



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Martha and Mary

Young women receive Benedictine sisters' awards for hearts of prayer, service, page 7.

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## Supreme Court will hear appeals in Catholic, other groups' mandate cases

WASHINGTON (CNS)—The U.S. Supreme Court justices said on Nov. 6 they will hear seven pending appeals in lawsuits brought by several Catholic and other faith-based entities against the Obama administration's contraceptive, abortifacient and sterilization mandate.

The court will hear appeals from groups in Colorado, Maryland, New Mexico, Oklahoma, Pennsylvania, Texas and the District of Columbia.

Among the plaintiffs are the Little Sisters of the Poor, the Archdiocese of Washington, the Pittsburgh and Erie, Pa., dioceses, Priests for Life, Southern Nazarene University and Texas Baptist University.

Under the federal Affordable Care Act, most employers, including religious ones, are required to cover employees' artificial birth control, sterilization and abortifacients, even if employers are morally opposed to such coverage.

In all the cases to be argued before the high court in March, appellate courts in various jurisdictions sided with the Obama administration. The rulings said the religious entities' freedom of religion was not burdened by having to comply with the mandate as they have argued, because the federal government has in place an accommodation for a third party to provide the contested coverage.

But the religious groups object to that notification, saying they still would be complicit in supporting practices they oppose. While their appeals worked their way to the high court, the government has

not been able to force the groups to comply with the mandate or face daily fines for noncompliance.

"Charitable ministries across the nation simply want to provide life-affirming health care for their employees, without fear of massive government penalties,"

See MANDATE, page 2



Archbishop William E. Lori



## From near death to new life

Leo Stenz, left, and Ennis Adams work together to help homeless people in Indianapolis transform their lives. On Oct. 31, the friends posed for a photo, taking a break from their efforts for the Beggars for the Poor ministry, which provides a meal, clothing and socialization for 200 homeless people every Saturday morning in downtown Indianapolis. (Photo by John Shaughnessy)

## Unlikely friendship changes lives of men who work together to help the homeless

By John Shaughnessy

Leo Stenz uses an unusual word as he shares the story of his friendship with Ennis Adams: "Haunting."

In fact, there is not much that is usual about the close bond between Stenz and Adams—especially the way their relationship began.

As the president of Stenz Construction Company, Stenz has been a longtime, quiet force in the redevelopment of downtown Indianapolis, adding signature stamps on the city with his company's work on The Madame Walker Theatre, The Glove Factory and the Indiana Repertory Theatre.

Beyond buildings, Stenz has also worked to transform the lives of people who live on the streets downtown. A member of St. Luke the Evangelist Parish in Indianapolis, Stenz has long helped to coordinate the efforts of Beggars for the Poor, a volunteer ministry that provides clothing and a meal for about 200 homeless people every Saturday morning.

It was there 15 years ago that Stenz and Adams met. Recalling his life back then, Adams describes it as "a life of drinking, using drugs, being incarcerated, living on the streets, and being close to death." Then he joyfully adds, "God rescued me and helped turn my life around. God came to me through the care and help of another person, my good friend, Leo."

So this is a story of friendship, transformation and faith—a story of two men dealing with their own haunting moments who now work together to help people change their lives.

### 'He was the kingpin of the group'

Just after nine o'clock on a recent Saturday morning, Stenz and Adams both work the crowd that has lined up in the parking lot of Roberts Park United Methodist Church in downtown Indianapolis. It's where the Beggars for the Poor ministry sets up every week, and it's where the homeless often turn to talk with Stenz and Adams.

In Adams, they see a tall, athletic

See FRIENDSHIP, page 8

## Faith, spirituality provide vital healing role in mental health crises for individuals and families

BALTIMORE (CNS)—From the American Psychiatric Association (APA) to the average Catholic in the pew, awareness is growing that the faith community has a role to play in helping those with mental illness and their families.

"Because religion and spirituality often play a vital role in healing, people experiencing mental health concerns often turn first to a faith leader," the APA said in a 28-page guide for faith leaders published earlier this year.

"From a public-health perspective, faith community leaders



Deacon Tom Lambert

are gatekeepers or 'first responders' when individuals and families face mental health or substance use problems," the guide added. "In that role they can help dispel misunderstandings, reduce stigma associated with mental illness and treatment, and facilitate access to treatment for those in need."

The National Institute of Mental Health and Substance Abuse estimates that 19 percent of all adult Americans—or one in five people—experience some form of mental illness in a given year. That means at least one in four families is affected by mental illness in some way.

The guide was prepared by a 16-member working group of the APA's Mental Health and Faith Community Partnership Steering Committee, which included Sister Nancy Kehoe, a Religious of the Sacred Heart who teaches

psychology at Harvard Medical School, and Jesuit Father Patrick Howell of the Institute for Catholic Thought and Culture at Seattle University.

Deacon Tom Lambert, who chairs the National Catholic Partnership on Disability's Council on Mental Illness and the Archdiocese of Chicago's Commission on Mental Illness, also serves on the APA steering committee.

He sees some progress in raising awareness about mental illness, but "it is painfully slow and people's lives are at risk."

"In the 30 years I've been involved in this, we are making progress, but are we where we should be? No, we've got a long, long way to go," Deacon Lambert told Catholic News Service in a telephone interview from Chicago.

See HEALING, page 8

# MANDATE

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said Baltimore Archbishop William E. Lori, chairman of the U.S. Bishops' Ad Hoc Committee for Religious Liberty.

In a Nov. 6 statement, he called on Catholics to pray that "this basic freedom" guaranteeing that no one in this country has to violate their religious convictions "will prevail."

"This freedom is not only common sense, it is what the law requires," the archbishop said.

The Archdiocese of Washington said it "is heartened to learn that the U.S. Supreme Court has agreed to review the D.C. Circuit's flawed ruling in our challenge to the HHS [Health and Human Services] mandate, together with the other challenges pending before the court."

"A particular concern for the archdiocese is the government's treatment of Catholic educational and charitable ministries as if they are somehow less religious than houses of worship, and therefore less deserving of the right to operate in accord with the Church's teachings," it said in a statement. "The archdiocese is hopeful that the court will vindicate our religious freedom, and the freedom of Catholic ministries also seeking to practice their faith freely, as guaranteed under the law."

Only those religious employers that

meet narrow criteria set by the Obama administration are exempt from the mandate. Houses of worship are exempt, for example, but most Catholic and other religious employers are not.

Nonexempt religious employers can opt out of providing the coverage using what the administration calls an accommodation, or "work around." They must notify Health and Human Services in writing of their religious objections. Then HHS or the Department of Labor in turn tells insurers and third-party administrators that they must cover the services at no charge to employees.

In an afternoon telephone news conference on Nov. 6, a spokesman for the Becket Fund, whose lawyers represent the Little Sisters of the Poor, said the Obama administration had "strenuously argued" that the high court not take the Little Sisters of the Poor case.

The government "argued hard, and the court granted it anyway," said Mark Rienzi, Becket's senior counsel. "So the government will have to explain why they fought hard to make the Little Sisters cover contraceptives."

Josh Earnest, White House press secretary, was quoted as saying the Obama administration is certain "the policy that we have in place balances the need for millions of Americans to have access to birth control while also protecting the right of religious freedom that is protected in our



*'Religious liberty protects the right of each of us to pursue the truth, to embrace it, and to shape our lives around it—all without government interference. We are hopeful the court will uphold religious liberty, one of the essential pillars upon which our country has thrived for centuries.'*

—Bishop Lawrence T. Persico of Erie, Pa.

Constitution."

Pittsburgh Bishop David A. Zubik in a statement said the Religious Freedom Restoration Act "goes to the very heart of our concerns." The 1993 law was enacted "to respect the teachings of all religious bodies and the practices of individual believers," he noted.

"The insurance mandate, which is one small provision of the Affordable Care Act, would require us to facilitate access to contraceptives, sterilization and abortifacients contrary to our teaching," he said.

Bishop Lawrence T. Persico of Erie, Pa., in his statement said he was pleased his diocese and the others "will have our day in court."

"Religious liberty protects the right of each of us to pursue the truth, to embrace it, and to shape our lives around it—all without government interference," Bishop Persico said. "We are hopeful the court will uphold religious liberty, one of the essential pillars upon which our country has thrived for centuries."

In its petition to the court, written by U.S. Solicitor General Donald B. Verilli Jr., the government said that houses of worship are different than church organizations. Churches themselves should be exempt because their employees are likely to share their employers' religious beliefs, the government argued, while faith-based universities, charities and other organizations have more employees who do

not share the beliefs of their employers and so the mandate should be enforced for those employers.

Robert Muise of the American Freedom Law Center, which represents Priests for Life, called it "great news" that the organization's appeal will be heard along with the others.

On Nov. 9, Father Frank Pavone, national director of Priests for Life, announced a special prayer campaign for the Supreme Court to reverse the HHS mandate. The organization's prayer website, [PrayerCampaign.org](http://PrayerCampaign.org), has a link to special prayers written for the campaign.

"Victory for us and the other six cases means victory for every believer," Father Pavone said in a statement. "It is not the government that decides what does or does not contradict our faith and our conscience. It is the believer, in union with his or her church, who determines that. This is the essence of religious freedom."

The cases the court accepted are: *Zubik v. Burwell*; *Priests for Life v. Department of HHS*; *Roman Catholic Archbishop of Washington v. Burwell*; *Texas Baptist University v. Burwell*; *Little Sisters of the Poor v. Burwell*; *Southern Nazarene University v. Burwell*; and *Geneva College v. Burwell*. The court is expected to refer to the cases collectively as *Zubik v. Burwell*. Sylvia Mathews Burwell is the secretary of the Department of Health and Human Services. †



*'Victory for us and the other six cases means victory for every believer. It is not the government that decides what does or does not contradict our faith and our conscience. It is the believer, in union with his or her church, who determines that. This is the essence of religious freedom.'*

—Father Frank Pavone, national director of Priests for Life

## Unique 'Table of Plenty' dinner event to benefit NCYC scholarships

Looking for a unique opportunity to learn about cooking, enjoy a delicious meal and wonderful conversation while supporting a worthwhile cause for young people? Then look no further than the special "Table of Plenty" gathering being held at 7 p.m. on Nov. 18 at Nicole-Taylor's Pasta Market, 1134 E. 54th St., in Indianapolis.

Father Leo Patalinghug of Grace Before Meals ministry and Tony Hanslits, dean of Culinary Education at the Chef's Academy at Harrison College in Indianapolis, will provide the dinner event.

Known as "The Cooking Priest," Father Leo is an accomplished chef, blogger and author of the book, *Grace Before Meals—Recipes and Inspirations for Family Meals and Family Life*. He is TV host of "Savoring Our Faith" on EWTN.

Hanslits is a locally renowned chef and instructor, and owner of Nicole-Taylor's Pasta and Market. Both chefs bring years of experience, and plenty of culinary innovation to this notable "table" gathering.

For \$250 each, 30 individuals will be able to spend an evening enjoying a meal prepared by the cuisine experts.

All proceeds go toward local youth scholarships for teenagers to attend the National Catholic Youth Conference (NCYC) on Nov. 19-21 in Indianapolis. NCYC is a biennial gathering of high school youths from around the United States.

To register for the "Table of Plenty" fundraiser, go to [www.archindy.org](http://www.archindy.org). 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](mailto:kscoville@archindy.org). †

Fr. Leo Patalinghug

Tony Hanslits

## Memorial Mass for bishops, priests set for Nov. 24 at Calvary Cemetery Chapel

At 4 p.m. on Nov. 24, Father Gerald Kirkhoff will celebrate a memorial Mass for all deceased bishops and priests of the Archdiocese of Indianapolis at the Calvary Cemetery Chapel, 435 W. Troy Ave., in Indianapolis.

All family members and friends of our deceased bishops and priests are welcome to attend.

Following the liturgy, prayers will be offered at the "Priests Circle" just outside the chapel. †

## Readers are invited to share favorite Christmas memories

*The Criterion* invites readers to submit a brief story about a special holiday memory for possible inclusion in our annual Christmas issue, which will be published on Dec. 18.

Your favorite Christmas story may be written about a humorous or serious topic related to your faith, family or friends.

Submissions should include the writer's name, address, parish and telephone number.

Send your story to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46206 or by e-mail to editor Mike Krokos at [mkrokos@archindy.org](mailto:mkrokos@archindy.org) by the Dec. 8 deadline. †

Phone Numbers

Criterion office:..... 317-236-1570  
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Reporter: Natalie Hoefler  
Online Editor: Brandon A. Evans  
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# In homecoming, Bishop Etienne calls men to follow Holy Spirit

By Sean Gallagher

Bishop Paul D. Etienne made a homecoming on Oct. 31 by participating as a speaker in this year's Indiana Catholic Men's Conference at the Indiana Convention Center in Indianapolis.

A native of Tell City, Bishop Etienne was ordained as a priest of the Archdiocese of Indianapolis in 1992. In 2009, Pope Benedict XVI appointed him as bishop of the Diocese of Cheyenne, Wyo.

At this year's conference, sponsored by the Marian Center of Indianapolis, Bishop Etienne gave a reflection, celebrated Mass and preached a homily, and led eucharistic adoration and Benediction for the 500 men in attendance. He encouraged conference attendees to make the Holy Spirit more a conscious part of their life of faith.

"The Holy Spirit gets short shrift in the Church," he said during his reflection. "For many Catholics, the Holy Spirit is wholly absent, instead of wholly active. We want to open ourselves to that power of the Holy Spirit."

If Catholics do this, Bishop Etienne said, then the Holy Spirit will help them to make Christ's dying and rising—known as his paschal mystery—more a part of their daily lives.

"Throughout the life of the Church, throughout our spiritual journey, the Holy Spirit is that transforming power of God that is working that paschal mystery into us," Bishop Etienne said. "It's a reality. It's a mystery. And it is truly inspiring in each of us."

He also noted that the Holy Spirit can nurture a sense of Gospel joy in our hearts in the midst of a culture that is "highly stimulated by external sources."

To allow the Holy Spirit to move one's heart, Bishop Etienne advised his listeners to "get off grid" periodically by staying away from computer and digital device screens and instead enter into "the beauty of God's creation."

He recalled a day the week before when he did this while hunting in the Wyoming wilderness.

"In that creation, we encounter the living God," Bishop Etienne said. "The Holy Spirit breathed over the waters that gave life to all these things is present, reminding us that we are a part of that precious creation."

"We are the good stewards of this good creation of God. So, we've got to get offline and reconnect with God the Creator, reconnect with Jesus and the Holy Spirit. It's in those moments where, however we do that, that we hear our own name called by Jesus. It's in those moments where we know ourselves as loved by Jesus."

Bishop Etienne also spoke about how Pope Francis, in his 2013 apostolic exhortation "The Joy of the Gospel," encouraged the faithful to become "Spirit-filled evangelizers" who are "fearlessly open to the working of the Holy Spirit" (#259).

"Brothers, if you're going to pray that the Holy Spirit would wholly enter into



Father Rick Nagel, left, and Bishop Paul D. Etienne of Cheyenne, Wyo., elevate the Eucharist during an Oct. 31 Mass at St. John the Evangelist Church in Indianapolis. The Mass was part of the annual Indiana Catholic Men's Conference. Father Nagel is pastor of St. John the Evangelist Parish. Bishop Etienne, formerly pastor of St. John, was a speaker at the conference. (Photo by Sean Gallagher)



Bishop Paul D. Etienne processes on Oct. 31 with a monstrance containing the Blessed Sacrament during eucharistic adoration at the Indiana Catholic Men's Conference in the Indiana Convention Center. (Photo by Mike Krokos)

your life, you'd better be fearless, because the Spirit will come and will lead where you dare not even dream," Bishop Etienne said. "But that's the stuff of reform, that's the stuff of the life of the triune God."

Bishop Etienne was the principal celebrant and homilist during a midday Mass at the conference, which was celebrated at St. John the Evangelist Church in Indianapolis.

Preaching in the parish church where he had once served as pastor, Bishop Etienne exhorted his listeners to take on the meekness and humility of Christ.

"True meekness recognizes the natural order of things and humbly bows to



Kevin Capes, left in front, kneels in prayer on Oct. 31 at St. John the Evangelist Church in Indianapolis, with his three sons, Adam, right in front, Matt and Dan, from left in back, during a Mass that was part of the annual Indiana Catholic Men's Conference. The Capeses are members of St. Anne Parish in Jennings County. (Photo by Sean Gallagher)

the inherent wisdom in God's design," Bishop Etienne said. "That's what we are created for, and it is what is being sought from us. It's ultimately the high point of our life. We discover that glory when we humbly submit to the Lord, to his ways and to the people that he's entrusted to us."

After the liturgy, Zach Williams said Bishop Etienne's words and other messages shared during the conference's morning sessions hit home.

"To hear some of the speakers talk, to say some of the things they say, helps me know that I'm not the only one going through some of these things—difficulties at home, and the stresses of life every day

that you have to deal with," said Williams, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis.

His stepson, Zach Duckett, agreed. "It helped me understand what an authentic man is, especially in this modern culture," said Duckett, who is a sophomore at Indiana University-Purdue University Indianapolis. "Something like this is becoming increasingly relevant because we're being pulled from both sides. It helped me to see what God's true calling to be an authentic man is."

(Editor Mike Krokos contributed to this story.) †

## Businessman and author transforms his life by saying 'yes' to God



By Mike Krokos

Randy Hain knows about living in a spiritual wilderness and saying "no" to God. The husband and father of two children admits faith wasn't a part of his life for more than two decades.

At age 16, he decided he didn't want to attend the Baptist church in Georgia he was brought up in, and "it was going to be 23 years before I came back to any kind of faith."

Hain, a successful Atlanta-based

Businessman and author Randy Hain addresses the 500 men in attendance at the annual Indiana Catholic Men's Conference in Indianapolis on Oct. 31. "Never forget the life-changing power of saying 'yes' to God," Hain said. (Photo by Mike Krokos)

businessman and author of seven books, including *Journey to Heaven: A Road Map for Catholic Men*, was a speaker at the annual Indiana Catholic Men's Conference in Indianapolis on Oct. 31.

In his talk, Hain discussed how he overcame a life where his career was the priority to becoming more focused on his faith and family.

### A transformation, and new priorities

Though he was travelling frequently, moving up the corporate ladder and making a very good living after college, Hain had a conversation—a few years into his marriage—with his father that got his attention.

His dad asked him, "How's your marriage? How's your family life?" Hain said. "It dawned on me that I was putting

my career before my family, and I still didn't have God in my life."

When the couple's first son, Alex, was diagnosed with autism shortly thereafter, Hain said he and his wife were devastated.

"I think Alex's diagnosis was the vehicle that God worked through to penetrate the wall around my heart," said Hain, who is senior editor for the Integrated Catholic Life website ([www.integratedcatholiclife.org](http://www.integratedcatholiclife.org)), which he co-founded with Deacon Mike Bickerstaff in 2010. Its mission is to help people integrate faith, family and work.

"To this day I get very emotional [talking] about it [my son]," he added "because I love my family, I love my faith, [and] I love Christ."

It was about that time, in his late 30s, the

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Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial

# Saints are guiding stars on our way to Christ

November is the time of year when we honor all the holy women and men, living and deceased, whose example inspires us in our journey of faith.

A year ago, in a column for *The Criterion* on “the universal call to holiness,” Archbishop Joseph W. Tobin quoted a beautiful reflection by Pope Emeritus Benedict XVI in his encyclical “*Saved by Hope*.” “Life is a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route. The true stars of our life are the people who have lived good lives.”

In his column, the archbishop observed that the people who are “true stars guiding our way are the light of hope because they point us to Jesus Christ, the true light, the sun that has risen above all the shadows of history.”

People who shine with the light of Christ are called saints. These are the men and women who have gone before us, and who know the way to true happiness and peace.

Many of the saints have been officially recognized by the Church through a process that results in the solemn proclamation (canonization) that they practiced heroic virtue and lived in fidelity to God’s grace.

But during the last 2,000 years, many other holy women and men have given themselves wholeheartedly to Jesus Christ without being declared saints by the Church. These are the saints we celebrate on Nov. 1, the Solemnity of All Saints.

More recently, Archbishop Tobin has written, “All the saints, living and deceased, look to Mary to find their way to Jesus, her divine Son. We look to this simple woman from Nazareth to learn how to live as Christ wants us to live, as saints, holy women and men who respond with courage and integrity to the demands of the Gospel.”

How do Mary and the saints show us the way to Christ? Obviously, through the witness of their daily lives, the choices they make, their willingness to sacrifice for the sake of others, and their devotion to Christ. The saints’ words and examples are helpful guides to daily Christian living.

Saints are men and women who know how to pray. They are people who in times of difficulty, as well as in good times, raise their minds and hearts to the Lord. They continually seek God’s will in their lives. They share with him their hopes and frustrations. Through their prayer, they strive to be in constant contact with God.

There are many different styles of prayer modeled for us by the saints. But prayer itself—understood as personal communication with God—is



A woman sits in a cemetery during All Saints’ Day in La Paz, Bolivia, on Nov 1. (CNS photo/David Mercado, Reuters)

the constant, unifying factor. If we want to be happy and to find true peace in Christ, the saints tell us, we should pray often and from the heart. We should cultivate a personal relationship with Jesus Christ, who is both our brother and our Lord.

It has been said that every saint has two passionate loves that he or she shares with others. The first is *adoration*, a love for the Eucharist, the Body and Blood of Christ, which we receive at Mass and adore in the Blessed Sacrament. The second is *devotion* in which every saint also gives witness to her or his love for Mary Immaculate, the virgin mother of Jesus Christ.

Can you think of a saint who didn’t center his or her life around the Eucharist, or who dismissed devotion to the Blessed Virgin Mary as old-fashioned or as merely pious sentimentality? The saints have very different personalities, and their forms of spirituality are often very different, but Eucharistic adoration and Marian devotion are experiences that every saint has in common with every other saint!

A friend once told me the story of a mother and young son who stopped to pray in a church with many beautiful stained-glass windows. The boy kept interrupting his mother’s prayers, asking her who was pictured in this and that window. The mother would explain, “That’s St. Joseph.” “That’s St. Andrew.” “That’s St. Margaret Mary.”

The boy was silent for a few minutes, then he said, “I know what I want to be when I grow up. I want to be a saint.”

“Why, Billy,” the mother replied, “you don’t even know what a ‘saint’ is.” “I do so,” the boy said. “A saint is a person the sun shines through.”

May the saints teach us to pray always, to be united with Christ in the holy Eucharist, and to look to Mary as a sure guide in our efforts to seek her divine Son.

And may the light of Christ shine through Mary and all the saints to inspire us and show us the way.

—Daniel Conway

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

# Pope Francis showed me how a ‘culture of encounter’ affirms human dignity

Pope Francis often speaks of what he calls a “culture of encounter.” During his visit to the United States, he hugged children and the elderly and warmly shook hands with everyone he met. The Holy Father was showing us what this culture of encounter looks like.



Amazingly, we Little Sisters of the Poor received a very unforgettable lesson in encounter when

the pope unexpectedly visited our home in Washington, D.C., on Sept. 23.

At nearly the end of a long, eventful day, Pope Francis walked through the back door of our chapel. There he was, this international superstar, and we had him all to ourselves for the next 15 minutes!

Before we knew it, he started greeting each of the 40 sisters with a smile and a firm handshake. Some of the sisters kissed his ring—a traditional sign of respect and faith in the pope as the successor of St. Peter—while others assured him of their prayers or spoke of their aspirations. Each one felt that she had been the object of our Holy Father’s undivided attention.

When it was my turn, I thanked Pope Francis for speaking about the elderly and promoting their dignity and valuable role in society. He listened attentively and then looked straight at me, replying that yes, it is very important to speak about older persons. It was an unforgettable, inspiring affirmation of our mission.

For me, however, the most touching moment of the Holy Father’s visit happened a few minutes later.

The pope came to one of our elderly Little Sisters who suffers from dementia. Sister is no longer able to speak and, as I knelt a few feet

away ready to snap a photo, I didn’t think that she even made eye contact with him. But that didn’t matter!

Our Holy Father leaned over her, took her hand in his and listened as our superior told him Sister’s name and a few details about her life. His gaze went from her hands to her face and back again, and then he traced the sign of the cross on her forehead before moving on.

What struck me so deeply was that even though Sister was not able to communicate with him in any discernable way, Pope Francis gave her just as much attention as he gave the rest of us.

That moment helped me to understand the culture of encounter as an acknowledgment of human dignity.

God is mysteriously present in each and every person, and each of us manifests God’s love in a way no one else can. To encounter another person as our Holy Father does is to realize their inherent dignity and their unrepeatable uniqueness in God’s eyes; it is to believe that they have something unique to offer.

Several weeks have passed, and I still find myself pondering Pope Francis’ interaction with our elderly Little Sister. Just as his words to me affirmed the importance of our mission to the elderly, his attention to her underlined God’s unique and faithful love for each of us, regardless of our status in life.

Pope Francis taught me that to encounter another person means to let God use me to communicate his love to him or her, to say, “You are important to me, I am counting on you.”

Jesus says this to each one of us, no matter our vocation, and he wants to use us to communicate it to others. This is the culture of encounter!

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

## Our Global Family/Carolyn Woo

# Let us inspire others to be companions on the journey to heaven together

All of us learn from our friends and family. We get tips on restaurants, doctors, service



providers or best places to get this and that. I just sent a request to a friend for her pickled cucumbers recipe, and I am looking at colorful origami cranes a Catholic Relief Services (CRS) colleague taught me to make.

Beyond gaining knowledge and skills, I am also struck by how people

can touch our lives with profound impact, at times helping us grow as a human being or as a person of faith.

At a dinner with a classmate I had not seen for over 40 years, I told her that I would like to pick up Spanish in my retirement, not so much to be fluent but to be able to sing along at bilingual Masses.

She shared that she has been teaching herself Spanish in the past few years since her son married a Panamanian woman whose first language is Spanish, even though she operates perfectly in English.

My classmate wants to be able to relate to her daughter-in-law’s mother, who knows only Spanish, and to her grandson to encourage his dual heritage. Moreover, she told me that she is not self-conscious and will venture forth despite rudimentary vocabulary, sentence construction and pronunciation.

I was totally inspired by her commitment to know and engage her in-laws, her appreciation for the diverse ethnicity of her grandson, discipline in learning a new language and a desire so strong that it overcomes our usual self-centered unease.

She taught me what it means to welcome a new member into the family and showed that yes, even at our age, we could pick up a new language.

Days later, I was told that a former colleague donated her kidney to someone she did not

know. A friend of mine participated in a donation program for his nephew, and my brother underwent a kidney transplant. But I did not know any person who made it a priority to give a kidney to a stranger.

In fact, I was told it was on her bucket list. Then I wondered why more people don’t think about organ donation as the ultimate statement of human bondedness.

At a reception soon after, I greeted an acquaintance who had cheered me on when I served as a dean at the University of Notre Dame. Responding to the usual “How are you?” he spoke plainly and urgently of his current challenge.

Recent cancer treatments had damaged his only kidney (the other one being lost over 30 years ago), and his wife and children did not match his blood type of “O.” I noted that mine is also “O.”

About two years ago when visiting with a CRS donor, I asked her what she plans to do when she retires from a very distinguished career. With seriousness and a twinkle in her eyes, she stated, “I want to do what will get me to heaven.”

We have become good friends in the years hence. A few days ago at her kitchen while chopping vegetables, she declared, “Carolyn, I have figured something out: It is not enough to work on me getting to heaven, we have to work on everyone getting to heaven.”

Boy, I have been haunted by her first statement, and now she has again raised the bar.

For the celebration of all saints and beyond, let us remember how every one of us, by the way we live, is the mirror of the goodness in which God created us.

We can make this goodness real and accessible, and inspire one another to live this out. Let us be companions on our journey to heaven.

(*Carolyn Woo is president and CEO of Catholic Relief Services.*) †

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

## Powerful moment awaits young Catholics coming to Indianapolis

Next week, our archdiocese has the great privilege of hosting the National Catholic Youth Conference (NCYC), which is being held at the Indiana Convention Center and Lucas Oil Stadium on Nov. 19–21. On behalf of all the people of central and southern Indiana, and of our entire state, let's offer a warm Hoosier welcome to the 23,000 people (including high school students, youth ministers, chaperones, bishops, priests and others) who are expected to attend this event!

In my column last week, I offered some reflections on the importance of youth ministry, which begins in the family and extends outward to parishes, schools and archdiocesan agencies. Next week, we will witness a national extension of this outreach to the young Church. Every two years, talented and faith-filled high school students from all regions of the country gather together to celebrate their commitment to Christ.

This national event anticipates the much larger experience of World Youth Day, which gathers hundreds of thousands of young people from all over the globe in order to prepare them to become missionary disciples (a favorite term of Pope Francis) who encounter Christ, and

then generously share him with others.

When St. John Paul II reflected on the origins of World Youth Day, he said, "I imagined a powerful moment in which the young people of the world could meet Christ, who is eternally young, and could learn from him how to be bearers of the Gospel to other young people."

NCYC has a similar mission. It is an opportunity for young people to experience the Church beyond the limits of their families, their parishes and their dioceses. NCYC always attracts some of our Church's best known speakers and musicians. It is a grand celebration, as well as a time for quiet prayer, personal reflection and sharing of faith.

Of course, the holy Eucharist is the highlight of each day, supported by opportunities for the sacrament of reconciliation and for eucharistic adoration and many other opportunities for prayer and devotion. This year's theme for the conference is "Here I Am Lord" ("Aquí Estoy Señor").

Marian University in Indianapolis, whose mission is to be a great Catholic university dedicated to excellent teaching and learning in the Franciscan and liberal arts tradition, is taking a major leadership role as a Diamond Level sponsor of the NCYC conference. Marian's involvement

is especially welcome because of the university's commitment to educating leaders for Church ministry.

In collaboration with the archdiocese, Marian University provides academic formation (philosophy and theology) for students who attend Bishop Simon Bruté College Seminary. Marian is also nationally recognized for its San Damiano Scholars program, which prepares students who are interested in lay ministry for leadership roles in parishes, schools and Church-related organizations. We are grateful to Marian University for all its work with the young Church, and especially this week for its sponsorship of NCYC.

Last week, I posed the question, "What is the greatest challenge young people face today?" I responded by calling attention to our contemporary culture, the world, and what it offers all of us, but especially the young.

In contrast to what the world offers, I wrote, "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."

The National Catholic Youth Conference provides members of the young Church with opportunities for the kind of "powerful moment" that St. John Paul II hoped would result from the prayerful gathering of thousands of young people from all over the world. We hope that the powerful moments of grace that NCYC offers young people will be a source of profound hope and encouragement for all who are called to minister to children, youth and young adults. To witness the enthusiasm and genuine piety of youth leaders is a real joy. It's also a reminder that young people minister to us, their elders, whenever they come together in Christ's name.

Let's pray that the 2015 National Catholic Youth Conference will be a powerful moment of grace for all who attend the conference and for the whole Church! †

## Los jóvenes católicos que vendrán a Indianápolis vivirán momentos trascendentales

La semana que viene nuestra arquidiócesis tendrá el enorme privilegio de ser la anfitriona de la Conferencia Nacional de Jóvenes Católicos (NCYC) que se celebrará en el Centro de Convenciones de Indiana y el estadio Lucas Oil, del 19 al 21 de noviembre. En nombre de todo el pueblo del centro y del sur de Indiana y de todo nuestro estado, ofrezcámosle una calurosa bienvenida al estilo *hoosier* a las 23,000 personas (lo que incluye alumnos de secundaria, ministros para la juventud, cuidadores, obispos, sacerdotes y otros) que se prevé que participarán en este evento.

En mi columna de la semana pasada ofrecía algunas reflexiones sobre la importancia del ministerio para los jóvenes que comienza desde la familia y se extiende hacia las parroquias, las escuelas y las agencias arquidiocesanas. La semana que viene seremos testigos de la dimensión nacional de esta actividad comunitaria de la Iglesia joven. Cada dos años, talentosos alumnos de secundaria llenos de fe y procedentes de todas las regiones del país se reúnen para celebrar su compromiso con Cristo.

Este evento nacional es el preludio de la experiencia a mayor escala del Día Mundial de la Juventud, que reúne a cientos de miles de jóvenes de todo el planeta para prepararlos a convertirse en discípulos misioneros (uno de los términos preferidos del papa Francisco) que encuentran a Cristo y lo comparten

generosamente con el prójimo.

Cuando San Juan Pablo II reflexionó acerca del origen del Día Mundial de la Juventud, expresó: "concebí un momento trascendental en el que los jóvenes del mundo pudieran encontrar a Cristo—quien es eternamente joven—y pudieran aprender con Él a ser emisarios del Evangelio para otros jóvenes."

La misión de la NCYC es muy similar. Se trata de una oportunidad para que los jóvenes experimenten por cuenta propia lo que es la Iglesia, más allá de los límites de sus familias, sus parroquias y sus diócesis. La NCYC siempre atrae a algunos de los mejores ponentes y músicos de la Iglesia. Se trata de una gran celebración, así como también de una ocasión de reflexión personal, para orar con recogimiento y compartir nuestra fe.

Por supuesto, la Santa Eucaristía es el momento más destacado de cada día, respaldado por las oportunidades para recibir el sacramento de la reconciliación, para la adoración eucarística y muchas otras oportunidades de oración y devoción. El tema de la conferencia de este año es *Aquí Estoy Señor*.

Marian University de Indianápolis, cuya misión es ser una universidad católica excepcional, dedicada a impartir una enseñanza excelente y al aprendizaje según la tradición franciscana y formación en humanidades, desempeñará una función de liderazgo importante como patrocinadora de categoría Diamond del congreso de la NCYC. La participación

de Marian resulta especialmente oportuna dado el compromiso de la universidad de educar a líderes para el ministerio eclesialístico.

En colaboración con la arquidiócesis, Marian University ofrece formación académica (filosofía y teología) para los alumnos que cursan estudios en el seminario universitario Bishop Simon Bruté. Marian también se distingue por su programa San Damiano Scholars que prepara a los alumnos interesados en el ministerio seglar para desempeñar funciones de liderazgo en parroquias, escuelas y organizaciones relacionadas con la Iglesia. Le estamos profundamente agradecidos a Marian University por su labor con la Iglesia joven y en especial esta semana por ser patrocinadora de NCYC.

La semana pasada planteé la pregunta "¿Cuál es el desafío más grande que enfrentan los jóvenes hoy en día?" Y respondí destacando nuestra cultura contemporánea, el mundo y todo lo que este nos ofrece, pero especialmente a los jóvenes.

En contraste con lo que el mundo ofrece, escribí que "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 el durante el transcurso de toda su vida, podremos ser verdaderamente libres para alcanzar nuestro máximo potencial como personas humanas."

La Conferencia Nacional de Jóvenes Católicos ofrece a los integrantes de la Iglesia joven la oportunidad de vivir ese momento trascendental que San Juan Pablo II confiaba que conllevaría al encuentro piadoso de miles de jóvenes de todo el mundo. Esperamos que los momentos trascendentales de gracia que la NCYC ofrece a los jóvenes se conviertan en una fuente de profunda esperanza y aliento para todos los llamados a desempeñarse como ministros para niños, jóvenes y adultos jóvenes. Presenciar el entusiasmo y la genuina devoción de los líderes jóvenes es algo que colma de alegría. Asimismo es un recordatorio de que los jóvenes también actúan como pastores para nosotros, sus mayores, siempre que se reúnen en el nombre de Cristo.

Oremos para que la Conferencia Nacional de Jóvenes Católicos de 2015 sea un momento de gracia trascendental para todos los que asistan al congreso ¡y para la Iglesia en pleno! †

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](http://www.archindy.org/events).

### 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](mailto:smdye1@gmail.com).

### November 14

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **Club 53, fundraiser**, 6:30 p.m., \$65 per person. Information: 317-352-3229 or [bmurphy@sccecina.org](mailto:bmurphy@sccecina.org).

The Willows, 6729 Westfield Blvd., Indianapolis. **Marriage on Tap: "Inspiring Children to Value the Church,"** presented by Joe and Diane Hollowell, 7-9:30 p.m., \$35 per couple includes dinner, cash bar available, registration required by Nov. 9 at [www.stluke.org](http://www.stluke.org) or call 317-259-4373.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas bazaar**, gifts, crafts, 9 a.m.-3 p.m. Information: 317-727-0691 or [feamore08@gmail.com](mailto:feamore08@gmail.com).

SS. Francis and Clare of Assisi Parish, Gubbio Gym, 5901 Olive Branch Road, Greenwood. **Trivia night**, dinner 6:30-8 p.m., trivia 8-10:30 p.m., adults only, \$50 per person. Information: 317-859-4673.

St. Michael Parish, 11400 Farmers Lane N.E., Greenville. **Spaghetti dinner**, quilt raffle, special prizes, \$8 adults, children ages 4-11 \$4. Information: 812-364-6646 or [saintmichaelschurch.net](http://saintmichaelschurch.net).

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Chili and Hot Dog Supper**, 6 p.m., \$5 per person. Information: 317-831-4142 or [mshea@stm-church.org](mailto:mshea@stm-church.org).

The Slovenian National Home, 2717 W. 10th St., Indianapolis.

**Grape Arbor Dance**, 5-11 p.m., \$17 per person includes dinner, children 16 and under accompanied with an adult no charge, music. Information: 317-632-0619 or [emcollins462@yahoo.com](mailto:emcollins462@yahoo.com).

### November 18

Calvary Cemetery Chapel, 435 W. Troy, Indianapolis. **Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or [smeacham@bhchanangroup.org](mailto:smeacham@bhchanangroup.org).

### November 19

Immaculate Heart of Mary Parish, gathering space, 5692 Central Ave., Indianapolis. **IHM Bereavement Ministry, "Hope for the Holidays,"** session one of two, 7-8:30 p.m. Information: 317-257-2266.

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis.

**Monthly Memorial Mass**, 2 p.m. Information: 317-574-8898 or [smeacham@buchanangroup.org](mailto:smeacham@buchanangroup.org).

### November 20

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "Attracting Young Catholics Back to the Church: Making it Relevant in Modern Times," Father Rick Nagel, pastor, St. John the Evangelist Parish, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included, bring canned food items for the annual St. Vincent de Paul Thanksgiving food drive. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

### November 21

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Knights of Columbus, Santo Rosario Council 14449, "A Knight in Paris," pro-life fundraiser**, French cuisine dinner, silent auction, Congressman Marlin Stutzman, keynote

speaker, 5:30 p.m., \$25 in advance, \$30 at the door. Information: 317-636-4478 or [info@holynosaryindy.org](mailto:info@holynosaryindy.org).

St. Philip Neri Church, 550 N. Rural St., Indianapolis. **"Philipfest,"** Mass 5:30 p.m., dinner 6:30 p.m., "Hall of Fame Awards," 7:30 p.m., \$30 per person. Information: 317-631-8746.

**Helpers of God's Precious Infants, Indianapolis.** Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

### November 21-22

St. Barnabas Parish, 8300 Rahke Road, Indianapolis. **Outreach committee, "Different Kind of Giving Market,"** proceeds from purchases help support ministries, Sat. following 5 p.m. Mass, Sun. following 7, 9 and 11 a.m. Masses. Information: 317-882-0724.

St. Margaret Mary Parish, 2405 S. Seventh St., Terre Haute. **Holiday Craft Fair**, crafts, noodle and bake sale, raffle, Sat. 9 a.m.-2 p.m., Sun. 10:30 a.m.-12:30 p.m. Information: 812-232-3512 or [jakers@smmth.org](mailto:jakers@smmth.org).

### November 22

St. Anthony Parish, Ryan Hall, 349 N. Warman Ave., Indianapolis. **Euchre party**, 1:15 p.m., doors open at 12:30 p.m., \$4 per person. Information: 317-636-4828.

### November 26

St. Louis de Montfort Parish, (Diocese of Lafayette), Craig Willy Hall, 11441 Hague Road, Fishers. **Thanksgiving dinner**, no charge, 11 a.m.-2 p.m., reservations due on Nov. 19. Information/reservations: 317-517-4256 or [dlrconsulting13@gmail.com](mailto:dlrconsulting13@gmail.com).

### November 28

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com) †

## Retreats and Programs

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

### Archabbey Library Gallery hosts photograph exhibit

Saint Meinrad Archabbey Library Gallery, 200 Hill Drive, in St. Meinrad, is hosting an exhibit of photographs titled "Stereoscopic City" by Andrea Hoelscher through Nov. 24.

Andrea Hoelscher of Ferdinand, Ind., in the Evansville Diocese, has taught photography since 1994 and has been on the faculty of the University of Southern Indiana Art Department since 2006. She completed a Master of Fine Arts at the School of the Art Institute of Chicago in 1994.

This series of photographs concentrates on urban structures built at different times, bearing the imprint of the ideals of different eras. The city is, according to the artist, "like a set design for the ultimate theater with the inhabitants of the city as the actors on the stage."

In "Stereoscopic City," the stereograph merges with digital technology. When viewed with a stereoscope, two nearly identical images shift into one three-dimensional scene. Hoelscher digitally combines elements from the stereo negatives to create three-dimensional, imaginary scenes that impel the viewer to question what he or she sees.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311, or log on to the Archabbey Library's website at [www.saintmeinrad.edu/library/hours/](http://www.saintmeinrad.edu/library/hours/). †

### Swope Art Museum in Terre Haute displays art by Sisters of Providence

Various artistic pieces created by the Providence Sisters at Saint Mary-of-the-Woods are on display at the Swope Art Museum, 25 S. 7th St., in Terre Haute through Jan. 2, 2016.

The exhibit is titled "Art and Grace: Celebrating the 175th Anniversary of the Sisters of Providence." A total of 63 pieces are on display exploring the connection between creativity and spirituality.

The exhibit spans three rooms on the second floor of the museum, and features the work of several Sisters of Providence, as well as the sketch books

of Sister St. Francis Xavier, a friend of St. Mother Theodore Guérin.

In addition to the exhibit, the museum will offer "Second Saturday Studio: Still Lives," where participants will be able to create a still life inspired by the art in the exhibit from 1-3 p.m. on Nov. 14.

At 3:30 p.m. on Nov. 14, the museum will offer "Community Conversations: Spirituality," in which participants will discuss the connection between creativity and spirituality.

Museum hours are 10 a.m.-5 p.m., Tuesday through Friday, and noon to 5 p.m. on Saturdays. †

### Benedict Inn to host evening of reflection on 'The Holy Sacrifice of the Mass' on Nov. 30

The Benedict Inn Retreat & Conference Center, 1402 Southeastern Ave., in Beech Grove, will host an Advent evening of reflection on "The Holy Sacrifice of the Mass" from 5-9 p.m. on Nov. 30.

During the event, Father Timothy Wyciskalla, associate pastor of SS. Francis and Clare of Assisi Parish in Greenwood, will share the history of the gift of the Eucharist and the deep Jewish roots of the Mass, with a goal of deepening participants' full, active and conscious participation at Mass.

Registration begins at 5 p.m., with Mass offered at 5:15 p.m. with the Sisters of St. Benedict in the chapel at Our Lady of Grace Monastery. Dinner will be served at 6 p.m., and the presentation will begin at 7 p.m.

Those who will arrive late are asked to advise the sisters ahead of time.

The cost for this program, which is co-sponsored by Fatima Retreat House in Indianapolis, is \$30 per person.

To register, call 317-788-7581, or log on to [www.benedictine.org](http://www.benedictine.org) and select "Programs & Retreats." †

### Celebrate Feast of Our Lady of Guadalupe with pilgrimage to Illinois shrine

Peace Love Pilgrimage, LLC, is offering a pilgrimage to celebrate Mass on the Feast of Our Lady of Guadalupe at Our Lady of Guadalupe Shrine in Des Plaines, Ill., with Archbishop Blasé Cupich of Chicago.

The 56-seat chartered motor coach will depart from St. John Vianney Church, 15176 Blessed Mother Blvd., in Fishers, Ind. (Diocese of Lafayette) at 2 p.m. on Dec. 12.

Bring your own drink/sack-supper to enjoy at the beautiful surroundings of The Shrine of Christ's Passion in Saint John, Ind., where you can walk a half-mile winding pathway with life-size bronze statues of the Way of the Cross and Christ's Passion.

The motor coach will arrive by 8 p.m. Central time to join in pre-Mass

traditions at The Shrine of Our Lady of Guadalupe (*Santuario de Nuestra Senora de Guadalupe*) in Des Plaines.

The midnight Spanish Mass, usually attended by more than 100,000 people, will be celebrated outside with Archbishop Cupich presiding.

The motor coach will return to St. John Vianney Church immediately following the culmination of midnight Mass. The estimated time of arrival is 6 a.m. on Dec. 13.

The cost of the pilgrimage is \$89 per person, which includes a donation to the shrine.

To register, log on to [www.peacelovepilgrimage.com/our-lady-of-guadalupe](http://www.peacelovepilgrimage.com/our-lady-of-guadalupe), call 317-995-2017 or e-mail [info@PeaceLovePilgrimage.com](mailto:info@PeaceLovePilgrimage.com). †



## Emmy winner

Barney Wood, a member of SS. Francis and Clare of Assisi Parish in Greenwood, poses with the Emmy he won for "Crafts: Lighting—Studio and Location." Wood is founder and president of Wood Innovative Group, LLC. This is his second Emmy, and his 10th Emmy nomination since 2005. (Submitted photo)

# Young women receive Benedictine sisters' first-ever Mary and Martha Awards for hearts of prayer and service

By Natalie Hoefler

BEECH GROVE—Mention “Martha and Mary,” and two images likely come to mind: one of a woman busy with chores, and one of a woman quietly sitting at the feet of Christ.

One the do-er. One the pray-er.

But both roles are important to a life of faith. To highlight this point, the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove created a new tribute: the “Mary and Martha Awards” for young adult Catholic women in the archdiocese between the ages of 18-35.

“Sometimes we honor women who are older,” said Benedictine Sister Julie Sewell, the community’s vocations director. “But if you think of the young adult community, there are some beautiful things that happen there. There are some young adults trying to live faithful lives, living lives of prayer and service as models.

“[The story of Martha and Mary in] the Gospel of Luke calls us to ponder our prayer life and our life of service. A life of prayer can lead us to service, but as we engage in service and encounter people, we sometimes take that back to prayer.”

For the inaugural Mary and Martha Awards, which is co-sponsored by the vocations-promoting Serra Club of Indianapolis, the sisters and young adults on the steering committee selected Erica Heinekamp for the Mary “Heart of Prayer” Award, and LeeAnn Zatkulak for the Martha “Heart of Service” Award. The awards were presented at the monastery on Oct. 25.

“These two recipients are both wonderful women who serve in the Church in many, many ways,” said Benedictine Sister Jennifer Mechtild Horner, prioress of the monastery. “We separated them into Mary and Martha, but one is Martha-Mary and one is Mary-Martha. You can’t have one without the other, but the emphasis on each [trait] is maybe a little different.”

Heinekamp, 32, said she was surprised she was selected for the Mary Award.

“With this Mary and Martha connection, I’ve always associated myself way more with Martha in her terms of busyness and being stressed out with the busyness,” she said.

Indeed, the list of leadership roles the elementary teacher at St. Susanna School in Plainfield bears is extensive, including the Communion and Liberation lay movement group in Indianapolis; her home parish of St. John the Evangelist Parish in Indianapolis; the hospitality team for World Youth Day; the Race for Vocations; and First Fridays, a young adult activity in Indianapolis involving adoration followed by dinner and fellowship.

“But we realized without a strong prayer life, she wouldn’t be so fruitful,” said Krissy Vargo, archdiocesan Young Adult and College Campus Ministry event and volunteer coordinator and a member of the Mary and Martha Awards committee. “We were able to recognize prayer as the source of her activity,”

Prayer is important to Heinekamp, who lives in one of two women’s formation houses in Indianapolis sponsored by the Office of Young Adult and College Campus Ministry.

“We’re all single, Catholic women,” Heinekamp explained. “We get up in the morning and pray together. I recognize that when I don’t have that [prayer] in the morning and the routine of prayer is missing, that something in my day is really lacking.”

Heinekamp credits her pastor, Father Rick Nagel, with teaching her much about prayer.

“I’m very active, and I don’t sit still well,” she admitted. “Father Rick taught me that you can go for a bike ride and that’s prayer, or wash dishes and that’s prayer.

“And through Communion and Liberation [an ecclesial movement started in 1954 by Father Luigi Giussani], through reading Father Giussani’s works, I’ve learned that prayer is not an act as much as it is your life embedded into this covenant with God.”

Heinekamp said she was “excited to receive the award”—but not because of the recognition.

“For our age group, it can be a temptation to put off faith until you have kids or get old. I think it’s a really good thing to have a moment where young adults are encouraged to live lives of holiness, and that holiness is achieved and possible through a relationship with God.”

Megan Fish, director of communications for St. John the Evangelist Parish in Indianapolis and a member of the awards committee, said she sees such a relationship with God through the service of the Martha “Heart of Service” Award winner, LeeAnn Zatkulak.

“LeeAnn showcases her goodness through service and how that draws her closer to our Lord,” said Fish. “She’s an inspiration from a young adult standpoint, letting God guide her life. She’s an inspiration to me and anyone in her life.”

Zatkulak, 23, is also a member of St. John, and is a senior at Indiana University Purdue University Indianapolis. Her chosen major, social work, stems from her experience of serving at-risk youths in Brazil.

“It all started with my parents,” who moved the family to Brazil when she was just 1 year old to do two years of mission work, Zatkulak said. When the family returned to St. Louis de Montfort Parish in Fishers, Ind., in the Diocese of Lafayette, they helped establish a sister-parish relationship with a parish in Imbau in the Brazilian state of Parana.

“Now groups from their parish go every year to the sister parish,” she said.

And so it was that Zatkulak’s friend Katie Wilson went to Brazil. Her heart was so touched by the poverty of the youths she encountered, Wilson returned to Imbau in 2008 and founded a ministry called Project Discovery.

Through this ministry, before- and after-school activities are offered to at-risk youths, ranging from learning



Erica Heinekamp, left, and LeeAnn Zatkulak pose with the handmade mugs they received as the first winners of the Mary and Martha Awards from the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. Heinekamp, recipient of the Mary “Heart of Prayer” Award, and Zatkulak, recipient of the Martha “Heart of Service” Award, were honored at a reception at the monastery on Oct. 25. (Photos by Natalie Hoefler)



Benedictine Sister Jennifer Mechtild Horner, prioress of Our Lady of Grace Monastery in Beech Grove, welcomes guests to the reception for the inaugural Mary and Martha Awards for Catholic women ages 18-35 whose lives serve as models of prayer and service. The reception was held at the monastery on Oct. 25.

martial arts to English, dance to using digital cameras, and even field trips to the beach, professional soccer games and amusement parks.

“I went down [to volunteer] for six months at a time for three years after high school, then would work back at home for the other six months,” Zatkulak said. She returned to Imbau to volunteer during her summer vacation each year since starting college in 2012.

“I’m praying to discern about going down after I graduate [next May],” she said.

As the Martha Award suggests, Zatkulak truly has a heart for service.

“I don’t think there’s anything I don’t like about serving,” she said enthusiastically. “It’s ingrained in the way I grew up. When I was in high school, I liked the good feeling of giving back.”

As she has matured, service has evolved into more than a good feeling—it’s led her to prepare for a career in social work.

“It’s like the Scripture passage that says to whom much is given, much is expected” (Lk 12:48), she said. “I’ve been blessed so much in my life. I wouldn’t find anything

gratifying if I wasn’t serving others in the Church or in my career.”

And one need not travel to Brazil to serve, Zatkulak noted.

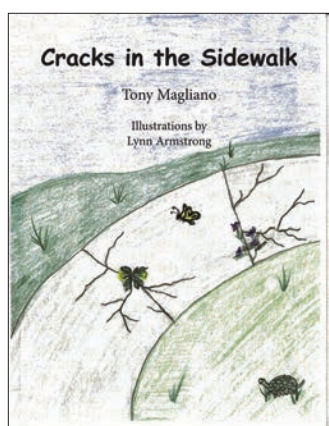
“Service can be in day-to-day life,” she said. “I work at a coffee shop. I pray every day to be Christ to the people I’ll serve coffee to.”

Praying for those whom she serves is another example of the connectedness of prayer and service, of Martha and Mary and the new awards created by the Benedictine sisters at Our Lady of Grace Monastery.

“I love this award,” said Zatkulak. “Prayer was so important in my discernment of doing service. Prayer and service just go hand in hand.”

(To nominate a Catholic woman between the ages of 18-35 from anywhere in the archdiocese for the Mary and Martha Awards—which will be presented again next October—contact Benedictine Sister Julie Sewell, director of vocations for Our Lady of Grace Monastery in Beech Grove, at 317-787-3287, ext. 3032, or [Julie@benedictine.org](mailto:Julie@benedictine.org).) †

## Children’s book invites readers to recognize everyday miracles



Cracks in the Sidewalk by Tony Magliano

By Loretta Nemeth  
Special to The Criterion

Tony Magliano, best known as an internationally syndicated social justice and peace columnist, enters the children’s book genre with *Cracks in the Sidewalk*.

In it, Magliano stays true to his vocation by instilling the seeds of social justice, “sharing, fairness and love for life,” into the minds and hearts of young readers, inviting them to “deepen their awareness of the many wonders that surround them.”

Magliano says the book will “help young children better appreciate the goodness of God, who showers us with wonderful blessings every day!”

The book leads the child from recognizing the work of God in nature to recognizing it in the caring people

in the child’s life. A great gift book, when shared between adult and child, *Cracks in the Sidewalk* can be a reminder to the adult to stop and see God’s everyday miracles around us, too.

The delightful childlike crayon illustrations by Lynn Armstrong give young readers a sense of familiarity and comfort.

The book can be ordered under the New tab, or the Children category, of the online catalog of Eastern Christian Publications, [www.ecpubs.com](http://www.ecpubs.com), or by calling 703-691-8862 for \$9.95, plus \$5 shipping and handling.

(Loretta Nemeth is director of communications for the Byzantine Catholic Eparchy (Diocese) of Parma and editor of Horizons, the eparchy’s newspaper.) †

# FRIENDSHIP

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figure who once struggled with the same demons they face on the streets and in their lives. As they talk to him, they seem to want to make sure he's still doing well—viewing his transformation as a sign of hope for them.

In Stenz, they see a slim, silver-haired figure with a shy, welcoming smile who asks their names, tries to get them to share their stories, and encourages them to change their lives.

Adams remembers his early days of meeting Stenz.

“Leo always brought a different kind of flavor,” Adams recalls. “He brought fun and laughter to whatever he was doing. He brought a little conversation, asking about what was going on with us, what was going on in our families. I looked forward to seeing him. He'd talk to me about stopping drinking and hanging out.

“His sincerity was always there. I always noticed he had something good to say about the worst ones. The worst of the worst were the ones he navigated to.”

Stenz made a point of keeping his focus on Adams during those times.

“Clearly, he was the kingpin of the group,” Stenz says. “I saw how the others respected him. I saw they listened to Ennis.”

At the time, Stenz didn't know the full details of Adams' life that led him to end up living on the streets.

He didn't know that Adams was arrested as a teenager for burglary and spent 5 1/2 years in a juvenile correctional facility. He also didn't know that after Adams' release from prison that Adams married his high school sweetheart and they had three children.

“During this time, I was working, helping take care of the kids, and going to church, but I was living a double life,” Adams recalls. “I always found time to hang out on the streets and do drugs on a daily basis. I tried to make it all work together—my job, taking care of the kids, going to church and doing drugs, but something had to give. It eventually caught up to me, and I found myself back in prison and separated from my family.

“When I got out, it was even worse than before. I went right back to the streets. And although I worked a lot, I never had any permanent job. I lived in the streets, drank alcohol and did drugs regularly—and got farther and farther away from my family. This became my way of life, and the years kept going by.”

While those choices and decisions haunted Adams, Stenz had his own haunting time in life.

## A 'haunting' connection

Right before Stenz started volunteering for Beggars for the Poor about 28 years ago, he felt there was something missing in his life. He thought he was too focused on himself.

“I was looking for some way to get out of my own problems of my little world,” he recalls. “My secretary at the time, Sandy Knox, had started to volunteer for

Beggars for the Poor, working out of the back of a truck.

“I have a heart for males who are broken down, and don't know how to get back on their feet. I tried to reach out of myself, and it was contagious. When these guys know your name and you know their names, there's a connection. There's a word that St. Ignatius uses to describe that connection—'haunting.' You know them, they know you, and you know they're living down by the river. It keeps you on focus to do everything you can for them.”

Part of that effort for Stenz includes offering the men work at his construction sites—sometimes for a day, sometimes for longer.

“I always felt it would be good to get these guys in the routine of a job,” he says. “Eighty percent of the time, you're wrong.”

It's a success rate that has sometimes led some of Stenz' staff to raise their eyebrows in a look that suggests, “You really want to try this again, boss?”

Stenz keeps trying.

“We give a lot of people a shot. We gave Ennis a shot.”

## From near death to new life

At first, Adams wasn't willing or ready to take advantage of that shot. He had made steps to change his life by entering an alcohol program at the Salvation Army, but his full commitment wasn't there until he came “close to death.”

“Leo offered to help me, but I wasn't ready to share with him because I wasn't being honest with myself,” Adams recalls. “I wanted to work a program, go to church and continue drinking all at the same time, but it didn't work. I ended up in the hospital, very sick.

“Finally, I decided that this was it. I got out of the hospital and began working my program with honesty and sincerity. Leo was right there to help me.”

Stenz started Adams as a day laborer for his company. And every day, Adams stopped by Stenz's office to thank him for the work and the support.

“Over the years, I saw how Leo kept helping people,” Adams says. “They would let him down, and he would still keep helping them. I reached the point where I didn't want to let him down. Then I wanted to get back to my family.”

Stenz's willingness to keep giving people chances stems from his embrace of Matthew 18:22, the passage in which Peter asks Jesus how many times he should forgive someone. Christ's answer of “70 times 7” has now become a shared motto between Stenz and Adams.

“Where I felt God was moving me was to encourage people like Ennis. I said, ‘Ennis, you have all the right stuff. You have to keep going.’” Stenz says. “I was trying to be a friend. That's how you have to be with these guys. You don't know where God is leading them, but you see they have worth.”

Other staff members at the construction company also began to see Adam's worth as an employee and a person.

“Everyone could see that Ennis was excited about his job. I could see the switch had flipped with Ennis, and my



Ennis Adams talks with Lynda Knable, a member of St. Jude Parish in Indianapolis who is the co-coordinator of the Beggars for the Poor Ministry, which provides a meal, clothing and socialization for 200 homeless people every Saturday morning in Indianapolis. Adams, who once lived on the streets, serves as an inspiration for homeless people to recover their lives. (Photo by John Shaughnessy)

wife particularly saw it,” Stenz says.

Adams has been a permanent, full-time employee of the company for the past seven years. During that time, he has never missed a day of work. He cleans and takes care of the office, the parking structure and the condo area of the company's downtown complex. And every work morning, he is at the entrance of the building, greeting his fellow employees with a smile and words of encouragement.

“It's just going the extra mile,” Adams says. “I got that from Leo.”

The blessings run both ways.

## 'God is working through me'

“There's a bond of friendship,” Stenz says. “We have a lot in common. We love sports. We play basketball together. We're able to discuss things. I use him as my street professional. I say, ‘What about this guy?’ Ennis has taken on a role that says, ‘Hey, I've made it, and you can make it, too.’ He's following God's prompting.”

That prompting has led Adams to be there with the Beggars for the Poor ministry every Saturday morning.

“The guys say, ‘We just want to see you.’” Adams says. “I look forward to going down there. Most of the guys just need to be talked to and inspired. I try to encourage them to lead a spiritual life, to reach out to others.”

He's also involved in another effort with Stenz to transform the lives of homeless people.

Since the spring of 2014, Our Lady of Fatima Retreat House in Indianapolis has been the site of a retreat program for homeless people. During these twice-a-year, overnight retreats, the Ignatian Spirituality Project (ISP) uses a faith-based approach in helping the homeless turn around their lives. Stenz is one of the leaders of the men's retreat while Adams went to the first one as a participant.

“The retreat strengthened me in so many ways,” Adams says. “I felt God's presence and peace, and it helped me to continue in my sobriety. I decided I wanted more of that feeling so I decided to become a witness for future retreats.

“Since I've been involved with ISP, I've gotten much closer to God than I've ever been because I spend more time with him. I look forward to telling people where I was and where I am now. By telling my story, I feel as if God is working through me to help them.”

It's a story of renewal.

“I live in my own home. I have a job that I love, I am a member of the ISP team, and I have many friends,” Adams says. “Best of all, I have a great relationship with all three of my children. And for the icing on the cake, all three of them are college graduates. I couldn't be prouder.”

It's also the story of two men who have transformed each other's life.

“At this point in our friendship, it's a spiritual friendship,” Stenz says. “We can share our faith. We talk about it. That doesn't happen with everybody. We don't hold anything back. He knows my downside, and I know his downside.

“To me, it's exciting to see someone pull himself up through the grace of God and a lot of perseverance—which Ennis has. And for those who aren't where he is, it's still seeing the face of Christ in them. It encourages me that you can't write the person off. It keeps me balanced and keeps me going.”

For Adams, it's all a matter of continuing to strive forward, knowing he has a friend on his side.

“I've learned how to get up after falling down. Part of getting up is helping others so they don't make the same mistakes. I learned that from Leo. And I'm grateful to God for letting me be this way.

“God has just put this desire in my heart to be a better person.” †

# HEALING

continued from page 1

He would like to see some kind of document from the U.S. bishops on mental illness.

“We are the only major religion in the United States that does not have a statement on mental illness,” Deacon Lambert said. “It doesn't have to be a major pastoral letter, just a statement acknowledging what our people are going through.”

At the urging of the National Advisory Council, the U.S. bishops' Committee on Domestic Justice and Human Development has taken up the mental health issue, inviting Deacon Lambert and other experts to address the committee. But no document is currently in the works for consideration by the full body of bishops.

The deacon praised the work of Mental Health First Aid at the parish level and in other community settings. The program is doing “a wonderful job in raising awareness” of mental illness and the resources available for those affected, he said.

“The idea is to equip mainly laypeople in communities to be able to recognize and then offer some kind of care for people struggling with mental health issues,” said Barbara Mosser, a faith community nurse at St. Francis of Assisi Parish in Colorado Springs, Colo., and a certified Mental Health First Aid instructor.

When Mosser first brought the idea of Mental Health First Aid to her parish, it was shortly after the suicide death of comedian Robin Williams in 2014. Speaking at each of the weekend Masses, she told parishioners to “look around you, down the pew, across the aisle” and they would see several people affected by

mental illness.

“Right here in our faith community, we have a built-in support system,” Mosser told CNS. She also hopes the training serves to reduce some of the stigma of mental illness. “People who need help need to be able to say so openly,” she said.

The international program was founded in 2001 in Australia and came to the United States in 2008. The eight-hour program includes interactive exercises designed to put participants in the shoes of those with mental illness.

In groups of three, for example, one person will converse with another person while the third person whispers into the ear of the first person, mimicking the experience of a schizophrenic person.

The Mental Health First Aid Act of 2015, a bipartisan bill now pending before the House, would provide federal grants to train more people in the program. A similar bill is awaiting action in the

Senate and also has received bipartisan sponsorship.

That is just one of the bills before Congress dealing with mental health. The Mental Health Reform Act, the Comprehensive Justice and Mental Health Act, the Helping Families in Mental Health Crisis Act, the Mental Health Awareness and Improvement Act and the Mental Health and Safe Communities Act each take different approaches to the problem.

Deacon Lambert, whose daughter has a mental illness, said progress needs to be made not only in terms of public awareness but in restoring many state services that have been cut during lean budgetary times.

“The awareness is increasing but the services are still lacking,” he said. “It is extremely difficult to go through this alone. But people need to know that they have the support of the Church.” †



# Speaker helps Catholic men live their faith, enter into Holy Year of Mercy

By Sean Gallagher

Ron Pohl sat in a large conference room with about 500 men, soaking in the messages of humility and mercy that were shared during the Indiana Catholic Men's Conference in Indianapolis on Oct. 31.

The fact that Pohl began his trip to the conference at 4 a.m. from his home in Evansville, Ind., suggests that humility and mercy were already deeply rooted in his heart. If he were more self-assured, he might not have made such a sacrifice.

But, in humility, Pohl knew he needed help and that the annual conference that draws hundreds of Catholic men from across the state would help him live out his faith more effectively.

"It has such great speakers," said Pohl, a member of Good Shepherd Parish in Evansville in the Evansville Diocese. "Everybody needs a boost in their faith and in their walk. It's just a great experience being around all these great men. It's just a good day."

That good day started with a presentation on challenges in the culture to the Catholic faith by Dr. Edward Sri, professor of theology and vice president of mission and outreach at the Augustine Institute in Denver who has written several books on the Catholic faith and makes frequent appearances on the Eternal Word Television Network.

One of these challenges is the culture's overly sentimentalized and ultimately self-centered understanding of love.

The Catholic faith invites people to appreciate and live out love as God does in the Blessed Trinity where the Father, Son and Holy Spirit are eternally bound in a love that wholly flows out of one divine person to the others, he said.

"We are made in the image of that God, the God who is love, whose inner life is all about total self-giving," Sri said. "We're only going to find our happiness when we live for others, for God and the people God has placed in our lives."

"The sad fact of the matter is that the modern world views love more about what I get out of the other person—what feelings, what good times, what advantages, what the other person does for me."

The second challenge Sri reflected on is the "culture of relativism" in which an objective morality is rejected.

"A culture like that ends up closing in on itself," Sri said. "It's all based on a very false view of freedom."

"That doesn't lead to freedom. It leads to slavery. If I'm always doing what I want, when I want, however I want, if I make up my own morality all of the time, ... I train myself in selfishness. I train myself to live for myself. It's not going to be easy for me

to make sacrifices and serve others."

Sri next spoke about the indifferent attitude that many in society have toward religion, holding that one faith tradition is as good as another.

In contrast to this view, Sri invited his listeners to consider the distinctive goodness of the Christian faith.

"We believe in a God that loves us," he said. "He seeks us out and wants a relationship with us. That's why he revealed himself to us through the prophets, the events of the Old Testament and, ultimately, he became one of us in Jesus and offered his life for us on the cross."

Sri also noted that the prevailing culture delivers a pervasive message that we have to save ourselves through hard work—which differs from the Christian faith that emphasizes how it is God who ultimately saves us through his grace.

"God's grace, gradually, over time, wants to change our fallen, fearful, wounded self-centered hearts and transform them so that we can take on the heart of Christ and begin to love like he did," Sri said.

The final challenge to the faith that Sri spoke about was the growing number of people who say they want to be spiritual but not belong to a church.

He noted, though, that this view is often motivated by people simply wanting to live according to their own preferences, "not for what's best in my relationship with God or what's best for the people around me."

"When I do that, I end up with the Church of Me and I'm my own pope," Sri said. "That Church of Me is going to be based on my own preferences, my interests and my own comfort zones."

In a presentation later in the morning during the conference, Sri described four steps that would help attendees enter more deeply into the Church's upcoming Holy Year of Mercy, which will begin on Dec. 8.

The first step is to "encounter Christ with humility" by being accountable for one's sinfulness.

"It's time to stop our self-deception," Sri said. "It's time to stop making excuses for ourselves, blaming other people, rationalizing our sins. It's time to take an honest look at our lives and say, 'Lord, this is who I am. I've messed up.'"

"But, the good news is that, when we do that, then we can actually experience God's mercy."

The second step he described is to experience God's mercy. Sri invited his listeners to recognize that God "still loves me, even in the midst of my mess, even though I didn't get it right. I'm not going to get a job performance review from God. If I take stock of myself and I go before him and say, 'I'm sorry'—especially in



Theologian and Catholic author Edward Sri gives a presentation on Oct. 31 at the Indiana Convention Center in Indianapolis during the annual Indiana Catholic Men's Conference. (Photos by Sean Gallagher)

confession—he's there with mercy."

The third step Sri explained is to be compassionate with other people and their shortcomings.

To illustrate this step, he told a story about St. Catherine of Siena, who believed that she was particularly good at analyzing people and their failings. God told her in prayer, however, that it was the devil who was suggesting her judgments.

"The next time you notice your wife stumble, think about that," Sri said. "The next time you notice someone in your life [committing a] sin, think about that. The devil may be allowing you to see it, so instead of going out with help and compassion, he'll get you to critique, get frustrated, angry and to judge."

The last step that Sri spoke about was the call by Pope Francis to all Catholics to go out and care for people in need, to have personal encounters with them and not just give money to them.

But Sri also noted that poverty in society includes "a poverty of relationships."

"There are people all around us that don't know Christ, that don't know love, that aren't welcomed by their own family," he said. "Could we give of ourselves better in our own family life?"

He encouraged his listeners to take to heart Pope Francis' advice to parents to "waste time" with their children.

"Do we actually give of ourselves to our kids, or are we just driving them around to things, putting them in the right activities?" Sri asked. "Do we just leisurely waste time with them?"

Kevin Capes spent the day at the conference with his three young adult sons—Adam, Dan and Matt. They are all members of St. Anne Parish in Jennings County.

"I'm glad that I could bring my sons with me to help further their faith and



Deacon candidate Wilfredo de la Rosa, a member of Holy Angels Parish in Indianapolis, claps and sings a song during the Indiana Catholic Men's Conference on Oct. 31 at the Indiana Convention Center in Indianapolis.

reinforce mine," said Kevin. "It helps prove to me that they're growing in their faith. They're willing to come and spend the day with me at an event like this. What more could a father ask for than to be with his sons?"

Dan came to this year's conference in part because he attended one previously and knew the influence it had in his life of faith.

"It was kind of an awakening for me," he said. "It really showed me what it meant to be a man in our faith, and the knowledge and the skills that we need to have as sons, fathers and husbands." †

## HAIN

continued from page 3

author also started realizing he was missing something in his life. "Inside, I felt empty."

Unbeknownst to him, his wife, Sandra, was going through the same thing. Though she was baptized Catholic, she was never confirmed and had not practiced the faith.

His wife confided in a close friend, who was Catholic, and she planted the seeds about returning to the Church.

When Sandra approached Randy in July 2005 about them entering into the full communion of the Church together, he admitted to her that he felt a void in his life, too. Randy asked if he could have a few weeks to discern, and he went to the library and bookstores to study and learn about Catholicism.

He and Sandra met with a priest a few weeks later, agreed to come back every Monday for several weeks, and began receiving instruction in the faith.

When they attended their first Mass that fall, Randy said a transformation took place. Though he felt burdened and uneasy at the beginning of the liturgy, he was completely at peace by the end. He had finally surrendered to God, Hain said.

"After that Mass, it was Christ first, family second and work third," he said. "Those were the new priorities."

He and his wife were received into the full communion of the Church in 2006, and have been very involved in their home parish, St. Peter Chanel in Roswell, Ga., ever since. Randy has made sure his life, faith and career have intertwined as well. He is a co-founder of the annual Atlanta Catholic Business Conference and the Catholic Business Café. He also leads the St. Peter Chanel Faith at Work Ministry.

### An integrated Catholic life

For 23 years, Hain admits, he said "no" to God. Now, he prays every day to say "yes."

The author said it is important to have friends who hold you accountable.

"Make sure you have Catholic men in your life who will speak the truth," Hain said. "I am grateful I have them in mine."

The path for a living and integrated Catholic life, he added, "is really having Christ at the center of everything that you do, and having the right priorities."

Hain cited three obstacles he believes get in the way of living an integrated Catholic life:

- Silos. Are you leading a

compartmentalized life, and how do you break down those walls? "When I was at work, I was all about work. When I was home, I was all about family. And for years, I didn't have faith," Hain said.

He said people need to ask themselves: Am I being consistently and authentically Catholic in all areas of my life? "Am I really the same person at Mass, the same person with my family, and the same person at my job?" Hain noted.

- Time. Am I working Jesus in when it is easy and convenient, or am I planning my day around him? "We are leading very busy lives," he said, with work, family and children's activities, among other things. "It's just go, go, go."

- "We're planning every facet of our lives," and "we try to work Jesus in when it's convenient." We need to take time to pray. It needs to be the priority, Hain said.

- Fear of surrender. "Our fear of giving up control to Christ is a significant obstacle to leading an integrated Catholic life. This fear of surrender comes from pride, and we have to pray every day for humility," he said.

When he surrendered, Hain continued, Christ "gave me everything that I needed. ... Did you hear what I said? Everything that I *needed*, not what I *wanted*."

"Am I giving everything, or am I giving only what I feel like giving?"

Hain also shared three ideas for living a more integrated, Catholic life:

- Pray an hour a day. He suggested praying the Angelus, praying the rosary or turning off the radio and praying in the car. There are also opportunities for eucharistic adoration, and prayer with your family every night, he said. "Put it on your calendars, and make it a priority."

- Be the light of Christ to everyone you encounter. "Do we make Christ and his Church more inviting to others by how we act [and] what we say?"
- Live every day knowing that we are made for heaven, and not for this world. "Picture being at the end of your life, and you're standing before Jesus, and Jesus says to you, 'Well done, good and faithful servant,'" Hain said.

"We all want that. Are we doing what it would take to merit that conversation with our Lord? Are we on the right path?"

As husbands and fathers, Hain told those in attendance, "our vocation is to get our families to heaven."

It all begins by putting Christ at the center of our lives, the author said.

"Never forget the life-changing power of saying 'yes' to God." †

# Pope thanks pro-life movement for following example of good Samaritan

VATICAN CITY (CNS)—Pope Francis said that Christians are called to follow the example of the good Samaritan in helping the defenseless who are attacked by those who steal “not only their possessions but also their dignity.”

“For Christ’s disciples, helping wounded human life means to encounter people who are in need, to stand by their side, take care of their frailty and their pain, so that they can recover,” the pope said on Nov. 6.

“These people, wounded in body and spirit, are the icon of that man in the Gospel who, walking on the road from Jerusalem to Jericho, was caught by thieves who robbed and beat him.”

The pope made his reflection during an audience with members of Italy’s pro-life movements. He thanked them for their efforts in imitating the good Samaritan in defending “life from conception to its natural end.”

“In confronting various ways that threaten human life, you have approached the frailty of your neighbor, you have

given yourselves so that those who live in precarious conditions are not excluded and cast aside in society,” he said.

Pope Francis stressed the importance of nourishing “personal and social sensitivity” both in accepting new life and toward those who suffer poverty and exploitation. The protection of the unborn, he said, must also go hand-in-hand with caring for the poor as well as defending families and the dignity of women.

“How many families are vulnerable due to poverty, sickness and lack of work or a home!” he said. “How many elderly people suffer the burden of pain and loneliness! How many young people are lost, threatened by addictions and other slaveries, and are hoping to find confidence in life once again!”

The pope encouraged the Italian pro-life movements to continue on the path of the good Samaritan, and to never tire of defending those “who have the right to be born to life, as well as those searching for a more healthy and dignified existence.” He also praised their work in helping those in



Pope Francis waves during a private audience with members of Italy’s pro-life movements at the Vatican on Nov. 6. (CNS photo/L’Osservatore Romano, via Reuters)

need, especially women in need.

“The number of women, especially immigrants who come to your centers, shows that—when offered concrete

support—in spite of problems and constraints, women, are able to have a sense of love, life and motherhood rise above within them,” he said. †

## What was in the news on Nov. 12, 1965? The pope seeks a ‘new Pentecost,’ Cuban refugees coming to Indianapolis, and support grows for government funded birth control

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. 12, 1965, issue of *The Criterion*:

• **Pope seeks ‘new Pentecost’ from ecumenical council**

“VATICAN CITY—Pope Paul VI has issued an apostolic exhortation on the ecumenical council, urging all Catholics to ‘beg for a new Pentecost’ that will renew the Church and the modern world. In the document, dated November 4 and published two days later in the Vatican City newspaper *L’Osservatore Romano*, Pope Paul said the council Fathers will return to

their dioceses from ‘a long and fruitful labor, taking with them the legitimate satisfaction of having prepared providential instruments for the true renewal of the Church, for the union of Christians and for the pacification and elevation of the temporal order.’ He urged Catholics to thank God for the help he has given to the council.”

• **Aid asked for Cuban refugees coming into the archdiocese**

“A fresh flood of refugees from Communist Cuba is expected to include parents of Cuban children now being sheltered in the Indianapolis Archdiocese, and many of those parents will hope to rejoin their youngsters here, the director of the Cuban refugee program stated this week.”

• **Declaration on laity approved, 2,201**

to 2

- Campaign for clothing announced
- Formation program to aid teachers
- Church groups praise plan for Cuban refugees
- Pope asks global triduum of prayer
- Mountain of documents make Vatican II history
- ‘Old policeman’: Cardinal Ottaviani pledges to protect new Church laws
- An evolving pattern: Council decrees show Church’s ‘new look’
- Council Fathers will honor Dante at special rite
- Greene leaving *Catholic Reporter*
- British exhibit spurs vocations
- Theologian defends Teilhard de Chardin
- Holy See donates \$5,000 to UN
- Diocese to build modern cathedral
- Cardinal defends Jews against deicide charge
- Interfaith chapel set for hospital; fund drive opened
- Brazilian elected Franciscan head
- New Albany Serrans to hear Franciscan
- White House conference: Strong backing is given birth control at parley

“WASHINGTON—Only one session during the White House Conference on Health focused on family planning, but it provided a national platform for

outspoken advocates of government birth control. Speakers during the panel discussion [on Nov. 4] described government-supported birth control as a necessity, particularly among the poor. There was general support for giving birth control information and devices to anybody who wants them, and for starting birth control education early—even in the elementary grades. ... The tone of the session was pretty well summed up by one doctor who said the ‘shibboleths’ in this area have vanished and the time is now at hand for large-scale government ‘implementation’ of birth control programs. The impression was strong that, at least in the minds of many of those who spoke, the battle for government birth control is already all but won.”

- Calls family planning session ‘insulting’
- Preaches retreat to council Fathers

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## Prophets speak for God and draw people back to him

By David Gibson

What is the direct opposite of a false prophet? Presumably it is a true prophet, one whose authenticity is fairly plain to see.

People known today as prophets hardly fit a pattern. But how can it be that one person's prophet is no prophet at all for others?

For example, prophets of the End Times, convinced that a chaotic, terrifying end of time is drawing near, always seem to be with us, always seem to garner a committed following, and always seem to be considered false prophets by many.

Prophecy may not be an outdated topic in the 21st century, but prophecies offering frightening future predictions undoubtedly occupy a larger place in the public mind than contemporary prophecy in a biblical mode.

Because society tends to think of prophets as those who predict the future in compelling, detailed ways, conversations about the Judeo-Christian understanding of prophecy can experience a little trouble getting off the ground. The biblical understanding of prophecy, after all, is not anchored mainly in the future but in the present.

It is not that biblical prophets never looked to the future, or warned about the consequences of neglecting God's word. But the biblical prophet's principal role was to draw people into God's word now and to make clear what, indeed, that word says.

A prophet is "the bearer and interpreter of the word of God," the *Jerusalem Bible* explains in its introduction to the Old Testament books of the prophets. God sends prophets to remind believers of their duty to God, and to bring them back to obedience and love."

Everyone who is baptized is a prophet, Pope Francis said in a December 2013 homily. Vatican Radio reported him saying a prophet "is someone who listens to the words of God, who reads the spirit of the times and who knows how to move forward toward the future."

True prophets, he added, "keep the

promise of God alive, they see the suffering of their people and they bring us the strength to look ahead."

A list of five qualities of prophetic Christians was presented by Pope Francis in an apostolic letter for the Year of Consecrated Life that concludes in the Church on Feb. 2, 2016. He stressed that religious order members "must never abandon prophecy."

First, he said, "prophets receive from God the ability to scrutinize the times in which they live and to interpret events: They are like sentinels who keep watch in the night and sense the coming of the dawn."

Second, "prophets know God, and they know the men and women who are their brothers and sisters."

Third, prophets "are able to discern and denounce the evil of sin and injustice."

Fourth, prophets, "because they are free," are "beholden to no one but God."

Fifth, "prophets tend to be on the side of the poor and the powerless, for they know that God himself is on their side."

A false prophet uses "religion for himself," Pope Francis suggested in an interview published in September 2013 by several Jesuit publications. He cautioned that "if one has the answers to all the questions, that is proof that God is not with him."

A true prophet may sometimes make "waves," the pope acknowledged. Yet, he said, this is someone who "announces the spirit of the Gospel," someone who serves others in ways that, while not timid, are "always positive."

The messages of some would-be prophets appear to be all about themselves. They seize the center stage and have a talent for occupying it in self-focused ways. But consider the Old Testament prophet Jeremiah, who literally begged God not to place him center stage.

God said to Jeremiah, "Before you were born I dedicated you, a prophet to the nations" (Jer 1:5). But Jeremiah said to God, "I do not know how to speak. I am too young" (Jer 1:6).

Then God replied: "Do not say, 'I am too young.' To whomever I send you, you shall go; whatever I command you, you



Filipinos carry a statue of St. John the Baptist as they take part in a religious ritual known locally as "Taong Putik" ("Mud People") in the village of Bibiclat, Philippines, while celebrating the feast of their patron saint and the man Pope Francis calls "the greatest among prophets." A biblical prophet's principal role is to draw people into God's word now and to make clear what, indeed, that word says. (CNS photo/Erik De Castro, Reuters)

*'... the biblical prophet's principal role was to draw people into God's word now and to make clear what, indeed, that word says.'*

shall speak" (Jer 1:7).

God then "extended his hand," touching Jeremiah's mouth, and said to him, "See, I place my words in your mouth!" (Jer 1:9).

This famed passage illustrates what a biblical prophet really is. As a prophet, Jeremiah was neither self-focused nor self-aggrandizing. He was God's spokesman.

That is what prophets do. They speak for God.

Prophetic believers call out to other believers, urging them to listen once again to God's word and reminding them just what that word says. Frequently, the biblical prophets reminded their

communities of God's demand that the poor be treated kindly and justly.

Often, actions speak louder than words on a prophet's part. I proposed earlier that a true prophet is someone whose authenticity is "fairly plain to see." In other words, prophets of a biblical mode are recognized for their integrity.

Prophets witness to God's word. And as Blessed Paul VI once said, people in contemporary times listen "more willingly to witnesses than to teachers," and if they do "listen to teachers, it is because they are witnesses."

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

## Prophets show love to people by sharing the truth with them

By Marcellino D'Ambrosio

A prophet predicts the future, right? Not exactly. The word "prophet" is rooted in the Greek word meaning "spokesman."

Prophets among the Jews were God's representatives. They gave voice to whatever God wanted to say at a given moment.

As the Father of the people of Israel, God needed



Cardinal John Njue of Nairobi, Kenya, delivers the homily during an Easter Mass on April 5 at Holy Family Basilica in Nairobi. Prophets show love to people by speaking the truth to them, even at times when people don't want to hear that truth. (CNS photo/Thomas Mukoya, Reuters)

sometimes to say the same kinds of things parents generally need to say to their children. He knows what leads to life and what leads to disaster.

God sees everything. So prophets sometimes are called "seers," those who see things as God sees them. As a result they can "tell it like it is."

This is where the idea comes in that prophets foretell the future. Parents are, in this sense, prophets. "Don't touch the stove. You will burn your finger, and it will hurt a long time."

Many of the prophets' predictions were just like that: If you don't obey the Lord, these bad things are going to happen.

You would think people would be grateful for the heads-up. But often folks respond to bad news by trying to kill the messenger.

Why is this? Because we think we are basically "good people," and that God ought to appreciate that. When a prophet calls this comforting illusion of ours into question, we find it threatening. If the prophet is right, we have to change, and change is painful.

The prophet Jeremiah and Jesus both dealt with people who thought that they were "good people," the chosen people, in fact.

So they responded to Jeremiah's warnings by throwing him into a muddy cistern (Jer 38:6). And in Luke 4, inhabitants of Nazareth intended to throw Jesus off the top of a hill. He eluded them that time,

but ultimately gave his life for those who cried out, "Crucify him!"

If this is how people are going to respond, why bother to be a prophet? Why stick your neck out?

The reason is that people have a right to the truth, whether they heed the truth or not. The prophet's responsibility is to speak God's word as clearly and convincingly as possible. What people do with that word is not the prophet's responsibility.

Blessed Teresa of Calcutta said that God does not require us to be successful; he instead requires us to be faithful.

We who have received the sacrament of confirmation have received a share in Christ's prophetic anointing. We must get over our fear of offending people and love them enough to tell them the truth.

Of course, there is always the question of the right place and time for telling the truth to others. But if no place is the right place and the right time never comes, we can be sure that we are allowing fear of the opinions of others to get in the way of love.

Love is not about being sentimental or popular. The love of God that "never fails" that St. Paul spoke of in 1 Corinthians 13:8, is tough love.

(Marcellino D'Ambrosio writes from Texas. He is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †

From the Editor Emeritus/John F. Fink

## Medieval Church: Eleanor of Aquitaine and Henry II

(Fourteenth in a series of columns)

If St. Bernard was the outstanding man of the 12th century (see last week's column), Eleanor of Aquitaine was



beyond a doubt the most fascinating woman. She was not saintly as St. Bernard was, but she definitely was involved in the events of 12th-century Christianity.

Described as very beautiful, she also became extremely wealthy when she succeeded her father, Duke William X of Aquitaine (a duchy in present-day France), in 1137. Duke William was on a pilgrimage to St. James Cathedral in Compostela, Spain, when he became ill. On his deathbed, he asked King Louis VI of France to protect his 15-year-old daughter, Eleanor, and to find her a suitable husband.

King Louis didn't look far. Three months later, Eleanor married the king's son, who became King Louis VII when his father died, still in 1137. So Eleanor was now queen consort of France.

In 1145, Eleanor heard St. Bernard preach a crusade, called by Pope Eugene III, to rescue Edessa from the Muslims. Both Louis and Eleanor took up the cross for what is known as the Second Crusade, and Louis was one of the military leaders. As I wrote last week, the crusade went badly, and the crusaders returned to France.

By this time, Eleanor decided that she wanted an annulment of her marriage to Louis, with whom she had two daughters. At first refused by Pope Eugene III, it was granted in 1152 on grounds of consanguinity (relationship by blood) within the fourth degree. Eight weeks after the annulment, Eleanor married Henry, Duke of Normandy and Count of Anjou (a cousin of the third degree).

Two years later, Henry became King Henry II of England, so Eleanor was now queen consort of England. During the next 13 years, the couple had five sons and three daughters.

Henry II is the English king who had a conflict with Archbishop Thomas Becket of Canterbury over the rights of the Church. At one point, he supposedly said, "Will no one rid me of this turbulent priest?" Whether or not he said

it, four knights went to the cathedral in Canterbury and assassinated Thomas on Dec. 29, 1170.

Modern works about this story include T. S. Eliot's play *Murder in the Cathedral* and the movie *Becket*, in which Peter O'Toole played Henry and Richard Burton portrayed Thomas.

As penance, Henry endowed some monasteries in France, as well as some religious hospitals in both England and France.

As Henry's and Eleanor's children grew up, they became alienated from their father, and Eleanor supported her children. Therefore, in 1173, Henry imprisoned Eleanor, and she remained imprisoned for 16 years, until Henry died in 1189.

Henry II was succeeded by his and Eleanor's son, Richard I, who has gone down in history as Richard the Lionheart. I'll write about him next week. Eleanor ruled with him and, as queen dowager, acted as regent of England while Richard went on the Third Crusade.

Eleanor has been portrayed in the movie *Lion in Winter* by Katharine Hepburn, and in the remake of the movie for television by Glenn Close. †

Cornucopia/Cynthia Dewes

## We're grateful to belong in many kinds of families

We know that we all belong to the family of God. But narrowing down the scope of that, we come to the family



we call our parish. This community of fellow believers is truly a family when we follow the example of the larger spiritual family.

Any family depends upon mutual love

and support, including constructive criticism when necessary. It involves unity of purpose, and it produces joy and comfort. "Do unto others as you would have them do to you" begins here. And sometimes that is not an easy task.

People who participate actively in parish life are often the leaders of what goes on there. They make decisions and take action, which sometimes makes other parishioners angry. These leaders include the pastor, who's like the big brother in the family. He's usually the one who interprets the parent's (God's) wishes and directs everyone's response.

The parish is a human community, and thus is open to human failings. We find every human quality, from envy to perseverance to sloth to meanness displayed there. With prayer, both private and communal, we learn to

tolerate differences and work together for the common good. Compromise becomes a given.

A truly functional parish family offers support and instruction to its members through many ministries. It teaches young and old about the values they share, and demonstrates them with efforts like food pantries, clothing distributions and visits to the sick. It makes the elderly feel welcome and valuable, and helps share the burden of those who are grieving. It's a place where one's inmost hopes and needs are met with God's grace.

This is not just a Catholic phenomenon. Other Christians share the concept of a family of believers; our dear friends who belong to Roberts Park Methodist Church in Indianapolis often tell us about these same qualities in their congregation. And we hear about these values shared by other religious and non-religious folks as well.

In our immediate families, the same things apply. The parents can't be God, but they can try to be forgiving, loving and responsible at all times, as God is. The children can return the love they are given and share it with each other and their friends at school and at play. They can all carry loving cooperation into the workplace, supporting their co-workers both professionally and personally.

The family scenarios I've described sound wonderful because they're the

ideal. But unfortunately, we don't live in a perfect world and our human failings seem to have really damaged modern families of all kinds. And families are the glue that holds a community together: healthy families result in a healthy society.

Many families are split by divorce or separations of cohabiting couples, often with children involved. The result may be poverty, spousal or child abuse, or losing the kids to drugs and other destructive behavior. More traditional families have problems too, but they can deal with them with more success because God is a partner in the marriage.

In a sacramental marriage, there is physical attraction between a male and a female and careful selection of partners beforehand. Afterward, children are expected and welcomed. One or both parents work to support the family, and their expectation is to live a comfortable life within their means. They put education and service on a level with fun in their lives, and selfishness has no place in their plans.

These attitudes spill over into the workplace and the parish and the nation. And that's the charm of "doing the right thing": It works. †

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Coming of Age/Erick Rommel

## Always keep in mind the most important rule of all

We are all bound by rules. They start at the youngest of ages when we're told not to talk with strangers. The list gets longer as we grow older.



Soon, we're told that it's polite to hold the door open for others and to drive the speed limit, to be good to our elders and so on.

Some rules are more important than others, but all rules

have a purpose. Some keep us safe. Some keep others safe. Some rules protect us from ourselves. Rules are the guidelines that are necessary for society to succeed. Without rules, there is chaos.

Think about the rules that we follow every day. We wear clothes based on temperature, but also based on dress code.

We go to school or work at a certain time so we don't get in trouble for being late. We exchange money for items we want to buy and when we're tired, we know we should go to bed.

What would happen if these rules weren't in our lives? If those rules didn't exist, the world would fall apart. Rules in our lives have a purpose.

One rule says to tell the truth, another says not to hurt people with painful words. Even if we tell the truth, there is an unspoken rule that tells us to be as kind as possible toward a person who may be hurt by our words.

That brings us to the question of whether two different rules can exist without violating the other? Can you tell the truth, even about something difficult, without hurting a person? You can because of another one of our society's guiding rules that comes straight from

the Gospel of Matthew: Do to others whatever you would have them do to you" (Mt 7:12). Some know this as the Golden Rule.

Think of all this the next time you're faced with a choice, and must decide which of life's many rules you should follow. What are the rules that are essential for your life?

Knowing which rules you'll never break makes it easier to know who you truly are, especially during those moments when you find yourself in doubt.

Believe in yourself. Believe in the rules you follow that keep your moral compass true. But always keep in mind that the one rule that surpasses them all is the one that calls for kindness toward others.

(Erick Rommel writes for Catholic News Service.) †

Twenty Something/

Christina Capecchi

## Searching for peace with help from a sage

It is the book that somehow surfaces when you need it most—mantra for the multi-tasker,



solace for the stressed. It is the book you stock up on to give to others, to slip in Christmas stockings, to pay it forward. It is the book that spiritual directors recommend again and again:

Father Jacques Philippe's tiny paperback with the nondescript cover, the

one that delivers everything its title promises: *Searching for and Maintaining Peace: A Small Treatise on Peace of Heart*.

My friend Roxane introduced me to the book earlier this year. She had been sitting with a fellow chaperone on a bus in Washington, D.C., making their way to the March for Life, when she began sharing her struggles as the mother of teens.

"I wasn't sure why I brought this," the chaperone told Roxane, reaching for her purse, "but I think I know now." And hence, Roxane was gifted with Father Philippe's tome. "His way of approaching spiritual topics is like having a flashlight to navigate murky areas of life, when before you were just groping around in the dark," Roxane says.

I made a mental note, but it took another nudge before I bought a copy. Katrina Harrington, a 26-year-old Catholic from South Bend, Ind., recently blogged about her third baby, a 9-pound girl with a powerful set of lungs. "Ever since she was born bellowing," Katrina wrote, "my cup runneth over in patience and humility. I suspect part comes from reading this book"—and the embedded Amazon link directed me to a familiar page.

This summer, when Katrina's family was moving, she found a copy of *Searching for and Maintaining Peace* on a bookshelf. "I have no clue who bought it, since neither my husband nor I remember purchasing it or receiving it as a gift," she told me. But it made for third-trimester reading the young mom would soon need.

When her husband, a theology graduate student, had to go on a retreat six days after Elise's birth, leaving Katrina home with no help, she felt the book's impact, crediting it for providing "an almost miraculous amount of peace."

Now it's guiding her as she resumes her at-home business, Hatch Prints—a hand-lettering and art shop that illuminates the wisdom of the saints through watercolor—providing for her family amid her husband's full-time studies.

I've been savoring the book, which is as practical as it is profound. Father Philippe, a 68-year-old French priest with a white goatee and a ruddy complexion, feels like a modern-day doctor of the Church. Peace, he explains, is the spiritual condition that lets God's grace work in us. It is a "necessary corollary of love," of being available to those around us.

I hadn't felt that I was lacking peace, but the book has helped me recognize how often I hurry and control, trying to strong-arm my own agenda into daily life. It has reminded me to be patient about my progress, to resist the kind of checklist living—go, go, go—that can define young adulthood. "Your guide is the Holy Spirit," Father Philippe writes. "By your struggles and worries, by your anxiety and haste, you overtake him with the pretense of moving more quickly." The opposite occurs: You wind up on a rougher path, and "far from advancing, you go backward."

It has refined my thinking and strengthened my desire to harbor the peace that invites God in, so he can work through me, enabling me to produce the good works he designed me to do. In a season accelerated by the holiday scramble and end-of-year drumbeat, this book feels like a slow exhale, reminding of another way.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

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

# Sunday Readings

Sunday, Nov. 15, 2015

- Daniel 12:1-3
- Hebrews 10:11-14, 18
- Mark 13:24-32

The Book of Daniel, rarely appearing in the readings at Mass, is the source of this weekend's first biblical lesson.



Daniel is a fascinating book. Judging from its original language and literary construction, it would seem to date from a period not too long before Christ. Even so, it is a compilation of much earlier material about

the Law of Moses and about Daniel, a faithful follower of God who lived during the Hebrews' exile in Babylon.

As is the case with so many of the Old Testament Scriptures, the historical setting was a time of hardship for God's people. This is not surprising. God's people had so few years of peace and prosperity, fewer less of glory about which they could boast.

Turmoil and danger surround the people described in this weekend's reading. God sends a champion to protect them. He is Michael, who will be the guardian of the people.

Ultimately the message is not about Michael—an important point to note since so many people these days are fascinated by angels.

Two points are key. The first is that God will intervene to secure eternal life for those who are faithful to him. The second is that good will prevail.

For its second reading this weekend, the Church gives us a section from the Epistle to the Hebrews. This passage is consistent with the other parts of Hebrews. It is heavy in Jewish symbolism and references to Jewish history. Jews in the first century would instantly have connected with this epistle.

Jewish priests are mentioned. Judaism today, in none of its expressions, contains the priesthood because most of the priests living at the time of the brutal suppression by the Romans of the Jewish revolt

perished. Additionally, the destruction of the temple by the Romans brought all sacrificial offerings to a halt. But at the time of Jesus, and at the time Hebrews was written, many priests served at the temple in Jerusalem.

This reading proclaims that Jesus is the great high priest. His was the perfect and complete sacrifice.

St. Mark's Gospel provides the last reading. Some might see it as dark and ominous. It is in fact very realistic.

The most universal experience among humans, other than conception itself, is death, yet we all recoil from talking about death. Not only do we prefer not to discuss death, but also we are not at all eager to think about it. We also dislike change, and certainly sudden change in our lives, unless we are miserable. Routine gives us a sense of security.

The Gospel reminds us quite simply but very clearly that nothing on Earth is permanent. Only God is eternal. When we live in God, through Jesus, we share this eternity.

Life changes. We change, at times abruptly. Much of the change is not of our choice. Neither is it of our timing, but it is life.

## Reflection

The Church is nearing the end of its year of liturgical celebration and teaching. Only two weeks await us before we enter a new year with the observance of the First Sunday of Advent.

The weekend liturgies are opportunities for the Church to teach us about the Lord, and to assist us in learning from the Lord the path to holiness. This weekend's readings constitute the final word before the joyful, exciting close of the year in the Church's triumphant exaltation of Christ the King next week.

These readings situate us. We are mortal. Like it or not, we are not in control, but we are not at the mercy of fate, circumstances or other people. If we turn to the Lord, the power of God is with us.

Our protector is more than the angels. It is the victorious Lord, risen at Easter. He will never die again. No power exceeds the power of God. †

## Daily Readings

### Monday, November 16

St. Margaret of Scotland  
St. Gertrude, virgin  
1 Maccabees 1:10-15, 41-43, 54-57, 62-63  
Psalm 119:53, 61, 134, 150, 155, 158  
Luke 18:35-43

### Tuesday, November 17

St. Elizabeth of Hungary, religious  
2 Maccabees 6:18-31  
Psalm 3:2-7  
Luke 19:1-10

### Wednesday, November 18

The Dedication of the Basilicas of Saints Peter and Paul, Apostles  
St. Rose Philippine Duchesne  
2 Maccabees 7:1, 20-31  
Psalm 17:1bcd, 5-6, 8b, 15  
Luke 19:11-28

### Thursday, November 19

1 Maccabees 2:15-29  
Psalm 50:1b-2, 5-6, 14-15  
Luke 19:41-44

### Friday, November 20

1 Maccabees 4:36-37, 52-59  
(Response) 1 Chronicles 29:10bcd, 11-12  
Luke 19:45-48

### Saturday, November 21

The Presentation of the Blessed Virgin Mary  
1 Maccabees 6:1-13  
Psalm 9:2-4, 6, 16, 19  
Luke 20:27-40

### Sunday, November 22

Our Lord Jesus Christ, King of the Universe  
Daniel 7:13-14  
Psalm 93:1-2, 5  
Revelation 1:5-8  
John 18:33b-37

## Question Corner/Fr. Kenneth Doyle

### Only Church-approved shortened Scripture readings can be used at Mass

Q Are priests allowed to edit the scriptural readings at Mass? Recently our priest, when reading a Gospel about marriage, cut off the verses that say, "Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery" (Mk 10:11-12)



I can understand that the priest might feel uncomfortable, thinking that this passage could offend some of those who hear it, but aren't priests supposed to read the Scriptures as they are? Sometimes we need to hear direct teaching, even if it offends us. (Indiana)

A Priests are sometimes given the option to use shorter forms of the liturgical readings that are approved by the Church. But the priest in question was not empowered to do what he did. Generally, when a choice is offered, it is meant to keep the congregation's interest by shortening what would otherwise be an overly long passage—not to avoid verses that might be controversial or challenging.

Q I understand that during the upcoming papal-declared year of mercy, we can seek plenary indulgences for the dead. Naturally, as I age, I have more and more friends who have died. What a wonderful thing if I could include them in this. Is it possible to gain multiple plenary indulgences for the deceased and, if so, how do I accomplish this? (Massachusetts)

A Pope Francis has declared an extraordinary Holy Year of Mercy that begins on Dec. 8, 2015, and closes on Nov. 20, 2016. A holy year is also known as a jubilee year.

Among the privileges granted to the faithful during this Holy Year of Mercy is the opportunity to gain a plenary indulgence, which is the remission of all of the temporal punishment due to sins whose guilt has already been forgiven. This indulgence can also be applied to the deceased—to whom, in the words of Pope Francis, "we are bound ... by the witness of faith and charity that they have left us."

In the past, indulgences during a holy year normally required a pilgrimage to Rome and a visit to one of the papal

basilicas, but for the upcoming Holy Year of Mercy, the pope has determined that a visit to a diocesan cathedral or designated local church will suffice, together with the reception of the sacrament of penance and Communion, as well as a profession of faith and prayers for the intention of the pope.

Pope Francis has taken care to extend the privilege to those who are precluded from visiting one of the designated churches, e.g., those who are homebound or incarcerated.

A unique element this time is that the pope has also granted the jubilee indulgence to those who perform the traditional spiritual and corporal works of mercy (sheltering the homeless, for example, or comforting the sorrowful.)

As to your question about "multiple" beneficiaries, the jubilee indulgence may be obtained only once a day. A single sacramental confession suffices for several plenary indulgences, but receiving Communion and praying for the intentions of the pope are required for each indulgence.

(Editor's note: Catholics may visit two churches in the Archdiocese of Indianapolis in order to receive a plenary indulgence connected to the Holy Year of Mercy. They are SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad. For more information about the observance of the Holy Year of Mercy in central and southern Indiana, visit [www.archindy.org/holyyearofmercy](http://www.archindy.org/holyyearofmercy).)

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

## My Journey to God

### Grandson Observing a New Apple

By Norbert Krapf

Dressed in a red, black, and blue lumberjack shirt, year-old Peyton

picks up an apple from a wicker basket, holds it in his outstretched hand,

and looks at it as if he is the first human being ever to see such

a magnificent piece of work in any garden in which any human has ever stood still.

As his dark eyes ripen like fruits, warm sunlight bathes his face.

The way he looks at what he sees is better than any prayer I can say.



(Norbert Krapf is a member of St. Mary Parish in Indianapolis and was chosen as the Indiana Poet Laureate from 2008-10. In this Sept. 12 photo, Krapf's 1-year-old grandson Peyton Lamm observes an apple in Germany, where Krapf's daughter and son-in-law live.) (Submitted photo (c) 2015 Andreas Riedel)

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202 or e-mail to [rhoefer@archindy.org](mailto:rhoefer@archindy.org). †

# Rest in peace

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

**BEVER, Florence Jean (Kehl)**, 92, St. Gabriel, Connerville, Oct. 28. Mother of David and Mark Bever. Grandmother of two. Great-grandmother of five. Great-great-grandmother of three.

**CRAFTON, Esther M.**, 90, St. Lawrence, Indianapolis, Oct. 20. Mother of Frank and Steve Crafton. Sister of Margaret Bingham, Martha Lucid and Mary Pitsler. Grandmother of eight. Great-grandmother of 15. Great-great-grandmother of two.

**CROSLEY, Kathleen (Gaughan)**, 68, St. Jude, Indianapolis, Oct. 30. Wife of Sherman Crosley. Mother of Traci Beck and Patrick Crosley. Daughter of Fairy Gaughan. Grandmother of three.

**FRANZ, Ann M.**, 90, St. Pius X, Indianapolis, Oct. 20. Mother of Donna, Doug, John, Steve and Tom Franz. Sister of Theresa Springman and Raymond Roembke. Grandmother of 13. Great-grandmother of nine.

**GRIFFITH, Joseph Dotson**, 56, St. Gabriel the Archangel, Indianapolis, Oct. 26. Husband of Constance Griffith. Father of Dylan, Joseph, Logan and Stephen Griffith. Son of Walter and Jane Griffith. Grandfather of four.

**HANNEL, Pearl Mae**, 79, St. Joseph, Corydon, Oct. 28. Mother of George Hannel. Sister of Harlen Lowe. Grandmother of three. Great-grandmother of four.

**LaMONACA, Luca**, 86, Holy Spirit, Indianapolis, Oct. 24. Husband of Catherine LaMonaca. Father of Anna Buker, Cammy Ward, Anthony and Peter LaMonaca. Brother of Teresa Cuva, Francis Gennaro, Josephine Miragliotta, Rosalie LaMonaco. Cathy Walsh and Angelo LaMonaco. Grandfather of 11. Great-grandfather of five.

**LITTLE, Julia R.**, 57, Holy Family, Oldenburg, Nov. 1. Sister of Kay Blackwood, Carol Crays, Denise Daro, Betty Gabbard, Monica Steidinger, Linda Wenning, Dan, Jim, Joe and Paul Little. Aunt of several.

**NOETH, Charles**, 93, All Saints, Dearborn County, Oct. 28. Husband of Marguerite Noeth. Father of Janet Graf, Barbara Wuestefeld, James and Richard Noeth. Brother of Charles Noeth. Grandfather of eight. Great-grandfather of eight.

**PETERS, Helen Blanche**, 89, St. Lawrence, Lawrenceburg, Oct. 23. Mother of Gary Peters. Grandmother of four. Great-grandmother of seven.

**SCHAFFER, Bernard J.**, 87, Prince of Peace, Madison, Nov. 2. Father of Mary Helen Finney, Bernadette Thomas, Andrew, Daniel, David, Edward, Gerald, James, Kenneth, Rev. Raymond, Thomas and William Schaffer. Brother of John Schaffer. Grandfather of 32. Great-grandfather of 31.

**SCHELLENBERG, Patricia A.**, 82, St. Mary-of-the-Knobs, Floyd County, Oct. 29. Wife of Robert Schellenberg. Mother of JoAnn Cunningham,

Alma Hammond, Jerry, John, Larry and Tom Schellenberg. Sister of Mary Cestaro, Linda Walker and Eddie Striegel. Grandmother of 16. Great-grandmother of 13.

**SIMS, Thomas**, 85, Our Lady of the Greenwood, Greenwood, Oct. 27. Husband of Jaunita Sims. Father of Christina

Wagner, Charles, Gregory and Jeffrey Sims. Brother of Regina Bradley, Betty Sue Milliner, Corene Minton, Jerry, Murrell and Sherrell Sims. Grandfather of six. Great-grandfather of 13. Great-great-grandfather of two.

**SPRINGMAN, Charles**, 88, St. Jude, Indianapolis, Oct. 27. Husband of Alice Springman.

Father of Mary Ann Whitten, Charles and Michael Springman. Brother of Donna Holtzclaw, Bonnie Mitchell and Wilma Rielly. Grandfather of three. Great-grandfather of one.

**TODD, Margaret Mary**, 86, St. Lawrence, Lawrenceburg, Oct. 24. Mother of Tracy Consley and Luther Todd. Grandmother

of three. Great-grandmother of one.

**TURNER, Catherine Lucille**, 78, Holy Family, Richmond, Oct. 26. Mother of Deborah Robbins, Amy Rhoades, Cathy, Frank, George and Michael Turner. Grandmother of five. †



## Preparing the bread of life

Benedictine Sister Marie Agnes Martel cuts hosts with a special machine in late August in the altar bread department at the Monastery of the Immaculate Heart of Mary in Westfield, Vt. The nuns produce about 3 million hosts for communicants and priests a year. (CNS photo/Cori Fugere Urban, Vermont Catholic magazine)

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## Families must forgive and not 'end the day in war,' pope says

VATICAN CITY (CNS)—The secret to healing wounds among family members is to “not end the day in war,” and to forgive one another, Pope Francis said.

“One cannot live without forgiving, or at least one cannot live well, especially in the family,” the pope said on Nov. 4 at his weekly general audience.

Recalling the recent Synod of Bishops on the family, the pope said that he wanted the final report to be published so that all may take part in the work of the past two years. However, he said, his general audience talk would not examine the conclusions, but rather reflect on the great gift that marriage and the family are for society, especially in a

world that “at times becomes barren of life and love.”

The pope told the estimated 15,000 people in St. Peter’s Square that families are like “a great gym where one trains in giving and in mutual forgiveness.” Using the Gospel account of Jesus teaching the “Our Father,” the pope stressed that forgiveness heals the wounds often caused “by our weaknesses and our selfishness.”

“There is a simple secret in order to heal wounds and dissolve accusations: Do not end the day without asking forgiveness from one another, without making peace between husband and wife, parents and children, brothers and sisters, daughters-in law and mothers-in law,” he said.

By immediately asking for forgiveness and forgiving others, the pope continued, the family becomes stronger and creates a solid foundation that can withstand any difficulties that may come.

In order to forgive, Pope Francis told the crowd, “you don’t need to make a great speech; a caress is sufficient and it’s all over. But, do not end the day in war. Understood?”

The pope also stressed that the synod emphasized the role that forgiveness plays in the vocation and mission of the family, and that it not only saves families from divisions but helps society “become less evil and less cruel” as well.

The Church, he assured, “is always near to help you build your house upon the rock of which Jesus spoke.”

Christian families, the pope said, can do much for society and the Church, and the upcoming Holy Year of Mercy can be an occasion for families “to rediscover the treasure of mutual forgiveness.”

“Let us pray so that families may always be more capable of living and building concrete paths of reconciliation, where no one feels abandoned by the weight of their trespasses,” the pope said. †



Pope Francis

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# Bishop brings formal report on war-hero priest to Vatican

VATICAN CITY (CNS)—A week after the 65th anniversary of Father Emil J. Kapaun's capture in North Korea, the bishop of Wichita, Kan., formally presented a report on the Army chaplain's life, virtues and holiness to the Congregation for Saints' Causes.

Bishop Carl A. Kemme of Wichita and a small delegation from the diocese met on Nov. 9 with Cardinal Angelo Amato, prefect of the congregation, and other officials to hand over the 1,066 report known as a "positio."

During the Korean War, Father Kapaun, a priest of the Wichita diocese, and other members of the 3rd Battalion, 8th Cavalry Regiment, were captured by Chinese troops in North Korea on Nov. 2, 1950. The priest died in a North Korean prison camp on May 23, 1951.

President Barack Obama presented the Medal of Honor posthumously to the war-hero priest in a White House ceremony in 2013, but the men who were imprisoned with Father Kapaun and the faithful of the Diocese of Wichita had been honoring him long before that.

"Since the day his fellow prisoners of war in the Korean Conflict [1950-1953] were liberated after their long and cruel incarceration, during which Father Kapaun was instrumental in providing to his fellow soldiers unparalleled pastoral care, word of his saintly virtue has been spreading and continues to our day," said a letter Bishop Kemme wrote and delivered to Cardinal Amato.

"I'm very honored and humbled to be part of this moment," Bishop Kemme said after handing

over the "positio," which is based on a long diocesan investigation of Father Kapaun's life, writings and eyewitness testimony, including with prisoners who survived the camp.

Andrea Ambrosi, the postulator or promoter of the cause, said it took 12-13 months to write the volume, which should go to a team of Vatican historians for review in April.

Archbishop Marcello Bartolucci, secretary of the congregation, told Bishop Kemme and his delegation that if the historians have no questions and believe the biography and the information about the circumstances of Father Kapaun's death are complete, the report would go to a commission of theologians.

Under normal circumstances, Archbishop Bartolucci said, the theologians would not get to the report for at least 10 years, but since Father Kapaun is the first sainthood candidate from the Wichita diocese, it gets precedence. He is hoping to get the report on the commission's calendar for late 2017.

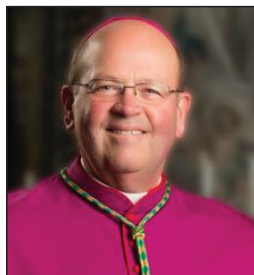
"While you are waiting—a year or two—you can work on the miracle," Archbishop Bartolucci told Bishop Kemme.

In fact, Bishop Kemme told him, the diocese already has identified and is working on the documentation for two healings. One of them could be the miracle needed for Father Kapaun's beatification.

While Bishop Kemme was at the Vatican, supporters of Father Kapaun's cause were praying. A special novena for the beatification of Father Kapaun began on Nov. 2, the 65th anniversary of his capture at the Battle of Unsan, and was to end on Veterans Day, Nov. 11. †



U.S. Army chaplain Father Emil Joseph Kapaun, who died on May 23, 1951, in a North Korean prisoner of war camp, is pictured celebrating Mass from the hood of a jeep on Oct. 7, 1950, in South Korea. He was captured about a month later. The Medal of Honor, the nation's highest military award for bravery, was awarded to the priest posthumously at the White House on April 11, 2013. Bishop Carl A. Kemme of Wichita, Kan., on Nov. 9 formally presented a report on the Army chaplain's life, virtues and holiness to the Congregation for Saints' Causes. (CNS photo/courtesy U.S. Army medic Raymond Skeehan)



*'Since the day his fellow prisoners of war in the Korean Conflict [1950-1953] were liberated after their long and cruel incarceration, during which Father Kapaun was instrumental in providing to his fellow soldiers unparalleled pastoral care, word of his saintly virtue has been spreading and continues to our day.'*

—Bishop Carl A. Kemme

## Leaked documents won't stop financial reforms, Pope Francis says

VATICAN CITY (CNS)—Leaked and published information about Vatican financial problems and irregularities were already known, and are the reason "measures have already been taken that have begun to bear fruit," Pope Francis said.

At his first public appearance since the release on Nov. 5 of two books based on the leaked documents, Pope Francis assured Catholics that the leaks "certainly will not divert me from the reform work that I and my collaborators are carrying out with the support of all of you."

After reciting the Angelus prayer on Nov. 8 with visitors in St. Peter's Square, the pope told the crowds he knew that some people were "disturbed by the news circulated in recent days about private documents of the Holy See that were taken and published."



Pope Francis

"Stealing documents is a crime," the pope said. "It is a deplorable act that does not help."

Gianluigi Nuzzi's book, *Merchants in the Temple*, and Emiliano Fittipaldi's book, *Avarizia* ("Greed"), cite documents written for or by a commission Pope Francis established to study the financial activity of Vatican offices and make recommendations for reforms and improvements. Both books focus on the irregularities uncovered.

The Vatican announced on Nov. 2 the arrests of two members of the former Pontifical Commission for Reference on the Organization of the Economic-Administrative Structure of the Holy See. The monsignor and the laywoman are suspected of releasing confidential documents, which is a crime under Vatican law.

In his main Angelus address, Pope Francis focused on the day's Gospel reading, the story of the widow who gave all she had—two small coins—to charity.

In the Gospel, Jesus tells the crowd to beware of the scribes who take the places of honor, recite lengthy prayers

and yet mistreat the widows.

The scribes, the pope said, show signs of pride, greed and hypocrisy. "Under such solemn appearances, they hide falsity and injustice."

"Today, too, the risk of assuming such attitudes exists," the pope told the crowd. "For example, when one separates prayer from justice, because you cannot worship God and harm the poor."

The poor widow in the Gospel could have given one coin to the temple and kept one for herself, the pope said. "But she did not want to give only half to God," whom she loved with her whole heart.

"Jesus today tells us that the measure for judging is not quantity, but fullness," the pope said. "You can have a lot of money, but be empty."

"The difference between quantity and fullness is not a question of your wallet, but of your heart," he said.

When Christians see someone in need, he said, they are called to deprive themselves in order to help, whether in terms of money, material goods or time and attention. †

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# Inspired by parent's battle with cancer, Brebeuf girls' soccer team comes together to win state title

By John Shaughnessy

Her voice is weak and raspy—partly from a lingering cold she caught while coaching her soccer team in the rain, and partly from all her yells of excitement as her girls won a state championship in a dramatic, gritty, come-from-behind effort.

And now the voice of Angela Berry-White becomes even softer. That's because the tears and the emotions begin to overwhelm her as she talks about the players on the girls' soccer team of Brebeuf Jesuit Preparatory School in Indianapolis—and the woman who inspired them.

In this moment, she is recalling a scene that happened more than a week before Brebeuf won the Class 2A Indiana High School Athletic Association girls' soccer championship—in a taut 2-1 game against the team from Penn High School in Mishawaka on Oct. 31.

The scene took place in an Indianapolis hospital just days before the semi-state round of the state tournament. Berry-White was talking with Stephanie Turner, the mother of Brebeuf's goalkeeper, Lauren Turner. For five years, Stephanie Turner had battled breast cancer, and doctors expected her to die very soon.

"Just before we went to the semi-state, the doctors said she didn't have much time," recalls Berry-White, a mother of a teenager, too. "I told her we would do our part—we would get to the state finals—if she did her part to keep fighting and holding on. And she fought. *She fought.*"

In the rain on Oct. 24 in Evansville, Brebeuf won both its semi-state games, 8-0 and 2-0. And back in Indianapolis, Stephanie Turner fought and held on.



Members of the girls' soccer team at Brebeuf Jesuit Preparatory School in Indianapolis pose with the state championship trophy. They beat Penn High School in Mishawaka on Oct. 31 by a 2-1 score. (Submitted photo)

She made it to the state championship at Michael A. Carroll Stadium in Indianapolis, watching the game—and her daughter—with her family from inside a suite.

"To see her at the game was quite

inspirational for our kids," Berry-White says. "We're a very close team. All the girls were affected by the news she wasn't doing well. It gives you a perspective about life. I know what it's like to lose a parent. I lost both my parents to cancer. So I know there are feelings of uncertainty, of why.

"As an adolescent, it's very hard to understand. But the kids all came together. Some of the girls went down to the hospital with Lauren [before the semi-state.] She gave them a pep talk—that she was going to be a fighter, and that they needed to be the same thing. They played two fantastic games to get to the state championship."

Yet two minutes into the state game, Penn scored first—and the 1-0 lead held up at halftime.

"It took a little time to get comfortable, but we gained some momentum and some opportunities. Our focus was to stay positive, to have them believe in themselves, to believe in each other, to work for a higher purpose," says Berry-White, referring to Stephanie Turner.

Brebeuf tied the game midway through the second half. The team added the game-winner with about six minutes left. The yells that drained Berry-White's voice followed as the game ended.

"It was just pure excitement for the kids. I was so happy to see their smiles and see them pile on top of each other in the middle of the field. It's a game that should bring them enjoyment. For them to win it and do it in dramatic, come-from-behind fashion was just pure joy."

The joy turned to an even deeper emotion as Berry-White watched Lauren Turner run up the stadium steps to the suite where her mother watched the game from a wheelchair. Just behind Lauren were her teammates, racing to join her.

"The coaches and her teammates were always asking about her well-being," Berry-White says about Lauren. "She was surrounded by great teammates who were there for her. It was like having a second family right there for you, helping you through a tough time. To have her 'sisters' there for Lauren was a big help."

In the suite, tears and hugs flowed between mother and daughter, and between Lauren's mom and Lauren's teammates.

A short while later, Stephanie Turner was on the field in her wheelchair, watching her daughter and the other team

members receive the championship trophy.

"I saw her when we had the trophy presentation. I basically told her we did it and so did she," the coach recalls. "She was all smiles, which was great. She was so elated she was there. And so were we."

It was a moment that everyone connected with the Brebeuf team wished they could hold onto forever.

Less than two days later—on Nov. 2—Stephanie Turner died, surrounded by her family.

When the news reached Brebeuf that afternoon, school administrators pulled the members of the girls' soccer team from their classes and had them come together in the school's chapel. Berry-White and the school's president, Jesuit Father Jack Dennis, were among the adults there to comfort the girls.

"It was hugs, just all hugs," the coach says. "You can't ease the pain, but you can share the pain. It was comforting to be together."

It's been especially comforting to have the memory of that state championship day—having shared that feeling of pure joy, of pure emotion after the game ended.

"When Lauren went to see her mom and the rest of the team went with her, it was a spontaneous act," Berry-White says. "It was amazing to watch."

"For Lauren's mom to be there, when we didn't think it was possible, it shows the strength not only of her, but the power of God to let her be there. Being a mom and also losing my parents, it struck a chord with me. You know how precious life is. And to have these moments to share with loved ones—I can't say enough about how wonderful it was."

"I still get choked up."

## Cardinal Ritter's exciting soccer season

The boys' soccer team of Cardinal Ritter Jr./Sr. High School in Indianapolis made an exciting run through the Class A state tournament before losing 3-0 in the state championship game to the team from Marian High School in Mishawaka.

After the game, Keith Owen of Cardinal Ritter received the 2015 Mental Attitude Award for Boys Class A Soccer from the Indiana High School Athletic Association.

A team captain, Keith is a member of the National Honor Society, a student ambassador at the school and a member of the St. Malachy Youth Council. A senior, he is the son of Everett and Paula Owen. †

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\$50,000	\$500	\$42	\$1,500	\$125
\$75,000	\$750	\$63	\$2,250	\$188
\$85,000	\$850	\$71	\$2,550	\$213
\$100,000	\$1,000	\$84	\$3,000	\$250
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