adult who entered into the full communion of the Church because of the witness of faith he saw in young adult Catholics

and the friendships that evolved through their shared activities, and a young mother in southern Indiana who overcame domestic violence by reaching out to a Catholic Charities agency that helped her and her two young children.

The ministries highlighted in these articles, along with countless others, are supported by the United Catholic Appeal. This year’s goal is \$6.3 million.

The regular Nov. 7 issue of *The Criterion* is included as 12 pages inside this special edition.

You’ll find many of our regular features there: Archbishop Charles C. Thompson’s weekly column, the calendar of events, our perspectives page and obituaries.

Thank you for reading your archdiocesan newspaper. †



To learn more about the annual appeal or to donate, scan the QR code to the left or log on to [UnitedCatholicAppeal.org](http://UnitedCatholicAppeal.org).

# ST. ELIZABETH CATHOLIC CHARITIES IS ABOUT 'PROVIDING HELP, CREATING HOPE'

By Natalie Hoefler

NEW ALBANY—In 2019, Dorcas Marrero was a stay-at-home mom in Jeffersonville with two little boys in diapers.

"Almost everything was going good," she says. "But there were some things I was battling that I knew I had to get away from."

Her phrasing minimizes the severity—Marrero was a victim of domestic violence.

"Realizing that the path I was on was not a good example" for her children, Marrero called a domestic abuse hotline. They referred her to help close to home: St. Elizabeth Catholic Charities (SECC) in New Albany.

Through the agency's Women and Children Emergency Shelter and Affordable Supportive Housing—two of SECC's eight programs, all made possible in part through the archdiocese's United Catholic Appeal—Marrero and her children were provided temporary housing, and she received the help she needed to heal, find a job, afford permanent housing and become self-sufficient.

SECC is "definitely a bridge between a life you shouldn't be living, [that's] not for you, and the one that you deserve," says Marrero.

## 'Reassuring and just non-judgmental'

SECC's mission has "always been about providing help, creating hope and sharing all of our gifts that we've been blessed with, with anyone who comes to our door," says agency director Mark Casper.

Sadly, he notes, "Dorcas is very common to what we see.

"The women that come to St. Elizabeth all have special circumstances that led them here—from mental health, addiction, domestic violence, poor life choices, or just 'life happens.' They all come here needing to be built back up, relationships restored, their self-esteem put back and assistance to get them returned to the community."

Some women arrive "with no other option, often homeless," says Casper. "Many of them have been couch surfing and suffering other trauma. Our case workers and staff [first] deal with their basic needs of life—security, food, clothing—to get them through the first few nights of living in a shelter."

Feeling secure with those needs met, women are in a better place for the next crucial step—healing.

The counselors and case managers "try to meet them where they are and see what trauma they experienced and what best we can do to help them with their needs," Casper explains.

Marrero's experience is proof of that approach.

"The first impression was very welcoming, very warm, very reassuring and just non-judgmental," she says. "... It was just an environment of, 'Hey, it's OK, we'll meet you where you're at' type of thing."

She calls both the group and individual mental health counseling "outstanding."

"Hearing others' stories, that was extremely important to me at the time," says Marrero. "That was one of the major ones for me—just not feeling alone.

"I just needed reassurance that I was doing the right thing or that I wasn't crazy. ... The validation for me was extremely important in order to find the strength to continue on."

## 'I saw myself being able to move forward'

She says that emotional support continued "even after I left the shelter," a grant-driven requirement after 90 days.

With that time limit in mind, SECC's case managers help women achieve their goals for their next step after leaving the shelter.

For Marrero, that next step meant finding a job so she and her children could move into one of the agency's sliding-scale fee, furnished Affordable Supportive Housing (ASH) units.

"That's what I like about [SECC]," says Marrero. "They give you the tools to succeed. I had access to a computer to find a job. They gave me rides to the store, to job interviews" and helped enroll her children in day care.

"Within three months of her being here, [Marrero] had received a certification to be an interpreter and got a very good job that she really enjoyed and did well," says Tricia Byrd. As SECC's residential program director, she oversees the emergency shelter, the ASH program and the Domestic Violence Transitional Housing and Rapid Rehousing programs.

As her ASH rent slowly increased, Marrero found a higher-paying job.

"The reason for the rent increase in the ASH program



Dorcas Marrero, left, poses with Tricia Byrd, residential program director for St. Elizabeth Catholic Charities in New Albany, and agency director Mark Casper in the agency's Holy Trinity Park on May 30. (Photo courtesy of Cantaloupe)

is because we want residents to make it up to the point where they can pay fair market rent" and move out on their own, Byrd explains.

Marrero appreciates the approach.

"The services are supposed to be temporary," she says. "That's the whole point. It's to empower you, move you forward. That really helps motivate you to seek better things."

As she met the challenge of the rate increases, "That's when I saw myself being able to move forward on my own," says Marrero. "... It allowed me to see, 'This is temporary. I'm going to get out of here one day. It can only get better from here.'"

When it was time for Marrero to seek her own housing, Byrd suggested she apply for a Habitat for Humanity home, where accepted applicants help to build an affordable home with 0% monthly mortgage payments.

Marrero's application was approved.

She credits Byrd and her former case manager Erin Goodlett with helping her believe in her ability to succeed.

"Sometimes, when there's so much going on, you can't see it," says Marrero. "They did. They would stress that I was this independent person and helped me see that quality in me."

SECC staff, board members and volunteers helped build the interior walls of Marrero's new home.

"We were all there in tears on the ribbon-cutting day," says Casper. "Her two little boys had come in as babies when they first came to St. Elizabeth. And now they were little boys running around playing in their own yard."

## 'Going forth and providing'

St. Elizabeth Catholic Charities offers more than the Women and Children Emergency Shelter and ASH program that Marrero benefited from.

Those housing options, as well as the agency's Domestic Violence Transitional Housing, maternity home and offices are all located on a one-block campus.

The agency also offers a Domestic Violence Rapid Rehousing program; Adoption Bridges of Kentuckiana, an adoption agency licensed in Indiana and Kentucky; Marie's Blessing Distribution Program, providing free mom-and-baby items to those in need in the community; counselors for Catholic schools in the New Albany Deanery; and a Supported Living Program for adults with developmental delays in Clark and Floyd counties.

"We simply would not be who we are without our volunteers," says Casper. Volunteers served 5,750 hours across all of the agency's programs last year, with an average in-kind equivalent of about \$250,000 annually, he says.

Marrero calls those volunteers "angels, even if you're just here talking to some of the women in the shelters or just helping them cook a meal. Because a lot of days, that was the highlight of our week.

"You don't understand," she continues, her eyes tearing up. "That goes a long way. When you're in that

dark place and they just come to you, it's like seeing an angel. It may just be another day in your week, but for us, it has a lasting impression."

Still, it costs the agency nearly \$1,700 a month per person housed at the Women and Children's Shelter and the Domestic Violence Shelter.

And with an overall annual budget of slightly more than \$2 million, financial support is imperative to ensure "that our doors are open and that we're able to meet the needs of our local community," says Casper.

The agency receives money "from earned income, to government grants, to donations," he explains, with the archdiocese's United Catholic Appeal making up "about 10% of our revenue support."

He pauses to reflect on this year's appeal theme, "Go Forth."

"Every Sunday when I attend Mass, when Father says, 'Go forth,' he means to go out and live and preach the Gospel," says Casper. "St. Elizabeth is a perfect example of the Church, God's Church, going forth and providing for those in need. ...

"Not everybody can be hands-on and work on our campus. But everyone can ensure that our services continue to meet the needs of our community by going forth and contributing."

## 'You're Jesus' hands and feet'

Despite the undeniable costs to offer its many services, the help SECC provides "is priceless," says Marrero.

"You're Jesus' hands and feet, and that's literally because you're not just telling me I'm going to get better," she says.

"You're not just giving me a coping mechanism. You're actually holding my hand through this process. And [SECC] can affect future generations. That's just priceless."

Priceless, too, was the "shift in mentality" Marrero gained.

"Nowadays, I can definitely say that I'm just mentally stronger," she says. "They are so supportive, and I could see myself as empowered to move forward.

"And being able to pay for housing on my own—that is super empowering for a woman with two children, especially when you feel alone at first. ... I'm in a much better place—mentally, emotionally, spiritually."

Not that all is smooth sailing.

"Life still throws things at me," Marrero admits. "It's a process."

But thanks to SECC's help, she says there "is nothing life is going to throw at me that I can't make it through."

Because with St. Elizabeth Catholic Charities, it's not just about "the fish I need to eat today," she says, but also about providing "the fishing pole [and] showing me how to fish so I can eat forever."

(For more information about St. Elizabeth Catholic Charities in New Albany, go to [stcharities.org](http://stcharities.org). To donate online to the United Catholic Appeal, go to [acrossthearch.org/uca/give-now-form](http://acrossthearch.org/uca/give-now-form).) †



## At education Jubilee, pope names St. John Henry Newman ‘doctor of the Church’

VATICAN CITY (CNS)—The lives of St. John Henry Newman and of all the saints teach Christians that “it is possible to live passionately amidst the complexity

of the present without neglecting the apostolic mandate to ‘shine like stars in the world,’” Pope Leo XIV said.



St. John Henry Newman

Celebrating Mass on Nov. 1, the feast of All Saints, Pope Leo concluded the Jubilee of the World of Education and proclaimed Newman the 38th doctor of the

Church, including him among the men and women of the Christian East and West who have made decisive contributions to theology and spirituality.

Earlier in the week, Pope Leo had officially recognized Newman as co-patron of education along with St. Thomas Aquinas.

Newman was born in London on Feb. 21, 1801, was ordained an Anglican priest in 1825, became Catholic in 1845, was ordained a Catholic priest in 1847 and was made a cardinal in 1879 by Pope Leo XIII. He died in 1890.

Leading members of the Church of England and the British government attended the Mass during which Newman was declared a doctor of the Church. The Anglican delegation was led by Archbishop Stephen Cottrell of York, currently the top-ranking prelate of the Church of England. The government delegation was led by David Lammy, deputy prime minister of the United Kingdom and secretary of state for justice.

Greeting Archbishop Cottrell publicly at the end of Mass, Pope Leo prayed that Newman would “accompany the journey of Christians toward full unity.”

See **NEWMAN**, page 12B

## Clay County couple exemplify Christian call to live ‘in service with love for others’

By Natalie Hoefler

STAUNTON—When the Indiana Volunteer Firefighters Association (IVFA) district chairman “started twisting my arm” to go to the organization’s convention in June, Larry Tempel says he “knew he had something up his sleeve.

“But I didn’t expect this.”

“This” was Tempel’s selection as Mr. IVFA, the organization’s highest honor for service to the association and to “fire service in Indiana as a whole.”

Tempel, who along with his wife Martha is a member of Annunciation Parish in Brazil, has served as a volunteer firefighter for all but a few years since 1968, including the last 43 years with the Posey Township Volunteer Fire Department in Clay County.

His list of contributions to the department beyond

responding to fire and medical runs stretches as long as a fire truck ladder—all while working full time and raising a family.

Being named Mr. IVFA “was a pretty big honor,” says Tempel.

But when the smoke from the accomplishment clears, a larger story of quiet, behind-the-scenes service emerges.

“If there’s someone in need and they can find a way to help, they’ll be there,” Jennifer Tames says of Larry and Martha, who celebrated their 53rd wedding anniversary this year.

Tames, assistant agency director of Catholic Charities Terre Haute, says whether it’s for her organization, their parish, the Society of St. Vincent de Paul or their local community, the Tempels “epitomize servant leadership.”

See **COUPLE**, page 3B

Larry and Martha Tempel of Annunciation Parish in Brazil pose in Madison in June after he was named Mr. IVFA—the Indiana Volunteer Firefighters Association’s highest honor—during the organization’s convention. The red jacket is a traditional part of the honor. For 53 years, the Tempels have served in numerous ways to better their community. (Submitted photo)

## Two archdiocesan schools receive first-ever recognition for excellence

By John Shaughnessy

After learning the great news, the students and staff of Immaculate Heart of Mary School in Indianapolis cheered.

The community of St. Mary School in North Vernon was also thrilled to receive their exciting recognition.

Both archdiocesan schools were among the 11 public and private schools to be the first-ever recipients of the Indiana Blue Ribbon Schools designation, celebrating their “exceptional academic

See **BLUE RIBBON**, page 12B

Students at Immaculate Heart of Mary School in Indianapolis celebrate the school’s selection as one of the schools to receive a first-ever Indiana Blue Ribbon School designation. (Photo courtesy of Alex Rodman)





A statue of Our Lady of La Antigua, patroness of Panama, is displayed during the presentation of the doctrinal note "Mater Populi Fidelis" ("Mother of the Faithful People of God") at the Jesuit headquarters in Rome on Nov. 4. The document, published by the Dicastery for the Doctrine of the Faith, explores Mary's cooperation in the work of salvation. (CNS photo/Lola Gomez)



## Public Schedule of Archbishop Charles C. Thompson

November 7–22, 2025

<p><b>November 7-13</b> U.S. Conference of Catholic Bishops Plenary Assembly meeting in Baltimore, Md.</p> <p><b>November 14 – 6 p.m.</b> Marian University Annual Gala at JW Marriott, Indianapolis</p> <p><b>November 15 – 10 a.m.</b> Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus</p> <p><b>November 16 – 7 p.m.</b> Presentation and dialogue for the commemoration of the 60th anniversary of <i>Nostra Aetate</i> at SS. Peter and Paul Cathedral, Indianapolis</p>	<p><b>November 18 – 10 a.m.</b> Clergy Pre-Advent Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis</p> <p><b>November 19 – 10 a.m.</b> Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>November 19 – 3 p.m.</b> Finance Council Meeting, Mass and dinner at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>November 20-22</b> National Catholic Youth Conference (NCYC) at Indiana Convention Center, Indianapolis</p>
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# Mary, mother of Jesus and all believers, is not co-redeemer, Vatican says

VATICAN CITY (CNS)—While praising devotion to Mary, the Dicastery for the Doctrine of the Faith firmly rejected moves to formally proclaim Mary as "co-redemptrix" or "co-mediatrix."

In a lengthy doctrinal note titled "*Mater Populi Fidelis*" ("Mother of the Faithful People of God"), the dicastery said the title co-redemptrix or co-redeemer "carries the risk of eclipsing the exclusive role of Jesus Christ" in salvation.

And, regarding the title co-mediatrix or co-mediator, it said that Mary, "the first redeemed, could not have been the mediatrix of the grace that she herself received."

However, it said, the title may be used when it does not cast doubt on "the unique mediation of Jesus Christ, true God and true man."

Pope Leo XIV approved the text on Oct. 7 and ordered its publication, said the note, which was released on Nov. 4.

Cardinal Víctor Manuel Fernández, prefect of the doctrinal dicastery, presented the document during a conference at the Jesuit headquarters in Rome and said its teaching becomes part of the Church's "ordinary magisterium" and must be considered authoritative.

For more than 30 years, some Catholics, including some bishops, have asked for formal dogmatic declarations of Mary as co-redemptrix and co-mediatrix, the document's introduction said. But Msgr. Armando Matteo, secretary of the dicastery's doctrinal section, told the conference that the Vatican's first study of the doctrinal implications of the titles goes all the way back to 1926.

Cardinal Fernández said that one time, when St. Peter's Basilica was closed, he spent a long time in front of Michelangelo's Pietà. The sorrow on Mary's face because of the death of her son and, at the same time, her obvious strength, he said, "was so beautiful it was understandable why people would want to

say everything and more about Mary."

The new document said that titles used for Mary should speak of her motherly care for all people and her place as the first and perfect disciple of Jesus, but must not create any doubt that Catholics believe Jesus is the redeemer of the world and the bestower of grace.

"Any gaze directed at her that distracts us from Christ or that places her on the same level as the Son of God would fall outside the dynamic proper to an authentically Marian faith," it said, because Mary always points to her son.

The titles co-redemptrix and co-mediatrix have been used in reference to Mary by theologians and even popes in the past millennium, the doctrinal dicastery said, but without elaborating on the precise meaning and the extent to which those titles could describe Mary's role in salvation history.

St. John Paul II "referred to Mary as 'co-redemptrix' on at least seven occasions," the note said, but after consultation with the then-Congregation for the Doctrine of the Faith and its prefect, then-Cardinal Joseph Ratzinger, in 1996, he did not issue a dogmatic declaration and stopped using the title.

Citing Scripture and tradition, the future Pope Benedict XVI said, "The precise meaning of these titles [co-redemptrix and co-mediatrix] is not clear, and the doctrine contained in them is not mature.

"Everything comes from him—Christ—as the Letter to the Ephesians and the Letter to the Colossians, in particular, tell us; Mary, too, is everything that she is through him. The word 'co-redemptrix' would obscure this origin," Pope Benedict said.

Pope Francis, at a general audience in 2021, said that Jesus entrusted Mary to humanity as a mother, "not as a goddess, not as co-redemptrix," adding that love motivated some people to call her

co-redemptrix, but love often leads people to "exaggerate."

"Given the necessity of explaining Mary's subordinate role to Christ in the work of redemption, it would not be appropriate to use the title 'co-redemptrix' to define Mary's cooperation," the doctrinal note said.

The title, it said, "risks obscuring Christ's unique salvific mediation and can therefore create confusion and an imbalance in the harmony of the truths of the Christian faith, for 'there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.'

"When an expression requires many repeated explanations to prevent it from straying from a correct meaning, it does not serve the faith of the people of God and becomes unhelpful," the dicastery concluded.

The use of the title "co-mediatrix" is more complicated, the doctrinal note said, because the word "mediation" often is "understood simply as cooperation, assistance or intercession" and easily could apply to Mary without calling into question "the unique mediation of Jesus Christ, true God and true man."

Mary's role in salvation history is unique, the document said. She willingly accepted to become the mother of Jesus the savior, she raised him, traveled with him and stood at the foot of his cross.

While Christ, fully human and fully divine, is the one mediator between God and humanity, it said, "he enables various forms of participation in his salvific plan because, in communion with him, we can all become, in some way, cooperators with God and 'mediators' for one another.

"If this holds true for every believer—whose cooperation with Christ becomes increasingly fruitful to the extent that one allows oneself to be transformed by grace—how much more must it be affirmed of Mary in a unique and supreme way," the doctrinal note said.

The Church believes that those in heaven can pray and intercede for people still on Earth and, "among those chosen and glorified with Christ, first and foremost is his Mother," the note said.

"Therefore, we can affirm that Mary has a unique collaboration in the saving work that Christ carries out in his Church. With this intercession, Mary can become for us a motherly sign of the Lord's mercy." †

## Nov. 16 talk to highlight interreligious dialogue, Vatican II document

To commemorate the 60th anniversary of the Second Vatican Council document "*Nostra Aetate*," SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis, is hosting a talk at 7 p.m. on Nov. 16. The public is invited.

Dr. Philip Cunningham, director of the Institute for Jewish-Catholic Relations at St. Joseph's University in Philadelphia, will offer a reflection on the document's enduring legacy, followed by a panel discussion with Archbishop Charles C. Thompson and senior Rabbi emeritus Dennis Sasso of Congregation Beth-Elzedek in Indianapolis.

The event is sponsored by the archdiocese and the Jewish Community Relations Council. Admission is free, but registration is requested. To register, go to [tinyurl.com/NostraAetateEvent](http://tinyurl.com/NostraAetateEvent). †



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# COUPLE

continued from page 1B

## A lesson learned early becomes a way of life

Larry and Martha were raised in the faith, he in Dale, Ind., in the Diocese of Evansville, and she just 10 miles away in St. Meinrad.

“We grew up Catholic—it was just part of your life,” says Larry.

Such a life included service, a quality he witnessed his parents, Edna and Leander Tempel, practice to its fullest.

“They were married 62 years, and I’d say at least 50 of them they were very dedicated members of St. Vincent de Paul,” he recalls.

And when a family of Vietnamese refugees moved into the area after the Vietnam War, his parents “kind of adopted them and helped take care of them for many years.”

Larry launched his own life of public service by joining the Saint Meinrad Archabbey Volunteer Fire Department in St. Meinrad in 1968 when he was a sophomore at the former Saint Meinrad College.

The fire chief at the time was Benedictine Brother Daniel Linskens. He also happened to be Martha’s boss in the college’s student health services office.

And so, Larry and Martha met. He was drawn to her “friendly and outgoing” personality, and the couple started dating after he graduated in 1971.

The spark fanned quickly into a flame. “By Halloween, I had proposed,” says Larry.

The couple married on April 15, 1972, had four children and are now the proud grandparents of eight.

A year after they married, Larry began working for Farm Bureau Co-op. Although the name changed a few times, he worked for the company for 52 years, retiring this January.

In 1981, his job took the family to the small town of Staunton in Clay County’s Posey Township.

It was here that Tames says the couple, through “generosity of their time and their selves,” quietly set about “making their community a better place.”

The most obvious of those efforts was with the Posey Township Volunteer Fire Department.

## ‘That’s a good feeling’

Larry joined the department in 1982. Its current chief, Cody Barnard, calls the veteran firefighter’s dedication “unmatched.”

When an emergency call is sent to Posey Township volunteer firefighters, “you can pretty much bet that Larry will be responding unless he is out of the county,” Barnard wrote in a letter nominating Larry for the Mr. IVFA honor. “This dedication is evident, as Larry has been the top guy making the most runs for the department every year since 2019,” all while working “60-70 hours a week at his full-time job,” he added.

Larry credits his high response rate to working from home starting in 2019 and living “just a mile and a third” from the department.

In recent years, most of the runs are medical rather than fire-related, he adds. Consequently, Larry has become a familiar face to some in the community.

“One guy fell three times while we were on vacation” for a week recently, he says. “He fell again yesterday, and when

I showed up, he said, ‘Oh, Larry! You’re back!’

“People really appreciate it when you help them, and that’s a good feeling.”

His service to the department has gone far beyond responding to calls.

“Larry has held every position possible in our department,” including chief for nearly 14 years, Barnard wrote.

The veteran worked “tirelessly” to obtain a grant for a new firehouse and oversaw its two-year construction. Both in the past and currently, he has served on and led department committees and the department’s board of directors.

## Memories ‘we get a good laugh out of’

One of Larry’s greatest contributions Barnard noted was establishing the local service area as an official fire district, allowing the department to receive tax funds beyond those allotted by the township trustees.

It was a Tempel team effort, says Larry, as part of the process involved getting 500 signatures from people in the area.

“So, every night after supper for several weeks,” he and Martha would “get in our truck and go driving,” says Larry. “We went around, knocked on doors and got people’s signatures for the fire district.”

Martha has supported Larry’s service throughout their marriage. She did her part to raise the children and care for the home when duty called him away, even when she worked for 20 years for the Purdue Cooperative Extension in Clay County.

And when the kids got involved in 4-H, she became a 4-H leader “because then I would know where my kids were at,” Martha says with a grin. She served as a 4-H leader for 20 years.

The Tempel’s children and even their grandchildren have also supported Larry as a volunteer firefighter—although not always by choice. In his nomination letter, Barnard noted Larry’s sudden departure from family events to respond to a call, whether during dinner or Christmas morning—even an aunt’s funeral.

“All but one of the eight grandkids has been with him at a restaurant when he left because he had a run,” says Martha.

She recalls one time when Larry got a call while with a grandson at the 4-H Fairgrounds in Brazil.

“He said Grandpa grabbed him and threw him in the car,” says Martha. “He said, ‘Grandpa was flying down the road, and I got to go to the fire station!’”

Another time while eating out with Martha and a grandson, Larry got a call “and left us with no transportation,” she says.

But with the Tempels’ home just a third of a mile away, the walk home just made for another memory that “we get a good laugh out of,” Martha adds.

## ‘It was just clear to us what to do’

Working, raising a family in the faith, dedicating time to the fire department or 4-H—some might call this more than enough.

Not the Tempels. In the midst of their busy schedules, the two found even more ways, as Tames says, to make “their community a better place.”

When it comes to executive boards, Larry is king—or at least secretary, vice-president or president.

Even an incomplete list of organizations whose boards he’s led or served on—both formerly and currently—is extensive: the Clay County Fire Chiefs Association, the Wabash Valley



As a volunteer, Larry Tempel, left, helps an employee of the Misco Crane Service at Catholic Charities Terre Haute’s Wabash Valley Rubber Duck Regatta in Terre Haute on July 4. (Submitted photo courtesy of Catholic Charities Terre Haute)

Community Foundation, WorkOne, the Indiana Agriculture Leadership Program, Catholic Charities Terre Haute and more.

Larry has done his share of in-person volunteering, too. But overall, that type of hands-on service is more of Martha’s realm.

She’s clocked countless volunteer hours for Catholic Charities and other organizations, cleaned Annunciation Church weekly for nearly 20 years and helped with a women’s parish service group for about 15 years.

And the couple found time for serving the parish together, too. They lent their voices to Annunciation’s choir and cantored on Sundays “for years” and spent nearly a decade coordinating food for parish bingo events—“I worked once a month, but she worked every Sunday,” Larry admits.

Then there are the couple’s financial contributions. They’ve created several endowment funds through the Wabash Valley Community Foundation to better their community.

Other donations are more personal, like the one the couple made for their parish’s St. Vincent de Paul food pantry.

By the late 2010s, the pantry had outgrown its space in the basement of Annunciation’s former school. Members from the parish’s St. Vincent de Paul conference determined the cost of a new building and set about raising funds.

But soon after construction began, the COVID pandemic hit in 2020. Prices skyrocketed, especially in construction, “and suddenly we needed so much more than we’d budgeted,” says Patrick Hardman, who was then president of the parish conference.

“That year, my dad passed away,” says Larry, adding that his mom had died years before.

When the inheritance check arrived, he and Martha thought of his parents’

dedication to the Society of St. Vincent de Paul.

Then they thought of their parish St. Vincent de Paul food pantry’s unexpected lack of funds, “and it was just clear to us what to do with my inheritance from Dad,” says Larry.

When construction of the new food pantry was completed in 2022, it was named Leander and Edna Tempel Hall in honor of Larry’s parents.

## ‘It’s that servant leadership’

Whether it’s serving their local community, a charitable organization or their parish, Larry and Martha “get in and do what needs to be done,” says Tames. “Oftentimes, with either one, you don’t have to ask because they’ve seen a need and they’re going to take care of it.”

She likens both of them to Martha in the New Testament, busy serving in the background.

“Those people who do the work behind the scenes, if they were sitting with everybody else, nobody would be comfortable and everyone would be hungry,” she says. “You need to have those people who are willing to serve and be behind the scenes, because they’re the ones who make it happen.”

“It’s that servant leadership. They’re not there for the glory or to be acknowledged—they’re very deserving, but that’s not why they do things.”

Larry and Martha don’t bat an eye when considering all the ways they’ve served for the last 53 years. Service, they agree, is “just what you do.”

For Tames, it’s not just *what* Larry and Martha do but *how* they do it.

“When you’re with them, you can feel their love for each other, the love they give to others,” she says.

“I think they’re just a true definition of how we’re called as Christians to really live out our life in service with love for others.” †



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## Editorial



A person is pictured in a file photo holding a sign against physician-assisted suicide. The Illinois Legislature passed a bill that would legalize medically assisted death, and it has been sent to Gov. JB Pritzker's desk. (OSV News photo/Kevin J. Parks, *Catholic Review*)

# A plea to stand up for life as another state moves toward assisted suicide

We observed Respect Life Month in October and completed the fall 40 Days for Life campaign on Nov. 2.

As in years past, we pray that our recent witness of faith helped strengthen a culture of life across America. We also pray that it softened hardened and uninformed hearts who fail to respect all human life, from conception to natural death.

We know that the battle to end abortion is far from over because several states across the U.S., including the four states surrounding Indiana—including Illinois—continue to allow abortion on demand.

But Illinois made national news last week for another devastating reason: during the early morning hours of Oct. 31, its state Senate narrowly voted to legalize physician-assisted suicide. The measure had already passed the state's House in May, but by the time the spring session ended, neither the House nor the Senate had a consensus.

The "End-of-Life Options for Terminally Ill Patients Act" allows people deemed by a physician to have six months or less to live to receive prescriptions for powerful drugs at very high doses to take their own lives.

The bill also states: "Actions taken in accordance with this Act do not, for any purposes, constitute suicide, assisted suicide, euthanasia, mercy killing, homicide, murder, manslaughter, elder abuse or neglect, or any other civil or criminal violation under the law." It also maintains suicide is not to be listed as the cause of death; instead, it would be the original diagnosed illness determined to be terminal.

The bill's passage puts Illinois on track to be the 12th state, plus the District of Columbia, to legalize physician-assisted suicide.

According to news reports, Illinois Gov. JB Pritzker has 60 days to act: he can sign the bill, veto it or leave it untouched, which results in automatic enactment.

The Catholic Conference of Illinois immediately voiced its opposition to the bill becoming law.

"With all the assaults on human dignity and the growing number of vulnerable people we see every day, sadly the leaders and members of the General Assembly who voted for this offer us suicide as its response," it said in a statement.

The conference, which represents the Catholic Church at the state capitol in Springfield, said it asked the governor

"not only to veto this bill in totality, but also to address humanely the reasons why some view assisted suicide as their only option and to heed the impact of similar legislation on other states and nations."

Robert Gilligan, the conference's executive director, said his office is planning next steps.

"We're talking about what we need to do to reach out to [the governor], what we should do to make sure that we still have one, final chance at stopping this from becoming law," he said.

Gilligan told OSV News the conference is very much focused on the task "for however long it takes."

The state conference argued that making suicide legal in any form could have a negative impact on "young impressionable minds." It referenced Centers for Disease Control and Prevention statistics from 2023 that show suicide is "the second-leading cause of death" for young people between ages 10 and 34.

Illinois Right to Life President Mary Kate Zander urged people to contact the governor's office.

"We cannot give up yet. There is still time to defeat this horrible bill," said Zander, who also made a plea for prayers "for our legislators, for our governor, and for our state."

While Zander directed her message to Illinois residents, we, too, should pray that this anti-life measure does not become law.

Our faith implores us to stand up for all life—even if our states are separated by a border.

Let us also offer the prayer "Every Life is Worth Living," from the U.S. Conference of Catholic Bishops:

*Heavenly Father, thank you for the precious gift of life.*

*Help us to cherish and protect this gift, even in the midst of fear, pain, and suffering.*

*Give us love for all people, especially the most vulnerable, and help us bear witness to the truth that every life is worth living.*

*Grant us the humility to accept help when we are in need, and teach us to be merciful to all.*

*Through our words and actions, may others encounter the outstretched hands of Your mercy.*

*We ask this through Christ, our Lord. Amen.*

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

## Give thanks for God's presence

As we look toward Thanksgiving and Christmas, I realize that 2025 is quickly coming to an end, and so is the Jubilee Year of Hope. What will be our takeaways from this special time of grace?



Hope has become more real for me this year thanks to a certain definition I could really lean into: "For a Christian, to hope means the certainty of being on a journey with Christ toward the Father who awaits us," Pope Francis once said during a general audience. "Hope is never still; hope is always journeying, and it makes us journey."

In his encyclical "*Spe Salvi*," Pope Benedict XVI defined hope in a similar way with a quote from St. Josephine Bakhita, a former Sudanese slave: "I am definitively loved and whatever happens to me—I am awaited by this Love. And so, my life is good" (#3).

Pope Benedict elaborated, "We see as a distinguishing mark of Christians the fact that they have a future: it is not that they know the details of what awaits them, but they know in general terms that their life will not end in emptiness. Only when the future is certain as a positive reality does it become possible to live the present as well" (#2).

Finally, this famous line from Pope Benedict is one that often comes to mind: "The one who has hope lives differently; the one who hopes has been granted the gift of a new life" (#2).

And so, as the close of this Jubilee Year draws near, let us ask ourselves how we will live differently thanks to hope.

How will we live our lives more fully in the present, while also looking forward in hope to the certain future that awaits us?

One of this year's defining moments for me was a talk given by a young religious sister to a group of teens and young women at a discernment event this summer.

She suggested that we employ two interrelated practices to prepare the soil of our souls to receive the gift of hope. They are memory and gratitude.

She also suggested that we make a list of 15 or so extraordinary moments in our lives, and that we read through them on a regular basis to bring to mind the

presence of God on our journey and to express our gratitude to him.

Through gratitude, she said, we fix our gaze on God; we see him at work in our lives, creating for us a positive reality and a certain future.

Each of us has a number of these extraordinary events in our lives—when Jesus became real to us in a personal way, when he showed us our vocation, or changed us in some way, when the Lord visited us at a difficult time.

Pope Francis also encouraged the faithful to think back on such moments of inspiration and to relive them in order to find strength and to be able to continue moving forward, even when the journey is difficult.

"Christian memory is the salt of life," he said.

There are a number of passages from Scripture that can help us to remember and give thanks.

Psalm 103 invites us, "Bless the Lord my soul, and do not forget all his gifts ...;" and Psalm 136 repeatedly evokes the everlasting mercy of God.

We can make both psalms our own as we incorporate our experiences into the texts.

An uplifting passage from the prophet Isaiah may serve as an introduction to our own prayers of gratitude:

"The loving deeds of the Lord I will recall, the glorious acts of the Lord, because of all the Lord has done for us, the immense goodness to the house of Israel which he has granted according to his mercy and his many loving deeds" (Is 63:7).

But my favorite Scripture passage for remembering and expressing gratitude is Mary's Magnificat (Lk 1:46-55), in which Our Lady recalls the amazing things God has done for her and her people. May each of us be able to say, "The Almighty has done great things for me and holy is his name!"

As you prepare for

Thanksgiving this year, take time to remember and give thanks for God's loving presence in your life. Encourage those with whom you gather to do the same.

And may you take hold of hope in a future of unending life with God!

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †

*Each of us has a number of these extraordinary events in our lives—when Jesus became real to us in a personal way, when he showed us our vocation, or changed us in some way, when the Lord visited us at a difficult time.*

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

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Letters must be signed, but, for serious reasons, names may be withheld.

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## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## The pope's cathedral, a visible symbol of the universal Church

On Sunday, Nov. 9, the Church's liturgical schedule is interrupted. Instead of observing the Thirty-Second Sunday in Ordinary Time, the Church invites us to celebrate the Feast of the Dedication of the Lateran Basilica, the cathedral of the Diocese of Rome.

We don't normally celebrate church buildings. In fact, as noted in my recent pastoral reflection on Peace and Unity, "Beyond any institution or building, the Church is the community of believers which is missionary by its very nature."

We insist that the Church of Jesus Christ is much more than any institution or building, and yet we reverence the sacred spaces where we encounter the person of Jesus, especially in the Holy Sacrifice of the Mass.

The Basilica of St. John Lateran in Rome is the pope's cathedral and, therefore, the mother Church of Rome and of the world. The Lateran is a visible symbol of the universal Church. It calls us to look toward the heavenly house of God, which the earthly Church seeks on pilgrimage. As a sacred symbol (a sacramental), this particular church building calls our attention to the deeper meaning of "*ecclesia*," the gathering of God's holy people, the one Body of Christ.

The Gospel reading for the Feast of the Dedication of the Lateran Basilica (Jn 2:13-22), tells the familiar—even disturbing—story of Jesus' "cleansing" of the Temple. As St. John tells us:

*Since the Passover of the Jews was near, Jesus went up to Jerusalem. He found in the temple area those who sold oxen, sheep, and doves, as well as the money-changers seated there. He made a whip out of cords and drove them all out of the temple area, with the sheep and oxen, and spilled the coins of the money-changers and overturned their tables, and to those who sold doves he said, "Take these out of here, and stop making my Father's house a marketplace." His disciples recalled the words of Scripture, "Zeal for your house will consume me." (Jn 2:13-17)*

Those who have profaned the Temple are cast out because of their irreverence and indifference to the things of God. They are preoccupied with material things, and Jesus makes it clear that his Father's house is a sacred place, not a marketplace.

St. John continues this story by quoting Jesus' response to the Jews' request for a sign—some evidence that he has the authority to decide who or

what is appropriate for the Temple. How Jesus answers their demand is even more disturbing to the Jewish leaders: "Destroy this temple and in three days I will raise it up" (Jn 2:19). Understandably, they find this astonishing. "This temple has been under construction for 46 years, and you will raise it up in three days?" (Jn 2:20)

But St. John tells us that Jesus was speaking about the temple of his Body. The Body of Christ is the new and eternal temple. No building can take the place of the resurrected Christ, who lives in and through the Church and that he nourishes with his Body and Blood in the Holy Eucharist. That's why the Gospel of St. John concludes this powerful story by saying, "Therefore, when he was raised from the dead, his disciples remembered that he had said this, and they came to believe the Scripture and the word Jesus had spoken" (Jn 2:22).

We who are missionary disciples and pilgrims of hope are the Body of Christ, the Church. Far greater than any institution or building, we are the hands and feet, the minds and hearts, and the words and actions of our Lord Jesus Christ. We honor the sacred spaces

that serve as gathering points. And we revere the holy places (tabernacles) where the Real Presence of Christ is found—waiting for us to come and adore him and to receive him in Holy Communion.

Church buildings like the Basilica of St. John Lateran in Rome are not honored for their own sakes, but for their role in gathering God's people in unity and peace as the one Body of Christ.

Inside the Lateran Basilica, surrounding the central nave along the north and south walls, there are on display huge statues of the twelve Apostles bearing the instruments of their martyrdom.

These remind us powerfully that what is most important is not the building, despite its brilliant art and architecture, but the Mission entrusted to us all by Christ.

The Church's Mission, instituted by Jesus, is the proclamation of the Good News with a focus on making missionary disciples of people of all nations without exception. As we near the end of this liturgical season, let's rededicate ourselves to being the Body of Christ and carrying his message to all. †



# Cristo, la piedra angular

## La catedral del Papa, símbolo visible de la Iglesia universal

El domingo 9 de noviembre se interrumpe el calendario litúrgico de la Iglesia. En lugar de observar el XXXII domingo del tiempo ordinario, la Iglesia nos invita a celebrar la Festividad de la Dedicación de la Basílica de Letrán, la catedral de la diócesis de Roma.

Por lo general, los edificios de las iglesias no son motivo de celebración. De hecho, tal como señalo en la reflexión pastoral que publiqué recientemente, titulada Paz y unidad: "Más allá de toda institución o edificio, la Iglesia es la comunidad de creyentes que es misionera por su propia naturaleza."

Insistimos en que la Iglesia de Jesucristo es mucho más que cualquier institución o edificio y, sin embargo, reverenciamos los espacios sagrados donde nos encontramos con la persona de Jesús, especialmente en el santo sacrificio de la misa.

La Basílica de San Juan de Letrán, en Roma, es la catedral del Papa y, por tanto, la Iglesia madre de Roma y del mundo. El Letrán es un símbolo visible de la Iglesia universal que nos llama a posar la mirada en la casa celestial de Dios que la Iglesia terrenal busca en su peregrinación. Como símbolo sagrado (sacramental), este edificio eclesialístico concreto llama

nuestra atención sobre el significado más profundo de *ecclesia*, la reunión del pueblo santo de Dios, el único Cuerpo de Cristo.

La lectura del Evangelio de la festividad de la Dedicación de la Basílica de Letrán (Jn 2:13-22) narra la conocida e incluso inquietante historia de la "purificación" del Templo por parte de Jesús. Como nos dice san Juan:

*Estaba cerca la pascua de los judíos; y Jesús subió a Jerusalén, y halló en el templo a los que vendían bueyes, ovejas y palomas, y a los cambistas allí sentados. Entonces hizo un azote de cuerdas y expulsó del templo a todos, y a las ovejas y bueyes; esparció las monedas de los cambistas y volcó las mesas, y dijo a los que vendían palomas: "Saquen esto de aquí, y no conviertan la casa de mi Padre en un mercado." Entonces sus discípulos se acordaron de que está escrito: "El celo de tu casa me consume." (Jn 2:13-17)*

Los que han profanado el Templo son expulsados por su irreverencia e indiferencia hacia las cosas de Dios; buscan lo material y Jesús deja claro que la casa de su Padre es un lugar sagrado, no un mercado.

San Juan continúa con el relato y cita la respuesta de Jesús a la petición

de los judíos de darles una señal, una prueba de que tiene autoridad para decidir quién o qué es apropiado para el Templo. La respuesta de Jesús es aún más inquietante para los dirigentes judíos: "Destruyan este Templo, y en tres días yo lo levantaré de nuevo" (Jn 2:19). Es comprensible que les parezca sorprendente. "Cuarenta y seis años costó construir este Templo, ¿y tú piensas reconstruirlo en tres días?" (Jn 2:20)

Pero san Juan nos dice que Jesús hablaba del templo de su Cuerpo—el Cuerpo de Cristo—que es el templo nuevo y eterno. Ningún edificio puede ocupar el lugar de Cristo resucitado, que vive en la Iglesia y a través de ella, y que se alimenta de su Cuerpo y su Sangre en la Sagrada Eucaristía. Por eso, el Evangelio de san Juan concluye este poderoso relato diciendo: "Por eso, cuando resucitó, sus discípulos recordaron esto que había dicho, y creyeron en la Escritura y en las palabras que Jesús había pronunciado" (Jn 2:22).

Nosotros, discípulos misioneros y peregrinos de esperanza, somos el Cuerpo de Cristo, la Iglesia. Mucho más grandes que cualquier institución o edificio, somos las manos y los pies, las mentes y los corazones, y las palabras y las acciones de nuestro

Señor Jesucristo. Honramos los espacios sagrados que sirven de punto de encuentro y veneramos los lugares santos (sagrarios) donde se encuentra la presencia real de Jesús, esperando que vengamos a adorarlo y a recibirlo en la Sagrada Comunión.

Los edificios eclesialísticos como la Basílica de San Juan de Letrán en Roma no se honran por lo que son, sino por la función que desempeñan como lugares de encuentro del pueblo de Dios en unidad y paz como el único Cuerpo de Cristo.

En el interior de la Basílica de Letrán, rodeando la nave central a lo largo de los muros norte y sur, se exponen enormes estatuas de los doce Apóstoles portando los instrumentos de su martirio,

recordatorios poderosos de que lo más importante no es el edificio, a pesar de su brillante arte y arquitectura, sino la misión que Cristo nos encomendó a todos.

La misión de la Iglesia, instituida por Jesús, es la proclamación de la Buena Nueva con un enfoque en hacer discípulos misioneros a personas de todas las naciones, sin excepción. A medida que nos acercamos al final de este tiempo litúrgico, volvamos a dedicarnos a ser el Cuerpo de Cristo y a llevar su mensaje a todos. †



# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## November 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available. Information: [Taize.SistersofProvidence.org](http://Taize.SistersofProvidence.org), 812-535-2952.

## November 12

Lumen Christi Catholic School, 580 Stevens St., Indianapolis. **Fall Open House**, 12:30-2:30 p.m., visit school during session, pre-K-high school, free. Information: 317-632-3174, [erosko@lumenchristischool.org](mailto:erosko@lumenchristischool.org).

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Growing Together as a Listening Church**, 6:30-8:30 p.m., facilitated by Ken Ogorek, executive director of the archdiocesan Secretariat for Evangelizing Catechesis, sponsored by the archdiocese, registration required, free. Information, registration: [tinyurl.com/growingtogether-11-25](http://tinyurl.com/growingtogether-11-25).

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville, Ind. (Lafayette Diocese). **Networking Happy Hour with Young Catholic Professionals**, 7-9 p.m., for Catholics ages

21-39, free, registration requested but not required. Information, registration: [tinyurl.com/ycphappyhour11-12](http://tinyurl.com/ycphappyhour11-12), 937-409-3288, [info@ycpindianapolis.org](mailto:info@ycpindianapolis.org).

## November 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Debate on the Liceity of Embryonic Adoption**, 6:30 p.m. (doors open 6 p.m.), debate between archdiocesan moral theologian and ethicist Father Ryan McCarthy and senior ethicist at the National Catholic Bioethics Center Father Tad Pacholczyk, free. Information: [Pro-Life@Holyrosaryindy.org](mailto:Pro-Life@Holyrosaryindy.org), 317-636-4478.

## November 15

New Albany Knights of Columbus Hall, 809 E. Main St., New Albany. **New Albany Knights of Columbus Annual Christmas Craft Bazaar**, 9 a.m.-2 p.m., handmade crafts, treats and more, free admission. Information: 812-944-0891.

Knights of Columbus Council #3228 Fatima Event Center, 1040 N. Post Road, Indianapolis. **God's Embrace Coffee Christmas Bazaar**, 9 a.m.-4 p.m., food, drinks, Santa available all day, Toys for Tots collection, free admission, vendor tables \$25

for 6-foot table. Information, vendor registration: 317-402-1930, [c-simon@att.net](mailto:c-simon@att.net).

## November 16

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Commemorating 60 Years of "Nostra Aetate"**, 7 p.m., reflection by Philip Cunningham, director of the Institute for Jewish-Catholic Relations at St. Joseph's University in Philadelphia, followed by panel discussion with Archbishop Charles Thompson and Rabbi emeritus Dennis Sasso of Congregation Beth-Elzedek in Indianapolis, free, registration requested. Information, registration: [tinyurl.com/NostraAetateEvent](http://tinyurl.com/NostraAetateEvent).

## November 19

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## November 20

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## November 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Fred Glass, president and CEO of Gleaners

Food Bank in Indianapolis, presenting "Feeding the Hungry in Challenging Times," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$20 members, \$25 non-members. Register by 4 p.m. on Nov. 18. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

## November 22

St. Thomas Aquinas Parish, 4600 N. Illinois St., Indianapolis. **Diversity Dinner & Discussion: Examining Racial Diversity in Our Parish**, 6:30-9 p.m., pitch-in meal followed by analysis and discussion of parish's racial diversity survey, free, register by Nov. 17. Information, registration: [mlorch@staindy.org](mailto:mlorch@staindy.org), 317-253-1461.

## November 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, Divine Mercy 3 p.m., rosary 3:10 p.m., Mass 3:30 p.m. with homily in English, every fourth Sunday. Information: [marisolito@yahoo.com](mailto:marisolito@yahoo.com).

## November 28

St. Teresa Benedicta of the Cross Church, 23345 Gavin Lane, Bright. **My Brother's Keeper concert**, 6:30 p.m., freewill donations accepted. Information: [brightlightsindiana.com](http://brightlightsindiana.com), 812-537-3992.

## November 28-January 4

St. Teresa Benedicta of the Cross Parish, 23345 Gavin Lane, Bright. **Bright Lights Christmas Light Display**, Fridays and Saturdays 6-10 p.m., Sundays 6-9 p.m., freewill donations accepted. Information: [brightlightsindiana.com](http://brightlightsindiana.com), 812-537-3992.

## November 29

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **White Violet Farm Alpacas Open Barn**, 1-4 p.m., 30-minute sessions, last session starts at 3:30 p.m., \$7, ages 3 and younger free. Information, registration: [spsmw.org/event](http://spsmw.org/event), [wvc@spsmw.org](http://wvc@spsmw.org), 812-535-2932.

## December 3

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Mariology Workshop: Our Lady of Guadalupe, Star of the New**

**Evangelization**, 6:30 p.m., in Spanish, sponsored by archdiocesan Hispanic Ministry, \$20. Information, registration: [fnavarrete@archindy.org](mailto:fnavarrete@archindy.org), [ministeriohispano.archindy.org](http://ministeriohispano.archindy.org).

## December 4

Marian University, 3200 Cold Spring Road, Indianapolis. **Gold Mass for Scientists**, 4-6 p.m.; 4 p.m. Mass in Our Lady of Perpetual Help Chapel in Evans Center; 4:30 p.m. reception in Evans Center Room 152; 5 p.m. lecture in Room 152, Professor Chris Baglow, director of the Science and Religion Initiative of the McGrath Institute for Church Life at Notre Dame University, presenting "The Catholic Faith and Modern Science: Understanding and Correcting the Conflict Model of Science and Religion," free. Information, parking passes, registration: 317-955-6012, [jhorton@marian.edu](mailto:jhorton@marian.edu).

## December 4-7

Theater at the Fort, 8920 Otis Ave., Indianapolis. **Annie**, Thurs., Fri. and Sat. 7:30-9:30 p.m., Sat. and Sun. 3-5 p.m., performed by Agape Theater Company youth actors, tickets \$10.25-\$20.50. Information, tickets: 317-450-5171, [agapetheatercompany.com](http://agapetheatercompany.com). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## November 22

Mount Saint Francis Center for Spirituality, 101 Saint Anthony Dr., Mount St. Francis. **With Grateful Hearts: Finding God's Presence in Scripture, Silence, and Thanksgiving**, 9 a.m.-4 p.m., Mount Saint Francis interim director Judy Ribar presenting, includes lunch, \$60, register by Nov. 18. Information, registration: 812-923-8817, [mountsaintfrancis.org/with-grateful-hearts](http://mountsaintfrancis.org/with-grateful-hearts).

## December 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Jesse Tree Advent Day of Reflection**, 9 a.m.-6 p.m., led by Our Lady of Fatima Retreat House staff, \$40 includes lunch, register by 9 a.m. Dec. 5. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 9, 10, 11

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$45 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$32 per night, dinner additional \$11 per meal. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 12, January 9

Oldenburg Franciscan

Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

## December 12-14

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Being a Eucharistic People: The Embodied Presence of Christ**, Benedictine Father Adrian Burke presenting, \$350 single, \$550 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## December 13

Mount Saint Francis Center for Spirituality, 101 Saint Anthony Dr., Mount St. Francis. **Advent Retreat: A Journey of Hope, Peace, Joy and Love**, 9 a.m.-4 p.m., Mount Saint Francis associate director Regina Proctor presenting, includes coffee, pastries and lunch, \$60. Information, registration: 812-923-8817, [mountsaintfrancis.org/advent-retreat](http://mountsaintfrancis.org/advent-retreat).

## 2026

## January 9-11

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr.,

St. Meinrad. **Young Adult Retreat**, for ages 18-35, Benedictine Father Simon Herrmann presenting, \$50 single, \$100 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## January 10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Mend Your Heart with Gratitude**, 9:30-11:30 a.m., Jesuit Father Ed Kinerk presenting, \$30. Information, registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org). †

## Two 5K run/walk events on Nov. 26 and 27 will benefit food pantries in Dearborn and Ripley counties

Around Thanksgiving and the holidays, local food pantries meet extra food needs of the community. This year, the parishes of Dearborn County are sponsoring two 5Krun/walk events to benefit food pantries in Dearborn and Ripley counties.

The Pre-Turkey 5K Run/Walk will take place at Gabbard Park, 110 Judiciary St., in Aurora, at 5:30 p.m. on Nov. 26. The cost is \$25, and proceeds will benefit the Clearinghouse food pantry in Lawrenceburg, the Dillsboro Community Food Pantry in Dillsboro and the St. Vincent de Paul food pantry of St. Mary Parish in Aurora.

For more information or to register, go to [bit.ly/preturkey5k](http://bit.ly/preturkey5k).

The Gobble Wobble 5K Run/Walk will take place at All Saints Parish in Dearborn County's St. John the Baptist campus, 25743 State Road 1, in Guilford., at 9 a.m. on Nov. 27. The cost is \$20 for ages 6-17, \$30 for ages 18 and older, and free for ages up to 5 (note: there is an online processing fee of \$4). Proceeds will benefit the Sunman Food Pantry and Sunman Open Door Food Pantry, both in Sunman, and the North Dearborn Pantry in West Harrison. For more information or to register, go to [bit.ly/gobblewobble5k](http://bit.ly/gobblewobble5k). †

## St. Louis de Montfort to host free Thanksgiving Day dinner on Nov. 27

A free dine-in or take-out Thanksgiving dinner with turkey, mashed potatoes, stuffing, vegetables, rolls and dessert will be offered in Craig Willy Hall at St. Louis de Montfort Parish, 11441 Hague Road, in

Fishers, Ind. (Lafayette Diocese), from 11 a.m.-2 p.m. on Nov. 27. All are welcome.

For more information, call 317-842-6778, ext. 294. †

## Wedding Anniversaries

**ROBERT AND JANET (HANNEFEY) MEYER**, members of St. Michael Parish in Brookville, will celebrate their 60th wedding anniversary on Nov. 13.

The couple was married in St. Michael Church in Brookville on Nov. 13, 1965.

They have two children: Julie Bowling and Janell Oglesby.

The couple also has four grandchildren and six great-grandchildren.



**GERALD AND CAROL (CASSEDY) WARD**, members of St. Lawrence Parish in Lawrenceburg, will celebrate their 50th wedding anniversary on Nov. 21.

The couple was married in St. Dominic Church in Cincinnati on Nov. 21, 1975.

They have two children: Jennifer Adelsperger and Gerald Ward, Jr.

The couple also has four grandchildren. †



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

# SIMPLY CATHOLIC

## Catholic funerals express Church's hope in resurrection, eternal life

By Michael R. Heinlein

(OSV News)—Catholic funerals express the Christian hope in eternal life and the resurrection of the body on the last day. Every component of Catholic funeral rites should express these fundamental beliefs and hopes.

Instead of what sometimes is called “a celebration of life,” a funeral is really a privileged opportunity to return to God the gift of the deceased, hoping to usher them into paradise with the aid of our prayers. Our love for the departed is expressed after death, above all else, in our prayer for them.

Whenever possible, the Church recommends that the family should be involved in planning the funeral rites—from choices of texts and readings to music and liturgical ministers. Parish staff should guide family members through the process.

Death is a new beginning for Christians. “In the face of death, the Church confidently proclaims that God has created each person for eternal life and that Jesus, the Son of God, by his death and resurrection, had broken the chains of sin and death that bound humanity” (Order of Christian Funerals [OCF], #1). This maxim guides the Christian approach to funerals.

There needs to be direct communication with the parish and funeral home. Usually, funeral homes are fully aware of each parish's expectations and regulations. But it is important to be in communication with the parish directly.

One of the first decisions to be made is whether the deceased will be buried or cremated. The Church's tradition prefers burial over cremation. However, cremation is allowed, so long as this option is not chosen to express anything contrary to the hope in the resurrection of the body. More and more families are opting for cremation today with hopes to decrease funeral expenses.

In either case, a place of burial needs to be chosen. Bodies are to be disposed of in a fitting and dignified way, consonant with the human dignity that should be afforded everyone, as we are made in the image of God.

Cremated remains must be buried—not placed in a home, spread on land or at sea, etc. This need not be only in a cemetery grave, but perhaps a parish columbarium—or niches, akin to mausoleums. Burial at sea is also permitted, so long as the body or cremated remains are in a sealed container (not spread openly).

In cases of burial, choices regarding attire should recall the respect to be shown toward the body. Consideration should be given to display some Christian symbols in or near the casket at the time of a wake or to be buried with the deceased, such as a crucifix, rosary or Bible.

The Church advises that, where possible, friends and family should be included in taking part in the preparation of the body.

It is preferable that a funeral Mass be celebrated in the presence of the body of the deceased, but not required. As the Order of Christian Funerals states, “The Mass, the memorial of Christ's death and resurrection, is the principal celebration of the Christian funeral.”

There are times, however, that a funeral Mass might not be preferable or might not be permitted. This should be discussed with parish staff during the planning stages. If a funeral Mass is not chosen, it is desirable that a memorial Mass should be scheduled for the deceased's intention at a later date.

If Mass is not chosen, a funeral Liturgy of the Word and final commendation of the deceased is celebrated. These may be conducted at a church, the funeral home, in a chapel at the cemetery or even at the graveside.

Wakes, or viewings, are opportunities for family and friends to come together, console one another and recall the impact the deceased had on them. Though typically in a funeral home, this is sometimes conducted in a church facility—a matter that would need to be discussed with parish staff.

Wakes find their origins in the Christian celebration of vigils, often associated with major events or feasts. The vigil for the dead is intended to be dedicated to prayer for the deceased. The Church supplies a liturgical rite for wakes to be celebrated by a sacred minister of the Church; they may be celebrated by a lay minister in some cases. This is a combination of readings, a brief homily or reflection, prayers and possibly music.

The wake also is a time for popular devotions that might have been particularly significant in the life of faith of the deceased, such as the rosary or the Divine Mercy chaplet. Another option for the wake is to celebrate the Office of the Dead from the Liturgy of the Hours—the Church's daily prayer, composed of psalms, readings and prayers.

During the funeral, the readings from Scripture “provide the family and the community with an opportunity to hear God speak to them in their needs, sorrows, fears and hopes” (OCF, #22).

There are four readings for a Catholic funeral. The parish staff usually provides families with copies of the readings from which they can choose. The readings should be one each from the Old and New Testaments (though during the Easter season both readings come from the New Testament) in addition to a Gospel passage. There also is a psalm, which is usually sung. Be aware that there are a variety of readings, particularly for use in unique or special circumstances.

Special prayers are a key part of the liturgy. The orations of the presiding minister address God on behalf of the entire Church in their prayer for the deceased. In addition to general orations (either inside or outside the Easter season), there are a variety of options that may be suited to more specific circumstances—such as for a young person, for one who suffered a long illness or for one who died suddenly, etc. There are many other options (for prefaces and eucharistic prayers), so discuss that with the parish staff.



Archbishop Charles C. Thompson prays the prayer of commendation at the end of the funeral Mass for Archbishop Emeritus Daniel M. Buechlein on Jan. 31, 2018, in SS. Peter and Paul Cathedral. Catholic funeral liturgies are marked by rituals that express the Church's hope in the resurrection of the body and eternal life. (File photo by Natalie Hoefler)



Benedictine Archabbot Kurt Stasiak blesses with holy water the casket of Archbishop Emeritus Daniel M. Buechlein during a Feb. 1, 2018, graveside service at the cemetery of Saint Meinrad Archabbey in St. Meinrad. (File photo by Sean Gallagher)

The music chosen for a Christian funeral “should express the paschal mystery of the Lord's suffering, death, and triumph over death and should be related to the readings from Scripture” (OCF, #30). As a resource to those planning funerals, many parishes will often have a list of hymns appropriate for use at a funeral from which to select. “The music at funerals should support, console, and uplift the participants” (OCF, #31).

There are normally three hymns chosen for use: at the entrance, at the preparation of the gifts and at the reception of Communion, in addition to musical settings for the Mass responses. There also is what is called the song of farewell, sung at the end of the funeral Mass during the final commendation.

Moments of silence are important, too, to “permit the assembly to reflect upon the word of God and the meaning of the celebration” (OCF, #34).

Because many roles for volunteers at funerals are liturgical, great care must be taken to ensure that these ministers are well trained and suitable. You may wish to choose readers for the first and second readings, to present the gifts at the offertory or to serve the Mass.

In addition to liturgical ministers, there might be the need for pallbearers (usually six) or representatives of the family or close friends to place the pall and Christian symbols on the casket or near the cremated remains.

(Michael R. Heinlein writes from Indiana.) †

Twenty Something/Christina Capecchi

## Unsinkable faith: a daughter of the shipwrecked Edmund Fitzgerald

It was a Monday afternoon in November when Debbie Champeau got the call. The 17-year-old, a senior at St. Pius XI School in Milwaukee, Wis., left school immediately, taking two buses to get home.



There, she found her mother and grandmother parked by the telephone, distraught. They feared the worst: that Debbie's father, Buck, had gone down in a shipwreck.

The Edmund Fitzgerald.

That evening, confirmation came—and with it, rain.

Debbie bolted outside and ran three blocks to the rectory, where she frantically rang the doorbell and pounded on the door.

"I was desperate for some kind of consolation," she said. "Why? How could God do this? I needed answers. I wanted to talk to one of the priests."

Father Dennis answered, sitting down with the teen and calming her.

"This isn't for us to question," the middle-aged priest told her.

"For me, that was so unacceptable as an explanation," she said.

Being Catholic had been central to Debbie's life. She'd always attended Catholic school—her dad had

insisted on it. She never missed Mass on Sunday. She taught religious education. She sang in the choir. And she worked for the Notre Dame nuns who ran her school. "I loved all the nuns there," Debbie said. "I was doing what I could to help the Church."

But her world no longer made sense. Beneath the sorrow burned a raw anger at God.

Debbie stopped going to Mass.

She still talked to God, but she couldn't reconcile her loss with her faith. A loving God. A brutal storm. Her father, at the very worst spot at the very worst time.

Closure was hard to come by. No body, no casket. Just an empty grave.

Debbie had a recurring nightmare of seeing her dad's hand stretching out of Lake Superior and trying to clutch it, but not reaching it in time.

A year later, Debbie found her way back to church.

"Finally, I just accepted it," she said. "I came to peace with everything, and my faith made me stronger instead of pushing me away in anger. We give it up to God because there's nothing we can do to bring him back."

Now 67 and a widowed grandmother, Debbie's Catholic faith has become an anchor to her father, who always cherished his Catholic faith.

"It connects us," said Debbie, who is a member of St. Charles Parish in Hartland, Wis. "There are times I feel his presence—especially when I go to church and

I'm praying. I say a prayer that he's at peace in heaven and joined with my mom and all his friends and now Gordon Lightfoot playing his guitar."

Sometimes she imagines her dad's final moments as the ship broke in half, engulfed by 50-foot waves. She assumes he was praying Hail Mary's.

"I think he really dug into his faith because that's your stronghold during those times," Debbie said.

This month marks the 50th anniversary of the Edmund Fitzgerald's sinking. Debbie will gather with other family members of the 29-member crew at Whitefish Bay to ring the bell rescued from the ship.

Their stories are chronicled in a fascinating new book by John U. Bacon called *The Gales of November: The Untold Story of the Edmund Fitzgerald*.

With exhaustive research and reporting, Bacon's undertaking was inherently Catholic: to dignify each crew member, to demonstrate that they had mattered, that they still matter. The book illuminates "the faces and names of the wives and the sons and the daughters," as Lightfoot famously sang.

For Debbie, it's another way to honor her dad. "I've tried very hard to keep his memory alive and make him proud."

(Christina Capecchi is a freelance writer from Grey Cloud Island, Minn.) †

Guest column/Fr. Scott Fyall

## Take courage and persevere: even among uncertainty God will provide

God will provide. That was my motto and my constant prayer as I boarded the flight to Rome; it was the only flight in the entire country headed to Italy that day.

It was August 2020, and the Pontifical North American College had decided to welcome a new class of seminarians after closing down for a few months at the height of the COVID-19 pandemic. (The only other time the college has closed during its 165-year history was during World War II.)

As a third-year seminarian, I was grateful for the opportunity to study theology in Rome, but at the same time I was carrying an emotional cross that felt heavier than my luggage. My mother, Judy, had told me on Good Friday of that year that she had pancreatic cancer.

Mom was the business manager at our parish and had a big heart for the Church. Her love for God and for me was evident when she told me, "I believe in God's plan for your life, and so I want you to get on that plane. You are going to be a great priest, Scotty, and I know that one way or another I will be at your ordination."

Anyone who has had a loved one diagnosed with cancer knows how painful and scary it is. Yet, in that moment and throughout my four years in Rome, the Holy Spirit placed a resounding message in my heart: God will provide.

And so he has.

My first year at the college was full of new experiences. From trying to learn Italian to trying not to get hit by a Vespa while crossing the street on the way to school, life in the Eternal City had its challenges. It also had its blessings, my brother seminarians being the first among them. We prayed for each other in both our most difficult and happiest moments, challenged each other to grow in holiness, and helped each other on the way to priesthood—and on the way to heaven.

A man does not become a priest on his own, nor is his formation ever just about him. I really mean it when I call these friends my brothers, and I am excited to serve as a priest alongside them.

In addition to sharing many plates of pasta and cups of gelato in Rome, my brothers and I traveled together throughout Italy and beyond. We celebrated Holy Week in Seville, joined a procession on St. Thérèse's feast day in Lisieux,

served Mass in Munich, and volunteered at a Christmas party for North Korean refugees in Seoul. The grace of encountering the universal Church is something I will carry in my heart forever.

During my first summer overseas (American seminarians in Rome typically don't go home for at least two years), I was blessed to serve at Santo Cristo de la Misericordia, a parish in Boadilla del Monte, Spain.

When asked by my Spanish friends if it was difficult to be so far from home, I immediately thought of my mom. My heart was pierced, but it was also full, as I responded, "Wherever the Eucharist is, that's my home. Wherever my fellow Catholics are, that's my family." Indeed, like my brother seminarians, my Spanish friends have become family to me. By the time this is published, I will have baptized one of their daughters, Teresa.

Amid oral exams, practice Masses, holy hours and pilgrimages to saints' tombs, the cloud of my mom's illness remained. I was joyful and grateful for my days in the Eternal City, but I also knew the day that my mom would be welcomed home into eternal life would eventually arrive.

I was fortunate to go on a pastoral year back to the Diocese of Austin after two years in Rome; the days off I spent at my parents' house were a real gift. However, Mom was still suffering, and when I got on the plane to Rome once again for my third year, I didn't know that I would be hugging her for the last time on this side of heaven.

When my dad called me in the early morning of March 7, 2024, to tell me she had passed—in the midst of Lent and just two months before my diaconate ordination—it felt like the worst day of my life.

However—as I would later say in a homily to our entire community—the next day when I came to Mass, looked at the apse mosaic of the Blessed Mother in the seminary chapel, witnessed the faith of my brothers, and received Jesus Christ in the Eucharist, I knew the truth: God will provide. That message gave me courage to persevere, hope amid uncertainty, and joy in following God's plan for my life. I pray it does the same for you.

(Father Scott Fyall grew up in Dripping Springs, Texas, and responded to God's call to enter seminary at age 27. Prior to seminary, he graduated from Williams College and then worked at the American Enterprise Institute in Washington, D.C.) †

*However—as I would later say in a homily to our entire community—the next day when I came to Mass, looked at the apse mosaic of the Blessed Mother in the seminary chapel, witnessed the faith of my brothers, and received Jesus Christ in the Eucharist, I knew the truth: God will provide.*

Guest Column/Richard Etienne

## What special role have you been given as a result of your baptism?

When we are baptized, the priest or deacon proclaims that we have become "priest, prophet and king."



What could this word "prophet" mean in a concrete way for you and me as we go about our lives each day, as St. Luke repeatedly says in his Gospel?

A select few will be called to preach in a foreign country like the prophet Jonah. It is a beautiful thing when that happens, but it requires taking on great risk and total commitment and, thus, may eliminate many of us from committing to this path.

Rather, I believe that most of us will be inspired to speak words to those individuals who are found much

nearer to us that we will encounter in our more immediate circles of influence.

For example, are you ever struck with an urge to deliver a specific message—one that you feel has been placed on your heart by God or the Holy Spirit—to a family member, a good friend, a neighbor or a co-worker? Where did that urge originate?

Are you in the latter part of life? Did you have children who once attended Catholic schools? Are there people you used to see at school functions that are no longer attending church?

What if each of us who answered yes to these questions called just one person who came to mind and told them, "I miss seeing you at church." Now wouldn't that be something! Who doesn't like to hear that they are missed?

In the Book of Numbers, we read, "Would that all the

people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!" (Nm 11:29)

Additionally in the Gospel of Mark, we hear Jesus say, "There is no one who performs a mighty deed in my name who can at the same time speak ill of me. For whoever is not against us is for us" (Mk 9:39-40).

Lastly, in the Book of Joel, we read, "It shall come to pass I will pour out my spirit on all mankind. Your sons and daughters shall prophesy, you old men shall dream dreams, your young men shall see visions" (Jl 3:1).

Take up your role as a prophet that was bestowed on you at baptism. Speak out when you know that the Spirit has moved you.

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

The Dedication of the Lateran Basilica/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, November 9, 2025

- Ezekiel 47:1-2, 8-9, 12
- 1 Corinthians 3:9c-11, 16-17
- John 2:13-22

This weekend, the Church celebrates the Feast of the Dedication of the Lateran Basilica in Rome, commonly known as St. John Lateran.



Although St. Peter's Basilica at the Vatican is more well known among Catholics around the world, it is St. John Lateran that serves as Rome's cathedral.

St. John Lateran enjoys the distinction

of having a feast celebrated around the world, even when it falls on a Sunday, since it is the cathedral of the Bishop of Rome. As such, the basilica is an important visible symbol of the place that the Bishop of Rome holds in the universal Church. This is rooted in Jesus' naming of St. Peter as the leader of the Church, as Scripture records (Mt 16:18), and of Peter eventually settling in Rome and dying as a martyr there.

The first reading, from Ezekiel, speaks of the temple in Jerusalem, and of a spring that flows from the southern side of the temple. Each reference has a lesson.

At the time of Ezekiel, and throughout the history of God's people, the devout regarded the Jerusalem temple as God's earthly dwelling. The land was arid. Water was precious because it was so scarce and was also so vital to life. So, a spring was a blessed sight.

In this reading, the temple, God's dwelling place, overflows with water. So great was the flow that the water poured across a great distance to the Dead Sea itself. Reaching the Dead Sea, the temple's water brought life to a body of salt water in which no living creature could survive.

St. Paul's First Epistle to the Corinthians provides the second reading. In this reading, Paul says that each Christian is a living temple, a human repository of God's holy presence. Therefore, each person is holy.

For the last reading, the Church turns to St. John's Gospel. It is one of the most familiar readings in the New Testament.

The story is about the Lord's arrival in the Jerusalem temple and finding men selling cattle, sheep and pigeons. As is well-known, Jesus drove these merchants away.

While it is intriguing to divert into discussions about the Lord's temper, realizing that indeed Jesus was a human with human emotions, this passage declares the divine lordship of Christ. Jesus expressly refers to God as "Father" (Jn 2:16).

The Temple belonged to God. It was God's house. Jesus showed dominion over this house by turning the merchants out. It is easy to capitalize on those merchants who used religious devotion as an opportunity for their own financial gain. But the principal lesson is that Jesus is God and that the Temple was sacred as the place of God's repose among humans.

Jesus is the true temple, the true repository of God among humans. Jesus rose from the dead. He lives forever.

## Reflection

St. John's Gospel clearly teaches both that Jesus was a human living among humans and that he was also God. This fundamental point about Jesus further reveals that God was and is visible and active in human society.

God is the source of life and that strength that brings peace, joy and hope even in deadly conditions such as the Dead Sea. God's life-giving power always prevails.

The faithful Christian, re-born in the water of baptism, possesses this life of God given by the Holy Spirit through the redemption of Christ. It assures us that eternal death will never come for us.

Jesus was visible to people 2,000 years ago. He still is visible. He still speaks. He still proclaims the glory of God. He still nourishes us through the Eucharist. He still forgives us and still comforts the distressed. He lives, acts and speaks through the Church, gathered around Peter, whose current successor, the 267th according to history, is Pope Leo XIV, who worships, presides and teaches in the Lateran Basilica. †

## Daily Readings

### Monday, November 10

St. Leo the Great, pope and doctor of the Church

Wisdom 1:1-7

Psalm 139:1b-10

Luke 17:1-6

Psalm 119:89-91, 130, 135, 175

Luke 17:20-25

### Friday, November 14

Wisdom 13:1-9

Psalm 19:2-5b

Luke 17:26-37

### Tuesday, November 11

St. Martin of Tours, bishop

Wisdom 2:23-3:9

Psalm 34:2-3, 16-19

Luke 17:7-10

### Wednesday, November 12

St. Josaphat, bishop and martyr

Wisdom 6:1-11

Psalm 82:3-4, 6-7

Luke 17:11-19

### Thursday, November 13

St. Frances Xavier Cabrini, virgin

Wisdom 7:22b-8:1

### Saturday, November 15

St. Albert the Great, bishop and doctor of the Church

Wisdom 18:14-16; 19:6-9

Psalm 105:2-3, 36-37, 42-43

Luke 18:1-8

### Sunday, November 16

Thirty-third Sunday in Ordinary Time

Malachi 3:19-20a

Psalm 98:5-9

2 Thessalonians 3:7-12

Luke 21:5-19

Question Corner/Jenna Marie Cooper

## Purification of souls in purgatory takes place outside of earthly time

**Q**In an earlier column, you said that purgatory was a state outside of time and that we can't talk about how long



someone spends in purgatory in terms of years. But then why do you sometimes see old holy cards that say a prayer is worth "100 days' indulgence" or something similar?

**A**Purgatory is indeed a state that exists apart from the linear time we experience in our lives on Earth. Therefore, we cannot truly speak about how long a soul spends in purgatory according to a literal measure of days, months or years. Still, there are other reasons for sometimes using time-based terminology when discussing purgatory.

God is always ready and willing to forgive whatever sins we have committed as long as we turn to him in a spirit of sincere repentance. Yet, as we read in the *Catechism of the Catholic Church*: "It is necessary to understand that sin has a double consequence" (#1472). Aside from the possibility of

losing our place in heaven "every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on Earth, or after death in the state called Purgatory" (#1472).

This paragraph goes on to note that the sufferings of purgatory, which are meant to heal the woundedness of soul that comes from a disordered love of created things, are called the "temporal punishment of sin." The word "temporal" refers to the concept of time, in the sense of purgatory being "time-limited," as opposed to the eternal suffering of hell.

There are a few ways to, in a manner of speaking,

"shorten one's time" in purgatory. One way is to work to break our attachments to sin while still on Earth, which can be done by cultivating habits of prayer, taking on penitential practices and sacrificial works of charity and by patiently accepting any suffering that comes our way.

For our departed friends and relatives already in purgatory who can no longer do these things for themselves, we can hasten their journey toward heaven by praying for them. Additionally, we can also earn indulgences for either ourselves or for those in purgatory.

An indulgence is a special favor, granted by the Church on the occasion of completing some act of piety (like saying a particular prayer or visiting a certain church), which either partially or completely remits the temporal punishment due for a person's sins.

The Church is able to do this because of the "power of binding and loosing," which Jesus gave to the Church; and also because many of the saints were holy and virtuous above and beyond what was needed for their own salvation. This "extra" holiness of the saints is called the "treasury of grace," and the Church can apply it to souls more in need (see paragraphs 1475-1479 of the catechism for reference).

A plenary indulgence resolves all the purification needed and frees a soul from purgatory; whereas a partial indulgence eases the suffering of purgatory in a less than complete way.

When you see old references to an indulgence for a certain number of days or years, this indicates that it is a partial indulgence. The mention of earthly time periods was meant as a way to communicate that the indulgence would have the effect of the amount of patient sufferings or good works that a person could bear or do in that timeframe if they were on Earth. For example, a 100 days' indulgence would impart the same amount of grace a person could earn from doing 100 days' worth of good works.

This way of counting "time off" purgatory could be misleading, so Pope St. Paul VI decided to abolish the practice of quantifying indulgences in terms of earthly measurements of time in 1967 with the apostolic constitution "*Indulgentiarum Doctrina*." The Church still grants partial indulgences, but we now entrust the exact "amounts" of grace to God's mysterious providence.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to [CatholicQA@osv.com](mailto:CatholicQA@osv.com).) †

## My Journey to God

# The Arms of God

By M. Lynell Chamberlain

I am lulled to sleep  
In the arms of God;  
Surrounded by peace,  
Immersed in his Love.

Nothing can hurt me,  
I've nothing to fear,  
Safe in my refuge  
With God so near.

The secret, of course,  
Is he never goes far,  
Just the distance I push him  
Away from my heart.



(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: This stained-glass window in Holy Trinity Church in Bracknell, England, was created in 1906.) (Photo by Robin Croft via

[commons.wikimedia.org](https://commons.wikimedia.org).)

# Rest in peace

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

**BEASLEY-MCCART, Karen**, 78, St. Bartholomew, Columbus, Oct. 4. Wife of Bill McCart. Aunt of one.

**BLANKMAN, Martha R.**, 88, St. Mary, Greensburg, Oct. 14. Sister of Arthur Blankman. Aunt of several.

**BROWN, Mary V.**, 89, St. Mary, New Albany, Oct. 2. Sister of Michael, Philip and Richard Crim. Grandmother of three.

**BUSTOS, Carlos**, 62, St. Ambrose, Seymour, Oct. 12. Husband of Raquel Pasillas. Father of Cindy Contreras, Alexis, Natalie, Carlos, Jr., and Jesus Bustos. Brother of Maribel Rogel, Guadalupe, Martha, Rocio, Cesar, Guillermo, Pedro, Ricardo and Roberto. Grandfather of seven.

**CAPPER, Audrey F.**, 99, Holy Family, New Albany, Oct. 5. Aunt, great-aunt and great-great-aunt of several.

**CARRICO, Barbara A.**, 84, St. Christopher, Indianapolis, Oct. 18. Mother of Bob and John Carrico. Grandmother of four.

**CHURCH, Katharine L.**, 81, Christ the King, Indianapolis, Oct. 20. Wife of James Church. Mother of Julie Pruitt, Karen Winterheimer, Katie and Brian Church. Grandmother of 14.

**COMBS, Wilma**, 80, St. Bernard, Frenchtown, Sept. 23. Mother of Carmen Autry and Michelle Wetzell. Sister of Joan Hunter and

Judy Warner. Grandmother of three. Great-grandmother of two.

**DAY, Donald J.**, 86, St. John Paul II, Sellersburg, Oct. 11. Father of David Brooks, Dr. Chris and Steve Day. Brother of Carol Ullrich, Jerry and Father Wilfred "Sonny" Day. Grandfather of five. Great-grandfather of three.

**DWYER, James M.**, 83, St. Louis, Batesville, Oct. 4. Father of Mollie Peters, Patrick and Sean Dwyer. Brother of Robert Dwyer. Grandfather of eight.

**ELDER, James**, 96, St. Michael, Bradford, Oct. 17. Father of Susan Elder-Deaton, Janet Elder-Lauer, Kenneth, Mark, Richard and Deacon Timothy Elder. Brother of Barbara Cox, Carolyn and Larry Elder. Grandfather of 15. Great-grandfather of 18.

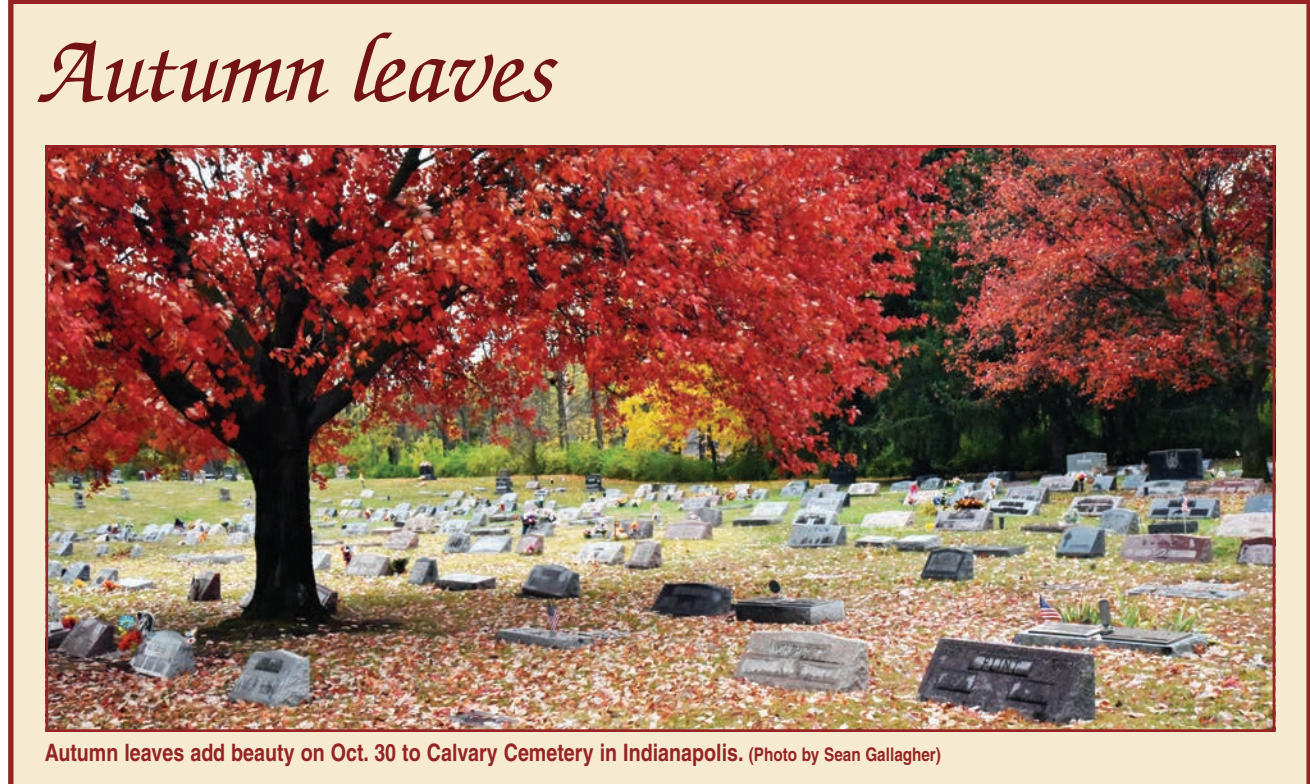
**FELIX, Carlos M.**, 75, Prince of Peace, Madison, Oct. 17. Father of Erica and Maria Felix and Miriam Gutierrez. Brother of Gloria Barocio, Simona Huaracha, Carmen Steven, Alfonso and Jose Felix. Grandfather of 11. Great-grandfather of two.

**FRANKLIN, Kathy**, 70, St. Ambrose, Seymour, Oct. 6. Wife of Gary Franklin. Mother of Adam, Daniel and Jeremy Ward. Sister of Shirley Beanblossom, Jeanne Greene, Judy Papoy, Nancy Timberlake, John, Joseph, Mark, Steve, Walter, Jr., and William Hoehn. Grandmother of 11. Great-grandmother of one.

**GOFFINET, Mary B.**, 98, St. Mark, Perry County, Oct. 21. Mother of Becky Davis and Brad Goffinet. Grandmother of three. Great-grandmother of 11. Great-great-grandmother of six.

**HALE, Thomas G.**, 58, St. Jude, Indianapolis, Oct. 16. Husband of Donna Hale. Father of Savannah and Shelby Hale. Brother of John Bevan and John Hale. Half-brother of Dan Gross. Stepbrother of Brenda Tiffin and Fred Mastrippolito.

**HAYDEN, Larry**, 85, St. Anthony of Padua, Clarksville, Oct. 17. Husband of Marlene Hayden. Father of Yvonne Chambers, Valerie Pitzer, Krista Tornado and Barry Hayden. Brother of



Autumn leaves add beauty on Oct. 30 to Calvary Cemetery in Indianapolis. (Photo by Sean Gallagher)

Delbert and Lance Hayden. Grandfather of seven. Great-grandfather of seven.

**HUBLER, Robert C.**, 99, Holy Family, New Albany, Oct. 22. Father of Roberta Culwell and Mary Hurrle.

**JONES, Rodney C.**, 77, St. Louis, Batesville, Oct. 11. Husband of Carmen Jones. Father of Kelly Blanken, Mindy Ison, Abby and Mitch Jones. Brother of Terry Watson. Stepbrother of Janet Manning. Grandfather of 10. Great-grandfather of two.

**KETTERER, Christopher S.**, 72, St. Mary, New Albany, Oct. 3. Father of Laura Ann King, Ketrina Parks, Michelle Wyatt, Morgan, Sophie and Christopher Ketterer, Jr. Brother of Lisa Taylor, Mary Ann, David, John and Phil Ketterer. Grandfather of 12. Great-grandfather of three.

**KRAMER, Richard**, 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 19. Husband of Margaret Kramer. Father of Casady Williamson. Brother of Carol Taylor, Linda VanTreese, Ron and Tom Kramer. Grandfather of six.

**KRIETE, Steven**, 78, St. Ambrose, Seymour, Oct. 23. Husband of Teresa Kriete. Father of Amy Boyt and Darin Kriete. Brother of Connie Gerth and Clara Winslow. Grandfather of four.

**MERKEL, Genarose C.**, 88, St. Anthony of Padua, Morris, Oct. 5. Wife of Leo Merkel. Mother of Janet Dawes, Mari Jo Moody, Carol Prickel, Randy and Rick Merkel. Sister of Helen Strasser and Loretta Wolf. Grandmother of 12. Great-grandmother of six.

**MEYER, James W.**, 86, St. Louis, Batesville, Oct. 9. Husband of Constance Meyer. Father of Amy Bryan, Beth Freese, Dawn Owens and Melissa Small. Brother of Dennis and Tom Meyer. Grandfather of 12. Great-grandfather of 17.

**BERGFELL, Dolores A.**, 78, St. Jude, Indianapolis, Oct. 17. Sister of Mary Jo Baecher-Kennelly, Dennis and Joseph Oberfell, Bob, David, Donald and Michael Wilson. Aunt of several.

**BERGHAUSEN, Patricia A.**, 83, St. Paul, Tell City, Oct. 18. Wife of John Oberhausen. Mother of

Tricia Knies, Tammy and Todd Weber. Sister of Janice Pruitt and Larry Hanloh. Grandmother of eight. Great-grandmother of five.

**QUINTANA SOLIS, Isai**, 19, St. Bartholomew, Columbus, Oct. 11. Son of Idelhi Solis Ezparza and Apolinar Quintana Wong. Brother of Isaac and Jacob Quintana Solis. Grandson of Idalia Ezparza.

**ROELL, Bradley J.**, 38, St. Louis, Batesville, Oct. 22. Son of Dennis and Beverly Roell. Grandson of Joseph Greiwe.

**RUSH, Sr., Donald E.**, 88, St. Mary, New Albany, Oct. 9. Father of Tina Hall and Donald E. Rush, Jr. Grandfather of five. Great-grandfather of 12.

**SAMMONS, Evelyn**, 76, St. Mary, Rushville, Oct. 15. Wife of Wayne Sammons. Mother of Susan Spaeth, Eric and Troy Sammons. Sister of Jan Blessinger, Karen Derenard and Elaine Steele. Grandmother of seven. Great-grandmother of two.

**SANDMANN III, Leo J.**, 66, Holy Family, New Albany,

Sept. 23. Husband of Elaine Sandmann. Father of Jonathan Sandmann. Son of Leo II and Dolores Sandmann. Brother of David and Doug Sandmann.

**SAVAGE, Timothy J.**, 85, St. Louis, Batesville, Oct. 18. Father of John, Michael and Timothy Savage. Grandfather of five.

**SCHOENTRUP, Judith**, 87, St. Joseph, Shelbyville, Oct. 10. Mother of John Schoentrup. Grandmother of two.

**TRINIDAD TELLO, Ximena**, infant, Holy Spirit, Indianapolis, Sept. 29. Daughter of Gerardo Trinidad Juarez and Maria Natali Tello Alonso.

**WEDDLE, Ona E.**, 78, St. Christopher, Indianapolis, Oct. 8. Wife of Larry Weddle. Mother of Jeff and Scott Keen. Grandmother of 10. Great-grandmother of five.

**WIBBELS, John**, 81, St. Anthony of Padua, Clarksville, Oct. 15. Husband of Diane Wibbels. Father of Heather and Andy Wibbels.

**WINTZ, Mary C.**, 93, St. Louis, Batesville, Oct. 1. Sister of John Wintz. Aunt and great-aunt of several. †

## Christ 'tamed' death, but people may still feel sad or outraged, Pope Leo says at memorial Mass

VATICAN CITY (CNS)—Christ crucified and risen has tamed and transfigured death with his love, Pope Leo XIV said.

"We are saddened, of course, when a loved one leaves us," the pope said in his homily on Nov. 3, during a memorial Mass for Pope Francis and the world's cardinals and bishops who died during the past year.

"We are scandalized when a human being, especially a child, a 'little one,' a fragile person, is taken away by illness or, worse, by human violence," he said during the Mass in St. Peter's Basilica.

"As Christians, we are called to carry the weight of these crosses with Christ," he said. "But we are not sad like those who have no hope, because even the most tragic death cannot prevent our Lord from welcoming our soul into his arms and transforming our mortal body, even the most disfigured, into the image of his glorious body."

The worst form of death, he said, is "violent death that kills the innocent" and leaves people "disheartened, discouraged and desperate."

"How many people, how many 'little ones,' today suffer the trauma of this frightening death because it is disfigured by sin," Pope Leo said. God the Father does not want this form of death, "and he sent his Son into the world to free us from it."

"The love of Christ crucified and risen has transfigured death: from enemy, he has made it sister, he has tamed it," he said. And in the face of death, we do not "grieve like the rest who have no hope," he said.

For this reason, Christians do not call burial places "necropolises," meaning 'cities of the dead,' but 'cemeteries,' which literally means 'dormitories,' places where one rests, awaiting resurrection," Pope Leo said. As the psalmist prophesies: "In peace I will lie down and fall asleep, for you alone, Lord, make me secure" (Ps 4:9).

"With great affection," Pope Leo noted, the Nov. 3 Mass was offered for the soul of Pope Francis, "who died after opening the Holy Door and imparting the Easter blessing to Rome and the world." Pope Francis died on April 21, Easter Monday.

"Our beloved Pope Francis and our brother cardinals and bishops," he said, "have lived, witnessed and taught this new paschal hope. The Lord called them and appointed them as shepherds in his Church, and through their ministry they—to use the language of the Book of Daniel—have led 'the many to justice' (Dn 12:3).

"That is, they have guided them on the path of the Gospel with the wisdom that comes from Christ, who has become for us wisdom, righteousness, sanctification and redemption," Pope Leo said.

"May their souls be washed clean of every stain and may they shine like stars in the sky," he said. "And may their spiritual encouragement reach us, still pilgrims on Earth, in the silence of prayer: 'for I shall again praise him, my savior and my God' " (Ps 42:6).

The booklet for the Mass listed the names and dates of death of Pope Francis, eight cardinals and 134 bishops who died during the past year. †

### Online Lay Ministry Formation

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

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

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2 Victim Assistance Coordinator, Archdiocese of Indianapolis**  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)

# Seton saints

Dressed as saints, students of St. Elizabeth Ann Seton School in Richmond pose in St. Mary Church, one of three campuses that comprise St. Elizabeth Ann Seton Parish in Richmond, on Oct. 31. Posing with them at right is the parish's pastor, Father Sengole Thomas Gnanaraj. (Submitted photo)



## New, free initiative guides parishes in helping families pass on the faith

### Criterion staff report

A 2018 General Social Survey showed that only 14% of children raised as Catholics remained Catholic as adults and attended weekly Mass. Results from the same study indicate the imperative role of parents in passing on the faith.

But even with a desire to do so, parents might find the task daunting or be uncertain how to best form their children as Catholics. And parishes might struggle with how to help parents pass on the faith.

An opportunity called SacredTable is launching in the archdiocese to help parishes and parents work together to find the best solution for sharing the faith within families—all at no charge.

The initiative begins with a three-hour Deep Dive session for all parish leaders who minister with parents and families—priests, deacons, staff, volunteers, youth ministers, parish life coordinators, Order of Christian Initiation of Adults leaders, marriage ministries, family apostolates and more. The session prepares these leaders to engage parents in their parish in dialogue about partnering in children's faith development.

During the session, participants will reflect on ministry experiences, explore Church documents and research on family ministry, and practice productive listening. Participants will walk away equipped to engage parents in conversations about the faith formation of their children.

Following the session, parish leaders will have the opportunity to receive two years of coaching in a monthly online cohort meeting that accompanies them in identifying the needs of families and developing a plan of action, offering support and feedback.

The Deep Dive session will be held on Dec. 13 at St. Jude Parish in Indianapolis. It will be offered in English from 9 a.m.-noon and in Spanish from 1:30-4:30 p.m., with both communities having an opportunity to join for Mass at noon and lunch from 12:45-1:30 p.m.

The initiative is sponsored by the National Federation of Catholic Youth Ministry (NFCYM).

Thanks to a grant from Lilly Endowment, Inc., that NFCYM received in 2023 to

establish a renewed national effort in partnering with families to strengthen faith at home, both the Deep Dive session (including lunch) and the two years of coaching are free of charge.

For the most effective and impactful experience, it is recommended that parish leaders gather other key leaders at their parish to create a team to journey through SacredTable together.

Registration is required for each participant and must be completed by Dec. 5.

To register, go to [tinyurl.com/ArchIndySacredTable](https://tinyurl.com/ArchIndySacredTable).

For questions or more information, contact Rachel Gilman, director of the archdiocesan Office of Youth Ministry, at [rgilman@archindy.org](mailto:rgilman@archindy.org) or 317-456-7076. †

## Nueva iniciativa gratuita guía a las parroquias a ayudar a las familias a transmitir la fe

### Reportaje del personal del The Criterion

Una Encuesta social general realizada en 2018 mostró que solo el 14% de los niños criados como católicos seguían siendo católicos de adultos y asistían a misa semanalmente. Los resultados del mismo estudio indican el papel imperativo de los padres en la transmisión de la fe.

Pero aunque tengan el deseo de hacerlo, es posible que los padres encuentren que la tarea es desalentadora o quizá no estén seguros de cómo formar mejor a sus hijos como católicos; por otro lado, las parroquias tal vez tengan dificultades para ayudar a los padres a transmitir la fe.

En la Arquidiócesis se está poniendo en marcha una iniciativa llamada SacredTable para ayudar a las parroquias y a los padres a colaborar para encontrar la mejor solución para compartir la fe con las familias, todo ello de forma gratuita.

La iniciativa comienza con una sesión de inmersión de tres horas para todos los líderes parroquiales que atienden a padres y familias: sacerdotes, diáconos, personal, voluntarios, ministros de la juventud, coordinadores de la vida parroquial, líderes de la Orden de Iniciación Cristiana de Adultos, ministerios matrimoniales, apostolados familiares y más. La sesión prepara a estos líderes para dialogar con los padres de su parroquia acerca de cómo colaborar en el desarrollo de la fe de los niños.

Durante la sesión, los participantes reflexionarán sobre sus experiencias en el ministerio, analizarán documentos de la Iglesia e investigaciones sobre el ministerio familiar, y practicarán la escucha productiva. Los participantes saldrán preparados para hablar con los

padres sobre la formación en la fe de sus hijos.

Después de la sesión, los líderes parroquiales tendrán la oportunidad de recibir dos años de asesoramiento en formato de reuniones mensuales de grupo en línea que los ayudarán a identificar las necesidades de las familias y a crear un plan de acción mediante apoyo y comentarios.

La sesión Deep Dive se celebrará el 13 de diciembre en la parroquia de San Judas de Indianápolis. Se ofrecerá en inglés de 9:00 a.m. hasta las 12:00 del mediodía y en español de 1:30 a 4:30 p.m.; ambas comunidades tendrán la oportunidad de asistir a la misa del mediodía y el almuerzo que se servirá de 12:45 a 1:30 p.m.

La iniciativa está patrocinada por la Federación Nacional para el Ministerio Católico Juvenil (NFCYM).

Gracias a una subvención de Lilly Endowment, Inc. que NFCYM recibió en 2023 para redoblar los esfuerzos a nivel nacional para aliarse con las familias y fortalecer la fe en el hogar, tanto la sesión de Deep Dive (incluido el almuerzo) como los dos años de asesoramiento son gratuitos.

Para que la experiencia sea más eficaz e impactante, se recomienda que los líderes parroquiales reúnan a otros líderes clave de su parroquia para crear un equipo y emprender juntos el camino de SacredTable.

Cada participante deberá inscribirse antes del 5 de diciembre; para ello, visite [tinyurl.com/ArchIndySacredTable](https://tinyurl.com/ArchIndySacredTable).

Si tiene alguna pregunta o desea más información, comuníquese con Rachel Gilman, directora de la Oficina del Ministerio Juvenil de la Arquidiócesis, en [rgilman@archindy.org](mailto:rgilman@archindy.org) o 317-456-7076. †

## Classified Directory

For advertising rates call (317) 236-1585.

### Employment

#### Archdiocese of Indianapolis Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

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- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: [bburkert@archindy.org](mailto:bburkert@archindy.org).

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# NEWMAN

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The banner used during Newman's canonization Mass in 2019 hung from the central balcony of St. Peter's Basilica during the Mass, and his relics were placed on a table near the altar.

While Newman's theology, philosophy and thoughts about university education were cited in the Dicastery for the Causes of Saints' presentation at the Mass, Pope Leo chose to quote in his homily from the British saint's poem, "Lead, Kindly Light," now a popular hymn.

"In that beautiful prayer" of Newman's, the pope said, "we come to realize that we are far from home, our feet are unsteady, we cannot interpret clearly the way ahead. Yet none of this impedes us, since we have found our guide" in Jesus.

"Lead, Kindly Light, amid the encircling gloom, Lead Thou me on," the pope quoted in English while reading his homily in Italian.

Speaking to the teachers, professors and other educators gathered for the Mass in St. Peter's Square, Pope Leo said, "The task of education is precisely to offer this kindly light to those who might otherwise

remain imprisoned by the particularly insidious shadows of pessimism and fear."

The pope asked the educators to "reflect upon and point out to others those 'constellations' that transmit light and guidance at this present time, which is darkened by so much injustice and uncertainty."

He also encouraged them "to ensure that schools, universities and every educational context, even those that are informal or street-based, are always gateways to a civilization of dialogue and peace."

Another quote from Newman—"God has created me to do him some definite service; he has committed some work to me which he has not committed to another"—expresses "the mystery of the dignity of every human person, and also the variety of gifts distributed by God," the pope said.

Catholic educators, he said, have an obligation not only to transmit information, but also to help their students discover how much God loves them and how he has a plan for their lives.

"Life shines brightly not because we are rich, beautiful or powerful," the pope said. "Instead, it shines when we discover within ourselves the truth that we are

called by God, have a vocation, have a mission, that our lives serve something greater than ourselves.

"Every single creature has a role to play," he said. "The contribution that each person can make is uniquely valuable, and the task of educational communities is to encourage and cherish that contribution."

"At the heart of the educational journey," Pope Leo continued, "we do not find abstract individuals but real people, especially those who seem to be underperforming according to the parameters of economies that exclude or even kill them. We are called to form people, so that they may shine like stars in their full dignity."

Lammy, the British government official, told Catholic News Service that he had had the "great honor and privilege" to meet Pope Leo before the Mass.

As a member of the Anglo-Catholic tradition within the Church of England, he said he believes "John Henry Newman really encapsulates the deep connections between our countries and between the Christian communities, across the Christian community."

The proclamation was "a moment of unity and reflection," Lammy said. "It's not just a religious honor, but a powerful moment of cohesion that shows how



Pope Leo XIV celebrates Mass in St. Peter's Square at the Vatican on Nov. 1 at the conclusion of the Jubilee of the World of Education. (CNS photo/Lola Gomez)



Anglican and ecumenical representatives applaud after Pope Leo XIV declares St. John Henry Newman a doctor of the Church during a Mass in St. Peter's Square at the Vatican on Nov. 1. The liturgy, which concluded the Jubilee of the World of Education, honored the 19th-century English cardinal and theologian for his enduring contributions to Catholic thought and education. (CNS photo/Lola Gomez)

engaging in our differences can also unite us."

Newman's legacy, he said, "reminds us that Britain's religious story is broader than one tradition. It's been enriched by Catholic thought, courage and contribution."

In addition, the deputy prime minister said, "I think his life and his writings show how belief and reason together can guide moral leadership, diplomacy, compassion. And I think in an age of polarization, Newman's insistence on moral reflection calls us back to what truly matters, which is leadership in the cause of what is right and just, which is a principle that should shape our politics." †

# BLUE RIBBON

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achievement and commitment to student success."

In announcing the Blue Ribbon Schools on Oct. 28, Indiana Governor Mike Braun said, "Through the unwavering collaboration of teachers, school leaders, parents and entire communities, Indiana students are achieving strong results. This inaugural

cohort of Indiana Blue Ribbon Schools are a model for others across our state and nation of what is possible when we put students first."

Brian Disney, superintendent of Catholic schools in the archdiocese, also praised St. Mary and Immaculate Heart of Mary schools for continuing the long tradition of archdiocesan schools being recognized for excellence.

"We are excited that Immaculate Heart of Mary and St. Mary schools are being recognized for their strong

cultures and academic excellence," Disney noted. "They are two examples of the outstanding Catholic schools throughout the archdiocese. Our Catholic schools are built on the foundation of Jesus Christ and strive to develop the full potential of every student in mind, body and spirit."

Since 1982, archdiocesan schools had received 43 Blue Ribbon School designations from the U.S. Department of Education. The principals of both Immaculate Heart of Mary and St. Mary schools were privately informed this summer that their schools had also earned that national honor, and it would be announced in September. Instead, the U.S. Department of Education discontinued the Blue Ribbon program in September, placing the future of such recognition in the hands of the individual states. And the Indiana Department of Education has embraced the program as its own.

The 11 schools will be celebrated during the Educational Excellence Awards gala in Indianapolis on Nov. 21.

Celebrations at St. Mary and Immaculate Heart of Mary have already taken place, with plans for more to come.

The school community of Immaculate Heart of Mary had an outdoor party on a recent morning, which included wrapping the trees around the school in blue ribbons.

"Receiving the Blue Ribbon is a really nice public recognition of the good work I get to see our teachers and our students do every day, and how involved our parent volunteer base is," said Chris Kolakovich, principal of Immaculate Heart of Mary School. "We have a really outstanding and high-achieving school, and I get to see it on a daily basis."

The principal first shared the news with teachers.

"They cheered. I told them that this validates their commitment to excellence,

their commitment to collaborating and supporting each other, and their working together to provide the best experience for the students. They were super excited."

So were the students when Kolakovich shared the news with them in an announcement.

"The students were cheering. Some of them congratulated me. I said, 'The congratulations belong to you as well. This award belongs to all of us.' They have a part in it for the good work they do, in working hard every day for their teachers."

St. Mary principal Meredith Inman offered similar praise for the staff, students and parents who comprise their school community.

"Locally, we are known for high expectations and high performance in our county, but this was so special to be recognized," she said. "We know we are a great school. We know our students are awesome, and our staff is awesome. We know that our parents and families are awesome."

"There's just a feeling you get when you walk through our doors. It's a family environment, and every parent knows the staff members here are willing to go above and beyond to help every student meet their fullest potential and to succeed. Everybody wants the best for the students and the families."

That approach marks Catholic schools across the archdiocese. This year, the spotlight focuses on Immaculate Heart of Mary and St. Mary schools.

Inman knows that approach will continue at St. Mary.

"This place has been standing for over 100 years because of people who love St. Mary's and love our parish and our school," she said. "There are very deep family roots and traditions here, and lots of generations have been through the halls of this school. It's a very well-loved and respected school." †



The embrace of the Catholic faith is an integral part of the education that students receive and share at St. Mary School in North Vernon, which was recently recognized as one of the first-ever schools to receive an Indiana Blue Ribbon School designation. (Submitted photo)