



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



A path of mercy and discernment

See our annual Vocations Supplement, pages 9-16, and related column, page 4.

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'Please don't forget us'

Cullen Larson of Catholic Relief Services speaks on the topic of Syrian and Iraqi refugees at Our Lady of the Greenwood Parish in Greenwood on Oct. 14. (Photos by Natalie Hoefler)

Assisting millions of Syrian and Iraqi refugees is a way of expressing faith, CRS director says

By Natalie Hoefler

GREENWOOD—Cullen Larson sat back comfortably in his chair, calm and relaxed.

One would never guess the responsibilities resting upon his shoulders in his most visible role with Catholic Relief Services (CRS)—serving as the organization's director of the southeastern United States and as acting director of the Midwestern states.

But most impactful to him of late was his temporary role as country representative in Iraq in February and March.

The experience gave Larson insight into the recent wave of refugees seeking help in Europe, as well as an up-close view of CRS' humanitarian relief efforts

in Iraq.

Rather than viewing these events as remote to Indiana, Larson sees clear and simple ways that the people in central and southern Indiana can help those who have had to flee their homes overseas due to violence or poverty.

He spoke about these three areas during an interview with *The Criterion* and during a presentation he gave at Our Lady of the Greenwood Parish in Greenwood on Oct. 14.

Refugee crisis 'has been going on a long time'

The news has reported lately on the masses of Syrian refugees seeking help in Europe, and being turned away from one country after another.

"They call it Europe's refugee and

migrant crisis," said Larson.

"I don't think that accurately describes what's going on because there's nothing new. The people displaced by the war in Iraq, the violence in Syria and elsewhere are just now coming to the attention of Europe and the western media. But it has been going on a long time."

According to Larson, CRS has been helping refugees in Syria, Iraq and the countries nearby for the last four years.

Part of the problem with the refugee crisis that has now come to Europe is a matter of semantics.

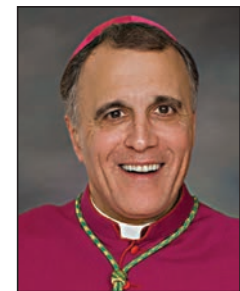
"A refugee is someone who leaves their home country typically because of violence," Larson explained. "A migrant is someone who typically leaves because of poverty."

See REFUGEES, page 3

U.S. bishops to consider election document, USCCB priorities and sainthood causes

WASHINGTON (CNS)—The U.S. bishops will consider whether to approve a new introductory note and a limited revision of their quadrennial

statement on political responsibility during their Nov. 16-19 fall general assembly in Baltimore.



Cardinal Daniel N. DiNardo

The statement, "Forming Consciences for Faithful Citizenship," is reissued every four years and takes into account the latest issues taking center

stage in the political arena. The document, which in general calls for Catholic voters to consider the common good when going to the polls, has been released before every presidential election for almost four decades.

What a U.S. Conference of Catholic Bishops (USCCB) news release described as "a limited revision" and new introductory note for "Faithful Citizenship" were prepared by a working group led by Cardinal Daniel N. DiNardo of Galveston-Houston, vice president of the USCCB.

The bishops also will discuss and vote on a proposed formal statement on pornography, "Create in Me a Clean Heart: A Pastoral Response to Pornography." The bishops had given their approval a few years ago to craft a statement on the subject.

They are scheduled to discuss and vote on a proposal to take up a one-time national collection to fund the completion of the Trinity Dome in the Basilica of the National Shrine of the Immaculate Conception in Washington. No structural work is needed, but shrine officials have been in planning meetings about the ornamentation of the mosaics on the underside of the dome, visible from within the shrine. The big, blue dome has no ornamentation although the shrine's other domes do. No date has been set to begin and no deadline to complete it. As of yet, no cost has been affixed to the project.

The bishops also will hear a report from

See BISHOPS, page 8



UNITED CATHOLIC APPEAL
Christ Our Hope

Proclaiming
the Word of God

Celebrating
the Sacraments

Responding
to Charity

United Catholic Appeal campaign on Nov. 7-8 will impact lives throughout the archdiocese

Criterion staff report

This weekend, Nov. 7-8, is the annual United Catholic Appeal: *Christ Our Hope* intention weekend.

The goal for this year's appeal is \$6.2 million. The money will be distributed to various ministries and organizations throughout the archdiocese that provide help no single parish could independently offer.

Here are examples of how different United Catholic Appeal: *Christ Our Hope* donation amounts can impact lives in central and southern Indiana.

- \$10 will pay for two packs of diapers for a young mother caring for her

newborn.

- \$25 provides one day of Catholic education for a center-city student.
- \$50 pays for 200 meals for those in need.
- \$75 helps provide education and cultural immersion to a family in the Refugee Resettlement Program.
- \$100 helps provide a month of health benefits for retired priests.
- \$125 helps support the "Called by Name" program inviting young men and women to consider a call to vocations.
- \$150 helps defray the cost of attending a ministry program or camp for

one youth.

- \$200 helps provide catechetical formation for a Catholic school educator so they can teach the faith.
- \$400 pays for the books for a seminarian for one semester.
- \$500 provides a year of parenting and nutrition classes for four single moms of newborns.

(For more information on the United Catholic Appeal, log on to www.archindy.org/uca or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

Cardinal, adviser to pope, says everyone is responsible to protect Earth

WASHINGTON (CNS)—People of developed nations share responsibility with the rest of the world to protect the Earth from environmental destruction and assist poor communities in escaping poverty, a cardinal who is a chief adviser to the pope said.



Cardinal Oscar Rodriguez Maradiaga

Honduran Cardinal Oscar Rodriguez Maradiaga, coordinator of Pope Francis' international nine-member Council of Cardinals, told reporters at a roundtable discussion on Nov. 2 that the pope calls people to dialogue in his recent encyclical on ecology so that better understanding occurs across country boundaries.

"As the pope said, it is not only thinking that the rich have to go to the poor, but how can each one

of us, every one of us, take their own co-responsibility because all of us are responsible [for] our common home," Cardinal Rodriguez said in reference to the encyclical's title, "*Laudato Si'*, on Care for Our Common Home."

"We cannot ignore that we are co-responsible for all around the world," he continued. "We cannot be closed down in our own borders and looking only to our own places because all of us are citizens of the same Earth and all of us have a common home."

The cardinal met reporters for nearly an hour before he participated in a program on the encyclical at the Georgetown University Law Center.

He focused largely on the encyclical's central message: that it is time for a true revolution of heart in realizing that human beings must understand they are connected and that

any action they undertake has implications for others as well as the planet.

Pope Francis stresses the importance of dialogue, which has been a mainstay of his papacy, the cardinal said.

"Dialogue is one of the keys for the solutions, and when you see from chapter 4 to the end of the encyclical, you see that the pope is always asking for dialogue, dialogue, dialogue; with different denominations within the religious aspect, with governments, with NGOs, with private foundations, dialogue with all kinds of people," he explained.

Cardinal Rodriguez said the pope is calling for revolution, not in the political sense, but "a real revolution ... to turn upside down, a change that is total."

"We need a revolution in ecology under the ethical perspective, of course," he said.

The encyclical, he said, is built on long-standing Catholic social teaching on human dignity.

The cardinal questioned the pope's critics who suggested that the pontiff should limit his observations to theological questions rather than economic and scientific issues, especially those surrounding the climate, even before the encyclical was released.

"It [the encyclical] was criticized before being published. People said, 'What does the Holy Father know about science?' It's not about science. It's about life," Cardinal Rodriguez said.

"It's what we used to call justice with the creation. What we have to do is be just with the creation, with this treasure that was given to the human being. It's to be preserved and cultivated, not destroyed."

Acknowledging that resistance to the encyclical's call for action to protect the environment and for a change in

the human heart will continue, Cardinal Rodriguez simply said the world "cannot continue ignoring" climate change. He added that he feels confident that a comprehensive agreement to address climate change will emerge from the U.N. Framework Convention on Climate Change meeting in Paris on Nov. 30-Dec. 11.

"Otherwise, I don't think countries will have a future," he said.

The cardinal also called on the energy industry to abandon carbon-based fuels and to embrace alternative energy. He also supported efforts by various institutions, including Catholic colleges and universities, to divest from fossil fuels.

"Oil is like roulette now, a raffle," he said. "To trust in only one kind of industry in energy is a big mistake. Every day, it's more clear."

"Secondly, the market is not a god and this is one of the criticisms that the encyclical makes: Market is an instrument for development, but not for making money only. This is one of the perspectives that the world has to learn."

Cardinal Rodriguez held up entrepreneurs pursuing alternative fuels and whose business model is based on the development of people.

The encyclical also has a message for elected officials everywhere, he said, who must be more responsive to the development of people rather than focusing on their next election or maintaining power.

During the public program, Cardinal Rodriguez stressed the urgency that the encyclical be shared within parishes, schools and other settings. He called on parishioners to step up to bring the message of "*Laudato Si'*" to their faith communities if their pastors and bishops are not. †

Despite violence, Pope Francis says he hopes to visit Central African Republic

VATICAN CITY (CNS)—Despite ongoing violence in the Central African Republic, Pope Francis said he hopes to be able to visit the country in late November and to anticipate the Year of Mercy by opening the Holy Door of the cathedral in Bangui, the nation's capital.

"The painful episodes that have aggravated the delicate situation in the Central African Republic in recent days have given rise to deep concern," the pope said on Nov. 1 after reciting the Angelus prayer with visitors in St. Peter's Square.

"I appeal to all parties involved to put an end to this cycle of violence," Pope Francis added.

The country has been the scene of fighting since a coup in March 2013. Although religious leaders insist the conflict is political and ethnic, the fighting has divided the country on religious lines as well, despite joint efforts by Christian and Muslim leaders to work together

for peace.

The latest wave of violence began in September with the murder of a Muslim taxi driver, which was avenged by the murders of Christians. In late October, three Muslims taking part in peace talks on behalf of the Seleka rebels were killed as they entered a Christian area of the capital.

"To demonstrate the prayerful closeness of the entire Church with this afflicted and tormented nation, and to exhort all Central Africans to be better witnesses of mercy and reconciliation," Pope Francis said, "I plan to open the Holy Door of the cathedral in Bangui [on] Sunday, Nov. 29, during the apostolic trip I hope to be able to make to this nation."

L'Osservatore Romano, the Vatican newspaper, reported on Oct. 28 that because of the violence "a tenth of the country's population—about half a million

people—have been forced to seek refuge outside the country, mainly in Cameroon, Chad, Congo and the Republic of Congo." The newspaper also cited UNICEF reports that as many as 10,000 children and teenagers have been recruited by armed groups.

Speaking on Nov. 1, Pope Francis offered special thanks to the Comboni missionaries at Our Lady of Fatima Parish in Bangui for welcoming displaced people, and he expressed his solidarity with "the Church, the other religious confessions and the entire Central African nation, so harshly tried as they make every effort to overcome the divisions and relaunch the journey toward peace."

Pope Francis is scheduled to begin his first papal trip to Africa on Nov. 25 in Kenya. He is scheduled to fly to Uganda on Nov. 27, and on to Central African Republic on Nov. 29 for a two-day stay. †

More local volunteers are still needed to help with National Catholic Youth Conference on Nov. 19-21

Are you part of a Christ Renewals His Parish (CRHP) group, Men's Club, Bible Study, choir or another parish-related group? Are you an individual looking



for a unique volunteering opportunity through the local Church?

The Archdiocese of

Indianapolis will host the National Catholic Youth Conference (NCYC) in two weeks, and help is needed to make the event a success.

Approximately 1,000 volunteers are needed to help support the event, which is expected to draw more than 20,000 young people from across the country at the Indiana Convention Center and Lucas Oil Stadium in

Indianapolis on Nov. 19-21. The theme of this year's gathering is "Here I Am Lord" ("*Aquí Estoy Señor*").

To become a volunteer, log on to www.archindy.com/#!ncyc-volunteer/c23io and fill out the online application form. Please note that all volunteers will need to have completed "Safe and Sacred," the archdiocese's safe environment training program, or the safe environment program from their diocese in order to volunteer. The volunteer deadline is Nov. 9.

For more information, contact Kay Scoville, archdiocesan director of youth ministry, at 317-236-1477 or 1-800-382-9836, ext. 1477 or e-mail her at kscoville@archindy.org, or Scott Williams, youth ministry program coordinator, at 317-236-1442 or 1-800-382-9836, ext. 1442, or e-mail him at swilliams@archindy.org. †



Pope Francis' prayer intentions for November

- **Universal: Dialogue**—That we may be open to personal encounter and dialogue with all, even those whose convictions differ from our own.
- **Evangelization: Pastors**—That pastors of the Church, with profound love for their flocks, may accompany them and enliven their hope.

(To see Pope Francis' monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †



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REFUGEES

continued from page 1

“The reason some governments will avoid recognizing some people as refugees [and instead label them as immigrants] is because [the designation of refugee] under international law triggers obligations to help them, and they don’t want to face that.”

Because the refugee crisis is finally becoming relevant to Europe, he said, the Iraqi refugee crisis is now gaining attention. It is a crisis that Larson witnessed firsthand earlier this year.

‘Let that phrase sit with you—“safety in Iraq”’

In the far northern tip of Iraq, near the border with Iran, Syria and Turkey, lies the Kurdish region of the country.

Due to a 1975 agreement with the Iraqi government for more autonomy, Larson explained, “The Kurdish region has tended to be the more stable part of Iraq. “That’s where people fled when ISIS [Islamic State in Iraq and Syria] began a little more than a year ago. ... A quarter million Syrians fled for safety in Iraq. Just let that phrase sit with you for a while—‘safety in Iraq.’”

But the Syrians were not the first to flee to the Kurdish region, said Larson. Due to war in Iraq, there were already 2.5 million displaced Iraqis who fled to the area.

“The Kurdish region has been hospitable, but they’re really under a lot of pressure with these vast numbers,” he said.

Enter Catholic Relief Services.

“About one-third [of the refugees, migrants and internally displaced persons] stay in what you would imagine as a refugee camp—a government-sponsored, white-tents-in-rows, fenced-in camp,” Larson explained. “They tend to get more attention and services from the government and from non-government organizations.

“CRS focuses on the least served and most vulnerable—so the other two-thirds scattered around the region.”

That population is composed primarily of Christians, Sunni Muslims, Shiite Muslims, Turkmen and Yazidi, he said. Their ethnicities, religions and reasons for fleeing cover a broad spectrum.

“The biggest misconception is that you can take a broad brush and interpret everything in the Middle East the same way, that the situation is the same in all countries, and all the Muslims want all the Christians out,” said Larson. “That’s not true.

“Most often, the violence has little to do with religious belief. It is power hungry folks using religion as a tool to separate and divide, and set one people against another.”

But he agreed that there are some Christians who are persecuted solely for their faith.

“There are people who do that, and it’s tragic and horrible and wrong,” he said.

“But that’s not the situation everywhere, and most of those affected are not Christian. But our role as Christians is to serve everyone in need.”

Providing humanitarian relief to these millions of people seeking refuge in northern Iraq is a CRS staff of around 60 people—consisting almost entirely of locals, refugees, migrants and displaced persons due to their language, regional and technical expertise. They work in Erbil, Kirkuk and Dohuk, a city located less than 20 miles from the ISIS-controlled city of Mosul.

In the Kurdish region, CRS provides refugees with food, hygiene kits, kerosene, blankets, translation services, legal advice and shelter—a difficult thing to come by for 2.75 million homeless people.

‘A more dignified living situation’

As Larson travelled from Erbil to Dohuk for his one-month stint as CRS’ temporary country representative in Iraq, he noticed hundreds of unfinished buildings with no doors or windows.

“Some were small, others were as tall as 20 stories,” he said.

He learned that they were started in the mid-2000s, then abandoned as war started and progressed.

Despite the lack of windows and doors, said Larson, “people took shelter inside these places to get out of the rain and snow. The area is brutally hot in the summer, and brutally cold in the winter.”

So CRS and Caritas Iraq—the Church’s local arm of humanitarian assistance—negotiated with the owners of the abandoned structures. In exchange for two winters of occupancy by refugees, migrants and displaced persons, Caritas and CRS installed windows and doors, and weatherized the buildings.

“Families are really crowded in there, but it struck me as a more dignified living situation than the camps, even though very basic,” Larson said.

The two charitable organizations managed to renovate more than 1,500 buildings, enough to house about 26,000 people.

During his presentation at Our Lady of the Greenwood Parish, Larson showed slides of pictures of families who are living in the structures.

“I asked them if they can see themselves returning to wherever they came from, and they can’t. They’re too traumatized. They’ve seen too much, and there are too

many unknowns.”

The trauma healing and peace building will continue long after the immediate survival needs are met, he explained. He knows this from experience.

“I’ve worked in Bosnia, and we’re continuing to do that kind of work 20 years after the war ended—still moving people into shelters, still dealing with trauma, still dealing with peace-building dialogue among the different factions.”

‘An oasis of joy in the midst of loss’

After the basic needs of food and shelter have been met, Larson said the next logical steps for healing involve finding jobs and providing education.

Neither is easy.

“There are no jobs,” he said. “And even if there were, there is no transportation.”

Providing education to the estimated 800,000-1 million school-aged refugee children is difficult, too, for several reasons.

First, said Larson, is a lack of space. He stated that 500 Kurdish schools are currently being used as shelters, and that about 130 other school buildings are being used for military purposes.

“But even if there were space, there is the problem of language and the educational requirements that differ between Iraq and other countries,” he explained.

And for these children who have seen and endured so much, trauma can interfere with the learning process.

“The children can’t sleep,” Larson said. “They have nightmares.”

But there is hope. Using large tents provided by the United Nations International Children’s Emergency Fund, CRS has been able “to provide a place for kids to be kids, a safe place, a happy looking place where they can learn a little bit and express what they’re feeling, and work through some of that trauma,” he said.

He went to celebrate the opening of one such child-safe place while he was in Iraq.

“They were having sack races and singing,” Larson described. “It was just an oasis of joy in the midst of loss.”

‘Thank you, and please don’t forget us’

“It’s easy to be overwhelmed by some of the numbers and some of the need [of the refugees],” Larson admitted. “We can become paralyzed by inaction, choosing not to do at least one thing that we can do, ... thinking that it doesn’t count. That’s not true. It all adds up.”

Larson listed several tasks people in central and southern Indiana can do to help.

“Keep yourself informed,” he advised. “And don’t just use one news source. Go to several for different viewpoints. And go to CRS for news—we’re on the ground. You can sign up for informational e-mails [from Catholic Relief Services] about what’s going on (see related sidebar). And share what you learn.”

Another step Larson said members of the archdiocese can take is to serve as advocates.

“CRS and the USCCB [United States Conference of Catholic Bishops] are communicating with elected officials



Jessica Inabnitt, manager of health services for the archdiocese’s Refugee and Immigrant Services, left, Maryam Basim Mohammed and Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, listen as Catholic Relief Services’ (CRS) Cullen Larson describes his experience during his temporary stint as the CRS country representative in Iraq earlier this year. (Photos by Natalie Hoefler)

in Congress and the president and administration all the time,” he said. “But their voice cannot be heard unless the voices of millions of Catholics are heard as constituents.”

To help individuals in this effort, CRS’s advocacy arm, Catholics Confront Global Poverty, allows online users, by typing in their zip code, to send a pre-written but modifiable e-mail directly to their specific representatives in Congress.

Larson said individuals’ advocacy support is needed to promote the three-pronged goal that CRS and its parent organization, the USCCB, are asking of the U.S. government: strong, consistent humanitarian assistance; robust and persistent diplomacy to resolve the root cause of the crisis; and allowing 100,000 Syrian refugees into the U.S. this year, plus 100,000 refugees from other countries.

“Foreign aid is about .06 percent of the federal budget,” said Larson, using a figure backed up by a 2013 Kaiser Family Foundation poll. “That’s just a piddly amount, and we have to fight for it every year.”

As for the number of refugees, he said, 200,000 “is a considerable boost,” considering that the ceiling for the number of refugees allowed entry into the U.S. in fiscal year 2015 is 75,000, according to the American Immigration Council. “But it’s a drop in the bucket compared to the worldwide need.”

Larson also said Catholics in central and southern Indiana can pray about the situation.

And finally, he said, “The work needs money. We ask you to consider donating. It’s a way of expressing your faith.”

He recalled his visit to refugee families living in one of the refurbished abandoned buildings in Dohuk.

“I asked the people what I should say to the people back at home. They said, ‘Thank you, and please don’t forget us.’” †

How to help victims of refugee crises

Compiled by Natalie Hoefler

According to Michele Schrougham, supervisor of resettlement services for the archdiocesan Refugee and Immigrant Services, “We have gotten sporadic refugees from Syria, and we look for that to increase.”

Most of the refugees the archdiocese has helped resettle come from Burma, the Democratic Republic of Congo, Ethiopia, Iraq, Nepal, Somalia and Sudan, said Schrougham.

Members of the Archdiocese of Indianapolis can help those refugees, as well as the refugees overseas, in a number of ways.

To help refugees who are resettled within central and southern Indiana:

- Volunteer with the archdiocesan Refugee and Immigrant Services by teaching English as a second language, instructing citizenship classes, mentoring a refugee, tutoring, setting up apartments, creating welcome cards or spiritually adopting a refugee
- Donate furniture and household items.

For more information on how to get involved with Refugee and Immigrant Services, contact archdiocesan director of refugee services Heidi Smith at hsmith@archindy.org, 317-236-1518 or 800-382-9836, ext. 1518.

To help refugees overseas:

- Learn more about Catholic Relief Services (CRS) at www.crs.org.
- Receive e-mails on CRS activities by e-mail: www.crs.org/email-sign-up.
- Call or e-mail Congress, find your representatives’ contact information, and learn some tips on what to say when addressing them about humanitarian assistance for refugees: bit.ly/1PJlysx.

This crisis is **not** new.



We have been working for **more than 4 years** to assist **more than 600,000 Syrian and Iraqi refugees** in Lebanon, Jordan, Egypt and northern Iraq.

CRS faith. action. results.

- Send a pre-written message to President Barack Obama or your specific senators and representatives to help Syrian refugees: bit.ly/1Lg2m6o.
- Sign up for action alerts from Catholics Confront Global Poverty, the humanitarian advocacy arm of CRS and the USCCB at www.confrontglobalpoverty.org.
- Sign up to be a Global Solidarity Ambassador for your parish or Catholic school, helping those within your family and communities better understand the Catholic Church’s humanitarian work around the world. Contact Theresa Chamblee, archdiocesan director of CRS and Catholic Campaign for Human Development, at tchamblee@archindy.org, 317-236-1404 or 800-382-9836, ext. 1404.
- Participate in the CRS Lenten Faith in Action Rice Bowl Program, with 25 percent of all proceeds staying within the Archdiocese of Indianapolis to assist with local food and poverty eradication initiatives: www.crsricebowl.org. †

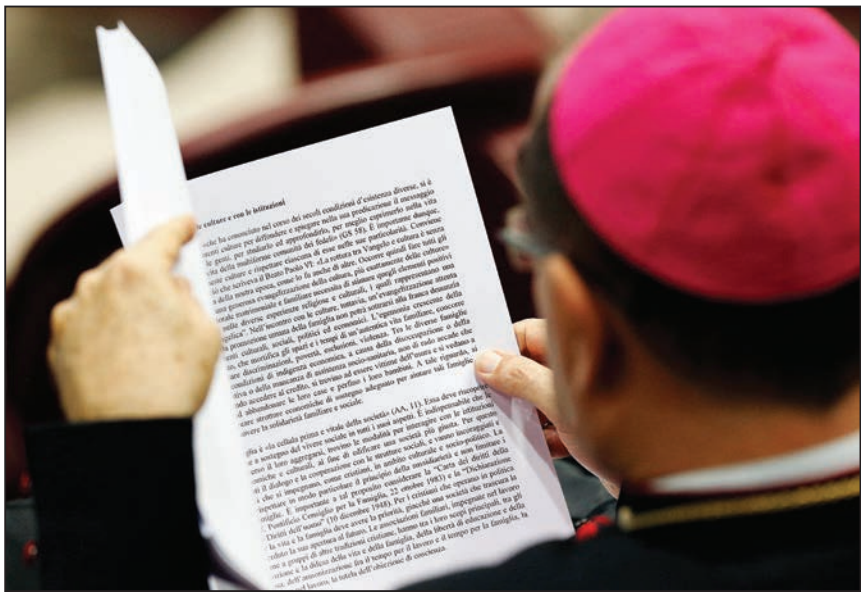
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Editorial



A bishop reads a draft in Italian of the final document of the Synod of Bishops on the family before a synod session at the Vatican on Oct. 23. (CNS photo/Paul Haring)

The synod's final report

An important thing to keep in mind while discussing the recent meeting of the Synod of Bishops on the family are these words of Pope Francis: "The synodal process culminates in listening to the Bishop of Rome, who is called upon to pronounce as 'pastor and teacher of all Christians,' not based on his personal convictions but as a supreme witness of *totius fides Ecclesiae* [the faith of the whole Church]."

In other words, the synod isn't over until the pope speaks and decides the issues discussed, because, he said, he is "the guarantor of obedience and the conformity of the Church to the will of God, to the Gospel of Christ and to the tradition of the Church."

Now let's consider a hypothetical case. A man and woman grow up as Catholics and get married in the Church. After a few years, the man has an affair with another woman, leaves his wife, and the marriage ends in divorce. After a few more years, the woman has a civil marriage to another man. They have a happy and enduring marriage for 25 years, raising children in the faith, and faithfully practicing the Catholic religion, except that they cannot receive Communion when they go to Mass.

That's what much of the controversial parts of the synod were about. Some of the bishops thought that the Church must continue the rule that divorced then remarried people may not receive Communion, while other bishops thought that the Church should be merciful toward people in those circumstances so that some such couples could receive Communion.

The members of the synod gave Pope Francis a 94-paragraph report that highlighted the role of pastors in helping couples understand Church teachings about marriage. They voted separately on each paragraph, and it required a two-thirds vote for the paragraph to be included in the final report.

Paragraph 85 passed by one vote beyond the required two-thirds. It said that "pastoral accompaniment" should accompany "discernment" on a case-by-case basis the moral culpability of people who do not live

up to the Catholic ideal of marriage. In other words, it seems to open the door for the couple in our hypothetical case to discern, with the help of their pastor, whether or not they are worthy to receive the Eucharist, although there is no direct mention of receiving Communion. At the same time, it must be said that reasonable arguments have been made that interpret the paragraph as maintaining the Church's current practice.

As reported, there was wide disagreement among the members over this issue, including among the U.S. bishops. Cardinal Daniel DiNardo of Galveston-Houston, for example, speaking about the indissolubility of marriage, said, "To my mind, indissoluble means unbreakable, and you can't say later it's indissoluble but not exclusive."

There was little controversy over most of the other paragraphs in the report, including a paragraph that praised divorced Catholics who, "even in difficult situations, do not undertake a new union, remaining faithful to the sacramental bond." These Catholics can and should "find in the Eucharist the nourishment that sustains them."

And, the report said, those who have remarried without an annulment of their sacramental marriage must be welcomed and included in the parish community in every way possible.

Now that the pope has the report of the synod and personally heard what the members said, Cardinal Pietro Parolin, Vatican secretary of state, said on Oct. 28 that an apostolic exhortation on the family following the recently concluded Synod of Bishops could be released soon.

As we've gotten to know this pope, we indeed believe that he will act fairly quickly. And, as we've gotten to know this pope, we expect some changes.

We can confidently state that we believe he is *not* going to say that divorced and remarried couples may all receive Communion. But that couple in our hypothetical case might be given a path toward receiving Communion. Not so, though, for the woman's first husband if he remarries.

—John F. Fink

Be Our Guest/Zoe Cannon

A Call to Love: Vocation Awareness

"The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you" (Phil 4:9).

The stories of saints are great models for the way we should live, not just in our



everyday routine, but also in the way we practice the faith. The responsibility to be holy people is made easier with grace obtained in conversation with God.

St. John

Vianney said, "We

are each of us like a small mirror in which God searches for his reflection." The *Catechism of the Catholic Church* teaches: "Love is the fundamental and innate vocation of every human being" (#2392).

Are you a reflection of God's love? The parish family at SS. Francis and Clare of Assisi in Greenwood is committed to answering this question together with prayer.

Archbishop Joseph W. Tobin encouraged the parish, through the *Connected in the Spirit* planning process, to form a vocations committee. Father Stephen Giannini, pastor, and Father Timothy Wyciskalla, associate pastor, collaborated with Our Lady of the Greenwood Parish in Greenwood, which had a committee for vocation ministry, and the archdiocesan Vocations Office, to help promote all vocations within their parish.

The newly formed committee designed a prayer initiative with a "Traveling Crucifix," and launched this campaign on Priesthood Sunday, Oct. 25. Families signed up to pray every week in their homes beginning with National Vocation Awareness Week, Nov. 1-7, until next November 2016.

Parishioner Bob Siefker built a small box to carry the San Damiano crucifix, which was donated by the Sisters of St. Francis of Perpetual Adoration. There is also a relic of St. Francis incorporated into the box donated by the Sisters of St. Francis of Oldenburg. A prayer binder was put together with suggested prayers and materials for each family to use during their assigned week. Father Wyciskalla spoke to the students in junior high at the school about vocations, and encouraged them to have their family sign up for a week of prayer.

In the Catholic Church, marriage, single life, religious life and ordained life are recognized as distinct vocations. A priest labors for the salvation of our souls; without ordained hands, the sacraments of the Church are unavailable.

The grace we receive in the Eucharist and the absolution of our sins in reconciliation should never be taken for granted.

Deacons are ordained as a sacramental sign to the Church, "to serve and not to be served."

The consecrated men and women in a religious community actively participate in service to the world with vows of poverty, chastity and obedience. They may also live in a contemplative

See CANNON, page 24

Letter to the Editor

Founding Fathers knew the importance of the Second Amendment, reader says

I would like to specifically refer to the Archbishop Blase J. Cupich story in the Oct. 16 issue of *The Criterion* and the letter to the editor in the Oct. 23 issue. Unfortunately, there is a group of citizens in America that ignore facts and react strictly on emotion, and I have seen this in this story and letter.

First of all, one must be able not to just read the Constitution, but to understand it and why it was written. The Second Amendment is the 'Second Amendment' for a reason, and that is because it is so vitally important for the protection of the people against the criminal element, and an out-of-control government.

Gun violence takes place mainly in the overpopulated cities where out-of-control gangs murder each other daily, with Chicago and Detroit being two of the four cities highest in gun violence. And these cities are the ones with the toughest gun laws.

Remove them from the equation, and

America is close to the bottom in shooting deaths. We don't hear about these shootings because there is nothing to gain politically.

But when it happens in a smaller town, it can be used for political gain. Just check what the people of Roseburg, Ore., had to say after the Oct. 1 shooting at Umpqua Community College. The police, as good as they are, cannot protect everyone, and that is why we have a Second Amendment. Our founders knew this, and it hasn't changed.

The National Rifle Association is a big supporter of the Second Amendment, and teaches more gun safety classes in America than any other organization.

Remove guns from the citizenry, and only criminals and the government will have guns. History shows that after gun confiscation, many countries have had mass genocide, Germany and China to name just two.

As Patrick Henry said, "A gun, like any other source of power, is a force for either good or evil, being neither in itself, but dependent upon those who possess it."

Mac McLaughlin
Aurora

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 letters

from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to critterion@archindy.org.

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

A vibrant young Church renews us all

Decisions that young people make today about their faith make a real difference—in their personal lives, in their family circumstances and in the way they live in the world. We can't afford to let our young people drift away from the practice of their faith in the hopes that they'll come back someday when they're older and have families of their own. Too much is at stake. Someone has to be Christ for them. Someone has to speak his words of invitation to discipleship and to a personal relationship with him. This is what "youth ministry" is all about.

The responsibility for youth ministry begins in the family, but it is shared by the entire Church—parishes, schools and the archdiocese's youth and young adult ministry programs. All of us have a serious obligation to make sure that young people are being introduced to the person of Christ through their participation in the sacraments, through their religious instruction, through fellowship and through engagement in outreach to the wider community. Parish communities throughout central and southern Indiana, supported by archdiocesan ministries, assist parents and youth ministers in carrying out this serious responsibility.

What is the greatest challenge young people face today? I think it is our contemporary culture—the world and

what it offers all of us, but especially the young. Advertising and the entertainment media teach young people to consume and promise immediate gratification. Young people may find some sort of pleasure, but it soon fades away, leaving them feeling empty and alone. Then the siren song of consumerism tells them that they don't have enough—stuff, relationships, "likes" on their Facebook page—whatever. The cycle begins again.

What Christ has to offer is freedom. He doesn't say to us that our earthly possessions, physical appearance or circle of friends matter. Instead, Christ says that *we* matter. The Gospel constantly reminds us that our earthly possessions don't make us who we are. God created us perfectly; we are made in God's own image. But we allow ourselves to be consumed by our "stuff," and this prevents us from being who we are perfectly created to be. Only by developing a personal relationship with Christ, and living as he lived over the course of a whole lifetime, can we be really free to reach our full potential as human persons.

Youth ministry is essential to the evangelizing mission of the Church. By building strong relationships with young people, by letting them know that they are welcome and needed, and by encouraging them to develop a personal relationship with Christ, parishes help parents carry

out the work of evangelization. Prayer and worship, Mass and the sacraments are not old-fashioned in spite of the fact that they connect us with traditions that date back many thousands of years to the early Church and the faith of our Jewish sisters and brothers. The prayers we say, especially in the Eucharist, are both ancient and ever-new. We need to remind our youth frequently: You matter! Come to Mass! It's important. That's where we meet Christ face to face in word and sacrament. To stay away is to risk "spiritual anorexia."

Sharing Christ with the young Church is also where we most effectively promote vocations—to the priesthood and diaconate, to consecrated life, to marriage and to the dedicated single life. Parish youth ministers help members of the young Church better understand God's personal call, and they help teens begin to discern their life's vocation in a safe environment. By inviting members of the young Church to grow in their relationships with Christ and his Church, parish youth ministers share their own faith and help hand on the Gospel to those who are called to be our leaders and faithful parishioners—both in the years to come and *right now!*

Prayer is the most powerful means of support that we can give to members of the young Church. As individuals,

families, parish and school communities, and as an archdiocese, we must remember to pray each day for those who work with our children, youth and young adults. Our prayer helps them to stay positive and energetic in spite of the obstacles posed by our culture and, sometimes, by our Church. Our prayer for vocations to ordained ministry, consecrated life and lay ministry encourages gifted men and women to respond generously to Christ's call.

Another way we can support youth ministers is by our encouragement and support. As human beings, we're often quick to criticize but slow to offer praise. Let's overcome our shyness and speak out whenever we see good things happening on behalf of our young Church. Let's remember to recognize and thank all the dedicated youth ministers, teachers, parish and school staffs. Let's make sure that all who work with children, youth and young adults in our archdiocese get the encouragement and support they need to continue this vitally important work of evangelization.

Decisions that young people make today often have lifelong consequences. It's important that the Church is present for them in significant ways. Let's say a special word of thanks to all who serve in youth ministries for their faithful stewardship of our young Church! †

El dinamismo de la Iglesia joven nos renueva a todos

Las decisiones que toman los jóvenes hoy en día acerca de su fe hacen una gran diferencia, tanto en sus vidas personales, como en sus circunstancias familiares y en la forma en la que se enfrentan al mundo. No podemos darnos el lujo de permitir que los jóvenes se alejen del ejercicio de su fe con la esperanza de que algún día regresen cuando sean mayores y tengan sus propias familias. Es demasiado arriesgado. Alguien tiene que representar la figura de Cristo para ellos. Alguien tiene que invitarlos a convertirse en discípulos y a entablar una relación personal con Él. Esta es la finalidad del "ministerio para jóvenes."

La responsabilidad del ministerio para jóvenes comienza en la familia pero la comparte toda la Iglesia a través de los programas de ministerio para jóvenes y adultos jóvenes de las parroquias, las escuelas y las arquidiócesis. Todos tenemos una obligación muy seria de cerciorarnos de que los jóvenes conozcan a la persona de Cristo a través de su participación en los sacramentos, la formación religiosa, a través del compañerismo y a través de su participación en actividades que incluyan a toda la comunidad. Las comunidades parroquiales de todo el centro y el sur de Indiana, apoyadas por los ministerios arquidiocesanos, colaboran para que los padres y los ministros dedicados a la juventud puedan cumplir con esta responsabilidad tan importante.

¿Cuál es el desafío más grande que enfrentan los jóvenes hoy en día? Creo que es nuestra cultura contemporánea, el mundo y todo lo que este nos ofrece,

pero especialmente a los jóvenes. La publicidad y los medios de ocio enseñan a los jóvenes a consumir y prometen gratificación inmediata. Es posible que los jóvenes encuentren algún tipo de placer, pero este se esfuma rápidamente dejando una sensación de vacío y soledad. Entonces, surgen los cantos de sirena del consumismo que les dicen que no tienen suficiente, ya sean suficientes posesiones materiales, relaciones, "me gusta" en Facebook, entre otras cosas. Y el ciclo comienza nuevamente.

Cristo ofrece libertad; su mensaje no da importancia a nuestras posesiones terrenales, a nuestra apariencia física y a nuestro círculo de amistades. En vez de ello, Cristo dice que lo importante somos *nosotros*. El Evangelio nos recuerda constantemente que nuestras posesiones materiales no definen quiénes somos. Dios nos hizo perfectos; nos hizo a Su propia imagen. Pero nos dejamos consumir por las "cosas" y esto nos impide llegar a ser los seres perfectos tal como fuimos creados. Únicamente al entablar una relación personal con Cristo y vivir como lo hizo Él durante el transcurso de toda su vida, podremos ser verdaderamente libres para alcanzar nuestro máximo potencial como personas humanas.

El ministerio para los jóvenes es un elemento esencial de la misión evangelizadora de la Iglesia. Al formar relaciones sólidas con los jóvenes, dándoles la bienvenida y transmitiendo el mensaje de que son necesarios, y animarlos a que establezcan una relación personal con Cristo, las parroquias ayudan a los padres a llevar a cabo su obra evangelizadora. La oración y la

alabanza, la misa y los sacramentos no son ritos anticuados, si bien es cierto que nos vinculan con nuestras tradiciones que datan de muchos miles de años, y se remontan a los albores de la Iglesia y a la fe de nuestros hermanos judíos. Las oraciones que pronunciamos, especialmente durante la eucaristía, son antiguas pero al mismo tiempo recientes. Tenemos que recordar periódicamente a los jóvenes que ellos son importantes e invitarlos a la misa. Esto es fundamental ya que es allí donde nos encontramos frente a frente con Cristo en la palabra y en el sacramento. Al mantenernos apartados corremos el riesgo de sufrir una "anorexia espiritual."

Al compartir con Cristo y la Iglesia joven es también cuando promovemos más eficazmente las vocaciones, ya sea al sacerdocio y al diaconato, a la vida consagrada, al matrimonio o a la vida en soltería dedicada a la fe. Los ministros para jóvenes de las parroquias ayudan a los integrantes de la Iglesia joven a comprender mejor el llamado personal de Dios y ayudan a los adolescentes a discernir la vocación de su vida en un entorno seguro. Al invitar a los integrantes de la Iglesia joven a cultivar su relación con Cristo y su Iglesia, los ministros para jóvenes de las parroquias comparten su propia fe y proclaman el Evangelio a aquellos llamados a convertirse en nuestros líderes y fieles parroquianos, tanto en los años futuros como en *este momento*.

La oración es la forma de apoyo más poderosa que podemos ofrecer a los integrantes de la Iglesia joven. Como personas, familias, parroquias y

comunidades escolares, y también como arquidiócesis, debemos acordarnos de rezar todos los días por aquellos que trabajan con nuestros niños, jóvenes y adultos jóvenes. Nuestra oración los ayuda a mantener una actitud positiva y entusiasta a pesar de los obstáculos que nos presenta la cultura y, en ocasiones, la propia Iglesia. Nuestra oración por las vocaciones a las órdenes, a la vida consagrada y al ministerio seglar alienta a hombres y mujeres talentosos a responder generosamente al llamado de Cristo.

Otra forma de respaldar a los ministros para jóvenes es mediante nuestro aliento y apoyo. Como seres humanos, a menudo estamos prestos a criticar pero nos demoramos en elogiar. Superemos nuestra timidez y expresemos nuestro entusiasmo cuando seamos testigos de buenas obras en favor de la Iglesia joven. Acordémonos de dar reconocimiento y de agradecer a los ministros para jóvenes, maestros y personal de nuestras parroquias y escuelas. Cerciorémonos de que todas las personas que trabajen con niños, jóvenes y adultos jóvenes en nuestra arquidiócesis reciban el aliento y el apoyo que necesitan para proseguir con su obra vitalmente importante de evangelización.

Las decisiones que toman los jóvenes hoy en día tienen repercusiones para toda la vida. Es fundamental que la Iglesia los acompañe de formas importantes. Expresemos un agradecimiento especial para todos aquellos que trabajan en los ministerios para jóvenes, por su fiel corresponsabilidad en nuestra Iglesia joven. †

Traducido por: Daniela Guanipa

Events Calendar

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

November 6

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 10 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **Charismatic Mass**, praise and worship, 7 p.m., Mass and healing prayer, 7:30 p.m. Information: 317-366-4854.

Knights of Columbus Hall, 624 Delaware Road, Batesville. St. Nicholas Parish, **"Verso L'alto," young adult gathering, "Young Adult Saints,"** Colleen Swaim, presenter, 7-9 p.m. Information: versolatoteam@gmail.com.

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Solemn Requiem Mass in Extraordinary Form**, Father Jerry Byrd presiding, 8:30 a.m. followed by cemetery procession.

November 6-7

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas bazaar**, Christmas items, crafts, homemade goodies from Grandma's Kitchen, quilt raffle, 9 a.m.-4:30 p.m. Information: 812-988-2778 or mebrandon@nwcable.net.

November 7

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet,

completed around 10:30 a.m.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**, Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Knights of Columbus Santo Rosario Council, 520 Stevens St., Indianapolis. **Indulgence Walk 2015**, Mass in the extraordinary form, 9 a.m., hour-long prayerful tour of historic Holy Cross and St. Joseph cemeteries. Information: 317-636-4478 or info@holrosaryindy.org.

St. Lawrence Parish, 6950 E. 46th St., Indianapolis. **Holiday craft fair**, 9 a.m.-2 p.m. Information: 317-546-4065.

St. John the Apostle Parish, 4607 W. St. Road 46, Bloomington. **40th Annual Holiday Craft Show**, 45 artisans, 9 a.m.-3 p.m. Information: 812-876-1974.

St. Malachy Parish, 7410 N. 1000 East, Brownsburg. **Altar Society, Christmas bazaar and craft show**, 9 a.m.-3 p.m. Information: altarsociety@stmalachy.org.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, 9 a.m.-3 p.m., Christmas cookies by the pound, bake shop, vendor booths, food and drinks, 9 a.m.-3 p.m. Information: 765-342-6379.

November 7-8

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Dover. **Fall festival craft show and chicken dinner**, craft show, sandwich and soup lunch, Sat. 9 a.m.-4 p.m., craft show and chicken dinner, Sun. 11 a.m.-5 p.m. Information: 812-576-4302 or allsaintscatholic.net.

November 8

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

November 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Ave Maria Guild, Mass for deceased members of the Guild, 11 a.m., meeting, 12:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

Marian University, 3200 Cold Spring Road, Michael A. Evans Center for Health Sciences, Indianapolis. **Richard G. Lugar Franciscan Center for Global Studies Speaker Series, "Re-Imagining Rural Education in East Africa,"** George Stour, presenter, 6 p.m. Information: maple@marian.edu or 317-955-6775.

November 11

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Servants of God Ministries, Night of Healing Praise**, led by Bill Richart, eucharistic adoration, confessions, music, prayers, 7 p.m., free will offering. Information: 812-623-2964.

November 12

St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. **Hope and Healing Survivors of Suicide support group**, 7 p.m. Information: 317-851-8344.

St. Pius X Parish, church meeting room,

7200 Sarto Drive, Indianapolis. **"The Moral and Economic Argument for the Living Wage,"** Fran Quigley, I.U. law professor, presenter, 7 p.m., no charge. Information: 317-257-1085 or bhansberry@spxparish.org.

November 12-13

St. Michael-St. Gabriel Archangels School, 3352 W. 30th St., Indianapolis. **Musical, "Fiddler on the Roof,"** presented by the eighth-grade class, 7 p.m., \$4 per person of \$15 for four tickets. Information: 317-926-0516 or lcleary@indyarchangel.org.

November 12-15

St. Michael Church, 101 St. Michael Drive, Charlestown. **Three-night drama mission**, Frank Runyeon, performer, 7 p.m. each evening, no charge. Information: 812-256-3200.

November 13

St. John the Evangelist Parish, 126 W. Georgia St., Indianapolis. St. John the Evangelist and Our Lady of the Most Holy Rosary parishes, **Pro-Life film series**, 6:30-8:30 p.m., following the film there will be a panel discussion and a simple supper, no charge. Registration: 317-407-6881 or smdye1@gmail.com. †

Advent African-American and African Catholic Women's Retreat set for Dec. 5

The Black Catholic Ministry, an outreach of the archdiocesan Office of Intercultural Ministry, will offer an Advent African-American and African Catholic Women's Retreat at Fatima Retreat house, 5353 E. 56th St., in Indianapolis, from 8 a.m.-5 p.m. on Dec. 5, with Mass at 4 p.m.

This year's speaker is St. Joseph Sister Gail Trippett. She has been a teacher, principal, served on board of education committees, planned curriculum and facilitated quality education for more than 30 years.

Sister Gail recently travelled to China with an education delegation through

Auburn University's Confucius Institute.

She is a past chair of the Education Committee for the National Black Sisters Conference, as well as a member of the Program Management Committee for the National Conference.

Cost for the retreat is \$25, which includes a continental breakfast and lunch.

For more information or to register, contact Franciscan Sister Jannette Pruitt, archdiocesan coordinator of Black Catholic Ministry, at 317-236-1474, 800-382-9836, ext. 1474, or jpruitt@archindy.org. †

Sisters of Providence to host Feast of Our Lady of Providence Mass on Nov. 14

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence Road, in St. Mary-of-the-Woods, will celebrate the feast day of Our Lady of Providence with Mass at 1:30 p.m. in the Church of the Immaculate Conception on Nov. 14.

In May 1925, the Sisters of Providence established the National Shrine of Our Lady of Providence, and in 2014 the shrine was rededicated.

This year, the feast will coincide with the commitment ceremony of new Providence Associates.

For more information, call 812-535-2946 or e-mail ProvCtr@spsmw.org. †

St. Barnabas Parish offers unique 'Giving Market' on Nov. 21-22

The Outreach Committee of St. Barnabas Parish in Indianapolis will offer its eighth annual "Different Kind of Giving Market" at the parish, 8300 Rahke Road, in Indianapolis, after each of the Masses on the weekend of Nov. 21-22. The Masses are at 5 p.m. on Nov. 21, and 7, 9 and 11 a.m. on Nov. 22.

The event is an alternative Christmas gift market, where all purchases help ministries supported by the parish's Outreach Committee, such as Habitat for Humanity, Global Gifts, St. Vincent de Paul Society, The Christmas

Store, Cathedral Soup Kitchen, St. Bonaventure Indian Mission, Sherry Meyer's Catholic radio ministry in Uganda, Grace on Wings and many more.

Many of the items for purchase are handmade by people at the missions, patients or volunteers. All proceeds go to the organizations.

People representing the organizations will share information about the work they do and the people they serve.

All are invited to purchase gifts that are unique, and also touch the lives of many in need. †

Six Divorce and Beyond sessions scheduled from Nov. 10-Dec. 15

The annual holiday sessions of Divorce and Beyond has been scheduled at St. Mark Church, 535 Edgewood Ave., in Indianapolis from 7-9 p.m. for six consecutive Tuesdays from Nov. 10- Dec. 15.

The emphasis will be on getting through the holidays with discussions on the process of divorce, self-image, stress, anger, blame, guilt, loneliness and forgiveness. All separated and divorced people are invited to attend

The cost is \$30, which includes a book. Please register before the session begins so materials are available.

For more information or to register, contact Deb VanVelse at 317-236-1586 or 800-382-9836, ext. 1586, or e-mail her at dvanvelse@archindy.org. †

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



Worthy cause

Participants in the 2015 St. Vincent de Paul "Friends of the Poor" Walk in Indianapolis on Sept. 26 pose with a check showing the total they raised for the charity: \$16,537. (Submitted photo by Ed Arvin)

Supporting Church in the Holy Land a 'question of love'

By Maureen Geis

Special to *The Criterion*

The recent unrest in Israel served as an unfortunate but timely backdrop for the Oct. 3 fundraiser dinner for the Franciscan Foundation for the Holy Land (FFHL), highlighting the importance of the organization's mission to safeguard the Christian presence in the Holy Land.

Keynote speaker Christian Brother Peter Bray, vice chancellor of Bethlehem University in Bethlehem in the West Bank, addressed the 230 attendees at the JW Marriott in Indianapolis.

He described the hardships the university's students endure. For example, he said, just to get to the school each day, students confront metal gates; a 25-foot wall built by the Israeli government surrounding Bethlehem; checkpoints; barricades and road blocks. In all, he said, there are 630 checkpoints students might encounter where they must show their identification.

Archbishop Joseph W. Tobin attended the event. His ministry has taken him to more than 70 countries, but this past February he made his first visit to the Holy Land during an archdiocesan pilgrimage.

In a video interview of the archbishop made by Tekton Ministries, the organization that planned the archdiocesan pilgrimage to the Holy Land and that also serves as the public relations and marketing arm for the FFHL, Archbishop Tobin commented on the attitude of Christians in the region.

"One thing that affected me [on the pilgrimage] ... was our contact with other Christians ... [They had a] sense of self-irony in describing their situation. They weren't out to demonize anybody. They rather said, 'This is just the way we live. We want to live here, and we accept that this is the way it is, even though it's not just or not right. We love this land. We've been here for centuries, and we've welcomed people like you [pilgrims] for centuries, and we'll continue to do it.'

"I was surprised and grateful for that welcome. You could say they were imitating Jesus. Jesus wouldn't pass the evil on. He died rather than pass the evil on that was done to him."

But restrictive laws and lack of jobs are making it more difficult for Christians to stay in the Holy Land.

According to the FFHL website, "steady Christian exodus from the land where Christianity began suggests that within the next 50 years, the Christian community will cease to exist unless something is done."

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis and who served as master of ceremonies, stated in his opening comments that Catholics need to stand "in solidarity in the land where Jesus walked."

One way members of central and southern Indiana can stand in solidarity with Christians in the Holy Land and ensure a continued Christian presence there is by supporting the FFHL's university scholarship program.

Those in attendance at the event included Zaki Sahlia, a recent graduate of Hebrew University who received a scholarship from the foundation.

When Sahlia was young, his father had a stroke and was unable to work. Sahlia described his circumstance as so difficult that if it had not been for his sponsor who donated to the foundation, he isn't sure where he would be now.

Sahlia received an undergraduate degree in chemistry and a graduate degree in law. He is now employed at a law firm in Tel Aviv.

"I am so glad I received this generous scholarship. It has changed my life," he said. "It's not a question of money—it's a question of love."

His heartfelt speech touched people at the dinner, especially when he spoke about his homeland.

"It's such a country! It's so holy! It's so important to be there as a Christian. To keep us there, we need you!"

As the night progressed, several generous donors came forward pledging support to students in the Holy Land through sponsorships and university scholarships.

In his concluding remarks, Archbishop Tobin noted, "We are leaving behind the generous choices we made."

(Maureen Geis is a member of St. Luke the Evangelist Parish in Indianapolis. For more information on the Franciscan Foundation for the Holy Land, log on to www.ffhl.org.) †



Richard Sontag, Jr., director of public relations for the Franciscan Foundation for the Holy Land (FFHL), left; Franciscan Father Peter Vasko, president of FFHL; and Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, were among the more than 200 guests who attended the Oct. 3 fundraising dinner for FFHL at the JW Marriott in Indianapolis. Msgr. Schaedel also served as master of ceremonies.

(Submitted photos by Maureen Geis)



Christian Brother Peter Bray, vice chancellor of Bethlehem University in Bethlehem in the West Bank, talks with a guest at the Oct. 3 fundraising dinner for FFHL in Indianapolis. Brother Peter was the keynote speaker at the event.



'I was surprised and grateful for that welcome [in the Holy Land]. You could say they were imitating Jesus. Jesus wouldn't pass the evil on. He died rather than pass the evil on that was done to him.'

—Archbishop Joseph W. Tobin

What was in the news on Nov. 5, 1965? Revelation document passed at Council, the editors respond to charges of communism, and parish societies are proclaimed dead

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the Nov. 5, 1965, issue of *The Criterion*:

- **Almost unanimous approval is given to revelation schema**
- "VATICAN CITY—The ecumenical council's document on divine revelation, which in the council's first session drew such heated controversy that Pope John XXIII himself intervened, reached completion with a vote of virtual unanimity at the 155th general congregation. After piecemeal balloting [on Oct. 29] on a series of amendments made since it was last on the council floor, the Fathers voted 2,081-27, seven votes null, to accept the entire constitution and ask for its promulgation by Pope Paul VI."
- **Pope helped amend revelation schema**
- **Catholic High sets expansion**
- **Seventh Week's Summary: Declaration on non-Christians was highlight of council week**
- **Says missionaries needed in cities**
- **Stocks donated to institutions**
- **Liturgy Study Days scheduled for clergy**
- **Protestant Theologian: Tillich left impact on Catholic thought**
- **How Medicare works**
- **Council condemnation of communism asked**
- **Hails 'broadening' of Jewish statement**
- **By St. Louis paper: Reform of**

bishops' conference urged

- **Rhodesian move seen 'immoral'**
- **Superintendents back school boards**
- **Editorial: Matter of rights**

"In a letter on this page, we are taken severely to task for upholding the constitutional rights of peace demonstrators. The letter writer, in effect, accuses us of being in league with the Communists. Now, Doctor, our problem is: Should we dignify that accusation with a denial, or should we just laugh? The way the hysteria against any dissent is rising, there may not be a whole lot of free speech left in the country by Christmas. That possibility, remote though it may be, worries us more than the protest parades, rallies and speeches."

- **Sees wide success in liturgy changes**
- **Legal action halts book distribution**
- **Twelve youth leaders honored by CYO**
- **Theology center honors John XXIII**
- **Affluent Catholic accused of bigotry**
- **Parish society concept is dead, speaker asserts**

"Dayton, Ohio—A Catholic pastor charged here that the traditional concept of the Holy Name Society does not fit the vision of the modern parish. 'Many things about the Holy Name Society are 25 years out of date,' Msgr. Martin T. Gilligan, pastor of St. Charles Parish, Kettering, Ohio, said in a lecture at the University of Dayton. A dynamic parish community must 'involve as many people in as many things as possible,' Msgr. Gilligan said. This must be done by organizing and using the skills and professions of the people, he added. 'As far as I'm concerned, the Holy Name Society is dead,' Msgr. Gilligan said. ... 'We have

imbued our parishioners with the idea that they must sanctify the secular environment, and not merely be messenger boys for the priests,' Msgr. Gilligan said."

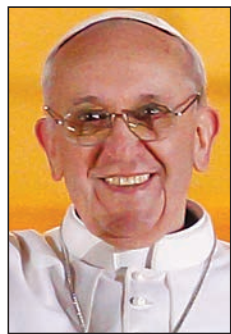
- **Anglican official becomes Catholic**
- **Drive started for eyeglasses**
- **Nuns' vocation center planned**
- **Broaden interests, nuns told**
- **Indianapolis Jewish leader lauds schema**
- **Orthodox Primate pays visit to Cincinnati**
- **School cooperation urged by Brademas**
- **Joint effort set to stem obscenity**
- **Japanese music expert booked**
- **'Something new': New priest-worker experiment assessed**
- **Ban veneration of boy reputed killed by Jews**
- **Americans give more to charity**
- **Program helps disadvantaged prepare for the first grade**
- **Warns of making nuns lead 'double lives'**



Read all of these stories from our Nov. 5, 1965, issue by logging on to our archives at www.CriterionOnline.com. †

Pope will visit Mexico in February, cardinal says in homily

MEXICO CITY (CNS)—Pope Francis will visit Mexico in February, marking the pontiff's first trip to the heavily Catholic country, said Cardinal Norberto Rivera Carrera of Mexico City.



Pope Francis

Cardinal Rivera revealed the date Pope Francis would arrive in Mexico—Feb. 12—during a homily on Nov. 1, but he offered no other information on itineraries or the length of the stay.

“From that day onward, we will receive him with a lot of affection,” he said. The Vatican has not confirmed the dates. Father Hugo Valdemar Romero, Mexico City Archdiocese spokesman, said Vatican officials responsible for organizing papal trips planned to arrive in Mexico on Nov. 3. Details of where the pope might visit “are still to be determined,” he said.

Vatican and Mexican Church officials confirmed in October that Pope Francis would visit Mexico in 2016, triggering media speculation on where he would visit and pronouncements from politicians that the pontiff would pay visits to their states.

“It’s due to the decadence of the political class,” and it wanting to “take advantage ... of the pope’s enormous popularity,” Father Valdemar said of the enthusiasm for the pope among politicians, a group that clung to anti-clerical ideals in past decades as Church and state were officially estranged in Mexico.

Both houses of the Mexican Congress have invited Pope Francis to speak—as he did in the United States—but Father Valdemar called that possibility “unlikely.”

The pope’s mission is “evangelizing and reinvigorating the believers’ faith,” said Bishop Felipe Arizmendi Esquivel of San Cristobal de las Casas in southern Chiapas state, the newspaper *La Jornada* reported.

Pope Francis is expected to stop at the Basilica of Our Lady of Guadalupe in Mexico City, the world’s most visited Marian shrine.

States mentioned for visits include Michoacan to the west of Mexico City, where outward migration has been strong for generations. Self-defense groups formed there in recent years with the blessing of parish priests to fight back against drug cartels. Chiapas, home to a large indigenous population, also has been mentioned.

Pope Francis said in September that he had wanted to visit Mexico, but instead



Cardinal Norberto Rivera Carrera of Mexico City distributes Communion during Mass in early May at Mexico City’s Metropolitan Cathedral. Pope Francis will visit Mexico in February, marking the pontiff’s first trip to the heavily Catholic country, said Cardinal Rivera. (CNS photo/Ricardo Castelan, EPA)

went to Cuba in advance of his U.S. trip. In Mexico, Pope Francis told reporters his wish was to symbolically cross from the border city of Ciudad Juarez into the U.S. as an expression of solidarity with migrants.

Priests, religious and lay Catholics are at the front lines of those offering humanitarian and legal assistance to the thousands of Central Americans transiting the country on northbound trips, although

such migrants are increasingly being detained and deported.

“The subject he wants to address is migration, and Ciudad Juarez is being signaled,” Archbishop Carlos Aguiar Retes of Tlalnepantla told the newspaper *Excelsior*.

Pope Francis will be the third pontiff to visit Mexico. Pope Benedict XVI made the last papal visit in 2012, traveling to Guanajuato state. †

BISHOPS

continued from page 1

the USCCB Subcommittee on the Church in Latin America on the golden anniversary of the annual national Collection for the Church in Latin America.

Three canonization causes also will go before the bishops for the canonical consultation required to advance their causes:

- Father Aloysius Ellacuria was a 20th-century Claretian Missionary priest from the Basque region of Spain who spent much of his priestly ministry in the American Southwest, including Los Angeles, San Diego and Phoenix. He was regarded as a mystic who urged spreading the message of Our Lady of Fatima.

- Sister Ida Peterfy was the Slovak-Hungarian-born founder of the Society Devoted to the Sacred Heart. She endured the deprivations of World War II and the onset of Soviet domination of her homeland before she fled, first to Toronto

and then to Los Angeles. She had a puppet show on local TV, “My Friend Pookie,” which was popular for several years and became nationally known by educators and families, then developed the “Sacred Heart Kids’ Club” series of half-hour video instruction on the Catholic faith.

- Antonio Cuipa, who along with more than 80 “companions,” was martyred for the faith in colonial Florida between 1549 and 1706. Cuipa, an Apalachee Indian converted by Franciscans, may have been studying for the priesthood when he was seized by another Indian tribe, nailed to a cross and set afire. Witnesses said Cuipa had a vision of Mary while he was dying.

The bishops will discuss and vote on proposed revisions to strategic priorities for the next USCCB planning cycle, which cover 2017-20, following up on input given a draft version of these priorities during their June meeting in St. Louis.

A vote will be taken on the inclusion of *Excerpts From the Roman Missal: Book for Use at the Chair* in U.S. dioceses.

Presentations will be made to the bishops by, among others, Dominican

Sister Donna Markham, president and CEO of Catholic Charities USA. The national network launched its “#End45” campaign to cut U.S. poverty just ahead of Pope Francis’ visit.

Carolyn Woo, president and CEO of Catholic Relief Services (CRS), will join with Archbishop Paul S. Coakley of Oklahoma City, CRS chairman, in a presentation on how CRS programming is responding to Pope Francis’ encyclical on the environment, “*Laudato Si’*,” on Care for Our Common Home.”

Bishop Frank J. Caggiano of Bridgeport, Conn., will update his brother bishops on next year’s World Youth Day in Krakow, Poland.

Cardinal Sean P. O’Malley of Boston will give an update on diocesan Project Rachel ministries for post-abortion healing.

Bishop Richard J. Malone of Buffalo, N.Y., chair of the USCCB Committee on Laity, Marriage, Family Life and Youth, will report on marriage and family life ministry.

Archbishop William E. Lori of Baltimore, chair of the USCCB Ad Hoc Committee on Religious Liberty, will introduce a trailer to a movie on “*Dignitatis Humanae*,” the Second Vatican Council’s decree on religious freedom.

Archbishop Timothy P. Broglio of the Archdiocese for the Military Services will give a presentation on the need to increase the number of priests for the military chaplaincy.

The USCCB Working Group on the Life and Dignity of the Human Person will report on a communications research project and planning for a convocation. The bishops also will hear recommendations on implementing the Year of Mercy, which starts on Dec. 8, the feast of the Immaculate Conception.

The bishops will choose a treasurer-elect for the USCCB as well as chairmen-elect for several standing committees:

Divine Worship; Migration; Domestic Justice and Human Development; Clergy, Consecrated Life and Vocations; and Laity, Marriage, Family Life and Youth. Bishops also will be chosen for the boards of CRS, the U.S. bishops’ overseas relief and development agency, and the Catholic Legal Immigration Network, or CLINIC.

The bishops also are scheduled to vote on the 2016 USCCB budget and the 2017 diocesan assessment that helps fund USCCB operations.

The public session of the bishops’ four-day assembly is only the first two days. †

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Vocations Supplement

Archdiocese of Indianapolis

The Jubilee of Mercy and discernment

Fr. Eric M. Augenstein

In a few weeks, the Church throughout the world will open the Jubilee Year of Mercy. In his letter announcing the jubilee year, Pope Francis spoke of what mercy is about: "With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity. The mission Jesus received from the Father was that of revealing the mystery of divine love in its fullness" (*Misericordiae Vultus*, #8).

It seems to me that this understanding of mercy also speaks to what we understand vocation to be—our vocation is God's call to each of us to become his disciple, to experience his love, and then, filled with that love, to be sent out on mission in the world.

Whether as priests, deacons, consecrated men and women, or through the sacrament of marriage, our vocation is to love as best we can and to show God's love to others. But we can only do that after we have first fixed our eyes on Jesus "and his merciful gaze" toward us.

In fact, we might even be able to articulate a plan for discernment based on the Holy Father's understanding of mercy. To discern is to listen for God's voice; it begins by growing in relationship with God and experiencing his love. We might think of discernment encompassing three components:

- Prayer—to keep "our eyes fixed on Jesus and his merciful gaze."
- Sacraments—through which we "experience the love of the Most Holy Trinity," especially in the Eucharist and the sacrament of penance and reconciliation.
- Works of mercy—sharing in Christ's mission of "revealing the mystery of divine love in its fullness" to all we encounter, especially those most in need.

To discover one's vocation is to grow in receiving and showing mercy; and to grow in receiving and showing mercy is a sure path to discovering one's vocation.

Ultimately, our vocation cannot be about us—I am not a priest because I wanted to be a priest, but rather because God called me to follow him and to serve him as a priest.

And so any path of discernment should not really start with us, but with God. To put God first in prayer—to receive God's grace in the sacraments—and to serve God in our brothers and sisters—that is both the path of mercy and the path of discernment.

In this year's Vocations Supplement, you will read stories of people who have spent time with God, have been strengthened by the sacraments, have served their brothers and sisters, and in doing so have heard the call to service as a priest, deacon, or consecrated religious. I invite you to read their stories—stories of men and women who have walked the joint path of mercy and discernment.

And if you're trying to figure out where you are on that path, I'd love to walk alongside you and help you keep your "eyes fixed on Jesus and his merciful gaze." †



Father Eric Augenstein is vocations director of the Archdiocese of Indianapolis. For more information about the ministry of the archdiocesan vocations office, log on to www.HearGodsCall.com.



During recess at St. Vincent de Paul School in Bedford, children surround Father Rick Eldred, the pastor of that parish as well as St. Mary Parish in Mitchell, who has gained popularity with his outgoing personality and his "Popcorn with Padre" movie-hosting sessions at the school.

(Photo by John Shaughnessy)

God's joy and humor shine through in priest's life

By John Shaughnessy

BEDFORD—The children on the school playground rush to Father Rick Eldred, giving him high fives, fist bumps and hugs.

And whenever he shouts, "One, two three!", the boys and girls at St. Vincent de Paul School in Bedford respond with a roar, "We're St. Vincent and proud of it!"

That's the close bond that the 66-year-old pastor has with the children—a bond that has grown through his occasional movie-hosting sessions at the school, the ever popular "Popcorn with Padre."

"The kids keep me young," Father Eldred says, his voice dripping in joy. "Our school symbol is the shamrock, and on last St. Patrick's Day, I brought in 230 6-inch cookies sprinkled in green in a shamrock shape for the kids and the staff. After the movie, all the kids had green lips, green tongues and sugar highs. They all bounced out of the school that day."

The memory makes Father Eldred smile widely and laugh softly—the same reactions he shows when he shares his path to becoming a priest. After listening to the story of that journey, there's a sense that not only Father Eldred has a good sense of joy and humor, so does God.

From the time he graduated from college to his early 40s, he worked in the family business in Terre Haute, running the company's moving and storage operations. He enjoyed helping with Special Olympics and had served on different parish councils, but he was still confused when he was stopped one day in the early 1990s by Msgr. Lawrence Moran, then the pastor of St. Patrick Parish in Terre Haute.

'You have your challenges just like anyone does in life, but I really enjoy being a priest. The peace and joy as a priest are off the charts. You have this wonderful knowledge of the presence of the Lord in your life.'

—Fr. Rick Eldred

"He asked me if I thought I'd ever be a priest," recalls Father Eldred, who is also the pastor of St. Mary Parish in Mitchell. "I asked him, 'What did I ever say to you to make you ask that question?'"

"I told him I wasn't interested, but he kept inviting me over to his house to discuss it more. As a courtesy, I went with him to a dinner in Indianapolis with the archbishop

[Archbishop Emeritus Daniel M. Buechlein]. I didn't realize it was a dinner for people who had a possible vocation. I've told people I was on the menu, but I just didn't know it."

Still, he started praying about it. And he had a change of heart when he came across the Bible passage—Matthew 19:16—where a young man approaches Jesus and asks what he needs to do to gain eternal life.

"Jesus told him, and he went away sad," Father Eldred says. "I didn't want to be that way."

Yet while he continued to move toward a vocation to the priesthood, he hadn't let anyone in his family know about it.

"No one knew I was considering it," he says. "I was sitting in my office when over the loudspeaker they said I had a call from Sacred Heart School of Theology and Seminary. Everyone looked at me. I said, 'Hey, I'm the treasurer. They want a donation.' I didn't tell them I was the donation."

The seminary in Wisconsin wanted him to come that same day, which was the first day of classes.

"I said, 'I can't do that. I have a business and houses. How about Wednesday?' He said, 'How about Tuesday?' I took

See ELDRED, page 15

Benedictine Sisters find joy in community, ministry and prayer

By Natalie Hoefler

There is no barrier on joy—it is ageless and timeless.

Just ask the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. In a recent interview with three sisters of different age groups, a common message that resonated was joy in their vocation, no matter the ministry.

Here are the stories of these three Benedictine sisters, and the joy they find serving God and others in religious life.

'I find even more joy in my work'

Benedictine Sister Susan Reuber, 35, had been teaching English at Roncalli High School in Indianapolis for eight years when she acknowledged that "something" was missing in her life.

"My job was too much of my life," she said. "I realized there has to be something more."

She visited the Benedictine Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, where her sister is a member of that

religious community. But she "didn't feel at home there."

It was suggested she attend a discernment weekend at Our Lady of Grace Monastery in Beech Grove.

"I put it off for a while," Sister Susan admitted. "It was out of my comfort zone."

But by the end of the weekend, she said, "I didn't want to go home."

Now a Benedictine sister for three years, Sister Susan is living a life of enhanced joy.

"I always found joy in teaching, in my work," she said. "But now I find even more joy in my work because I have someone to share it with, and more to share with my students."

"I enjoy being able to show my faith to them, and sharing my life as a sister with them when they ask questions about religious life."



Sr. Susan Reuber, O.S.B.

See BENELECTINE, page 15



High schools work to help students be open to God's call in their lives

By Sean Gallagher

Since Father Eric Augenstein became archdiocesan vocations director in 2013, he's made a point to visit Catholic high schools across central and southern Indiana on a regular basis.

It's a key setting for him to help people discern God's call in their lives because high school students are at an age when they often give serious thought to their future.

"It's important to let young people in our Church know who they can talk to if they want to have more conversations about a vocation, that they know that there is a vocations office, that there is a vocations director," Father Augenstein said.

And he has been in contact with a growing number of high school students interested in learning more about vocations.

Four new seminarians for the archdiocese this year are graduates of Bishop Chatard and Roncalli high schools, both in Indianapolis, and Our Lady of Providence Jr./Sr. High School in Clarksville.

One of the new seminarians is Matthew Long, a 2015 Roncalli graduate who is now a freshman at Bishop Simon Bruté College Seminary and at Marian University, both in Indianapolis.

On Oct. 28, he participated in a vocations day for freshmen at Roncalli in which archdiocesan priests, religious priests, seminarians and religious sisters spoke with the high school students about their vocations.

Although Long noted there wasn't such a vocations day at Roncalli when he was a student there, he said that his experience at the high school—especially a class specifically on vocations during his senior year—was "a big part" of his vocational discernment.

"It made vocations, especially the priesthood, seem like so much more of an option," Long said. "It just made it seem down to earth and not so out of reach."

To further classroom exploration of vocations, the archdiocesan vocations office has made resources available to schools and parishes across central and southern Indiana that will help young people learn about the ways that God calls people to serve the Church and the world.

The vocations curriculum was developed by the Valdosta, Ga.-based Vianney Vocations. It is adaptable for kindergarten through 12th grade and usable both in schools and parish religious education programs.

Its resources—including lesson plans, activities, prayers, videos and art—can be accessed and used online. Many also can be printed.

"My hope was to make good information about vocations available to teachers and catechists, then to allow them to use that in however it would fit best with their school, their students and their curriculum," Father Augenstein said. "There is good information available for them to pull from."

The presence of priests and religious sisters in Catholic high schools across the archdiocese also helps young people consider God's call in their lives.

Benedictine Sister Kathleen Yeadon, who teaches seniors in social justice and Scripture classes at Bishop Chatard, sees this happen on a daily basis.

"I use every topic as a springboard for a discernment. In social justice, each student chooses a cause to research and work on throughout the first quarter," said Sister Kathleen, a member of Our Lady of Grace Monastery in Beech Grove. "I explain how God calls us through the interests we have. In sacred Scripture, many of the Old Testament stories [teach] the class on how discernment works."

"I am always on the lookout for young people who might be interested in a Church vocation. I create lots of projects in my class, and we do plenty of reflections so it gives them time to think about how God is calling them."

Quenton Wellington, a senior at Bishop Chatard, appreciates the witness that Sister Kathleen gives to him and his classmates.

"She has a special connection with God," he said. "She is energetic, passionate, caring and forgiving. Seeing her have a relationship with God is very helpful because it shows everyone that we need God in our life. Dedicating yourself to God can be hard, but he will be right there with you."

As faith formation director at Father Michael Shawe Jr./Sr. High School in Madison, Champaign Drumm helps sophomores, juniors and seniors learn about and be open to the vocation God has planned for them.

"If they are going to be truly great disciples, they need to figure out how to figure out what they are called to," Drumm said. "It is important to educate them on all aspects of a vocation so they have a better understanding of what it is. We have to make it more approachable and a more tangible idea in order for them to even slow down to think about it."

The class on vocations that Matthew Long took at Roncalli as a senior helped him slow down and listen to God's call. He hopes the increasing effort at his alma mater will mean more young people discerning priestly or religious vocations in the future.

"It's kind of cool to have vocations continually brought up more and more, especially at Roncalli," he said. "It will be nice to see vocations grow here."

(For more information about the vocations curriculum that the archdiocesan vocations office has made available to schools and parishes across central and southern Indiana, send Father Eric Augenstein an e-mail at eaugenstein@archindy.org or call him at 800-382-9836, ext. 1496 or 317-236-1496.) †



Above, Father Eric Augenstein, archdiocesan vocations director, speaks about vocations on Oct. 28 to freshmen at Roncalli High School in Indianapolis. (Photos by Sean Gallagher)

Top photo, Father Timothy Wyciskalla, second from left, elevates a chalice during an Oct. 28 Mass at Roncalli High School in Indianapolis while members of a student choir stand at his left. The liturgy was part of a day dedicated to vocations for the freshmen at the high school. Kneeling third from left is seminarian Matthew Long. Father Eric Augenstein stands fourth from left. Kneeling at left is Dominican transitional Deacon Reginald Wolford.



Providence Sister Edith Ben, left, vocations director for the Sisters of Providence of Saint Mary-of-the-Woods, speaks on Oct. 28 with freshmen women at Roncalli High School in Indianapolis.



Haley Stonecipher, left, and Elizabeth Bradley, both freshmen at Roncalli High School in Indianapolis, lead the singing of the responsorial psalm during an Oct. 28 Mass at Roncalli. The Mass was part of a day on vocations for the school's freshman class.

Carmelite nuns' community celebrates 500th anniversary of foundress' birth

By Sean Gallagher



Above, a Discalced Carmelite nun receives Communion from Archbishop Joseph W. Tobin during Mass on Oct. 10. (Photos by Sean Gallagher)



Archbishop Joseph W. Tobin, center, celebrates Mass on Oct. 10 in the chapel at the Discalced Carmelite Monastery of St. Joseph in Terre Haute to commemorate the 500th anniversary of the birth of St. Teresa of Avila, who founded the women's branch of the Discalced Carmelites. Benedictine Father Tobias Colgan, at left, was a concelebrant at the Mass. An image of St. Teresa stands at right.



Discalced Carmelite Sisters Mary Grace Melchior, left, Marianna So, Marie Cecile Franer, Susanna Choi and Christine Rosencrans kneel in prayer during the Oct. 10 Mass.

Below, the Discalced Carmelite nuns of the Monastery of St. Joseph in Terre Haute stand in the cloistered part of their community's chapel on Oct. 10 while Archbishop Joseph W. Tobin incenses the altar. Archbishop Tobin celebrated a Mass that day at the monastery to commemorate the 500th anniversary of the birth of St. Teresa of Avila, the foundress of the women's branch of the Discalced Carmelites.

TERRE HAUTE—Western Indiana in 2015 might seem a world away from Spain in 1515. But a group of Discalced Carmelite nuns in Terre Haute recently celebrated the close connection that they have to St. Teresa of Avila, their order's foundress who was born in Spain 500 years ago.

Archbishop Joseph W. Tobin, several priests, and scores of friends of the Carmelite Monastery of St. Joseph worshipped on Oct. 10 with the 14 contemplative nuns of the Terre Haute community during a Mass in honor of St. Teresa.

In his homily during the Mass, Archbishop Tobin shared the connection that the nuns had with their foundress.

He said that they, and all people of faith today, can learn what holiness means by looking to St. Teresa.

"[She] taught that holiness begins with desire," Archbishop Tobin said. "Holiness understood as communion with God who is love, and living in a loving relationship with the people that God sends into my life begins with wanting it."

He also reflected on the way in which St. Teresa understood that God was working through the many instances of suffering in her life to bring about great good.

"For her, suffering was not simply a masochistic embrace of pain," Archbishop Tobin said. "It was confidence that God was doing something with the suffering that came into her life. She often talked about being purified by what she suffered. Certainly, God made her suffering fertile."

Ultimately, Archbishop Tobin said, St. Teresa remains relevant for the Church today because of the way she points to Jesus, and helps the faithful of all times and places grow in their relationship with him.

"Jesus is the only way that we can understand the gift that God's love brings to us," he said. "And it is only by our enduring friendship with him that we will make our way home."

Although he reflected on St. Teresa during his homily, Archbishop Tobin said with a smile that he did so "in great fear and trembling knowing that the real experts on St. Teresa of Avila are sitting behind me."

The monastery's chapel is arranged with the altar in the middle, with the cloistered nuns separated from the sanctuary and the congregation by a cast iron grillwork.

After the Mass, members of the contemplative

community that supports itself through making icons, greeting cards and knitted gift items—in addition to the support of donors—spoke about the importance of St. Teresa to their vocation and community life.

Discalced Carmelite Mother Anne Brackman, the prioress of the Monastery of St. Joseph, has had much opportunity to reflect upon the example and teachings of St. Teresa since entering the community in Terre Haute in 1959, just 12 years after it was founded.

She noted the continuing significance of the conversion that occurred in Teresa's life, where she went from wanting people to admire her, to her living for Christ alone.

"I believe that people today need to be encouraged that conversion is possible," Mother Anne said. "Sometimes, it takes a long time."

She said that St. Teresa's example can be an encouragement to Catholic parents "who are very distressed at the faith life of their children" who no longer practice it.

"We can't lose hope," Mother Anne said.

She was gratified to have the archbishop, several priests and so many friends of the cloistered monastic community gather to honor their foundress.

"It certainly was an affirmation of what we hope we are for the archdiocese," Mother Anne said. "Even though we are primarily hidden and many people may not know about us, we believe that our life of prayer can be leaven in the dough."

Discalced Carmelite Sister Clare Joseph Daniels reflected after the Mass on how the community has given special attention to the study of St. Teresa's writings in the three years leading up to the 500th anniversary of her birth.

"It's been like having her so present to us. We owe everything to her," Sister Clare Joseph said. "She gave us the way to walk more closely with Christ."

For Sister Clare Joseph, St. Teresa is timeless because she "was so rooted in the Gospel."

"She was so rooted in following Christ," Sister Clare Joseph said. "For me, Teresa totally shows the way of radical love, radical commitment and radical abandonment to following Christ."

(For more information about the Discalced Carmelite Monastery of St. Joseph in Terre Haute, visit its website at www.heartsawake.org.) †



Sister's focus on doing 'small things' leads to closer bond with God

By John Shaughnessy

With tears streaming down her face, the Marian University student rushed into the office of Franciscan Sister Monica Zore.

The young woman told Sister Monica that she had just learned that one of her friends had died of a drug overdose. Sister Monica offered condolences, gave comfort and then made plans to let the student reschedule the math test she was supposed to take that day.

"Letting her take the test later is not a big thing in my sight, but it was a big thing in the student's eyes," Sister Monica says. "I would have to proctor her test another day—not everyone would do that—but she was so relieved. It made a major difference to her that someone saw the pain she was in and offered comfort.

"That's what Pope Francis, Archbishop [Joseph W.] Tobin and St. Francis are calling us to do. We don't have to do the big things. It's the small things that can make an important difference. If I can help others to understand that, to do that for a child in the classroom, then that ripple is just going to keep going on."

That combination of caring, teaching beyond the classroom, and understanding the importance of the bonds that connect us have defined the vocation of Sister Monica ever since she professed final vows in 1975 as a Sister of St. Francis in Oldenburg. In fact, her own need for community and connectedness eventually became a major factor in her twisting journey to becoming a religious sister.

She entered the Oldenburg community for the first time straight after high school, but then she left after 10 months.

"I was beginning to question if religious life was what I was supposed to be doing," she recalls. "I also knew I couldn't continue my education immediately in mathematics. In high school, I decided I wanted to teach math because I believed God had given me a gift to teach it to others. Other students told me I made it understandable for them."

So she spent the next three years at Marian University in Indianapolis, pursuing her math degree while discussing her future with God.

"For me, giving up family and children was a real challenge. After I left the community for the first time, I prayed to God, 'If you really want me to be in community, don't make me choose between a physical partner and you.' I wasn't sure I was strong enough to do that. I knew a lot of good guys in college, but I never really met someone."

Still, those three years led her to a better understanding of herself and a deeper relationship.

"That's when I discovered that I needed the community to continue my faith journey. When I entered the community the second time, I was 21, and I knew Jesus in a personal relationship. I knew I needed community to strengthen and develop my relationship with God.

"For me, community is that place where I know I'm going to get support through my struggles, whether in spirituality, growth or whatever. I know that even when we disagree, we believe in the same fundamental things. And I know these people love me and I love them even when we do struggle. It makes it easier to go outside the community and do the same thing."

Beyond the community of the sisters in Oldenburg, she has established another community at Marian where she has taught math for the past 32 years. When she first arrived at Marian, she estimates there were about 30 other sisters teaching there. Now, at 66, she is the only one still teaching.

Yet her impact is considerable, usually in one-to-one connections.

"She's my greatest mentor. She means everything to me," says Stephanie Hostetler, a senior from Shipshewana, Ind.

Hostetler first became connected to Sister Monica during a "math for elementary education" class. But their bond grew stronger during a difficult time in Hostetler's life, when she was upset by a breakup and struggling with preparing for math tests for her teaching license.

"The summer before my junior year, I thought about transferring," she says. "Sister Monica called me weekly for a month or two before school started. She was very helpful and giving of her time. I drop by her office to visit, and even if she's



When Franciscan Sister Monica Zore was asked where she wanted to have her photo taken at Marian University in Indianapolis, the longtime math instructor chose the school's fountain, explaining, "It's a reminder of God's extravagant, overflowing love. It's constantly pouring out, and it never runs out." (Photo by John Shaughnessy)

grading papers, she'll take the time.

"She gives great advice. I've learned from her to never give up, to be confident, to trust that even when things are bad, they're going to get better, to trust in God's plan."

Those beliefs are at the heart of Sister Monica's approach to life, says a friend who has known her for about 50 years.

"She's extremely generous, always helpful and very supportive," says Franciscan Sister Carol Slinger, who taught Sister Monica when she was a high school student at the former St. Mary Academy in Indianapolis.

"She's also a very family-oriented person—her blood family and her religious family. She's always striving to do the best for them."

Sister Monica's love shines through in the rosaries she prays for others, the extra efforts she makes for students, and even in the homemade spaghetti sauce she

creates with tomatoes that she grows in her mother's garden.

"I've learned that God works in ways we never imagine could happen," Sister Monica says. "The older I get, the more I see that. God is so creative. He can take the things we do and use them to move us to a closer union with him."

Sister Monica has found that deeper relationship with God as a religious sister. She believes everyone will find their vocation by putting their trust in him.

"You have to listen to your heart and follow it," she advises. "You won't go wrong if you do that. It's in your heart that God will speak to you. God will give you the grace. Trust what you hear and take time to listen. The plan that God has for each of us is the best."

(For more information about the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, visit www.oldenburgfranciscans.org.) †

Saint, Sisters of Providence help young adult's discernment to religious life

By Jason Moon

Special to The Criterion

SAINT MARY-OF-THE-WOODS—Providence Sister Tracey Horan knows she's in the minority.

In September 2014, Sister Tracey, a native of Indianapolis, was welcomed into the Sisters of Providence of Saint Mary-of-the-Woods as a postulant. And in August, she entered her canonical novice year.

The Sisters of Providence currently have more than 300 women religious in their congregation, with eight women in initial formation. However, the median age of members is 78.

Sister Tracey is one of only eight sisters currently in the congregation who were born in the 1970s or later.

There are fewer than 56,000 women religious living in the United States at this time, a number that has steadily declined since the 1960s and the conclusion of the Second Vatican Council.

But Sister Tracey and the other younger women religious with the Sisters of Providence liken these statistics back to when St. Mother Theodore Guérin and

her five companion sisters traveled from France to Indiana in 1840.

"Sometimes, among the newer members, we joke that we really don't have to worry until there are fewer than six of us, since that's how many were in Mother Theodore's group when they first came to Indiana," she said. "But look where we are now! At that time, Mother Theodore said, 'all appearances are against it,' and I'd imagine that's how some people feel today when they look at the future of religious life."

Sister Tracey graduated from the University of Dayton in 2010. Following that, she taught math at a middle school in Texas before coming to the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence, to serve as an intern.

While at White Violet Center, Sister Tracey worked in its garden and tended to its alpacas.

Prior to coming back to Saint Mary-of-the-Woods, she served as an AmeriCorps VISTA volunteer with Indy Hunger Network, where she developed fresh food access and nutrition projects.

But the path of consecrated life called her back to Saint Mary-of-the-Woods, something she felt she needed to take steps toward in May 2013.

"At that time, I had just finished my yearlong internship at White Violet Center, and I felt like I needed some time away from Saint Mary-of-the-Woods to understand what was moving in me," Sister Tracey said. "I had been discerning with another religious community throughout my internship year, and a visit with those sisters helped to clarify what I was feeling.

"They were able to see in me the spark, the energy and passion I had about the mission and charism of the Sisters of Providence. Their support and affirmation helped open my eyes to the call of Providence."

Sister Tracey said the Sisters of Providence, as well as the writings of Mother Theodore, inspired her to choose her path.

"The women I have encountered have inspired me with their intentionality, their dedication to justice, the depth of their spirituality, [and] their openness to conversion and learning from others," Sister Tracey said. "Reading Mother Theodore's story also made a big impression on me. The way she spoke the truth with compassion and cared genuinely for others, even those who challenged her, still calls me to extend the hand more readily.

"I've listened to the sisters share how they continue to live their vows—what it means to practice prophetic obedience, live single-heartedly, and be in the right relationship with all. The sisters draw from a sacred presence that is deep and wide, and I am blessed each day to experience that presence in so many of them."

Sister Tracey admitted she and the younger sisters have talked about the community and its current state regarding median age. But she said she believes the answer lies within the process of evolution.

"On my tough days, I worry about what this will mean for our community," she said. "I wonder how our ministries will be impacted ... and how I live out my call. On days when I recognize how deep Providence runs here, in these woods, among out sisters and Providence Associates, and in others who carry our mission in various ways, I realize that we are evolving as Providence intends.

"It is both scary and exciting to know that something new and different is emerging, as it always has been in our history. Who knows what it will look like to be a smaller congregation in the future ... but the spirit of Providence will live in us whether we're 3,000, 300 or three [sisters]. And if we 'lean with all our weight on Providence,' as Mother Theodore encourages us, I trust we'll always have what we need to carry on the mission."

(Jason Moon is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. For more information on the Sisters of Providence, log on to www.spsmw.org.) †



Providence Sister Tracey Horan, right, is pictured with Providence Sister Marceline Mattingly. (Submitted photo)



Archdiocesan seminarian Jeffrey Dufresne, right, assists at an April 11 deacon ordination Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Archbishop Joseph W. Tobin, left, was the principal celebrant of the Mass. Dufresne, a member of St. Monica Parish in Indianapolis, currently receives priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)



Seminarian Jeffrey Dufresne

- **Age:** 26
- **Parents:** Michael and Jennifer Dufresne
- **Home parish:** St. Monica in Indianapolis
- **Education:** Chaminade-Julienne High School in Dayton, Ohio; Marian University in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture passage:** Hosea 11:1-4
- **Favorite saint:** St. Lawrence
- **Favorite author:** Msgr. Robert Hugh Benson
- **Favorite prayer or devotion:** the Jesus Prayer
- **Hobbies:** Fishing, playing the guitar, golf

Seminarian looks forward to empowering the faith of the laity

By Sean Gallagher

Seminarian Jeffrey Dufresne knew in his heart he was a priest long before he even considered entering formation for the priesthood for the Archdiocese of Indianapolis.

He wasn't delusional. He just had a sharp awareness of and a high value for the common priesthood which all Christians share by virtue of their baptism.

The bishops at the Second Vatican Council more than 50 years ago noted in the "Dogmatic Constitution on the Church" ("*Lumen Gentium*") that all the faithful offer spiritual sacrifices in the world to God in the way of life to which they have been called. "They ... exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity" (#10).

Dufresne was led to this awareness while growing up in Dayton, Ohio, in a family that deeply appreciated its Catholic faith.

"Some of my earliest memories are going to Mass with my family, even when I was 3 or 4 years old," said Dufresne.

"The Sunday liturgy was always a constant in our family life, which is an important component of growing up in the Church and being able to hear God's call to a vocation."

The education he received at Chaminade-Julienne (CJ), a Catholic high school in Dayton, also helped him enter more deeply into his faith.

Dufresne said that his religion classes, the way service was integrated into the life of the school on an almost daily basis, and the good example given to him by his teachers and campus ministers led him "on a search for the radical Christian life."

By the time Dufresne graduated from high school in 2008, he was convinced where God wanted him to live out this deep life of faith.

"My experience at CJ—being able to think and to study, learning how to pray a little more deeply and learning how to live out the Christian life—really led me to want to serve the Church as a lay pastoral minister," he said.

So he enrolled that fall at Marian University in Indianapolis as part of its San Damiano Scholars Program,

which forms college students for lay ministry in the Church.

Receiving this formation alongside other San Damiano scholars helped Dufresne become a pastoral leader among his peers in the broader Marian community.

"We brought that common formation to the greater community," he said. "I really felt like that was an opportunity to have instilled in us a mindset for lay pastoral ministry, to learn how to be leaven in a community."

Mark Erdosy, executive director of the San Damiano Scholars Program, witnessed the leadership that Dufresne exercised personally.

"Jeff is very passionate about his faith," said Erdosy. "He is equally passionate about ministering with people and helping connect them with Christ. ... Jeff is a very compassionate person who will make time for people because he wants to be Christ's presence for others. It's who he is called to be."

As a student at Marian, Dufresne grew in his understanding of God's particular call to him. He began to sense that God might be calling him to service, not in the common priesthood of the baptized, but in the sacramental priesthood.

He first got an inkling of this call while praying before the Blessed Sacrament in adoration during his freshman year at Marian.

"Sitting there in prayer and in silence, I really felt a sense that God was calling me to discern the priesthood and to think about being a priest," Dufresne said. "I kind of had my heart so much set on lay ministry, but also on being a husband and a father, that I tried to put that off to the side for a few years. While I still prayed, that voice kind of made me skittish."

Indeed, it wasn't until the spring of 2013—a year after he had graduated from Marian—that he really responded to that call and began the process to affiliate with the archdiocese as a seminarian.

Part of what particularly led him to become a seminarian was seeing the sacramental leadership of the chaplain of Bishop Fenwick High School in Franklin, Ohio, where Dufresne was serving as the interim director of campus ministry.

"As I reflected on how fulfilling my role and ministry was for me, I realized that it wasn't as fulfilling as it could be," he said. "I really started to see that, although I was doing my best in so many

ways to live out the priesthood of the baptized, it was really the sacramental priesthood that I was being called to and that I really had a desire to live out by being able to bring God's presence, his healing, his love and his grace to people in the sacraments."

Although he grew up in the Archdiocese of Cincinnati, Dufresne chose to become a seminarian for the Archdiocese of Indianapolis in part because of his experience of the life of faith at St. Monica Parish in Indianapolis.

He valued it so much that he would drive two hours to attend Sunday Mass while serving at Fenwick High School. The worshipping community there was for him "full of life" and "very hospitable." And he valued getting to know the "two joyful and passionate priests" who served there, Father Todd Goodson, its pastor, and Father Dustin Boehm, its associate pastor at the time.

"His personality is a bridge," said Father Boehm of Dufresne. "He's a guy that, as soon as you meet him, you kind of ask the question, 'Wow, what's behind his joy?' And he makes no bones about it. His personality clearly gains a lot of life from the Gospel and from Jesus Christ."

As he continues in his formation for ordained ministry and looks forward to possible life and ministry as a priest, Dufresne hopes to be able to help the faithful whom he would serve to embrace their common priesthood.

"The mission of the sacramental priesthood is to empower the laity through the sacramental life to live their vocation to transform the world where they are," he said. "That spiritual leadership that is rooted in the sacramental life is what drew me to the priesthood in the first place."

Dufresne looks forward to helping lay Catholics to powerfully live out their faith in so many areas of life—as spouses, parents, in the work world and in the broader community.

"What I've realized over time is that there are many ways to live out the radical Christian life that I was looking for, and was passionate about finding when I was younger," Dufresne said. "We're all members of the one body of Christ in the Church by baptism."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †



Seminarian Jeffrey Dufresne views historic photos of Cardinal Joseph E. Ritter during an Aug. 11 visit to the New Albany birthplace and boyhood home of the former archbishop of Indianapolis. The visit was part of an annual pilgrimage of seminarians in formation for the priesthood for the Church in central and southern Indiana. (Photo by Sean Gallagher)



Husband, father becomes a deacon to serve the Church in a different way

By Victoria Arthur
Special to *The Criterion*

Deacon Steven Gretencord was about to leave the hospital, thinking his work for the day was done.

Then he received an urgent request. There was someone who needed a Catholic chaplain—immediately. Just 10 minutes before, this patient had learned he was dying of cancer. The man and his family were reeling from the news, and they were waiting.

There was no time to prepare. But at that moment, and in so many others in his ministry, Deacon Gretencord said the Holy Spirit took over. As he approached the door to the man's hospital room, he recalled the Gospel reading from that weekend's Sunday Mass: St. Mark's account of Jesus calming a storm on the Sea of Galilee.

"I told the man and his family that before Jesus calmed the storm, the disciples still experienced the terror of it," Deacon Gretencord said. "I told them that we all have storms in our lives, and sometimes we may wonder if Jesus is asleep in the back of the boat. But he's always there for us to call upon him, to trust him, and to find peace."

The words flowed, along with more than a few tears on the part of everyone in the room. And along with the Holy Spirit guiding him through that critical encounter, Deacon Gretencord credits years of formation for his life and ministry as a permanent deacon.

"I felt quite calm about it," he says of that day this past summer. "I spoke from my heart, but my preparation and formation definitely came into play."

Deacon Gretencord was among the first group of men to be ordained as permanent deacons in the Archdiocese of Indianapolis in 2008. Permanent deacons are distinguished from transitional deacons, who are men in the final stage of formation for the priesthood.

Looking back over his life, Deacon Gretencord says he never felt called to the priesthood. But the husband and father was eventually called to serve the Church in a different way, and it began in the unlikeliest of places.

A game changer

Deacon Gretencord was at Indiana State University's Hulman Center in Terre Haute, watching his beloved Sycamores play basketball. On that day 15 or so years ago, he was seated next to Father Stephen Giannini, who at the time was Gretencord's pastor at Sacred Heart of Jesus Parish in Terre Haute.

During the game, Father Giannini made an offhand remark about a meeting he had just attended in Indianapolis. The archdiocese was exploring the idea of beginning a deacon formation program.

"It sounded interesting—but not for me," Deacon Gretencord recalls thinking at the time. "But then the idea kept popping up after that."

The next pastor of Sacred Heart Parish mentioned the permanent diaconate to him as well. Soon after, a series of articles in *The Criterion* caught his attention. Deacon Gretencord began pondering the idea, and even brought it up in his workplace. And then one day, a colleague at his office mentioned that his

brother-in-law—a permanent deacon in Pennsylvania—was coming to visit. The co-worker offered to arrange a meeting between the two of them.

"We spent five hours talking," Deacon Gretencord said. "By this time, I had spent a lot of time reading [about the diaconate]. The more I investigated what a permanent deacon was, the more I wondered if it was something I was capable of doing. Something kept drawing me, and then this man shared his firsthand experience. What struck me most was the call to service—especially ministering to those that society forgets."

Then in his late 40s, Deacon Gretencord spoke with his wife, Kathy, and their son, Jason, about the leap of faith he was considering. Both were supportive, and Deacon Gretencord embarked on his long journey toward becoming a deacon. Four years of formation followed, with a regular commute to and from Indianapolis. This was no minor commitment for a man with a full-time job—vice president of Valley Electric Supply in Terre Haute.

On June 28, 2008, the native of Fowler, Ind., was ordained a permanent deacon at the SS. Peter and Paul Cathedral in Indianapolis. Today, he considers this ministry a perfect fit for him.

"It's just *me*," he says of the role he has embraced with a passion.

'Always there'

Now one of 40 permanent deacons ministering in central and southern Indiana, Deacon Gretencord describes the duties of the ministry as three-fold, encompassing word, sacrament and charity. Deacons proclaim the Gospel and preach homilies at Mass. They assist the priest in other ways during liturgies, and they can officiate at weddings and funeral services that do not involve the Eucharist. They can celebrate the sacrament of baptism and are ordinary ministers of holy Communion. And they dedicate themselves to service.

"During formation, you find out what calls you," Deacon Gretencord said. After ordination, every deacon is assigned to one or more ministries of charity.

Deacon Gretencord has ministered to people in need—particularly youths—through Catholic Charities Terre Haute. Then there is his regular service to the city's Union Hospital, where he is a volunteer chaplain. In addition, he volunteers as a chaplain to two prisons in Terre Haute—the U.S. Penitentiary and the Federal Correctional Institution.

As the Church continues to face a shortage of priests, Deacon Gretencord said that deacons are called to do more and more within parishes as well. Sacred Heart Parish, for example, has operated without a resident pastor for six years. Recently, Father Joseph Feltz, archdiocesan vicar for clergy, was appointed sacramental minister at Sacred Heart, traveling regularly from Indianapolis to celebrate Masses and assist the parish in other ways.

Through all the transitions in recent years, Deacon Gretencord "has been the steady one," according to Barbara Black, Sacred Heart's parish life coordinator.



Above, Deacon Steven Gretencord kneels in prayer during an Oct. 10 Mass at the chapel of the Discalced Carmelite Monastery of St. Joseph in Terre Haute. (Photo by Sean Gallagher)

Top page photo, altar server Cami Swaner, left, Deacon Steven Gretencord and Father Joseph Feltz, sacramental minister, process out of Sacred Heart Church in Terre Haute at the end of a Mass celebrated on Oct. 18. Like all permanent deacons, Deacon Gretencord balances his ministry between duties at the parish and serving in the community. (Submitted photo)



Deacon Steven Gretencord is shown in the chapel at Union Hospital in Terre Haute preparing to take Communion to a patient. He serves as a volunteer chaplain there. (Submitted photo)

"Deacon Steve is instrumental in everything we do," Black said. "He's at every Mass, and he preaches the homily once a month. He's always there. ... He's always available."

And like all permanent deacons, Deacon Gretencord fulfills all of his duties on a volunteer basis. Now 63, he looks forward to retiring from his full-time role at Valley Electric Supply at the end of this year. But he has no plans to retire from his ministry.

"I cannot imagine my life without being a deacon," he said. "It's a wonderful, remarkable privilege."

(Victoria Arthur is a freelance writer and a member of St. Malachy Parish in Brownsburg.) †

ELDRED

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my mom to lunch. On the way back, I told her, 'I got a call from the seminary, and I'm going to leave in an hour.' She had been praying on it. I went in my brother's office and told him the same thing. He said, 'I'm sure you'll be good at it.'"

Everything went according to plan in seminary until he became a transitional deacon—the last year before his priestly ordination in 1999—and he took a class centered on the Mass.

"That was the first time I thought about having to stand up in front of people and giving homilies. If I had thought about it before becoming a deacon, I would have quit. I didn't talk until I was 4. When I did start to talk, I had a horrible speech impediment. When I told them about it, they said, 'Duly noted. Now get with it.' It's still there at times, but people say I do a good job of overcoming it."

People also say he's a terrific priest and pastor.

"He's compassionate and enthusiastic, and he's a great teacher," says Teresa Underwood, the principal of St. Vincent de Paul School. "The kids love him. At Mass, he always makes a point of saying we're coming closer to Jesus. It's really important to him that Catholic education is available."

As a member of St. Vincent Parish, Underwood also admires the way Father Eldred has connected that parish with nearby St. Mary Parish in Mitchell.

"We're two separate parishes, but he saw the importance of bringing us together while allowing us to have our own identities," she says. "We're the Catholic community of Lawrence County. He's a unifier."

He's also an evangelizer, says Rose Warthen, a longtime friend who first met Father Eldred when he served as the pastor of St. Thomas More Parish in Mooresville from 2001 to 2005.



Father Rick Eldred

- **Age:** 66
- **Parents:** John and Beatrice Eldred (deceased)
- **Education:** St. Patrick School in Terre Haute; the former Bishop Paul C. Schulte High School in Terre Haute; Indiana State University in Terre Haute; Cardinal Stritch University in Milwaukee, Wis.; Sacred Heart School of Theology and Seminary in Hales Corners, Wis.
- **Favorite saint:** St. Theodora Guérin
- **Favorite Scripture passage:** Matthew 19:16-22
- **Favorite prayer/devotion:** Eucharistic adoration, Stations of the Cross
- **Favorite spiritual author:** Sister Emmanuel Maillard, member of the French Community of Beatitudes
- **Hobbies:** Golf, movies, travel and genealogy

Father Rick Eldred poses for a photo next to a statue of the namesake of St. Vincent de Paul Parish in Bedford. Father Eldred's concern for the poor shows in his efforts for Becky's Place, the Catholic Charities transitional housing site in Bedford for homeless women and children.

(Photo by John Shaughnessy)

"I believe he's led by the Holy Spirit," Warthen says. "He's very upbeat about his faith and evangelizing. And it's contagious the way he feels about our Catholic faith. He makes you want to be like him in his faith."

Father Eldred's journey to the priesthood has been filled with some amazing moments. On his 51st birthday, he and five other priests concelebrated Mass with then-Pope John Paul II at the pope's summer residence in Italy. He also concelebrated Mass with Pope Benedict XVI at the canonization of St. Theodora Guérin in Rome.

"I've experienced things that are just unbelievable," he says. "You take a little kid from Terre Haute, and he's celebrating Masses with two popes?! I say, 'God, why me?'"

Still, he regards the everyday moments of being a priest as equally special.

He beams when he talks about giving first Communion to children, working with seminarians and providing the sacrament of reconciliation.

"I like to show people that God still loves them," he says. "I've been blessed to get three eucharistic adoration chapels started, too."

"We also have a Christmas in July fund where we collect money for seminarians and retired priests. We send them gift cards. The retired priests are surprised to get a 'thank you' from a parish where they were never an active priest. And the seminarians are thankful, too."

He has also helped to establish Becky's Place, the Catholic Charities transitional housing site in Bedford for homeless women and children.

For Father Eldred, it's all a matter of caring for people, especially in those moments where they face physical,

emotional and mental problems.

"You see someone with cancer or a 6-year-old with a brace on his leg. Or you're with a wife and a son in the process of their husband and father dying. You try to be there for them. Sometimes, all you can do is pray and support them. But I've seen the power of prayer, too. The greatest gift mankind has is the power of prayer."

He has seen that power in his life.

"You have your challenges just like anyone does in life, but I really enjoy being a priest," he says. "The peace and joy as a priest are off the charts. You have this wonderful knowledge of the presence of the Lord in your life."

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, log on to www.HearGodsCall.com.) †

BENEDICTINE

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As she continues to teach at Roncalli, she brings more prayer to her job.

"I lead prayer before each class," said Sister Susan. "And when all the sisters pray in community, I know they're lifting me up in prayer, even though they may not know what kind of day I've had."

Her life of prayer and work as a Benedictine has provided Sister Susan that "something" she was missing before: "I've become grounded in my relationship with God."

'It's a joy to spread Christ to the world'

For the last 50 years, Benedictine Sister Anna Marie Megel has ministered as a teacher, a missionary and in administration.

During the past 14 years, she has particularly enjoyed ministering to Latinos at St. Monica Parish on the northwest side of Indianapolis.

"When I first came [to the parish], we didn't have a large Hispanic community, so I did it all," said Sister Anna Marie, who learned to speak Spanish during 12 years of mission work in the South American countries of Columbia and Peru.

As the Hispanic population increased in the parish, Sister Anna Marie's ministry to them became more focused on religious education, sacramental preparation and outreach to the poor.

Her work is now expanding beyond the Hispanic community as the parish seeks to create more unity

between its Latino members and parishioners from other ethnic backgrounds. But as she reflected on her ministry at the parish thus far, Sister Anna Marie noted the joy she has found in helping others.

"I love serving the people," said the 70-year-old sister, who has been a Benedictine for 50 years. "Hispanic people are impressive and inspiring. They are caring, concerned, and they help their people a lot. I'm edified by their generosity and appreciation and their giving of self."

"[Benedictines] are called to welcome all as Christ. I really get to do that in my ministry."

Her service at St. Monica fulfills one portion of the two-fold call of St. Benedict's Latin motto, "ora et labora,"—prayer and work. While the two are intertwined, her prayer life takes a special focus at Our Lady of Grace Monastery in Beech Grove—another source of joy for Sister Anna Marie.

"I love being a sister," she said enthusiastically. "I love living in community. I love our daily prayer as community."

Despite all the time Sister Anna Marie dedicates to work and prayer, she counts herself as the blessed one.

"In return, I receive much more than I'm able to give. It's a joy to be able to spread Christ to the world."

'Joy in the living of the day'

At age 86, Benedictine Sister Bernardine Ludwig is still active in ministry.

"I don't think I'll ever retire until God says, 'That's enough.' Then I'll be ready," she said.

Her current ministry involves a lifelong joy in making crafts. When she was a child, a health condition required Sister Bernardine to live a quiet life. So her mother kept her hands busy with crafts.

In her current ministry, said Sister Bernardine, "I crochet, knit, embroider, do needlework, make rosary bracelets and holy things. I find joy in doing it. It's very quieting. I can center on Christ. I pray for the people that [purchase her pieces], that they might be inspired in some way."

And through her craftwork, Sister Bernardine helps those in need. She crochets blankets for Birthline, an archdiocesan ministry to help women in crisis pregnancies and their children. At a recent craft fair, her creations helped raise nearly \$750, half of which went to a refugee assistance program.

Her crafts are not the only part of Sister Bernardine's life that bring her joy.

"I find joy every day in the living of the day," she said. "I find joy when we're together as a community, when we pray and eat together, and at times when we play together."

"I find joy when we have guests. St. Benedict says we're to treat our guests as Christ—it's like Christ coming in our midst."

Before dedicating her ministry to prayer and crafts, Sister Bernardine most recently coordinated activities for the sisters at the monastery until she was 80. Before that assignment, she worked in social services at the sisters' St. Paul Hermitage.

But for 36 years she ministered as an educator, teaching first grade.

"That's another joy, when I hear from the students or their parents about how [her former students] are serving God," she said.

Looking back on her 68 years as a Benedictine, Sister Bernardine sees a life of blessing.

"It's all God's gift. When you think about it, our life is all gift."

(For more information on the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, log on to www.benedictine.com.) †



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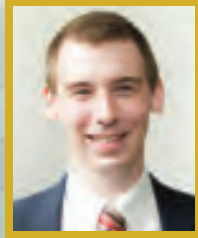
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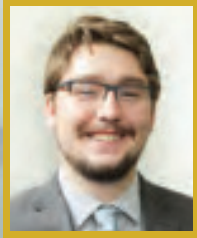
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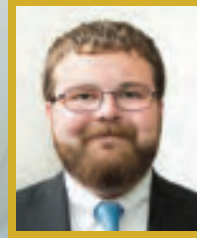
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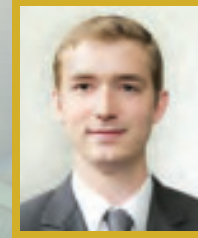
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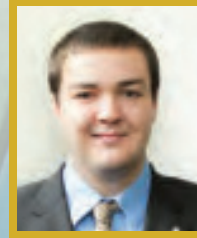
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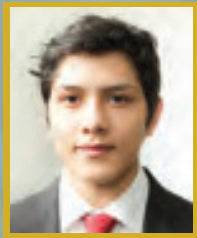
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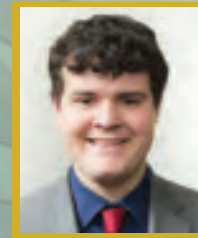
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Jubilee of Mercy
December 8, 2015 - November 20, 2016



Seminarians' pilgrimage of faith includes visit to saint's shrine

By Mike Krokos

Pope Francis wasn't the only person to make a connection with America's first native born saint during his recent pilgrimage to the United States.

While President Barack Obama presented the Holy Father with a key to the home of St. Elizabeth Ann Seton as a gift upon the pope's arrival to the White House on Sept. 23, young men in formation for the priesthood at Bishop Simon Bruté College Seminary in Indianapolis spent time at the saint's shrine in Emmitsburg, Md., a day later.

On Sept. 24, the 38 seminarians and Father Robert Robeson, rector of Bishop Bruté, and Father Joseph Moriarty, vice-rector, toured the grounds of the National Shrine of St. Elizabeth Ann Seton and celebrated Mass there. The day before, the priests and seminarians were among the estimated 25,000 people who attended the canonization liturgy for Blessed Junipero Serra outside the Basilica of the National Shrine of the Immaculate Conception in Washington.

Their pilgrimage of faith included a stop in Emmitsburg on their way home to Indianapolis.

"It was great to be in the same place where a saint lived and worked," said Adam Berning, a sophomore at Bishop Bruté and a member of Sacred Heart Parish in McCartyville, Ohio, in the Cincinnati Archdiocese. "It was amazing."

Two hundred years ago, Elizabeth Ann Bayley Seton founded the Sisters of Charity of St. Joseph's, the first new community for religious women to be established in the United States in Emmitsburg, Md. She also began St. Joseph's Academy and Free School, the first free Catholic school for girls staffed by religious sisters in the United States.

But the saint also has a connection with a former shepherd of the Archdiocese of Indianapolis. The Servant of God Simon Bruté, who served from 1834-1839 as the first bishop of the Diocese of

Vincennes, Ind., which later became the Archdiocese of Indianapolis, served as St. Elizabeth Ann Seton's spiritual director for many years.

Before becoming a bishop, Father Bruté was on the theology faculty for 35 years at Mount St. Mary's, the second seminary established in the United States. While there, he also ministered to the Sisters of Charity.

"The property there [where the sisters lived and ministered] was given to them by a seminarian's family at Mount St. Mary's," explained Father Robeson.

The priest and religious sister both had strong spiritual lives and developed a great friendship. When Father Bruté left Mount St. Mary's following his appointment as bishop of Vincennes, "he gave her his Bible, and she gave him her Bible," Father Robeson said.

"When St. Elizabeth Ann Seton became a saint, they asked for the Bible back. It was in Vincennes in the Bruté archives," Father Robeson continued. "They were very close friends. He ministered to the parish in Emmitsburg, but also to the sisters there. He was their chaplain."

St. Elizabeth Ann Seton's legacy includes six religious communities with more than 5,000 members, hundreds of schools, and social service centers throughout the U.S. and the world. Her remains are entombed in the Basilica of the National Shrine of St. Elizabeth Ann Seton in Emmitsburg.

Berning said he now appreciates even more the saint's commitment to faith-based education.

"It really brought to my attention the need of great Catholic schools and great Catholic teachers in the United States because there is such a rich tradition of it," Berning said. "To be where the first free Catholic school was in the United States that Mother Seton founded was really cool."

(For more information on the National Shrine of St. Elizabeth Ann Seton, log on to www.setonheritage.org.) †



Father Robert Robeson, rector of Bishop Simon Bruté College Seminary in Indianapolis, delivers a homily during a Sept. 24 Mass celebrated in the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md. (Submitted photo)



Pictured is the outside of the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md. (Courtesy photo)

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Strength in adversity: When families are everything

VATICAN CITY (CNS)—The Catholic Church has long defended the family as the basic unit of society and as a “school of humanity.” The family as a bastion of love and protection in times of war and disaster is a reality, not a pious platitude, said two members of the Synod of Bishops.

Ukrainian Archbishop Sviatoslav Shevchuk, major archbishop of Kiev-Halych and head of the Ukrainian Catholic Church, saw the reality as a youth when Ukraine was under the Soviet Union’s communist rule, and he sees it today as hundreds of thousands of people are displaced by the fighting in his country’s Eastern region.

Philippine Cardinal Luis Antonio Tagle of Manila said he sees it every time an earthquake or typhoon hits his country, and also in the relationships of refugees forced to flee violence.

Both Archbishop Shevchuk and Cardinal Tagle participated in the Synod



Archbishop Sviatoslav Shevchuk

of Bishops on the family on Oct. 4-25.

“Ukraine today is going through the experience of war,” the archbishop told Catholic News Service. Especially at times when political and social structures are weak and “ideologies are crashing, family remains the last fortress, the last hope, the last protection of human dignity.”

“In this period of adversity,” he said, the family “is becoming stronger and manifesting its true identity.”

The United Nations estimates more than 1.5 million Ukrainians have been displaced by the fighting in the East, he said, but only about 400,000 of them are

receiving assistance from international humanitarian organizations, the Ukrainian government and Ukrainian religious or volunteer organizations. The remaining 1.1 million people are being taken care of by their extended families.

Those extended families are Catholic, Orthodox, Muslim, Jewish, Protestant and nonbelievers. The phenomenon is not religious, Archbishop Shevchuk said. It simply demonstrates that families remain the foundation of a society’s existence even when the bigger units of society fail. What is more, the family shows itself to be “an outstanding source of solidarity.”

Cardinal Tagle, who also serves as president of Caritas Internationalis, witnessed the strength of families when he took a quick break from his duties at the synod and traveled to Greece’s border with Macedonia to visit Syrian, Iraqi and Afghan refugees heading toward northern Europe. According to a staff member of the U.N. High Commissioner for Refugees, about 30 percent of the people crossing the border each day were children, most of whom were traveling with their parents.

Standing in the Idomeni refugee transit camp after handing out bags of food to refugees, Cardinal Tagle said the synod was not just about Communion for the divorced and civilly remarried or attitudes toward homosexual people—“although those are really important issues”—but also about how war, migration and poverty are testing families and tearing some apart.

Watching young parents get off buses



Cardinal Luis A. Tagle



An internally displaced Ukrainian family stands in line as they wait for humanitarian aid at a distribution center in Kiev, Ukraine, on Oct. 27. The family as a bastion of love and protection in times of war and disaster is a reality, not a pious platitude, said two members of the Synod of Bishops. (CNS photo/Roman Pilipey, EPA)

with their children, standing in line for food, water and clothing, it is obvious how war impacts families and how families resist, he said.

“People are risking their lives for their families,” Cardinal Tagle said. They are setting off on foot to reach refugee camps, crossing seas in rickety boats, getting on trains and hoping that the next border will still be open.

At the transit center, he said, “I was shocked by what I saw: the loneliness, the fear, the tiredness. And you see people coming with one bag, a backpack, the clothes on their back. You see that their only wealth is their family. They would do everything, everything for their families.”

At the end of the synod, participants published an appeal for peace throughout the Middle East, in Ukraine and in African countries suffering ongoing conflict. The

fighting, they said, impacts increasing numbers of families and aggravates humanitarian crises.

In their final report to Pope Francis, synod members also showed their special concern for families fleeing violence, especially Christian families fleeing “violent religious persecution,” which has launched a mass exodus from some countries, most notably Syria and Iraq.

But despite real threats and challenges, the synod said, families continue “to find the courage to face the inadequacy and absence” of institutions meant to protect them. Church and society must recognize “the strength of the family,” which “resides essentially in its capacity to love and to teach love. No matter how wounded a family may be, love always helps it grow,” the synod report said. †

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(Register online at events.SistersofProvidence.org)

Retreat for Veterans: Sharing the Sanctity of Commitment and Courage

Tues. Nov. 10; 2-8 p.m. (EST)

(Families of veterans are welcome 5:30-8 p.m. includes meal) Providence Spirituality & Conference Center. All military personnel (active and inactive) are invited to a retreat day filled with sharing stories, laughing, praying and honoring. Also join us for Taizé Prayer that evening. The grace of God will be poured upon you! Facilitators: Sisters Teresa Costello, SP, Mary Montgomery, SP, and Providence Associate, Sheila Donis. Cost: Freewill offering (includes meal). Register by phone or online.

Taizé Prayer at the Woods

Tues., Nov. 10; 7-8 p.m. (EST)

Church of the Immaculate Conception. This hour-long service includes prayer, simple beautiful music, a time for silence and Scripture reading. Songs are sung many times over as a prayer of the heart. This quiet and reflective time is peaceful as well as joyful. All faith traditions are welcome in the candle-lit glow of the church. Cost: Freewill offering.

The Feast of Our Lady of Providence

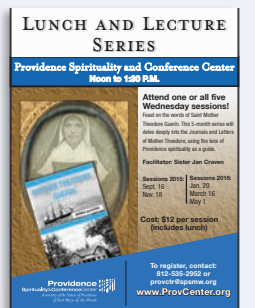
Sat., Nov. 14; 1:30 p.m. (EST)

Church of the Immaculate Conception. Join in the Feast of Our Lady of Providence, celebrated this year in conjunction with Providence Associates Commitment ceremony. It is fitting that Mary be called upon to watch over the homes of our Providence Associates and all who honor her.

Lunch and Lecture

Wed. Nov. 18; noon-1:30 p.m. (EST)

Providence Spirituality & Conference Center. Feast on the words of Saint Mother Theodore Guerin. This series will delve deeply into the Journals and Letters of Mother Theodore, using the lens of Providence spirituality as a guide. Facilitator: Sister Jan Craven, SP. Cost: \$12 per session (includes lunch). Other sessions: Jan. 20, Mar. 16, May 18. Register online.



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Images of God Retreat

Nov. 20-21; 7 p.m. Friday to 4 p.m. Sat. (EST)

Providence Spirituality & Conference Center. The images we hold shape how we think, pray and conceptualize the Divine. We will explore the nature of “image,” the culture of Biblical images, and how our images shape this relationship so central to our faith. Participants are asked to bring a journal or notebook for notes and reflections. Facilitator: Sister Ann Sullivan, SP. Cost: \$90 (includes meals). Registration deadline: Nov. 16.



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Those who are dying can teach the living important lessons

By David Gibson

Trappist Father Christian-Marie de Chergé was certain by the beginning of 1994 that his life in this world soon would end violently.

Around that time, he composed a letter to be read after his death. The French monk assured those he loved that he intended to embrace the time leading to his death, and live it as a period of great clarity regarding his life's purpose in a turbulent environment.

So much works against viewing the time of dying as a unique phase in human life, able to yield rich blessings. Death more commonly is viewed simply as an endpoint terminating all the earlier, rewarding phases of life that allowed the human spirit to expand and soar.

Father Christian-Marie's letter came to the world's attention in May 1996 after the bodies of seven members of the Trappist monastery of Notre Dame de l'Atlas in Algeria were found south of Algiers. The Armed Islamic Group claimed responsibility for the killings.

Astonishingly, Father Christian-Marie termed his letter a "thank you" in which "once and for all, all is said about my life."

The priest, prior of the monastery, even extended thanks to his "last-minute friend," describing his killer as "you who know not what you do" and adding, "May we meet each other again, happy thieves, in paradise."

Father Christian-Marie and his fellow Trappists pursued a life of Christian witness in their Muslim-dominated environment. His letter worried "that this people that I love" would be "indiscriminately blamed for my murder."

His time of dying became a time to confirm respect for this people. The letter cautioned, "It is all too easy to appease one's conscience by simply identifying this religious tradition with the all-or-nothingness of the extremists."

Father Christian-Marie believed that entering eternal life would allow him to "submerge [his] gaze in the Father's, to see his Islamic children, illuminated by the glory of Christ, by the fruits of his passion, endowed with the gift of the Spirit, whose secret joy is always to establish communion ... by acting



Actor Lambert Wilson, center, plays Trappist Father Christian-Marie de Chergé in the 2011 French film *Of Gods and Men*, which portrays the spiritual approach to death that a Trappist community in Algeria took as threats against them from Muslim extremists became more dire and were eventually carried out. A letter Father Christian-Marie wrote before he was murdered shows how the living can learn important lessons from those close to death.

(CNS photo/Sony Pictures Classics)

among differences."

The Trappist priest clearly wanted his dying to become a gift for others. He wrote, too, "I would like to have the lucidity to beg God's pardon and that of all my fellow human beings, while pardoning with all my heart anyone who might have hurt me."

The story of Father Christian-Marie and the other Trappist monks who died with him is beautifully portrayed in the 2011 French film, *Of Gods and Men*.

Father Christian-Marie is a sign that the journey toward death leads to more than endpoints. It can be a time of fresh beginnings that reveal what is truly most wonderful about the one who is dying, and that becomes a gift for others.

Naturally, the time people first learn they may die within months or a few years is often a time of illness, pain and intense medical care. It is a complicated time that may be filled with fears, unfamiliar agonies and big questions about life's purpose.

So the role of others who surround

and love these suffering people is not to withdraw into fear and anguish, but to accompany the dying person who is part of their lives.

However, no one believes that the role others fulfill in the lives of those approaching death is easy. Some of them lament the approaching death as much as the one who is dying. Still, their respect, love and companionship are needed.

"There is something deeply profound in journeying with a terminally ill person,"

Archbishop Martin W. Currie of St. John's, Newfoundland, said in a 2015 letter to the archdiocese.

"We suffer with them and walk with them, and often find, to our surprise, that they continue to teach us and minister to us at this moment," he said.

Archbishop Currie added that "having a Catholic perspective on life and death means being able to recognize signs of God, and God's abundant love everywhere in all stages and moments of life from

conception to natural death."

Does it sound contradictory to speak of the time of dying as a unique stage of living? Certainly, that is a characteristically Christian way to speak. In the pattern Christ set for human life, death and resurrection are never far apart.

A familiar passage in the biblical Book of Ecclesiastes reminds readers that "there is an appointed time for everything." There is "a time to give birth, and a time to die"; there is "a time to weep, and a time to laugh; a time to mourn, and a time to dance" (Ecc 3:2, 4).

But does that suggest that weeping and laughing, mourning and dancing cannot occur during one and the same stage of life? Cannot rich, new dimensions of life be given birth during the time of dying?

He "could never wish such a death" as the one that awaited him, Father Christian-Marie's letter affirmed. Realizing he faced "a brutal departure" from this life, he hoped to "prove worthy of such an offering"—not just for his own sake, but for the sake of the world he loved.

(David Gibson served on Catholic News Service's editorial staff for 37 years.) †

Church teaching upholds the dignity of people who are close to death

By Daniel S. Mulhall

With the progress in modern medicine, people in our time are living longer. The ability to extend life through medical procedures leads us to ask questions about decisions that need to be made, what criteria should be used to make them, and even how we should approach this life's end. The Catholic Church provides moral guidance on these issues.



Spanish Missionary of Charity Sister Paul supports a patient at the House for the Dying in Port-au-Prince, Haiti. Church teaching upholds the dignity of people who are dying in the face of a culture that often devalues their inherent worth.

(CNS photo/Paul Jeffrey)

A succinct presentation of this teaching can be found in the *Catechism of the Catholic Church* (#2258-2301), where the issues related to the sacredness of human life are considered through the lens of the fifth commandment, "thou shalt not kill."

The sacredness of human life sets the foundation upon which all end-of-life issues must be considered.

As the catechism states, "Human life is sacred because from its beginning it involves the creative action of God and it remains forever in a special relationship with the Creator, who is its sole end. God alone is the Lord of life from its beginning until its end; no one can under any circumstance claim for himself the right directly to destroy an innocent human being" (#2258).

In addition, the catechism points out, the commandment also forbids "doing anything with the intention of indirectly bringing about a person's death" (#2269).

Another key principle of Catholic teaching is the intrinsic dignity of the human person that springs forth from the Creator. This dignity exists from conception until natural death. When people's lives are "diminished or weakened," they still "deserve special respect" and are to be assisted to lead as normal of a life as possible, says the catechism in #2276.

The catechism says that one may not intentionally put an end to life either by an act or by failure to act.

However, the catechism says one can discontinue

"medical procedures that are burdensome, dangerous, extraordinary or disproportionate to the expected outcome" (#2278).

Such decisions are to be made by the patient or someone legally acting on his or her wishes. Pain relief and palliative care are encouraged.

The most comprehensive presentation of the Church's teaching on end-of-life issues can be found in St. John Paul II's 1995 encyclical "The Gospel of Life." The encyclical was written following a consultation with bishops from throughout the world.

In the encyclical, the pope sought to offer "a precise and vigorous reaffirmation of the value of human life and its inviolability," and to make a universal appeal to "respect, protect, love and serve" every human life (#5).

One point made repeatedly in the encyclical is the importance of putting the benefit of the suffering person first and above everything else. Making life easier for the caregiver or family is secondary. Maintaining the dignity and sacredness of the patient is the deciding factor.

In addition to the sacredness and dignity of human life, one other factor must be considered: the mystery of God.

How does the decision being considered flow from God's unceasing love and mercy? How do our decisions reflect the will of the Creator?

(Daniel Mulhall is a catechist. He lives in Laurel, Maryland.) †

From the Editor Emeritus/John F. Fink

Medieval Church: The remarkable St. Bernard and the papacy

(Thirteenth in a series of columns)

St. Bernard was by far the most outstanding Churchman of the first half of the 12th century. He is a doctor of the Church because of his eloquence and writings about the Blessed Virgin. He was a Cistercian, but one wonders just how often he was in his monastery.

Even as a teenager, Bernard showed leadership. When, at age 16, he joined the monastic community of Cîteaux, his five brothers, two uncles and some 30 friends followed him into the monastery. By the age of 25, he was abbot of a new house, in Clairvaux.

Bernard was often called upon to solve problems. One of those problems was an eight-year schism when there were two popes—Innocent II and Anacletus II. It started with the death of Pope Honorius II in 1130. The chancellor and a minority of cardinals quickly buried him in a temporary grave, and elected Cardinal Gregorio Papareschi pope, enthroning him the next day as Pope Innocent II.

The majority of the cardinals refused to accept this, and elected Cardinal Pietro Pierleoni as Anacletus II. Anacletus had control of Rome because he had the support of the Norman King Roger II, and Innocent had to flee to France, where Bernard was.

Bernard campaigned for Innocent, winning over King Louis VI of France and King Henry I of England. Meanwhile, St. Norbert, who founded the Praemonstratensians in 1121, won support for Innocent by the German bishops and King Lothair III.

In 1133, King Lothair attacked Rome and gained the Lateran Palace for Pope Innocent. However, Anacletus controlled St. Peter's and eventually Innocent retreated to Pisa. There he held a synod that excommunicated Anacletus and the Norman king, Roger II. Three years later, St. Bernard gained Milan in support for Pope Innocent, and King Lothair attacked Rome again. Rebuffed again, he died on his way back to Germany.

By this time, though, Bernard was making headway with some of Anacletus' supporters, notably King Roger. In 1138, representatives of both popes debated their respective cases before Roger at Salerno. Bernard was

apparently the more persuasive because most of Anacletus' adherents abandoned him.

Bernard continued to advise the next three popes, although the first two of them lived only a year as pope. Pope Eugene III was pope from 1145-1153. Following Bernard's advice, he held some important synods in Paris, Trier and Rheims that enacted canons meant to raise clerical and monastic standards.

Pope Eugene III also proclaimed the second crusade to recover the Holy Land, and commissioned Bernard to "preach the crusade." The purpose of this crusade was the liberation of Edessa from the Muslims. Bernard preached the crusade throughout Europe, and his eloquence was so overwhelming that a huge army was assembled.

Unfortunately, the ideals of the military leaders didn't match those of Pope Eugene and St. Bernard. The crusade ended in disaster with the crusaders reaching Damascus, Syria, but never getting to Edessa. It's said that Bernard felt responsible for the crusade's failure, and that this burden might have hastened his death in 1153 at age 63. †

It's All Good/Patti Lamb

God is at work in all of us—wherever we are on our journey

Recently, I found myself job searching. I updated my resumé, cast my line and prayed for the right fit.

After months—and months—of submitting online applications, interviewing, connecting for networking lunches and more prayer, I ended up in a wonderful place that I didn't quite expect. I accepted a position at an art studio just a stone's throw from my home. It's owned by two lovely women and fellow parishioners.

When I shared my job news with a college girlfriend recently, she seemed startled.

"Your degree isn't in art," she plainly reminded me. She didn't quite understand my choice.

I gently explained that I felt like this was a good fit for me. I reached into my purse and pulled out a tattered newspaper clipping from years ago that I saved from *The Criterion*.

In the clipping, theologian Father Michael Himes condensed vocational discernment to three simple questions:

• "First, what gives me joy?"

Father Himes noted that joy is not the same thing as happiness. He explained that happiness is fleeting, but joy "speaks more to a deeper reality, an abiding sense of

consolation and peace."

"[Joy] is not what 'feels good,' as our culture often defines it today," Father Himes said. "It is what 'feels right' when I stand openly and honestly before God," he said.

• "Second, what am I good at?" The theologian encourages us to examine our strengths and our limitations. He also says we should ask friends and family what they see as our strengths.

• "Finally, what is the need?" Father Himes asks. Author and theologian Frederick Buechner refers to vocation as the place where our "deep gladness and the world's hunger meet."

Then, I relayed a story to my college friend that I was privileged to witness recently at the studio. A young woman came in on an early September day and explained that she had spoken to the owners, who suddenly appeared from the back with an unpainted ceramic Christmas tree, along with paints and supplies to go.

Meanwhile, when the customer and I got to talking, tears began to cascade down her face. She told me that her grandmother paints a ceramic Christmas tree each year for a family member. This year, however, her grandmother was sick with cancer, and this would be the last tree she would paint. The recipient would be this woman's

18-month-old son. I promised to add the woman's grandmother to my prayer list.

Weeks later, the beautifully hand-painted treasure was carefully unloaded from the kiln and prepped for the granddaughter to pick up. She raced into the studio, examined the tree with a smile and added, "Please express my gratitude to the studio owners for expediting things." She continued: "My grandmother is in her last 24 hours, and one of her final wishes is to give this tree to my son, her great-grandson."

That day at work, I got to witness a little miracle: a Christmas tree painted months before Dec. 25, yet right on time.

Rest in peace, Sharon, and enjoy your eternal reward. Your tree will be cherished for generations to come.

Thanks for reminding me of the importance of keeping family traditions alive. Thanks for illustrating that little things done in great love make lifelong impacts. And thanks for calling my attention to the fact that God is at work in all of us *wherever we are*, even if it's not where we had originally expected our vocations to take us.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for *The Criterion*.) †

For the Journey/Effie Caldarola

Getting rid of clutter to make room for things of the spirit

A member of my faith-sharing community devoted one year to buying nothing. Nothing, at least, that wasn't a necessity. She bought food, of course, and if her printer ran out of ink, she would deem that a necessary purchase. She paid her utility bills and her mortgage, but she added no "stuff" to her life.

She resisted clothes, jewelry, household furnishings and decor, even gift items. Her children were alerted that Christmas gifts would be family mementos or keepsakes passed on. She found the year meaningful, energizing, spiritual, liberating. Simplicity is good for the soul.

I thought about her on a day when I was researching the current mania about decluttering.

The latest self-help craze is all about getting rid of the stuff that overwhelms us. Probably the most recent hit in this genre is Marie Kondo's *The Life-Changing Magic of Tidying-Up: The Japanese Art of Decluttering and Organizing*.

In it, Kondo suggests going through possessions by category, saving nostalgic things such as old pictures for last. We are to ask, as we examine each object or item of clothing, "Does this bring me joy?" No? Out with it. Kondo is a disciple of

paring down.

If you research this trend, you'll find that Kondo's enormously popular book is a mere tip of an iceberg of decluttering literature and theory. Although this research has triggered my cleaning instincts, I'm more interested in the why of this current trend.

Why this obsession with simplifying? And does the movement hold larger significance for our spiritual lives?

In an October blog for the *National Catholic Reporter*, Michael Sean Winters mentions, in an article about the Synod of Bishops, that the consumer culture is a "principal agent of secularization."

How does our relentless consumerism take us away from God? Basically, does clutter, and the money spent on it, bog down my spiritual life as well as my house? One hardly needs to be a certified hoarder to know that stuff can overwhelm our spirits.

Maybe we're obsessed by clutter right now because we're engulfed in so darn much of it. Clothes are a good example. Remember when your grandmother would invest in a good, solid, expensive winter coat, and it would be her winter coat for years? Today, cheap imports mean that the after-Christmas sales yield winter coats for a few dollars. Cheap Chinese imports, as well as cheap imports from other countries, flood our markets.

This glut of stuff—kitschy holiday decorations, clothes so cheap and easy to discard—is so enticing and inexpensive that we fill our houses to the brim. We rent millions of storage units. We take bags of stuff to secondhand stores, only to learn that those old T-shirts eventually get shipped to places such as Africa where their abundance is ruining the native garment industries.

The decluttering trend is screaming "enough!" Even our secular society realizes that something is out of sync in our lives. Clutter speaks to waste, to environmental degradation, to exploitation of resources.

From a Christian standpoint, do we ask God to fill us, or do we mindlessly fill our emptiness with stuff? When it's time to send money to the school fund drive, the refugee crisis, the homeless shelter, do we give first? Or do we buy our toys first and assess what's left over?

Few of us will be brave enough to embark on a year of non-spending. But all of us should approach the upcoming holiday season with an attitude of simplicity. For parents especially, the Christmas season presents the ideal opportunity to discuss what fills us spiritually and what clutters our life needlessly.

(Effie Caldarola writes for *Catholic News Service*.) †

Faith, Hope and Charity/David Siler

Doing all we can to help with the refugee crisis

Perhaps no migration of citizens from a single country has ever been more broadly reported than the millions fleeing Syria, seeking peace and safety as a result of civil war and the rise of ISIS. The images that have been shared around the world of the mass suffering, especially of young children, cannot help but tug at our hearts and demand our cries for justice. More than 4 million Syrians have fled the country during the past five years!

Catholic Charities in the Archdiocese of Indianapolis has been resettling refugees from various countries around the world to central Indiana for 40 years.

Refugee is a legal term to describe an individual who has been given this status by the government, while immigrants are people who have fled or migrated to another country but have not been given the status of refugee. It will be up to the U.S. government to decide which individuals will be given refugee status and invited to start a new life in our country—as will be true with other countries who decide to do the same. The U.S. Conference of Catholic Bishops (USCCB) contracts with the State Department to provide resettlement services, and we in turn subcontract with the USCCB.

We have already begun the process of resettling our first Syrian family, and since we have a long and successful history of resettling refugees, we expect that we will likely be asked to resettle more of those who will seek to make a new life in the U.S.

If and when that time comes, the state department will provide funding to the USCCB, who will in turn grant us funding to help refugee families find housing, employment, language services, enculturation training and job training, among other things. Resettling in a foreign land is extremely complex and requires a very comprehensive and professional approach.

Last year alone, Catholic Charities in the Archdiocese of Indianapolis resettled 587 refugees from seven different countries. We cannot do this work without additional financing support from the community, and without the many volunteers who help by mentoring families, teaching English and donating household items, just to name a few things.

Members of the community are always free to join us as volunteers to help resettle refugees from all parts of the world who have fled their homelands for many of the same kinds of reasons that Syrians are fleeing today. Unfortunately, most of this work is done in central Indiana, meaning that the options for non-financial involvement of people from other parts of the archdiocese are limited.

We can be proud that the Catholic Church of the United States is on the ground in the countries that have become overwhelmed by the refugee crisis. Our Catholic Relief Services is there providing food, water, clothing and shelter.

What else can you do?

• Pray for the migrants and refugees, for their plight, and for peace.

• Visit our website to learn more about our current refugee services and how you can get involved. Go to www.archindy.org/cc/refugee for more information.

• Donate to Catholic Relief Services at www.crs.org.

• To learn more about the Syrian refugee crisis and how you can help, log on to bit.ly/1Mhad5v for CRS information, or bit.ly/1N8X2mv for USCCB information.

(David Siler is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dsiler@archindy.org.) †

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

Sunday Readings

Sunday, Nov. 8, 2015

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes this weekend with its first reading from the Scriptures.



Political governance, in the minds of the ancient Hebrews, was not the chief function of their kings. Rather, assuring the nation's faithfulness to God and to the law of God given through Moses was

their primary responsibility. Nothing was more important than the people's fidelity to God.

Since this religious function was so vital, prophets were important. Not surprisingly, many stories in the Books of Kings also give great attention to the prophets.

Such is the case this weekend. The central figure in this story is Elijah, the prophet. In the story, Elijah appears at the gate of a city and encounters a woman collecting twigs and branches to use as firewood.

She obviously is quite poor. First, she must forage for fuel, although this was not uncommon. Secondly, she told the prophet when he asked for food that she had only a handful of flour and a little oil. She also told him that she had to feed her son. The impression left is that she was a widow and her son was a child.

In fact, she was so poor that she told Elijah that after she and her son consumed whatever she could bake using the meager amount of flour and oil on hand, she and the son would die. They had nothing else.

Elijah told her that she and the son would not die. He said that if she fed him then God would provide. The story ended by saying that by sharing with the prophet, the woman's flour and oil never ran out.

For its second reading, the Church this weekend gives us a passage from the Epistle to the Hebrews. Scholars do not

know precisely who was the author of this epistle. Regardless of identity or personal circumstances, the author was a skillful writer who knew well the history and traditions of Judaism.

Building upon Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has ordained that all people must die, but God also has ordained that all may live if they turn to Jesus. This is possible because of the sacrifice of Jesus on Calvary, and because of the reality of Jesus as a human and as the Son of God in the mystery called the Incarnation.

St. Mark's Gospel offers us the last reading. It is a familiar story, appearing also in Luke, but not in Matthew.

The message is clear. The poor widow who gave a small donation to the temple, but great for her in her poverty is the paragon of love for God and trust in God. Jesus spoke of her as such.

Her example is a testament of absolute faith.

Reflection

The widow's mite, read in this selection from Mark, is often used either to urge generosity in giving to worthy causes, or to define the motive for giving to the Church or to another activity for a noble cause.

While these interpretations are correct, the lesson is not just about money and about being generous. It also is about trusting God and about priorities in Christian living. We must trust in God despite the false warnings and contrary directions sent us by the world, the flesh and the devil.

Being generous with God also means being generous in trusting God. It is much easier to donate to the Church or to charity, if we are so able, than to dismiss the conventions of our culture or our own instincts.

We should trust in God and allow nothing to distract us from our Christian duty. Eternal life awaits those who truly follow Jesus. †

Daily Readings

Monday, November 9

The Dedication of the Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 46:2-3, 5-6, 8-9
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Tuesday, November 10

St. Leo the Great, pope and doctor of the Church
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

Wednesday, November 11

St. Martin of Tours, bishop
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, November 12

St. Josaphat, bishop and martyr
Wisdom 7:22b-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, November 13

St. Frances Xavier Cabrini, virgin
Wisdom 13:1-9
Psalm 19:2-5b
Luke 17:26-37

Saturday, November 14

Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

Sunday, November 15

Thirty-third Sunday in Ordinary Time
Daniel 12:1-3
Psalm 16:5, 8-11
Hebrews 10:11-14, 18
Mark 13:24-32

Question Corner/Fr. Kenneth Doyle

Mary Magdalene was a disciple of Jesus and the first witness of his resurrection

Today I was chatting with a friend who is a Buddhist. She does not have a deep knowledge of the Bible, and she talked about Mary Magdalene as a great sinner and former prostitute who developed a romantic relationship with Jesus. I wanted to correct her, but I couldn't find the right words. Can you help me? (Iowa)



Your friend has perhaps been influenced by the novelist Dan Brown, who suggested in his book *The Da Vinci Code* that Jesus was married to Mary Magdalene and fathered a child by her.

Dan Brown is in the entertainment business. He is a writer of fiction, and this is what he has done. It must be said that the way he wrote his novel can mislead readers about the truth claims made in it. In any case, there is no historical basis for the scenario he has created. Mary of Magdala appears in the Gospels of St. Mark and

St. Luke as a woman from whom seven devils had been expelled.

There is no scriptural evidence to link her to the sinful woman mentioned in a chapter elsewhere in Luke who, at a Pharisee's house, washed the feet of Jesus with her tears and dried them with her hair.

What we know from the Gospels about Mary Magdalene is that she was a loyal disciple of Christ who, along with other women, helped to support his work financially. She witnessed his crucifixion and his burial, and she spoke with the risen Lord on Easter Sunday morning and reported his resurrection to the Apostles.

Besides the lack of any hard evidence for his fanciful assertions, I would want to ask Brown this: If Mary Magdalene and Jesus really were married and had a child together, then why, from the cross on Good Friday, did Christ assign John to take care of his mother and make no provision for his "wife" and their "child"?

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com or at 40 Hopewell St., Albany, N.Y. 12208.) †

My Journey to God



Unborn purpose

By Ann Wolski

Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. At The Shrine of Christ's Passion in St. John, Ind., in the Gary Diocese, on April 1, a statue of Jesus holds the figure of an unborn child at a memorial to the innocent victims of abortion. (Photo by Natalie Hoefler)

You were called a mistake but you and I know God doesn't make mistakes. All lives have a purpose. To think that you, sweet little one, would not be allowed to follow your life journey is heartbreaking. So ... I will nurture you for nine months. I will sing to you. I will calm you. I will pray for you. I will dream for you. I will love you. And, when the time comes, I will hug you and say good-bye. Another mother and father will raise you to become the beautiful person God has created. You are not a mistake. You are their purpose.



Josaphat

c. 1580 - 1623
feast - November 12



An early ecumenist, Josaphat was born in Ukraine. Not happy with a mercantile apprenticeship in Lithuania, he spent his spare time learning church Slavonic to enhance his liturgical and prayer life. In 1604 he entered a monastery in Vilnius, where he began promoting Orthodox union with Rome and reform of Ruthenian monasteries. This movement eventually became the Basilians of St. Josaphat. As an abbot, bishop and archbishop in Eastern Europe, he constantly called for unity with Rome, a position that became increasingly controversial. In 1623, after preaching openly in Vitebsk (Belorussia), he was attacked by a mob, shot and thrown in a river. This patron of Ukraine is the first Eastern-rite saint whose cause was processed by Rome.

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.

ALLAMANNO, Marsha Kay, 53, St. Bartholomew, Columbus, Oct. 19. Wife of Stephen Allamanno. Mother of Alicia Williams and Mark Allamanno. Sister of Marilyn Morris, Marvin and Michael Lucas.

BEAVEN, Holly Dianne, 33, St. Mary-of-the-Knobs, Floyd County, Oct. 24. Mother of Ava Montgomery. Daughter of Nevin and Kelly (Beaven) Fein. Sister of Robert Beaven and Nicholas McLemore. Granddaughter of Dr. Joseph and Dianne Beaven and Lucille Cooper.

BISHOP, Robert, 86, St. Matthew the Apostle, Indianapolis, Oct. 16. Husband of Marna Bishop. Father of Beverly Adams, Lori Frye, Catherine Lawton, Teresa Wagner, Jeffrey Cantwell and Timothy Bishop. Brother of Eileen Haskell. Grandfather of nine. Great-grandfather of one.

BLANKMAN, Ruth A., 83, St. Mary, Greensburg, Oct. 27. Wife of James Blankman. Mother of Linda Fry, Mary Harmeyer, Bob and Don Blankman. Grandmother of seven. Great-grandmother of one.

BROWN, Norma, 82, St. Mary, Richmond, Oct. 20. Mother of Kathy Brown, Tammy Creech and Cheryl Pierce. Grandmother of three.

BURKHART, Romilda, 84, St. Mary, Greensburg, Oct. 16. Wife of Richard Burkhardt. Mother of Charlie,



Lego Vatican

A woman visiting the Franklin Institute Science Museum in Philadelphia on Oct. 23 takes a close look at a Lego rendition of the Vatican's St. Peter's Basilica, crafted by Father Bob Simon, pastor of St. Catherine of Siena Parish in Moscow, Pa. Father Simon says his Lego-building hobby has served as an evangelization tool. (CNS photo/Chaz Muth)

Daniel, John, Ken, Larry, Mark and Ron Burkhardt. Grandmother of 14. Great-grandmother of 24.

CABIGAS, Jose Soviso, 90, St. Mary, Richmond, Oct. 19. Husband of Katherine (Racela) Cabigas. Father of Richardo Cabigas. Brother of Emilia, Leonora, Ernesto, Fernando and Virgilio Cabigas. Grandfather of five. Great-grandfather of one.

COX, Mary, 77, St. Meinrad, St. Meinrad, Oct. 22. Mother of Cheryl Scott. Sister of Marie Bolin and William Huff. Grandmother of two. Great-grandmother of four.

GRIFFITH, Joseph Dotson, 56, St. Gabriel the Archangel, Indianapolis, Oct. 26. Husband of Connie (Thatcher) Griffith. Father of Dylan, Joseph, Logan and Stephen Griffith. Son of Walter and Jane (Kipfinger)

Griffith. Brother of four. Grandfather of four.

HARTZ, Calvin J., 82, St. Paul, Tell City, Oct. 21. Husband of Betty Hartz. Father of Phyllis and Steven Hartz. Brother of Ruth Minnette and Virginia Nelson. Grandfather of four. Great-grandfather of two.

HEPPNER, Alyssa M., 24, St. Louis, Batesville, Oct. 24. Mother of Bailey Wittmer. Daughter of Leslie Englund. Sister of Amber Heppner. Half-sister of Olivia Englund. Granddaughter of Jerry Heppner.

ISENHOUR, Hiawatha Jean, 73, St. Vincent de Paul, Bedford, Oct. 26. Mother of Marie Garcia, Sherry Onion, Brenda Pene and Lora Pulley. Grandmother of 11. Great-grandmother of seven.

KUKOLLA, Joseph E., 88, St. Lawrence, Indianapolis, Oct. 17.

Father of Jim, Joe and Steve Kukolla. Grandfather of two.

MARTIN, Phyllis (Casbarro), 100, St. Paul Hermitage, Beech Grove, Oct. 25. Mother of James and John Martin. Grandmother of six. Great-grandmother of nine. Great-great-grandmother of four.

McMAHON, Joseph, 76, St. Anthony, Indianapolis, Oct. 9. Father of Lori Rundle, Mark and Mike McMahon. Brother of Mary Stumpf. Grandfather of four.

MELLENE, Gale A., 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 22. Husband of Donna Mellene. Father of Brian, Kelly and Shaun Mellene. Grandfather of one.

MEUNIER, Keith W., 71, St. Paul, Tell City, Oct. 21. Husband of Ruth Meunier. Father of Janice

Kellems and Brian Meunier. Brother of Gilbert and Jerry Meunier. Grandfather of two.

MOTE, Gerald E., 79, St. Bartholomew, Columbus, Oct. 16.

POLIS, Mary Margaret, 87, St. Pius X, Indianapolis, Oct. 17. Mother of Patricia McCrory. Stepmother of Debi, Anthony, Conner and Jacob Dixon. Grandmother of two.

RICHARDS, Phyllis R., 67, St. Paul, Tell City, Oct. 20. Mother of Jennifer Brown, Tina and Ryan Krieg, Jenny and Craig Richards. Sister of Judy Goffinet, Angela LeClere, Arlene Poole and Leonard Hubert. Grandmother of eight.

STUDER, Dolores F., 91, St. Gabriel the Archangel, Indianapolis, Oct. 20. Mother of Roberta Elmore, Donna Klingensmeier, Amy Loss, Beth

Rude, Patricia Spencer, Anne Stout, Martha Stone, Suzanne Thurman, Sherry Walker, Paula Warrix, Edna Wilson, Allen and Louis Studer Jr. Sister of Anne Mitchell, Martha Studer, Henry and Joseph Hofmeister. Grandmother, great-grandmother and great-great grandmother of 127.

THOMAS, Mildred, 88, St. Ambrose, Seymour, Oct. 27. Mother of Michael and Scott Thomas. Sister of Loretta Henkle, Ann Hill and Marvin Maschino. Grandmother of three. Great-grandmother of one.

ZORN, Violet Elizabeth, 96, SS. Frances and Clare of Assisi, Greenwood, Oct. 17. Mother of Beverly Maupin, Connie Pepper and Dr. Richard Zorn. Sister of Inie Nehring. Grandmother of nine. Great-grandmother of 21. †

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Pope: God doesn't condemn sinners; he weeps, waits for their conversion

VATICAN CITY (CNS)—God loves his children so much that he does not condemn them—he weeps when they stray, commit evil or refuse his love, Pope Francis said at morning Mass.

God will wait until the final moments of a sinner's life, like he did for the good thief on the cross who mocked and derided Christ, but then repented and was saved, the pope said in his homily on Oct. 29 during the Mass in the chapel of his residence, the Domus Sanctae Marthae.

"The worst person, the worst blasphemer is loved by God with a fatherly tenderness," he said.

The pope looked at the day's reading from the Gospel of St. Luke, in which Jesus laments the evil ways of Jerusalem, "you who kill the prophets," and mourns his loving attempts "as a hen gathers her brood under her wings" to gather and protect such an unwilling people.

But no matter how reluctant or defiant people are, "God waits—he does not condemn, he weeps. Why? Because he loves," the pope said.

"In those tears is all of God's love. God cries for me when I stray, God cries for each one of us. God cries for the evil ones, who do so many terrible things, hurt humanity so much," he said.

In fact, God—who is all powerful—is helpless in that one thing: "He cannot tear himself away from us," the pope said. He is incapable of not loving.

It also is a love that cannot be explained, he said, because he still offers his love and gift of salvation even to those, who in their free will, refuse him and choose narcissism, pride and sin instead.

Those who unite themselves with Christ are victorious—not because the battle against evil is somehow over, but because there is nothing and no one who can take away God's love, Pope Francis said.

"It's not that we are victorious over our enemies, over sin. No. We are so bound to God's love that no person, no power, no thing will be able to eliminate this love," he said. †

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chill@archindy.org

Consoling the Heart of Jesus retreat

St. Luke the Evangelist Parish in Indianapolis recently concluded a *Consoling the Heart of Jesus* retreat. The retreat is based on Mariani of the Immaculate Conception Father Michael Gaitley's book *Consoling the Heart of Jesus: A Do-It-Yourself Retreat—Inspired by the Spiritual Exercises of St. Ignatius*. It is a sequel to his *33 Days to Morning Glory: A Do-It-Yourself Retreat in Preparation for Marian Consecration*. The *Consoling the Heart of Jesus* retreat integrates Ignatian spiritual exercises with teachings of mercy and Marian experts, including Sts. Thérèse of Lisieux, Faustina Kowalska, John Paul II, Maximilian Kolbe and Blessed Teresa of Calcutta, among others. Its goal is to enhance understanding of and to fully embrace the Divine Mercy message—ask for mercy, be merciful and completely trust in Jesus. The retreat, which included 36 participants, was held every Sunday afternoon for 10 weeks, and culminated with the blessing of the retreatants by Father Jegan Peter, associate pastor at St. Luke Parish.

Pictured in the photo, above right, are retreatants displaying their *Consoling the Heart of Jesus* certificates, guests, the retreat facilitators and Father Peter.

Shown, below right, are retreat facilitators with Father Peter. They include Vic Romero, left, Myrna Romero, Father Peter, Pilar Sayoc, Tina Ricafort, Liza Ilag, Ninna Solito and Leo Solito.



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Employment

MARIAN UNIVERSITY — Indianapolis —

DIRECTOR OF GRADUATE STUDIES IN THEOLOGY

Marian University seeks qualified applicants for the position of full time, tenure-track Director of Graduate Studies in Theology, reporting to the Chair of Theology and Philosophy and the Dean of the School of Liberal Arts. This position is available beginning summer of 2016 or fall, academic year 2016-2017.

Essential Duties and Responsibilities:

- Developing and implementing a Graduate Program in Theology which initially will grant MA degrees in Theology with health care and parish ministry foci. The Graduate Program will eventually include additional foci in Youth Ministry, Health Care Ministry, Spirituality and Spiritual Direction, and Parish Leadership and Administration.
- Preparing for and accomplishing appropriate accreditation(s) of the program, including working with accrediting agencies
- Building an advisory board for the Graduate Program
- Working with university advancement team and grant writers to gather additional funding for the startup and continuance of the program
- Traveling to conferences to promote the program and actively recruit faculty and students
- Receiving, arranging for review of, and monitoring the progress of student applications and petitions
- Advising graduate students with respect to program and degree requirements as necessary
- Teaching two classes per semester, according to competence and need
- Promoting theology and pastoral ministry in the broader curriculum by a series of collaborations

Requirements include:

- Knowledge of and commitment to the mission of Marian University.
- D. Min. or PhD in appropriate area of theology
- AOS: Open
- AOC: Open
- Pastoral disposition toward increasing and empowering lay ecclesial ministry in the 21st century Church
- Inspiring vision
- Three years ministry experience
- Three years graduate teaching experience
- History of achievement in program development, administration and publications

Located within 10 minutes of downtown Indianapolis, Marian University is one of the nation's preeminent Catholic institutions of higher learning, and ranks in the Top 25 of US News & World Report's list of Midwest Region colleges, as well as Money magazine's list of Top 10 schools in Indiana "For Your Money". Marian University was founded in 1937 by the Sisters of St. Francis, Oldenburg, Indiana, and the Franciscan Values that the Sisters ingrained into the university's culture are still prevalent today. The university has experienced tremendous growth in the past 10 years under the leadership of President Daniel J. Elsener, including the opening of the Marian University College of Osteopathic Medicine in 2013 – the state's first new medical school in 110 years. In 2012, Marian University's football team captured the NAIA national championship in just its sixth year of existence. Marian University is also home to the most successful collegiate cycling program in the nation, which currently holds 30 national titles.

Review of applications will begin immediately and continue until the position is filled. Applications require a current CV, statement on the role of theology in a Catholic University, a letter of application, three letters of recommendation, evidence of outstanding teaching, and sample publications. Review of applications will begin November 1, 2015. All applications should be submitted to hr@marian.edu.

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CANNON

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Practice these things, and the peace of God will be with you! Amen!

(Zoe Cannon is a member of SS. Francis and Clare of Assisi Parish in Greenwood. National Vocation Awareness Week is an annual weeklong celebration of the Catholic Church in the United States dedicated to promote vocations to the priesthood, diaconate and consecrated life through prayer and education, and to renew our prayers and support for those who are considering one of these particular vocations.) †



Father Timothy Wyciskalla, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, holds a San Damiano "traveling crucifix" while posing with junior high students at the parish's school. A vocations prayer project that includes the crucifix has been initiated by the newly formed parish vocation ministry committee. Students pictured with Father Wyciskalla are Sydney McConnell, left, Athena Pavelko, Jackson Stroumins and Drew Gavin. (Submitted photo)

Knowing how to cry opens one to tenderness, pope says at cemetery Mass

ROME (CNS)—While the Beatitudes can seem counterintuitive, Jesus knew that the poor in spirit, those who mourn or are persecuted, and those who work for peace and justice are open to experiencing God's love and mercy, Pope Francis said.

Celebrating an evening Mass on Nov. 1, All Saints Day, amid the tombs of Rome's Verano cemetery, Pope Francis assured people that the saints would intercede for them and for their beloved departed.

Hundreds of people went to the cemetery to prepare their loved ones' graves for the Nov. 2 feast of All Souls.

As Pope Francis processed to the temporary altar, he also stopped to lay a white rose on a grave.

The day's Gospel reading was St. Matthew's version of the Beatitudes, which the pope said was the path Jesus taught as the road to heaven.

"It's a journey difficult to understand because it goes against the tide, but the Lord tells us that whoever takes this path is happy, [or] sooner or later will become happy," the pope said.

Those who are "poor in spirit," the pope said, are happy because heaven is their only treasure; heaven awaits them.

Those who mourn are blessed because

without ever having experienced "sadness, anguish, pain, one will never know the power of consolation," the pope said. But those who know how to weep for themselves and for others will experience the caress of "the tender hand of God."

"How many times," the pope asked, "are we impatient, nervous, always ready to complain," and to criticize others as if "we were the bosses of the world when in reality we are all children of God?"

Jesus showed his followers that meekness is the path to eternal happiness, the pope said. Although the Son of God, he experienced exile as a child in Egypt, he was slandered, falsely accused and condemned. But "he took it all with meekness. He bore it out of love for us, even to the cross."

Those who hunger and thirst for justice, the pope said, "will be satisfied because they are ready to welcome the greater justice, which is what only God can give."

The merciful are blessed because they have experienced the truth that everyone is in need of forgiveness and mercy, the pope said. "They don't judge everything and everyone, but try to put themselves in the other's shoes."

Mass always begins with asking God's forgiveness and mercy; it is a time when "we recognize ourselves for what we are, sinners. It's not just a saying, a formality," he said. "And if we learn how to give others the forgiveness that we ask for ourselves, we will be blessed."

The Beatitudes say that peacemakers will be blessed, and that is something often visible in the here and now, he said. "Look at the faces of those who go around sowing discord; are they happy? Those who always look for opportunities to trick others, to take advantage of others, are they happy? No, they cannot be happy."

But those who patiently try each day to promote peace and reconciliation, even through small gestures at home and at work, "are blessed because they are true children of our heavenly Father, who always and only sows peace."

As dusk approached, Pope Francis asked the thousands of people gathered in the cemetery to pray with him for "the grace to be simple and humble people, the grace to know to weep, the grace to be meek, the grace to work for justice and peace and, especially, the grace to let ourselves be forgiven by God in order to become instruments of his mercy."

Earlier in the day, the pope recited the Angelus with visitors gathered in St. Peter's Square, focusing on the call to be saints that all Christians receive at baptism.

The saints officially recognized by the Church and the saints "next door" are models to imitate and are those who give people encouragement, he said.

At baptism, the pope said, "we received the 'seal' of our heavenly Father and we became his children. To put it simply, we have God's last name," and a vocation to holiness.

The saints—formally recognized by the Church or known only to their families and friends—are those who have kept that seal intact and behaved as children of God, he said.

"To imitate their gestures of love and mercy is a bit like continuing their presence in the world," he said. "These evangelical gestures are the only ones that resist the destruction of death. An act of tenderness, generous help, time spent listening, a visit, a nice word, a smile—these can seem insignificant, but in the eyes of God they are eternal because love and compassion are stronger than death." †

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Pope Francis uses incense as he venerates a statue of Mary during Mass in Verano cemetery in Rome on Nov. 1, the feast of All Saints. (CNS photo/Paul Haring)