



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Hear God's Call

See our annual Vocations Supplement, pages 9-16.

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A concert of caring



As part of their fall break of doing service projects in the Indianapolis area, members of the University of Notre Dame marching band perform a special concert on Oct. 17 for more than 100 people at A Caring Place, the adult day care program of Catholic Charities Indianapolis.

(Photo by John Shaughnessy)

Notre Dame band members strike a chord with performance that connects generations

By John Shaughnessy

Annie Hill and Allie Braschler usually perform in front of 80,000 cheering, clapping and screaming fans in one of the most well-known football stadiums in the world.

Yet on the sun-kissed early afternoon of Oct. 17, the two University of Notre Dame juniors joined 47 other members of the school's marching band in a special performance for just more than 100 people at A Caring Place, the adult day care program of Catholic Charities Indianapolis.

And even though the 49 musicians represented just a small part of the band's regular 385 members, their

playing of the "Notre Dame Victory March" and other Irish favorites blared triumphantly through Fairview Presbyterian Church—where A Caring Place is located—bringing the elderly and developmentally disabled adults to their feet.

The mini-concert marked a resounding climax to what had been a trip of the heart—as the 49 band members set aside four days of their weeklong fall break to perform service in Indianapolis that helped feed the poor through Gleaners Community Food Bank, create an outdoor walkway at a public school, and assist with projects at Central Catholic and Holy Cross Central

schools, which are Notre Dame ACE Academies.

As the service commissioners for the Notre Dame band, Hill and Braschler led the efforts.

"When you're in college, it's easy to think just about yourself, your school work and your friends," said Braschler, a saxophone player from South Haven, Mich. "It's nice to put the focus on other people. Members of the marching band are hardworking, kind people who want to give back."

"This is one of the first times we've brought our instruments with us on the service trip," noted Hill, a piccolo player from Stillwater, Minn. "Our music is

See BAND, page 8

Archbishop invites all to join him in prayer leading up to bishops' meeting

Dear Brothers and Sisters in Christ:

The U.S. bishops are joining together in a commitment of prayer and reparation leading up to the bishops' general assembly on Nov. 12-14, where we will be making critical decisions in response to the clergy sexual abuse crisis.

With my brother bishops across the nation, I will be dedicating myself to seven days of intensified prayer and fasting, from Monday, Nov. 5, through

Sunday, Nov. 11. The intentions for this period of prayer and sacrifice are three-fold:

- For the healing and support of all victims of clergy sexual abuse.
- For the conversion and just punishment of the perpetrators and concealers of sexual abuse.
- For the strength of the bishops to be holy shepherds in protecting and leading our sheep from all harm.

If you feel called to do so, you are welcome to join me in praying for these intentions.

I would also be grateful for any prayers for me and my brother bishops during our general assembly, that we may follow the guidance of the Holy Spirit in responding to the tragedy of clergy sexual abuse in the Church.

With assurance of my prayers for you, I remain

Sincerely yours in Christ,

+ Charles C. Thompson

Most Reverend Charles C. Thompson
Archbishop of Indianapolis

Nov. 10-11 is the annual United Catholic Appeal intention weekend in archdiocesan parishes

Criterion staff report

The weekend of Nov. 10-11 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across the archdiocese.

The goal for this year's appeal is \$6.6 million. The money will be distributed to various ministries and organizations throughout central and southern Indiana that

provide help that no single parish or deanery could independently offer.

The theme of this year's appeal is "All for the Sake of Others."

"My dad was good at fixing cars," says Archbishop Charles C. Thompson. "He especially liked brake repair, often fixing brakes for friends, family and neighbors.

"But he would never take money for his work. Instead, he would ask the person to just pass it on to someone else who needed it."

Similarly, says Archbishop Thompson, "I am asking you to please pass on some of the blessings God has given you by making a gift to our United Catholic Appeal."

As the shepherd of the Church in central and southern Indiana, he says he sees the many needs throughout central and southern Indiana.

Among those needs are seminarian and deacon formation, clergy retirement, refugee resettlement, shelter for the homeless, Catholic centers for college students, Catholic education and much more.

As with the parable of the good Samaritan (Lk 10:25-37), Catholics are

called to assist all those in need. And as in the parable of the widow's mite (Lk 21:1-4), it is not the amount of the donation that matters, but that each gives out of their own livelihood rather than out of their surplus.

The examples below, based on statistics from the archdiocesan Office of Stewardship and Development, illustrate how various contribution amounts can make a difference in central and southern Indiana:

- \$10 provides undergarments for two homeless children.
- \$50 provides three meals a day for a family of five for five days.
- \$100 provides training for 30 sponsor couples on how to mentor newly-engaged couples.
- \$400 pays tuition for one seminarian to participate in a summer hospital chaplaincy program.

See UCA, page 18

UNITED CATHOLIC APPEAL
Christ Our Hope



People mourn during a memorial service at the Sailors and Soldiers Memorial Hall of the University of Pittsburgh on Oct. 28, a day after a deadly shooting at the Tree of Life Synagogue in Pittsburgh. At least 11 people were killed and six others wounded, including four police officers, during the Oct. 27 shooting at the synagogue. (CNS photo/Jeffrey Becker, USA TODAY Sports via Reuters)

USCCB president condemns shooting at synagogue, all ‘acts of hate’

WASHINGTON (CNS)—The U.S. Catholic bishops stand with “our brothers and sisters of the Jewish community,” the president of the U.S. Conference of Catholic Bishops (USCCB) said on Oct. 27 after a horrific shooting earlier that day in Pittsburgh at the Tree of Life Synagogue, described as a hub of Jewish life in that city.

The shooting occurred during a morning baby-naming ceremony, for which an estimated crowd of 45 to 100 people had gathered, according to news reports. There were 11 fatalities, all adults. Six others were injured, including four members of law enforcement.

“We condemn all acts of violence and hate and yet again, call on our nation and public officials to confront the plague of gun violence,” said Cardinal Daniel N. DiNardo of Galveston-Houston.

“Violence as a response to political, racial or religious differences must be confronted with all possible effort. God asks nothing less of us,” he said. “He begs us back to our common humanity as his sons and daughters.”

At the Vatican on Oct. 28, Pope Francis prayed for those affected by the deadly attack, calling it an “inhumane act of violence. May the Lord help us extinguish the fires of hatred that develop in our society,” the pope prayed after reciting the *Angelus* prayer.

The gunman, later identified as 46-year-old Robert Bowers, allegedly shouted that “all Jews must die” as he stormed the synagogue in the Squirrel Hill section of the city. Once inside, he began shooting. Police said he was armed with three handguns and an AR-15 “style” weapon. He is believed to have acted alone.

In Pittsburgh, Special Agent Robert Jones, who heads the FBI’s field office there, said on Oct. 28 that Bowers was formally taken into federal custody the previous night. He has been charged with 29 separate federal crimes, including hate crimes and weapons offenses. Jones said 22 of the counts are “punishable by death.”

Bowers was apprehended by local law enforcement after exchanging gunfire with police outside the synagogue, following his shooting spree inside.

He was hospitalized for injuries he sustained, which required surgery, according to Jones. He said Bowers remained in the hospital in fair condition and was under guard. The alleged shooter went before a federal magistrate on the afternoon of Oct. 29.

Officials also released the names of those who were killed: brothers Cecil and David Rosenthal, ages 59 and 54; a husband and wife, Sylvan and Bernice Simon, ages 86 and 84; Joyce Fienberg, 75; Richard Gottfried, 65; Rose Mallinger, 97; Jerry Rabinowitz, 66; Daniel Stein, 71; Melvin Wax, 88; and Irving Younger, 69.

In his statement, Cardinal DiNardo, who was ordained as a priest for the Diocese of Pittsburgh, said: “I commend to our Lord the victims, including first responders, and the consolation of their families. May Almighty God be with them and bring them comfort at this tragic time.”

Pittsburgh Bishop David A. Zubik denounced the shooting and said the entire Pittsburgh community is devastated. The relationship between the Catholic diocese and the synagogue, he said, has been “close over many years.”

In a statement to the media, he said: “May God free us from fear and hatred, and sow peace in our lives, our communities and in the world. ... My heart and prayers are especially lifted up for our Jewish sisters and brothers and the law enforcement officers who rushed into harm’s way.”

Prayer, loving one’s neighbor and working to end bigotry must be the response to the hatred shown by the shooting, he said.

“Anti-Jewish bigotry, and all religious and ethnic bigotry, is a terrible sin,” he said. “As we pray for peace in our communities and comfort for the grieving, we must put prayer into action by loving our neighbors and working to make ‘Never again!’ a reality.” †



Public Schedule of Archbishop Charles C. Thompson

November 3 - 15, 2018

Nov. 3 — 9 a.m.
Corrections Ministry Conference at St. Paul Catholic Center, Bloomington

Nov. 4 — 11:30 a.m.
Mass for 60th Anniversary of St. Matthew the Apostle Parish at St. Matthew the Apostle Church, Indianapolis

Nov. 4 — 2 p.m.
Prayer Session for Archindy Teen Experience at Butler University, Indianapolis

Nov. 4 — 5 p.m.
Mass for Archindy Teen Experience at Butler University

Nov. 5 — 12 p.m.
Pastoral Planning Steering Committee at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Nov. 5 — 6 p.m.
Annual Fundraiser Dinner for Our Lady of Fatima Retreat House at The Willows on Westfield, Indianapolis

Nov. 6 — 11 a.m.
Deans Meeting at the Archbishop Edward T. O’Meara Catholic Center

Nov. 6 — 6:30 p.m.
Mass and Simon Bruté Statue Dedication at St. Paul Church, Guilford, of All Saints Parish, Dearborn County

Nov. 7 — 3 p.m.
Finance Council Meeting, Archbishop Edward T. O’Meara Catholic Center

Nov. 8 — 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O’Meara Catholic Center

Nov. 8 — 11:30 a.m.
Legal Team Meeting at Archbishop Edward T. O’Meara Catholic Center

Nov. 9-15
USCCB Fall Assembly in Baltimore, Md.

(Schedule subject to change.)

Abuse crisis, day of discernment, prayer top agenda for Baltimore meeting

WASHINGTON (CNS)—Discussion and voting on concrete measures to address the abuse crisis, and a day of spiritual discernment and prayer will top the agenda for the U.S. bishops when they meet on Nov. 12-14 for the fall general assembly in Baltimore.

Public sessions of the assembly also will be livestreamed, live tweeted and carried via satellite.

The assembly will begin on Nov. 12 with an address by Cardinal Daniel N. DiNardo of Galveston-Houston, who is USCCB president, as well as remarks by Archbishop Christophe Pierre, papal nuncio to the United States.

The body of bishops will then adjourn to an on-site chapel for a full day of spiritual discernment and prayer. This will be followed by a Mass celebrated at the site of the assembly that evening.

During their business sessions, the U.S. bishops will discuss and vote on a series of concrete measures to respond to the abuse, including those approved for their agenda at the September meeting of the Administrative Committee.

Actions approved by the committee on Sept. 19 and to be voted on include approving the establishment of a third-party confidential reporting system for claims of any abuse by bishops.

Committee members also instructed the bishops’ Committee on Canonical Affairs and Church Governance to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of

abuse of minors or adults.

They also initiated the process of developing a code of conduct for bishops regarding sexual misconduct with a minor or adult or “negligence in the exercise of his office related to such cases.”

The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB. The committee, which meets in March and September, is the highest authority of the USCCB outside of the full body of bishops when they meet for their fall and spring general assemblies. Archbishop Charles C. Thompson is a member of the committee.

The bishops also will vote on a proposed pastoral on racism titled “Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism.”

“Despite many promising strides made in our country, the ugly cancer of racism still infects our nation,” the proposed document says. “Racist acts are sinful because they violate justice. They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love.”

Also on the agenda will be a voice vote to endorse the sainthood cause of Sister Thea Bowman, the granddaughter of slaves and the only African-American member of the Franciscan Sisters of Perpetual Adoration. The request comes from Bishop Joseph R. Kopacz of Jackson, Miss., where Sister Thea grew up and also where she ministered in her last years while taking care of her aging parents as she battled cancer. †



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Synod document: Listen to, support, guide, include young people

VATICAN CITY (CNS)—The Catholic Church and all its members must get better at listening to young people, taking their questions seriously, recognizing them as full members of the Church, patiently walking with them and offering guidance as they discern the best way to live their faith, the Synod of Bishops said.

While the synod's final document spoke of friendship, affection, sexuality and "sexual inclinations," those issues were not the center of concern in the lengthy final document, which was released on Oct. 27.

The synod, which began on Oct. 3 and concluded with a Mass on Oct. 28, brought together 267 voting members—cardinals, bishops, 18 priests and two religious brothers—and 72 experts and observers, including three dozen men and women under 30 to discuss "young people, the faith and vocational discernment."

For the vote on the final document, 249 bishops and priests participated; two-thirds approval or 166 votes, were required to keep a paragraph in the document. The version they voted on had 167 numbered paragraphs.

The focus of the final document was on improving ways to support young Catholics' baptismal call to holiness, to welcome the contributions they make to the Church, and help them in their process of growing in faith and in deciding the state of life that would best correspond to what God wants from them.

The emphasis on the Church listening to young people also led to an emphasis on the Church listening to all people—including women—renewing communities and structures for a "synodal Church" where all members listen to, support and challenge one another and share responsibility for the Church's one mission of spreading the Gospel.

"Listening is an encounter in freedom, which requires humility,

patience, willingness to understand and a commitment to working out responses in a new way," the document said. "Listening transforms the heart of those who live it, above all when they take on an inner attitude of harmony and docility to the Spirit of Christ."

The bishops said they heard from many young people a need for "courageous cultural conversion and a change in daily pastoral practice" to promote the equality of women in society and in the Church.

"An area of particular importance in this regard is the presence of women in Church bodies at all levels, including in leadership roles, and the participation of women in Church decision-making processes while respecting the role of the ordained ministry," the document said. "This is a duty of justice."

However, the final document was amended before passage to remove one specific suggestion on where to begin promoting greater equality in the Church. The draft document had called for "avoiding the disparity" at the synod between the men's Union of Superiors General, which has 10 voting members at the synod, and the women's International Union of Superiors General, which had three non-voting observers at the assembly.

The document acknowledged how, in some countries, young people are moving away from the Church or question its teachings, especially on sexuality.

The Church's response, the synod said, must be a commitment of time and patience as it helps young people "grasp the relationship between their adherence to faith in Jesus Christ and the way they live their affectivity and interpersonal relationships."

Church teaching that all people are called to chastity and to refraining from sexual relations outside the bond of marriage between a man and a woman must be presented clearly, but not with a judgmental attitude, it added.

The document mentioned young people's questions about homosexuality, sexual orientation and differences between men and women and called



Pope Francis greets synod observer Yadira Vieyra from Chicago after a session of the Synod of Bishops on young people, the faith and vocational discernment, at the Vatican on Oct. 26. Looking on is Cardinal Blase J. Cupich of Chicago. (CNS photo/Vatican Media)

for "a more in-depth anthropological, theological and pastoral elaboration" on the Church's position on those issues. The final document used the term "sexual inclination" rather than "sexual orientation" as the draft document had.

"The synod reaffirms that God loves every person and so does the Church, renewing its commitment against all sexually-based discrimination and violence," the final document said. "It also reaffirms the decisive anthropological relevance of the difference and reciprocity between man and woman, and considers it reductive to define the identity of persons solely on the basis of their sexual inclination."

The paragraph, listed under "Sexuality: A Clear, Liberating, Authentic Word," passed by the required two-thirds, but received the fewest favorable votes—178—while 65 bishops voted against it.

Members of the synod also praised young Catholics who are involved in their parishes or communities, who dedicate themselves enthusiastically to service

projects, who offer their time and talent to the celebration of parish liturgies and who are willing to do even more. However, the document said, too often young volunteers are met by priests and other adults who doubt their commitment or preparation or are simply unwilling to share responsibility with them.

While young people can feel overlooked or ignored, the synod members said such attitudes are detrimental to the Church and to its missionary mandate. The final document said young people challenge the Church to be better and their questions force older Church members to find clearer ways to express Church teaching or to respond to new situations with the wisdom of faith.

"Their criticism, too, is needed because not infrequently we hear through them the voice of the Lord asking us for a conversion of heart and a renewal of structures," the synod members said.

The clerical sex abuse scandal and financial scandals in the Catholic

See SYNOD, page 22

Pope apologizes to young people who have felt ignored by the Church

VATICAN CITY (CNS)—Speaking on behalf of all adult Catholics, Pope Francis formally closed the Synod of Bishops by asking young people for forgiveness.

"Forgive us if often we have not listened to you; if, instead of opening our hearts, we have filled your ears. As Christ's Church, we want to listen to you with love" because young people's lives are precious in God's eyes and "in our eyes, too," the pope said in his homily on Oct. 28.

The Mass, celebrated in St. Peter's Basilica, closed a monthlong synod on young people, faith and vocational discernment. The pope thanked the 300 synod members, experts, observers and ecumenical delegates for working in communion, with frankness and with the

desire to serve God's people.

"May the Lord bless our steps, so that we can listen to young people, be their neighbors and bear witness before them to Jesus, the joy of our lives," he said in his homily.

Living the faith and sharing it with the world, especially with young people, entails going out to those in need, listening, being close to them and bearing witness to Jesus' liberating message of salvation, Pope Francis said.

The pope used the day's Gospel reading (Mk 10:46-52) and its account of Jesus helping Bartimaeus as a model of how all Christians need to live out and share the faith.

Bartimaeus was blind, homeless and fatherless, and he begged for Jesus' mercy

as soon as he heard he was near, the pope said. Many rebuked the man, "telling him to be silent" (Mk 10:48).

"For such disciples, a person in need was a nuisance along the way, unexpected and unplanned," the pope said. Even though they followed Jesus, these disciples wanted things to go their way and preferred talking over listening to others, he said.

"This is a risk constantly to guard against. Yet, for Jesus, the cry of those

pleading for help is not a nuisance, but a challenge," the pope said.

Jesus goes to Bartimaeus and lets him speak, taking the time to listen, Pope Francis said. "This is the first step in helping the journey of faith: listening. It is the apostolate of the ear: listening before speaking."

The next step in the journey of faith, the pope said, is to be a neighbor and do what is needed, without delegating the duty to someone else.

See POPE, page 22

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Editorial



St. Mary of Sorrows Parish's cemetery in Fairfax Station, Va., is seen on Oct. 18, 2017. Catholics observe the back-to-back feasts of All Saints and All Souls on Nov. 1 and on Nov. 2. (CNS photo/Tyler Orsburn).

Feasts celebrate the communion of saints

This week, the Catholic Church celebrates two feasts that Protestant churches do not: All Saints on Nov. 1 and All Souls on Nov. 2. Actually, both feasts celebrate saints because we believe that all the souls in purgatory will be saints.

The Church has honored people who lived heroically holy lives since the beginning of Christianity when it began to venerate St. Stephen as the first martyr. For centuries, local Churches remembered holy people after their deaths, calling them saints and praying to them to ask for their intercession with God. Finally, the popes reserved for themselves the right to declare someone a saint.

The Catholic Church canonizes people not only to honor them but, more important, to offer them as role models. Those of us who are still trying to work out our salvation can try to emulate some of the virtues displayed by those who were recognized for their holiness.

There are many more saints than just those the Church has officially canonized. To be a saint means simply that that person is in heaven where he or she is enjoying the beatific vision of God. Naturally, we hope that all of us will be saints after we die.

There are various classifications of saints in our liturgies. The Blessed Virgin Mary is in a classification by herself since she is the mother of the person who was both God and human. Next are the Apostles, followed by the martyrs, those who died rather than deny Christ.

Next are pastors, and these include especially holy popes, bishops, priests, abbots and missionaries. These are followed by the doctors of the Church. These 36 people (32 men and four women) are considered the Church's most accomplished teachers, whose combination of intellectual brilliance and sanctity has been of extraordinary importance in the development of doctrine or spirituality.

After the doctors of the Church come virgins, women who never married and devoted their lives to serving the Church or people. Finally, we have the category of holy men and women, which covers those who don't fit into one of the other classifications. They could be men or

women in religious orders, or those who worked with the underprivileged, or teachers. This is the category that married men and women are in.

With the exception of the Blessed Virgin Mary, there are no groups of saints that are ranked higher or lower.

One of the things some people object to regarding Catholics' devotion to the saints is the idea of praying for their intercession. That practice comes from the doctrine of the Communion of Saints that is part of the Apostles Creed. Catholics believe that the saints in heaven—and that includes anyone in heaven, not just those who have been canonized—can pray for us, just as those on Earth can do.

The doctrine of the communion of the saints also teaches us that we can pray for those who have died before us. They might be in a state of purification, which we call purgatory, before entering heaven.

The Catholic doctrine of purgatory is misunderstood not only by Protestants, but also by many Catholics. For example, they sometimes think of it as a place somewhere between heaven and hell, and it is not. Purgatory is the name given to a process of purification, not to a place the soul might go to after death.

Sacred Scripture says that nothing impure will enter the kingdom of heaven. But you and I know that not everyone who dies is worthy to enter into perfect and complete union with God. Nor has he or she rejected God's mercy enough to sentence himself or herself to hell. In the process of purification we call purgatory, every trace of sin is eliminated and every imperfection is corrected.

The Catholic Church doesn't say when this will occur. The concept of time is meaningless in eternity. Perhaps it occurs immediately after death or even in the process of dying. We don't know.

We do know, though, that, because of the doctrine of the communion of saints, the souls in purgatory are not separated from the saints in heaven or from us on earth. We all remain united in the Mystical Body of Christ.

—John F. Fink

Be Our Guest/Monica Siefker

Soul of America has been torn apart by evil of abortion, reader says

In an Oct. 19 letter to the editor in *The Criterion*, a grievance was made about how, in the perception of the letter writer, those who publicly protest abortion are pro-birth and not pro-life. The writer assumes that those who stand outside of an abortion center to pray or offer help to women in crises do not care about born human beings because they do not support the policies of the Democratic Party.

There is much to counter in the accusations the letter writer sets forth, but because of space constraints, let's stick to the most important fact and the heart of the matter, which is this: every single day, more than 3,000 unborn children are killed by an abortion in the U.S., making it the single greatest cause of death.

Every single year, abortion kills as many Americans as have been killed on all the battlefields in all of the wars in U.S. history combined. Since *Roe v. Wade* became law in 1973, more than 53 million babies have been slaughtered. Approximately 52 percent of all African-American pregnancies end in abortion.

And it's not just the unborn who are victims. The mothers, fathers,

grandparents, and siblings of the aborted victims suffer greatly as well.

In fact, the very soul of America has been torn asunder from this evil, and the extended culture of death and violence that we see played out daily in the headlines is a direct result from what quietly goes on in the sanitized rooms of the local Planned Parenthood clinic.

The issue of abortion is the number one issue that must be dealt with and ended. If a political party is seeking to do all it can to keep the direct killing of unborn children legal, then, objectively, we must seriously question any claim that that party has the moral capability and integrity to craft policies that will ultimately help born human beings.

I encourage the letter writer to stop by sometime to pray and work with pro-lifers gathered outside of abortion facilities. We could use their help in this battle for life.

I'll bet afterward, you can also join them at the local soup kitchen, homeless shelter or other places of ministry.

(Monica Siefker is a member of St. John the Apostle Parish in Bloomington.) †

Letters to the Editor

Not all injustices in the world are equal

Like a bad penny, the “seamless garment” meme has been resurrected by a *Criterion* reader in the Oct. 19 issue.

Though the letter writer doesn't use the term, they morally conflate social justice issues with the fight against abortion, but there are no other issues if one doesn't make it out of the womb.

They question if pro-lifers are really just pro-birthers. Yet fighting abortion does not resonate with the secular culture around us while other social justice issues do. Taking it on is a monumental task, and there are precious few willing to stand outside in the freezing rain or blistering sun to offer a loving plea to consider alternatives to ending a life in utero.

Where the letter writer sees “protesters,” I see peaceful and prayerful witnesses. Where they see a “Planned Parenthood facility,” I see a charnel house. Where they see the moral equivalence of arms control, school lunches, the death penalty, the minimum wage, quality education and universal health care to abortion, I see it as the foundational issue that eclipses all others.

Even other life-and-death issues like euthanasia and the death penalty pale in their numbers compared to the millions who die in their mother's wombs every year.

Our bishops have said the same thing in various documents over the years.

Had the letter writer just driven a few feet past the scene they witnessed at Planned Parenthood, they would have seen the Women's Care Center and around the corner the First Choice for Women and the Gabriel Project. All extend loving and compassionate assistance to mothers in distressing circumstances.

Then there is Right to Life, Heartbeat International, Birthline and 40 Days for Life and so many others.

Finally, not all injustices in the world are equal, and I make no apologies for being a single-issue voter trying to eradicate the worst injustice of all—abortion.

Colleen Butler
Indianapolis

How do you vote? Reader notes challenges for today's electorate

I am neither Democrat nor Republican—blue or red. I find no solace in either. Politics, it seems to me, for far too long, has been concerned with right or left, liberal or conservative, instead of right or wrong.

When I vote, I am usually not voting for anybody; I vote against. The difference between a liberal and a conservative is that one deliberates truth as an inconvenience whereas the other opposes it on principle.

I always vote my conscience, because my conscience is formed and informed in my Catholic faith—the principles of Catholic moral and social teaching.

I would love to vote for the best person, but that person is never a candidate. Under democracy, one party always dedicates its chief energies to trying to prove that the other party is incompetent to rule—and both commonly succeed and are usually right.

An election is coming. National peace and prosperity are declared, and the foxes have a sincere interest in prolonging the lives of the poultry. Politics is the gentle and skillful art of getting votes from the poor and

campaign funds from the rich, by promising to protect each from the other.

I am an advocate of voting, but sometimes I feel like, if voting really changed anything, they would probably make it illegal.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

We are all called to holiness, to be close to God

“Jesus explained with great simplicity what it means to be holy when he gave us the Beatitudes.” (Pope Francis, “Gaudete et Exsultate,” #63)

All of us are called to holiness, to closeness to God, but unfortunately most of us find ourselves further away from God than we would like to be.

That’s why Christ gives us the sacraments—especially the Eucharist and the sacrament of penance—to help us in our daily struggles on the way to holiness. We are all called to be close to God, but for many of us the journey is a long and difficult one.

Fortunately, God’s grace and mercy are endless. Our loving and merciful God never gives up on us. Even after we die, we Christians believe that it is still possible to atone for our sins, to grow in holiness and come closer to God. That’s why we pray for those who have died.

It’s also why the Church celebrates the Commemoration of All Souls on Nov. 2. We are all called to become holy—both the living and the dead—and the grace of our Lord Jesus is not confined to this world, but can reach even into the state of being we

call purgatory to touch the hearts of those “poor souls” who must undergo a process of purification before being fully united with God.

In “*Gaudete et Exsultate*” (“Rejoice and be Glad: On the Call to Holiness in Today’s World”), Pope Francis makes it very clear that holiness is not something that only a saint can achieve.

All are called to holiness and all have the potential—aided by God’s grace—to become holy. “These witnesses may include our own mothers, grandmothers or other loved ones,” the pope says. “Their lives may not always have been perfect, yet even amid their faults and failings they kept moving forward and proved pleasing to the Lord” (#4).

Pope Francis rejects what might be called “the elitism of sanctity” and calls attention to its presence in ordinary people. This emphasis on what the Second Vatican Council called “the universal call to holiness” is not unique to Pope Francis, but, as always, this pope uses vivid images and gestures to reinforce his teaching. The Holy Father writes:

“I like to contemplate the holiness present in the patience of God’s

people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile. In their daily perseverance, I see the holiness of the Church militant. Very often it is a holiness found in our next-door neighbors, those who, living in our midst, reflect God’s presence. We might call them ‘the middle class of holiness’ ” (#7).

In our desire to be united with God, we look to the saints to show us the way. How do saints model for us the way to be close to God? 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.

Their words and examples are helpful guides to daily Christian living. But what is the secret of their success in navigating the dark and stormy seas of life? Why are the saints successful at living good and holy lives when so many of us struggle and fail?

The answer, I believe, is prayer. Saints are men and women who know how to pray, to be close to God and communicate with him from the

heart. They are people who in times of difficulty, as well as in good times, raise their minds and hearts to the Lord. The saints seek God’s will in their lives. They share with him their hopes and frustrations (and sometimes even their loneliness, anger and fear).

Through their prayer—their attentive listening even more than the words they speak—the holy men and women we call saints are in constant contact with God. This closeness to God inspires ordinary women and men to perform extraordinary acts of charity. It gives them courage in the face of persecution, and it strengthens them in their resolve to do God’s will always. We seek solidarity with them (all saints) in interceding for those who have died and who depend on our prayers to help them achieve the ultimate closeness to God in heaven (all souls).

As we recall the holy people—living and deceased—who serve as faith-filled witnesses guiding us to Christ, let’s pray for the grace to let God’s love and mercy touch our hearts and make us holy. May their fidelity to the universal call to holiness bring us closer to him who is our true hearts’ desire. †



Cristo, la piedra angular

Todos estamos llamados a la santidad, a estar cerca de Dios

“Jesús explicó con toda sencillez qué es ser santos, y lo hizo cuando nos dejó las bienaventuranzas.” (Papa Francisco, “Gaudete et Exsultate,” #63)

Todos estamos llamados a la santidad, a acercarnos a Dios, pero desafortunadamente la mayoría de nosotros nos alejamos de Él más de lo que quisiéramos.

Es por esto que Cristo nos entrega los sacramentos, especialmente en la Eucaristía y el sacramento de la penitencia, para ayudarnos en nuestras batallas cotidianas, camino a la santidad. Estamos llamados a estar cerca de Dios, pero para muchos de nosotros la travesía es larga y difícil.

Afortunadamente, Su gracia y Su misericordia son infinitas. Nuestro amantísimo y misericordioso Dios nunca nos abandona. Incluso después de morir, los cristianos creemos que todavía podemos expiar nuestros pecados, ser santos y acercarnos a Dios. Es por ello que rezamos por nuestros difuntos y por lo que la Iglesia conmemora a los Fieles Difuntos el 2 de noviembre. Todos estamos llamados a ser santos, tanto los vivos como los muertos, y la gracia de nuestro Señor Jesús no se limita a este mundo, sino que puede llegar incluso a las profundidades del infierno—al estado del ser que

denominamos purgatorio para tocar los corazones de esas “pobres ánimas” que deben someterse a un proceso de purificación antes de unirse completamente a Dios.

En “*Gaudete et Exsultate*” (Alegraos y regocijaos: Sobre el llamado a la santidad en el mundo actual), el papa Francisco deja muy en claro que la santidad no es algo que solo puedan alcanzar los santos.

Todos estamos llamados a la santidad y tenemos el potencial, guiados por la gracia de Dios, de llegar a ser santos. “Entre [estos testimonios] puede estar nuestra propia madre, una abuela u otras personas cercanas,” afirma el papa. “Quizá su vida no fue siempre perfecta, pero aun en medio de imperfecciones y caídas siguieron adelante y agradaron al Señor” (#4).

El papa Francisco rechaza lo que podría denominarse “el elitismo de la santidad” y destaca su presencia en la gente ordinaria. El énfasis en lo que el Concilio Vaticano II denominó “el llamado universal a la santidad” no es exclusivo del papa Francisco sino que, como siempre, el Santo Padre emplea imágenes vívidas y gestos para reforzar sus enseñanzas. El Santo Padre escribe:

“Me gusta ver la santidad en el pueblo de Dios paciente: a los padres que crían con tanto amor a sus hijos,

en esos hombres y mujeres que trabajan para llevar el pan a su casa, en los enfermos, en las religiosas ancianas que siguen sonriendo. En esta constancia para seguir adelante día a día, veo la santidad de la Iglesia militante. Muy a menudo se trata de la santidad que vemos en el ciudadano de a pie, aquellos que, en medio de nosotros, reflejan la presencia de Dios, o, para usar otra expresión, ‘la clase media de la santidad’ ” (#7).

En nuestro deseo de unirnos a Dios, tomamos como ejemplo los santos para que nos muestren el camino. ¿De qué forma los santos actúan como modelos para acercarnos a Dios? Obviamente, a través del testimonio de sus vidas cotidianas, las escogencias que hacen, su voluntad de sacrificio por el bien de los demás y su devoción a Cristo.

Sus palabras y sus ejemplos representan guías muy útiles para la vida cristiana cotidiana. ¿Pero cuál es su secreto para navegar con éxito las oscuras y turbulentas aguas del mar de la vida? ¿Por qué los santos pueden llevar vidas correctas y santas, en tanto que muchos de nosotros nos esforzamos y fracasamos?

Pienso que la respuesta está en la oración. Los santos son hombres y mujeres que saben cómo rezar, cómo estar cerca de Dios y comunicarse con Él desde el corazón. Son personas que,

tanto en los momentos difíciles como en los buenos, elevan sus mentes y sus corazones hacia el Señor. Los santos buscan la voluntad de Dios en sus vidas, comparten con Él sus esperanzas y sus frustraciones (y, a veces, incluso su soledad, su ira y su temor).

A través de la oración, de escuchar atentamente incluso más allá de lo que dicen las palabras, los hombres y mujeres divinos que llamamos santos se encuentran en comunicación constante con Dios. Esta cercanía a Dios inspira a hombres y mujeres de fe a realizar actos extraordinarios de caridad. Les infunde valor frente al acoso y fortalece su determinación de cumplir siempre con la voluntad de Dios. Buscamos en ellos la solidaridad (de todos los santos) para que intercedan por aquellos que han fallecido y que dependen de nuestras oraciones para ayudarlos a alcanzar la máxima cercanía con Dios en el cielo (todas las almas).

Mientras recordamos a estos santos—vivos y difuntos—que actúan como testigos de fe, que nos guían hacia Cristo, recemos para recibir la gracia de que el amor y la misericordia de Dios toquen nuestros corazones y nos santifiquen. Que su fidelidad al llamado universal a la santidad nos acerque más a aquél que es el verdadero anhelo de nuestro corazón. †

Events Calendar

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

November 6

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off all purchases, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

November 7

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, Carmel (Diocese of Lafayette). **Reboot, A Life-Changing Event**, featuring internationally acclaimed author and speaker Chris Stefanick, 7-9:30 p.m., \$22. Tickets: bit.ly/setonnov7. Information: 317-846-3850.

Lumen Christi Catholic School, 580 Stevens St., Indianapolis. **High School Open House**, for prospective families, 6-8 p.m. Information: 317-632-3174, erosko@lumenchristischool.org.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Bose McKinney & Evans LLP, 111 Monument Circle, Suite 2700, Indianapolis. **Catholic Community**

Foundation Professional Advisors Seminar, law professor Chris Hoyt presenting on retirement assets for marriage, income tax savings with charitable bequests and new rules for donor advised funds, 8 a.m.-3:30 p.m., free, CLE and CPE credits available. Registration: www.archindy.org/ccf/profdevelopment. Information: 800-382-9836, ext. 1482, 317-236-1482, ccf@archindy.org.

November 8

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Fall Open House for Prospective Families**, 6-8 p.m. Information: 317-251-3997, rsobolewski@saintmatt.org.

Lumen Christi Catholic School, 580 Stevens St., Indianapolis. **Open House for grades Pre K-8**, for prospective families, noon-1:30 p.m. Information: 317-632-3174, erosko@lumenchristischool.org.

St. Mary-of-the-Knobs Parish, Assumption Hall, 5719 Saint Mary's Road, Floyds Knobs. **Catholic Community Foundation Professional Advisors Seminar**, law professor Chris Hoyt presenting on retirement assets for marriage, income tax savings with charitable bequests and new rules for donor advised funds, 8 a.m.-3:30 p.m., free, CLE and CPE available. Registration:

www.archindy.org/ccf/profdevelopment. Information: 800-382-9836, ext. 1482, 317-236-1482, ccf@archindy.org.

November 9

Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. **Open House for grades K-8**, for parents of prospective students, 1-2:30 p.m., private tours available. Information: Elise O'Brien, 317-255-5468, eliseobrien@ihmindy.org.

November 10

St. Anthony Church, 379 N. Warman Ave., Indianapolis. **Healing Hidden Hurts Postabortion Ministries 20th Anniversary Mass of Thanksgiving**, 10 a.m., celebrated by St. Simon the Apostle pastor Father John McCaslin, lunch to follow in Ryan Hall. Lunch reservations requested by calling or texting Debbie Miller, 317-490-1267, or debbie@healinghiddenhurts.org.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas Bazaar**, 9 a.m.-3 p.m., fall and Christmas décor, baked and canned goods, baskets, ornaments, quilts, jewelry, wreaths, Country Cupboard, lunch. Information: Jan Adams, 317-508-4458.

St. Bartholomew Parish, 1306 27th St., Columbus. **Friends of Haiti Polidor 5K Run/Walk**, sponsored by Friends of Haiti ministry

benefiting literacy efforts in Limonade, Haiti, check-in begins at 6:30 a.m., 9 a.m. start, \$25 (no T-shirt), creole rice and bean lunch and Haitian dancing to follow race. Information, registration, course map: www.indianatiming.com. Questions: Barbara Salee, saleeb9287@att.net, 812-378-0697

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Indiana Catholic Men's Conference: "Walking with Christ and the Cross,"** nationally known Catholic speakers, ages 14 and older, 8:30 a.m.-4 p.m., prices vary, group rates available, register by Nov. 9. Speaker bios, conference schedule and registration: www.indianacatholicmen.com. Information: 317-888-0873, mcfoxyindy@gmail.com.

Huber's Orchard and Winery, 19816 Huber Road, Borden. **St. Elizabeth Catholic Charities Dinner and Reverse Raffle**, doors open 5:30 p.m., dinner 6 p.m., raffle to follow, dinner tickets \$25 per person, raffle tickets \$25, \$50 or \$100, \$12,775 jackpot. Information and tickets: 812-949-7305, info@stcharities.org.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Providence Associates Commitment Ceremony**, 1:30 p.m.

Information: 812-535-2952, provctr@spsmw.org.

November 11

Immaculate Heart of Mary School, 317 E. 57th St., Indianapolis. **Open House for grades K-8**, for parents of prospective students, 10:30 a.m.-noon, private tours available. Information: Elise O'Brien, 317-255-5468, eliseobrien@ihmindy.org. St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

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

November 13

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "That All May be One," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

Lunch & Learn: Victims of Sex Trafficking, learn how to recognize advertising, signs of victims and how this crime can be dealt with locally and nationally, 11:30 a.m.-1 p.m. Information and registration: 812-933-6437 or www.oldenburgfranciscancenter.org.

November 15

St. Joseph Parish, 1401 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. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

November 16

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Our Lady's Gallery Art Exhibit: "Catholic Art is Alive,"** featuring works of local Catholic artists and classic reproductions, all art available for purchase, 7-10 p.m., \$20 per person or two for \$35 advance ticket sales through Nov. 15 at goo.gl/wfbDpa (case sensitive), \$25 per person or two for \$40 at the door, includes glass of wine and hors d'oeuvres, must be 21. Information: 812-276-8460 or art@olgreenwood.org.

Pray for Our Bishops campaign set for Nov. 12-14

Pray for Our Bishops, a campaign of prayer and reparation developed by members of St. John the Apostle Parish in Bloomington, is being planned to coincide with the annual fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore, Md., from Nov. 12-14.

The mission of the campaign is to invite Catholics across the country to commit to prayer and fasting during the three days.

Participants will commit to

withdrawal from the world as much as is prudently possible, fasting according to one's means, and eucharistic-centered prayer with a special emphasis on adoration from 3-4 p.m.—the hour of mercy—each day.

In addition to Indiana, other states participating include Georgia, Massachusetts, Michigan, Ohio, Pennsylvania and Texas.

To learn more about the campaign, visit www.prayforourbishops.com. †

Archdiocesan ministry of consolation to offer holiday bereavement support

The archdiocesan ministry of consolation of the Office of Marriage and Family Life is offering two opportunities for bereavement support during the upcoming holiday season.

St. Jude Parish, 5353 McFarland Road, in Indianapolis, will host a support group at 7 p.m. in the Parish Center on seven consecutive Mondays beginning on Nov. 5, and an eighth meeting on Jan. 7, 2019.

The group is for those who have lost a loved one and are looking to share with others who grieve. The sessions will walk participants through the process of mourning and provide support during the holiday season.

For additional information, contact Patti Collins at 317-786-4371 or e-mail pcollins@stjudeindy.org.

Holy Spirit Parish, 7243 E. 10th St., in Indianapolis, will host an eastside community evening of holiday grief support in their Parish Center from 7-8:30 p.m. on Nov. 8.

St. Jude Parish liturgical coordinator Patti Collins will be the featured speaker. For more information, contact Peggy Clegg at 317-357-8352 or e-mail pclegg@littleflowerparish.org.

There is no charge for either opportunity, and registration is not required.

To learn more about the archdiocesan bereavement ministry, visit www.archindy.org/marriageandfamily or contact Deb VanVelse at 317-236-1586, 800-382-9836, ext. 1586, or e-mail dvanvelse@archindy.org. †



Oktoberfest

Anna Wray, administrative assistant, and Father Michael Fritsch, pastor of Mary, Queen of Peace Parish in Danville, get in the spirit with their traditional outfits for the parish's Oktoberfest celebration held on Sept. 22. The celebration began with Mass, and included German food, live music and fun for the entire family. (Submitted photo by Mary O'Brien)

Sisters of Providence to offer teen volunteer program starting in December

The Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence, in St. Mary-of-the-Woods, are inviting teenagers ages 12-18 to share their time and talent with the retired sisters.

Volunteers will visit with the sisters and help them with activities, including games, exercise, baking, worshipping at Mass and more.

The upcoming sessions are as follows:

- Dec. 1: Assist sisters at Christmas Fun at the Woods, 1-4 p.m.
- Jan. 12, Feb. 9 and March 9, 2019:

Activities with the sisters, 10 a.m.-2 p.m.

- April 27, 2019: Assist sisters at the Earth Day Festival and Craft Fair, 9 a.m.-3 p.m.

There is a limit of 12 volunteers per session.

Additional sessions are being planned for June 3-6 and June 10-13, 2019.

Registration is available online at teenvolunteer.sistersofprovidence.org.

For more information, call Sister Joni at 361-500-9505 or e-mail jluna@spsmw.org. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

From Hollywood to sharing Scripture with Elvis: Mother Dolores Hart tells her vocation story

By Katie Rutter

Special to *The Criterion*

BATESVILLE—Benedictine Mother Dolores Hart said that she receives many letters daily at the Abbey of Regina Laudis in Bethlehem, Conn., each requesting her to come speak at a different location. Most she must turn down, but when a letter from Father Stanley Pondo, pastor of St. Louis Parish in Batesville arrived on her desk, it touched her heart.

"I felt this absolute piercing sense of, 'Oh my gosh, I can't refuse him,'" she told the crowd gathered at the parish on Sept. 30.

"Maybe you've had the same experience?" she concluded, as the priest's parishioners erupted into laughter.

More than 250 parishioners, community members and youths packed the pews to hear directly from this former Hollywood star who left the silver screen at the height of her career to become a cloistered nun.

Father Pondo had persuaded Mother Dolores to fly to Indiana because he was convinced that her story would help the youths, especially, understand that a relationship with God is the most important thing in life.

"Mother Dolores had everything the world would say you should want: [She was a] beautiful woman engaged to a handsome guy, fame, a successful career," Father Pondo said. "Yet, she looked and saw that what's more important was what God was calling her to."

Mother Dolores was only 19 when she became an overnight success story. She landed a starring role in Elvis Presley's 1957 film, *Loving You*, complete with a seven-year contract with Hollywood's Paramount Pictures.

Punctuating her life story with humor, Mother Dolores recounted to the crowd that, when she first met Presley, she asked the King of Rock and Roll, "What do you do?"

Presley, she says, responded with, "I sing."

During her second film with the cultural icon, she recounted that the two of them had to wait in a hotel room between scenes so that Presley was hidden from the ever-present crowds. Presley found a Gideon Bible in the room and asked the young Hart to flip to a random page, read the passage and share what it meant to her. He then did the same.

Mother Dolores attributed his interest in the Bible to his love and respect for his mother, Gladys Presley.

"She taught him Scripture, taught him his faith," Mother Dolores said, "and whatever was going to come up for him in his life, I knew that he had been prepared by God."

She herself was being prepared by God for her own vocation, even as her fame

continued to grow. She explained that her friend, Don Robinson, proposed marriage to her, which triggered an immediate questioning of her future.

"Wait, there is another, there's got to be something more," she recalled her thoughts. "My life has got to be given for something more than just my own gratification and seeing myself on the screen."

During a hectic time as a lead in Broadway's *The Pleasure of His Company*, a friend suggested that she take a retreat at the Abbey of Regina Laudis which was located a short distance north of New York City. From the moment Mother Dolores arrived, she knew that she had found where she belonged.

"When that awakens, that begins to torment us," she said, comparing the experience to that of falling in love with a spouse. "If I could be with him, if I could be with her, and for me it was, 'If I could be with them, with the Lord.'"

In 1963, at the age of 24, Mother Dolores broke off her contract and engagement, gave away everything she owned and entered the abbey. In 2012, her incredible story was recounted in an Oscar-nominated short subject documentary, *God is the Bigger Elvis*.

"She's just an amazing woman, and she makes me cry," said Grace Eckstein, a student at Batesville High School and a member of the St. Louis Parish youth group. She had watched the documentary with other youth group members in the weeks leading up to the nun's visit. As her pastor predicted, Grace came away from the talk with new priorities.

"Just discerning my vocation, it's not about what I want, it's about what God wants," she said.

"I learned to just trust God because it was obviously a radical decision to quit Hollywood and become a sister," explained fellow youth group member Adam Moster. Mother Dolores's decision to leave everything behind for the sake of her vocation especially resonated with him: Adam said he is considering the priesthood.

"I think it's a lot of prayer and trusting in God and hoping that he has a plan for you that's better than your own," he said.

The evening before her speech, the youth group and other parishioners had the opportunity to meet Mother Dolores one-on-one. Youth group member Erin Batta recounted that Mother Dolores listened attentively to each person and offered specific advice for each situation.

"She didn't just say generic things like, 'Remember God loves you,' and stuff like that, but she would ask you about your life and then specifically give advice on what you said," Erin said.

During the meet-and-greet, St. Louis parishioner Dave Meyer noticed a unique feature of Mother Dolores's dress: atop



Benedictine Mother Dolores Hart, center, holds an image of the Holy Family given to her by members of St. Louis Parish in Batesville and poses with members of the parish's youth group on Sept. 30. Created by the local Weberding's Carving Shop, the image was a gift to the nun who visited the parish and shared her life story. (Submitted photos by Katie Rutter)

her veil, she wore a black beret decorated with small pins. In his pocket, Meyer happened to have a small cross pin, an extra from a recent parish mission trip.

"I was waiting in line to greet Mother, and I put my hand in my pocket and I said, 'There's a pin, and she's got pins on her hat,'" he recounted with a smile, "and it's on the hat now."

From the podium, Mother Dolores thanked the parish for the new pin and happily explained that her decorated hat allowed her to "hold a lot of people and a lot of situations and keep them close to my head."

Father Pondo and the youth group also presented Mother Dolores with another special "thank you" gift: a large image

of the Holy Family created by the local Weberding's Carving Shop. Mother Dolores praised the small town for its "simplicity and love," and encouraged her listeners to continue living as a loving community.

Asked by an audience member about her favorite saint, she gave the Batesville parish one last burst of pride.

"I always think that my favorite saint is one I have to come to know better," she said, "and as I've been with you, I think St. Louis is coming very close."

The parishioners gave their approval with a hearty laugh and resounding applause.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †



Julie Puente, a member of St. Louis Parish in Batesville, enjoys a lighter moment during a talk given by Benedictine Mother Dolores Hart on Sept. 30.

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The appreciation for the mini-concert by University of Notre Dame band members spans generations as participants from A Caring Place in Indianapolis and students from nearby St. Thomas Aquinas School—in the back of the audience—enjoy the Oct. 17 performance. (Photos by John Shaughnessy)

BAND

continued from page 1

one of the greatest gifts we can give. To share the spirit of Notre Dame is what we do best.”

The concert thrilled Amy Sczesny, program director of A Caring Place.

“First, everyone knows of the Fighting Irish of Notre Dame, so who would not want the great opportunity to host the band at their facility?” she said. “Second, for our folks, music is a great means of communication. Our folks love music of any type, and you’ll see their faces light up when the first note is played.”

She also wanted to add another special note to the concert, so she invited students from nearby St. Thomas Aquinas School for the performance—to create an atmosphere that joined several generations.

“It was invigorating,” Sczesny said. “We do great things here, and this concert is just one of those great things. Programs like this keep our participants active in—and with—the community. Our folks were all smiling, and the students, too.”

The band members also savored that experience.

“It was really wonderful to see all their smiles and their signs,” Braschler said. “It’s nice to see people of different generations, to bring joy to their day. And it brings joy to us.”

After the mini-concert and a question-and-answer session between the audience and the band members ended, Sczesny made one more request for an encore performance of the “Notre Dame Victory March.”

Almost immediately, the church rocked again with the school’s fight song, with everyone in the audience smiling and clapping.



Members of the University of Notre Dame marching band perform a mini-concert on Oct. 17 inside Fairview Presbyterian Church in Indianapolis—home of A Caring Place, the adult day care program of Catholic Charities Indianapolis.



Students from St. Thomas Aquinas School in Indianapolis clap along as members of the University of Notre Dame marching band play the school’s famous fight song.

“Every time we play the fight song, it can be someone’s first time hearing it and someone’s last time hearing it, so we never go through the motions with it,” Braschler noted. “It was cool to have the youngest and oldest together here. That’s the power of music—to bring people together.”

Sczesny also saw a special power in the band members who shared their different gifts during their time in Indianapolis.

“It’s inspiring that they gave up their fall break to do this. It says a lot about them.” †

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Christopher Hoyt is a Professor of Law at the University of Missouri (Kansas City) School of Law where he teaches courses in the area of federal income taxation, charitable organizations and retirement plans. He will be present on the following topics:

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“INCOME TAX SAVINGS WITH CHARITABLE BEQUESTS: IRD AND INCOME-BASED BEQUESTS” Update on planning lifetime charitable gifts from IRAs in 2018. Planning for the best way to structure charitable bequests of retirement assets. What strategies work best, and what are the most common problems estate planners encounter?

“SO YOU WANNA BE A PHILANTHROPIST”, PLUS APPENDIX-“PROPOSED NEW RULES FOR DAF’S: IRS NOTICE 2017-73” Cost-benefit choices for the philanthropist when choosing between a private foundation, a supporting organization, or a donor advised fund. A summary of various legal, tax, and administrative advantages and disadvantages of each type of philanthropic vehicle to help a donor make the best decision. With emphasis on the new rules for donor advised funds.

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Hear GOD's Call

VOCATIONS SUPPLEMENT

Benedictine sisters reflect on values promoted in order's *Rule*

By Natalie Hoefler

BEECH GROVE—In reflecting upon her opportunity to meet Pope Francis in September, two memories stand out for Benedictine Sister Jennifer Mechtild Horner.

“He marched in [to the hall] with a big smile on his face,” recalls the prioress of the Benedictine sisters at Our Lady of Grace Monastery in Beech Grove. “He is a very joyful person. When you spoke with him, you felt like he really wanted to be with you. It was an experience I will treasure for a lifetime.”

The second moment was when Pope Francis read an address praising the Benedictine values of hospitality, creation care and prayer.

“We are meant to live in this time and in this place,” says the prioress. “The values of the Benedictine life can make a difference if we do it well.”

Below, Benedictine sisters Jennifer Mechtild and Sheila Marie Fitzpatrick, facilities director at the Benedict Inn Retreat & Conference Center, reflect on the three Benedictine values of hospitality, creation care and prayer.

Treating all as ‘vessels of the altar’

“For your theme, you have taken an exhortation from the fifty-third chapter of the Rule of Saint Benedict: ‘All are to be welcomed as Christ.’ This expression has given the Benedictine Order a remarkable vocation to hospitality, in obedience to those words of the Lord Jesus ...: ‘I was a stranger and you welcomed me’ [Matt 25:35].” —Address of Pope Francis at the International Communion of Benedictines

When reflecting on the pope’s address to the Benedictine sisters, one message particularly touched Sister Jennifer Mechtild.

“He said, ‘Your life in community bears witness to the importance of mutual love and respect. ... (T)he way you accept one another is the first sign you offer in a world that finds it hard to live out this value.’”

That mutual love and respect plays out in the hospitality the sisters in the Beech Grove monastery show each other, she says.

“Hospitality to each other comes first, so our hospitality to others is right,” says Sister Jennifer Mechtild. “We [sisters] are



Benedictine Sister Jennifer Mechtild Horner, prioress of Our Lady of Grace Monastery in Beech Grove, greets Pope Francis during an international meeting of Benedictine sisters in Rome in September. (Submitted photo)

all different—we’re not a cookie-cutter community. Hospitality opens our hearts to each other.”

Sister Sheila Marie agrees, noting, “If we can’t be hospitable with ourselves, how can we be hospitable with others?”

That hospitality is then extended to all who visit Our Lady of Grace Monastery and its two corporate ministries: the Benedict Inn Retreat & Conference Center and the St. Paul Hermitage home for the elderly, buildings which form parentheses around the monastery in Beech Grove.

“In today’s world, the call for hospitality is so needed,” says Sister Jennifer Mechtild. “You see the need for that in the way people speak to each other today or in politics. How we speak to each other is very important.

“People say they feel our hospitality when they come [to the monastery] for

prayer or a program or to visit. And that hospitality extends outside of the monastery to the places where the sisters work.”

Sister Sheila Marie works at the retreat center, where she says it is “very easy to see hospitality in the sense of how we put people at ease.

“But hospitality plays a role in everything we do,” she adds, including at St. Paul Hermitage in “treating the elderly and meeting their needs at a vulnerable time when they can’t meet their own needs.”

The *Rule* of St. Benedict states that “all things should be cared for as vessels of the altar,” says Sister Jennifer Mechtild. “Think of how careful you would be with the Eucharist—that is how we should treat all people.”

The same concept applies to all things, she says, including the Earth.

‘Creation is a community we belong to’

“I want to thank you for the special care you show toward the environment and for your efforts to protect the gifts of the earth, so that they can be shared by all.” —Address of Pope Francis at the International Communion of Benedictines

Care for creation is “something close to my heart,” says Sister Sheila Marie. “In *The Rule* it says to receive all as Christ, and I see it as also receiving all of creation as Christ. ... We see creation as a community to which we belong and treat it with the love and respect that we treat all people. It’s about right relationship with each other, with God, with ourselves, with creation.”

Sister Sheila Marie has taken on a special role in caring for creation at the monastery. When the sisters had a

See **BENEDICTINES**, page 15

Seminarians set an inspiring example during a difficult time in the Church

By Fr. Eric Augenstein

I love being a priest. I cannot imagine my life in any other way. And I truly believe that God has both called me to this vocation, and gives me the grace and strength to follow that call.



But it’s not always easy. Some days feel more like Good Friday than Holy Thursday. Some days are more marked with the silence of Holy Saturday than the joy of Easter Sunday.

As priests—as Christians—we are configured to the totality of the Paschal Mystery of Jesus Christ, and it is only through that Paschal Mystery that this life—our lives—have meaning. It is good to remember that, especially in these days.

As I have visited with our seminarians this fall, the conversation has often turned to the challenges faced by the Church as we confront the reality of sexual abuse of minors by clergy, priests and bishops who have broken their promises and shattered the trust that was placed in them, and what could be perceived as an uncertain future for the Church and the priesthood in this country.

In the midst of many questions and not many answers, 23 young men have committed themselves to actively discerning the priesthood for the Archdiocese of Indianapolis as seminarians. Just as many young men and women from our archdiocese are in formation for religious life. It is not an easy time to be a priest or a seminarian. It is not an easy time to be Catholic.

Our seminarians inspire me. They feel and understand the hurt and anger that

permeates the Church and the priesthood in these days. At the same time, they feel and understand in the depths of their hearts a call to be a part of the solution to a moral crisis in the Church.

They hear God calling them to step into a hurting world as instruments of God’s grace and mercy. They long to show people the face of Jesus Christ. They are striving to grow in holiness and virtue. They are good, faithful men, and our Church will be blessed by those who will serve us as priests.

In the Liturgy of the Hours a few weeks ago, we read the Old Testament story of Esther, a Jewish woman who became queen at a time when an order had been issued to kill the entire Jewish people in the kingdom of Persia. Esther is asked to go to the king to intercede for the lives of her people. When she hesitates, her uncle tells her, “Who

knows—perhaps it was for a time like this that you became queen?” (Est 3:14)

Perhaps it was for a time like this that we have been called to be disciples of Jesus Christ. Perhaps it was for a time like this that God has called some of us to be priests and deacons and members of religious communities. Perhaps it was for a time like this that God has called forth a new generation of saints—to rebuild the Church, to restore a culture of life and hope and love, to heal and lift up a broken world.

If indeed it was for a time like this that God has called us, how can we refuse to answer God’s call?

(Father Eric Augenstein is vocations director for the Archdiocese of Indianapolis. He can be e-mailed at augenstein@archindy.org.) †

'Being with the people' is at the heart of priest's ministry

By Sean Gallagher

NEW CASTLE—Pope Francis famously said two weeks after he was elected in 2013 as bishop of Rome that priests should be “shepherds living with the smell of the sheep,” remaining close to the people to whom they minister.

When Jim O’Connell, a member of Our Lord Jesus Christ the King Parish in Paoli, thinks of this evocative image of the priesthood, his mind turns to Father John Hall, who served as his pastor from 1989-2001.

O’Connell worked with Father Hall on the parish council, helping to start charitable organizations in Orange County, sharing in ministry to patients at a local hospital and reaching out to parishioners in need.

“When Pope Francis says that pastors should smell like the sheep, Father John definitely smelled like the sheep,” O’Connell said.

Father Hall said that “being with the people” drew him to the priesthood as a youth, and has been a focus of his priestly life and ministry since being ordained a priest of the archdiocese in 1980.

Over the course of nearly four decades of priestly ministry, Father Hall has served in rural and small-town parishes across central and southern Indiana. He currently ministers as the pastor of St. Anne Parish in New Castle and St. Elizabeth of Hungary Parish in Cambridge City.

In addition to parish ministry, he has also placed himself among the people by serving at different periods as a local volunteer firefighter and serving as chaplain for police and fire departments and for a public high school’s football team.

From time to time, Father Hall pauses to consider the effect he has had on people in their everyday lives through his priestly ministry in such a wide variety of settings. He has a hard time believing that a man as simple as himself would be given such tremendous opportunities.

“It’s awe-inspiring in just the little things that you’re called upon to do,” he said. “I have to be aware of the fact that I am bringing Christ to many different people. We’re human beings. The leadership of the Church—whether it’s a priest, an archbishop, a sister—we’re human beings leading the people on this journey of faith.”

Valuing priestly fraternity

It was the humanity of priests that Father Hall came to know as a youth in Our Lady of the Greenwood Parish in Greenwood and St. John the Evangelist Parish in Indianapolis that drew him to the consider that God might be calling him to that vocation.

This happened early on when he would volunteer for tasks around the parishes.

“Being around the priests more than just at Sunday Masses helped me see



Father John Hall stands on Oct. 10 in St. Anne Church in New Castle. He serves as pastor of St. Anne Parish in New Castle and St. Elizabeth of Hungary Parish in Cambridge City. (Photo by Sean Gallagher)

them in a different light at times, kind of their humanness,” Father Hall said. “As I went through the seminary, I saw them in their stressful times in ministry. But, still, there was a happiness about them.”

Nurturing that connection with other men with the same priestly vocation has been a priority for Father Hall as far back as when he was a high school seminarian in the early 1970s at the Latin School, the archdiocese’s former high school seminary in Indianapolis.

At the time, Father Hall had difficulty in some academic subjects and received help from archdiocesan college seminarians. Looking back on it, he seems to value more the fact that they reached out to him than in the actual assistance they gave.

“They showed an interest,” Father Hall said. “It kind of set a tone. I kind of picked that up to show an interest in people, to be encouraging to them.”

Throughout his priestly life and ministry, Father Hall has encouraged his brother priests and nurtured relationships with them.

Father Thomas Schliessmann has on numerous occasions ministered in parishes that neighbor those served by Father Hall.

During those times, they frequently got together for lunch and helped each other in ministry in their respective parishes.

“His outreach to fellow priests is just wonderful,” said Father Schliessmann, pastor of St. Lawrence Parish in Indianapolis. “I appreciate it a whole, whole lot. There has always been a joy in his faith and in his voice.”

Today, the two priests are not as close geographically. Father Hall still keeps up their connection, and his relationships with other priests, by sending them encouraging text messages, usually on a weekly basis.

Father Hall calls this dedication to priestly fraternity “a labor of love.”

“We need each other,” he said. “We need to be encouraging of each other. The support that I’ve received from many different priests ... has been an influence to show an interest in my brother priests.”

‘Be there with the people’

It’s not just priests that Father Hall has sought to encourage and be present to over the years. That extends to all the faithful whom he has been called on to serve.

Father Schliessmann has seen that simply in the places where his friend has taken him to share lunch.

“He’ll just go to the mom and pop places in town,” Father Schliessmann said. “Then he’s always introducing me to the police chief or to the mayor or somebody else. They’re the places in the town where a lot of people are, where a lot of the people know him. He gets involved and is visible in his community.”

“I just have wanted to be there with the people,” Father Hall explained.

In his priestly ministry, Father Hall has sought to bring Christ into the high and low points of people’s lives.

“Our hands are anointed with chrism,” said Father Hall about a ritual that takes place during a priestly ordination liturgy. “Through the anointing of a priest’s hands, we’re bringing Christ to the people. Through our listening to them, Christ is listening to them.”

He also seeks to help the people to whom he ministers see Christ’s presence in the ordinary happenings of their daily lives.

“They can do that no matter where they’re at, whether it’s on a farm, driving 30 minutes to work, being in an office or

domestic work at home,” Father Hall said. “You live out the Gospel the best you can. You’re not going to be perfect. But how are you going to do it the best you can?”

Being present to the parishioners he serves has been challenging for Father Hall, who has been assigned to multiple parishes at a time for most of his priestly life and ministry.

“It’s like being a parent with multiple children,” he said. “Each child is unique. You’ve got to respond to the one that needs the most without showing the others that they aren’t loved. They are.

“This parish might need more attention today and so you give it. But you’re thinking about the other. Maybe tomorrow that parish will need more attention.”

In any faith community that he serves, its sacramental life is a priority. Even in that, though, Father Hall seeks to make himself available to parishioners.

“He was a man of prayer,” said O’Connell of his time at Our Lord Jesus Christ the King Parish in Paoli. “He had Mass every morning, but I couldn’t make that Mass. But he would pray with me in the morning and give me Communion before he celebrated Mass. He was always available for that.”

Father Hall knows that the liturgy is at the heart of the faith of the people to whom he ministers.

“I try not just to say Mass,” he said. “I try to really offer it and get myself into the Mass. It might be my third Mass on a Sunday, but for them, it’s their only Mass, maybe the only Mass during the week.”

Just as Father Hall has focused on “being with the people” in his priestly life and ministry, he advises men considering a possible priestly call to be present to priests and parish communities.

“Find a priest that you look up to,” Father Hall said. “Offer to help out at his church, serving Mass, being a lector, an extraordinary minister of holy Communion. Don’t be a stranger around the parish. See what life is like as a priest.”

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

Father John Hall

- **Age:** 64
- **Parents:** John and Mary Hall, both deceased
- **Home parish:** Our Lady of the Greenwood Parish in Greenwood
- **Education:** The former Latin School of Indianapolis High School; the former Saint Meinrad College in St. Meinrad; Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture passage:** Psalm 23
- **Favorite saints:** St. John the Apostle and St. Peter the Apostle
- **Favorite prayer:** The Mass and the Liturgy of the Hours
- **Hobbies:** Following sports, especially football



Seminarian grows closer to the priesthood as he nurtures relationships

By Sean Gallagher

It's not unusual for a man called to the priesthood to first think about that possibility when he is in grade school.

It's a bit more out of the ordinary for a young boy to think about becoming a priest before he's even Catholic.

But that was the case with seminarian Matthew Perronie.

When Perronie was young, his mother, Kathy Perronie, who had been raised as a Catholic, was not practicing her faith. His father, Brent Perronie, was baptized but not Catholic and wasn't practicing his faith either.

Through the example of his grandmother, Leona Withem, though, Matthew came to know and love the Church while in grade school. He went with her to Mass each Sunday. That was when he began to think about being a priest.

"Something about the priesthood stood out to me, just seeing what a priest does each Sunday at Mass," Perronie said. "I thought it would be pretty awesome to do that one day."

A central part of priestly ministry is to bring people to faith in Christ and to welcome them into the Church.

Perronie has already done that by leading his parents through his example to embrace and practice the faith. They, like him, are members of St. Malachy Parish in Brownsburg.

"Parents normally bring their children to the faith," Perronie said. "But I've been given the unique opportunity through God working through me and my grandmother to bring my parents to the faith."

Relationship skills

Going to Mass on a regular basis with his grandmother helped Perronie as a grade school student come to know the Catholic faith and feel attracted to it.

That led him in the summer before eighth grade to seek to be initiated into the Church through baptism and reception of Communion. This happy event for him took place on April 3, 2010, at St. Malachy Church. He received the sacrament of confirmation the following year.

"I kind of felt at home," Perronie said. "I realized that God was the one who created me. I was his beloved son after being baptized. In particular, I valued the graces that came from finally being able to receive the Eucharist."

In the full communion of the Church, Perronie dove into his faith head first, learning more about it and building up a daily schedule of prayer that included the rosary, Divine Mercy chaplet and reflecting on the daily Mass readings.

"It got to the point where it was just too much, and I kind of entered a dryness in prayer," he said. "So I had to kind of strip some of that away in order to be able to come back to it."

During his high school years, Perronie came back to prayer by discovering the

joy and deep meaning at its root.

"I was able to see that prayer was not just saying prayer after prayer, but building a relationship with God," he said. "Prayer is to be in conversation with God, to grow closer to him. So when I brought back some of those things, I really focused on listening and being in conversation."

While building up his relationship with God, Perronie had difficulty nurturing relationships with his peers in school because he was shy and reserved.

"I wouldn't associate with people out of school," he said. "I'd go to school, come home and just be by myself with my parents."

Perronie started to open up to others as he progressed through high school, this partly due to his continued thoughts about the priesthood. Each summer, he participated in Bishop Bruté Days, an annual retreat and camping experience at Bishop Simon Bruté College Seminary in Indianapolis for teenage boys open to the priesthood.

He enjoyed meeting seminarians, the priests on staff there and other boys interested in the faith and the priesthood. These good experiences and his growth in prayer led Perronie to apply in 2014 to become an archdiocesan seminarian. He was accepted and enrolled that fall at Bishop Bruté and the nearby Marian University in Indianapolis.

Father Robert Robeson, Bishop Bruté's rector at the time, had known Perronie for years through Bishop Bruté Days and celebrating weekend Masses regularly at St. Malachy.

The priest was concerned at first about how the introverted teenager would adjust to life in the seminary.

"He was very, very shy," said Father Robeson, now pastor of Holy Name of Jesus Parish in Beech Grove. "You had a hard time getting him to talk much at all. Not that he wasn't engaged. He was engaged. He just really didn't talk much."

Father Robeson was pleased to see, though, that Perronie opened up to others at Bishop Bruté.

"His growth over his first two years in the seminary was amazing," Father Robeson said. "He came out of his shell and became much more socially confident."

Perronie said it was challenging at first, going from being an only child to "having 40 brothers" as fellow seminarians at Bishop Bruté.



Seminarian Matthew Perronie stands on Oct. 1 outside the entrance of Saint Meinrad Seminary and School of Theology in St. Meinrad. A member of St. Malachy Parish in Brownsburg, Perronie has been in priestly formation for the archdiocese since 2014. (Photos courtesy of Saint Meinrad Archabbey)



Seminarian Matthew Perronie kneels in prayer on Oct. 1 in the St. Thomas Aquinas Chapel of Saint Meinrad Seminary and School of Theology in St. Meinrad.

"I didn't know what to expect," he said. "But I really just kind of entered into the life [of the seminary] and made a point to not be in my room very often. I went around talking to people, making friends."

Being open to others

Building up relationship skills with other people and with God in prayer has helped Perronie grow in what attracts him to priestly life and ministry.

"The external portion—seeing what the priest does and wanting to do that—is still there," he said. "But it has kind of evolved into wanting to be with people in the most joyful and most sorrowful moments of their lives."

"The priesthood is more than just celebrating the sacraments. It's also being with people, being present with them and entering into their lives."

Being present to others starts at home, and while Perronie was growing in his life of faith he was able to see his mother return to the practice of her Catholic faith and his father received into the full communion of the Church in 2015.

"Getting back in the Church and receiving the sacraments—it just seems that everything has come full circle," said Kathy. "I just feel like Matthew instilled all of this in both of us by setting an example in what he wants to be."

This experience in his family has given Perronie a perspective that he thinks will help him if he goes on to be ordained a priest.

"I'm able to recognize that not everyone, as they're getting married and having kids, is interested in the faith or in God and raising their children in the faith," he said. "But there are always opportunities for God to work later on in life. I want to meet people where they're at in that kind of situation and to kind of give them my own experience to help them along the way."

For now, Perronie is continuing on his path of priestly formation. Father Robeson is encouraged by the way Perronie has opened himself to the formation process at Bishop Bruté and now at Saint Meinrad.

"That, in and of itself, is a good indicator that he'd make a good priest," Father Robeson said. "He continues to work on himself, to grow in self-awareness and his confidence in being able to minister on behalf of Christ. I'm very proud of him and happy for him that he's well on his way for ordination."

Perronie hopes that other young men who think that God might be calling them to the priesthood will open themselves like he has to how discernment and formation can be life-changing.

"Be open," Perronie said. "Strive to develop a relationship with God. Go further with that and develop it over time. Talk with others. God will show you the way."

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

Matthew Perronie

- **Age:** 23
- **Parents:** Brent and Kathy Perronie
- **Home parish:** St. Malachy Parish in Brownsburg
- **Education:** Tri-West High School in Lizton; Marian University and Bishop Simon Bruté College Seminary, both in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad
- **Favorite Scripture passage:** Psalm 139
- **Favorite saints:** St. Jude the Apostle
- **Favorite prayer:** The rosary
- **Hobbies:** Reading, fishing, swimming, walking, following the Indianapolis Colts



Carmelite nuns pray for the world 'from the heart of the Church'

By Sr. Clare Joseph Daniels, O.C.D.

Special to *The Criterion*

St. Teresa of Avila, foundress of the Discalced Carmelite nuns during the time of the Protestant Reformation in 16th-century Spain, wrote that her community of sisters “would all be occupied in prayer for those who would be defenders of the Church and for preachers and for learned men who protect her from attack.”

She went on to write that they were to “pray for the many souls that are being lost” (*The Way of Perfection*).

St. Thérèse of Lisieux, three centuries later, wrote that, “I came to Carmel to save souls and to pray for priests,” and “everything I have, everything I merit, is for the good of the Church and for souls” (*Story of a Soul*).

We, the Carmelite nuns of Terre Haute, stand on the shoulders of these two great saints. The Carmelite order originated in the 13th century when hermits lived in caves on Mount Carmel in the Holy Land.

These hermits eventually had to leave Mount Carmel and begin living in cities where they established monasteries. Carmelites around the world call these monasteries, “Carmel.”



A Discalced Carmelite nun kneels in prayer at the Monastery of St. Joseph in Terre Haute. (Submitted photo)

As daughters of St. Teresa, we have committed our lives to prayer and sacrifice for our Church, for priests, for the salvation of souls and for our world. In our mission statement, we proclaim to “stand in the presence of the Living God and intercede for all,” and to offer “a prophetic witness of hope to the world.” This is the focus of our “life-work” for the Church—total dedication to a life of prayer.

As contemplative religious women, we do not have an external apostolic work for the Church. This means that we do not engage in works that serve the concrete needs of people in our societies, such as feeding the poor, teaching, nursing, or any other work that requires we leave our enclosed monastery.

The tangible needs of many people in our world are very great indeed and, in the sense that contemplatives pray for those needs, we have a strong apostolic “accent” to our vocation. As contemplatives, we are committed to spend more time in formal prayer than active sisters are able to, even while we all pray when actively engaged in our work or service in community.

In describing the role of Carmelite contemplatives, it may be argued that St. Thérèse said it best when she proclaimed, “my vocation is Love.” St. Thérèse had a deep desire to “be all” for the Lord—“warrior, priest, apostle, doctor and martyr.”

Drawing from St. Paul’s First letter to the Corinthians, which describes the Church as the mystical body of Christ, St. Thérèse recognized that “all the parts of the body” needed love in order to act, and so she, as a Carmelite contemplative nun, would be love in the heart of

meaning from that day,” she said. “For me, every moment of life here is important. It is a gift from God.”

During her first year in the community—known as the postulancy year—Sister Teresa attended weekly conferences, which included discussions about life as a member of the Sisters of Providence. She also received instructions on living the life of a woman religious.

“This helped me a lot,” Sister Teresa said. “My director [Providence Sister Marsha Speth] helped me to understand and adapt to life in this community of women dedicated to the mission of God. At the same time, Sister Marsha was a good listener and encouraged me to share about what I was learning and experiencing, and what touched my heart during this period.”

During her postulancy, Sister Teresa also had an opportunity to expand her knowledge of the English language.

“The community allowed me to enroll in a course at Saint Mary-of-the-Woods College to do this [in its] English Language Institute Center,” she said. “In addition to studying English, I was also able to meet different people from other countries, learn about their different cultures and build new friendships with them.



Members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute stand during a celebration of the Mass. Prayer for the Church and the world, both communal and individual, is the primary vocation of the cloistered Carmelite community. (Submitted photo)

the Church. She believed that “love comprised all vocations.”

This is a good way to understand the Carmelite vocation when considering the Church as the body of Christ. The Carmelite nun prays from the very center—from the heart—of the Church.

For the Carmelite, prayer goes beyond “saying prayers.” Prayer is the nurturing of a deep interior life in which our way of living becomes prayer itself. We live more from our center, even while living in community and attending to the needs and work of the community.

The woman who joins our community is responding to a call from deep within; to a summons from our Lord to live wholly dedicated to him and to the needs of his Church, which are no less troubling today than they were in 16th-century Spain.

In Carmel, we strive to live faithfully that call to be love at the heart of the Church. We strive to be a hopeful presence to others who lack hope or who feel that they just cannot see the way ahead.

Through our witness to hope, we strive to encourage greater faith and trust in our Lord. When there is such discouragement

pressing in from all sides—from our government, our Church, our families, or our work places—we remember that God alone is perfect and without sin. Standing in God’s presence, we keep prayerful vigil for all people, trusting in God and in his mercy.

Answering the call to pray, to love, to the vocation of Carmel, we strive to be faithful daughters of St. Teresa and live out her desire that we be “good friends of Christ” since he has “so many enemies and so few friends” (*Way of Perfection*). By responding to God’s great love for us, the commitment of our lives dedicated to prayer in community—loving our sisters, coming together as one—is but a small return for all we have received.

The inflow of our Lord’s Spirit assures us that he is always present; that he is always in the midst of everything that happens in our world—and that we have every reason to live in confidence and hope.

(Discalced Carmelite Sister Clare Joseph Daniels is a member of the Monastery of St. Joseph in Terre Haute. To learn more about her community, visit heartswake.org.) †

Providence sister follows God’s call from Taiwan to west central Indiana

By Jason Moon

Special to *The Criterion*

TERRE HAUTE—From a very young age, Providence Sister Teresa Kang knew she wanted to devote her life to God.

“When I was a child in Taiwan, I wanted to live a religious life,” Sister Teresa said. “I thought about religious life and used it as a learning goal. I wanted to be a partner of Christ; my life only belongs to him.”

And after attending a Come and See Retreat with the Sisters of Providence of Saint Mary-of-the-Woods on the hallowed grounds of its motherhouse in west central Indiana, Sister Teresa knew she was home.

“That night, I slept in the motherhouse of the Sisters of Providence,” she said. “I felt so peaceful, so much at home. It felt so familiar, like I had been here before. This feeling went through my whole body and soul, which I’d never felt before.”

That, Sister Teresa said, is when God called her to religious life.

Sister Teresa entered the congregation on Sept. 24, 2017. Since that date, her relationship with God and the Sisters of Providence has grown exponentially.

“My life has taken on a different

meaning from that day,” she said. “For me, every moment of life here is important. It is a gift from God.”

During her first year in the community—known as the postulancy year—Sister Teresa attended weekly conferences, which included discussions about life as a member of the Sisters of Providence. She also received instructions on living the life of a woman religious.

“This helped me a lot,” Sister Teresa said. “My director [Providence Sister Marsha Speth] helped me to understand and adapt to life in this community of women dedicated to the mission of God. At the same time, Sister Marsha was a good listener and encouraged me to share about what I was learning and experiencing, and what touched my heart during this period.”

During her postulancy, Sister Teresa also had an opportunity to expand her knowledge of the English language.

“The community allowed me to enroll in a course at Saint Mary-of-the-Woods College to do this [in its] English Language Institute Center,” she said. “In addition to studying English, I was also able to meet different people from other countries, learn about their different cultures and build new friendships with them.

“I was also blessed to have some of the sisters at the motherhouse tutor me in English. This time with them not only helped my English homework, but more importantly, let me know the talents, personality and the personal life of these different sisters.”

She also participated in some of the ministries of the Sisters of Providence, including the ministry of care at Providence Health Care on the motherhouse campus. During her time in the ministry of care, Sister Teresa said she began to learn more about the bond of the congregation through talking with other sisters.

“This ministry experience gave me the opportunity to get close to the older sisters and learn from them the spirit and the dedication of the Sisters of Providence,” Sister Teresa said. “For example, once I asked a sister, ‘Do you like playing Bingo all of the time?’ She answered, ‘Well, you know in community, relationship is very important ... just like making a friend.’”

Since becoming a member of the Sisters of Providence, Sister Teresa said her life has grown tremendously.

“When I share my story with young friends, they trust me not only because I am their friend ‘Teresa,’ but also because



Providence Sister Teresa Kang practices face painting on Nov. 28, 2017, at Corbe House on the grounds of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. (Submitted photo)

I am a Sister of Providence,” she said. “With this type of experience, I am now able to participate in the mission.

“The call of God’s love is so strong that it urges one to seek God and respond. For me, it’s like that. Only by responding to God will I have that closeness and peace in my heart.”

(To learn more about the Sisters of Providence of Saint Mary-of-the-Woods, visit www.spsmw.org.) †

Pope Francis and St. Francis join priest on his journey of joy

By John Shaughnessy

As the crowd of wide-eyed teenagers rushed toward him—with their cell phones already poised to take picture after picture—Conventual Franciscan Father John Bamman knew there was no turning back from the journey of joy he had just started.

It was November of 2017 during the National Catholic Youth Conference in Indianapolis, and Father John and a few fellow Conventual Franciscans had just piled into his brilliant-sky-blue 2014 Buick Encore—a sports utility vehicle detailed with the image of Pope Francis smiling and waving on the driver's door while a glowing image of St. Francis of Assisi beamed from the rear passenger door.

"I didn't expect the kids to go nuts over it," Father John says with a laugh, before recalling how he had to stop suddenly to avoid running over any of the teens as he tried to leave the parking lot. "They saw the pope on the side of the car, and they all ran out with their cell phones to take pictures.

"The kids wanted to know more. That was a wonderful response, for sure."

So began what has become one of the great adventures of Father John's life—the story of a former professional driver of semi-trucks and tourist buses who has spent his past year as a vocations director for his community, traveling around the Midwest with Pope Francis and St. Francis by his side.

'Take our message to the road'

In his 10 years as a professional driver before becoming a priest, Father John was often intrigued when he saw cars on the road that were "wrapped" with advertising images and slogans for such enterprises as maid services, pizza parlors and home improvement companies.

That approach stayed with him when someone challenged him to do something "big and bold" in his role as a vocations director for the Conventual Franciscan Our Lady of Consolation Province based at Mount St. Francis in Floyd County in the Archdiocese of Indianapolis.

Father John prayed about it and thought, "It's a really smart way of advertising, but I've never seen anything Church-related like that on cars. Why don't we do that?—hey, there's a Franciscan in that car!—and take our message to the road."

He shared his idea with an advertising company where he was told that research showed that "you have only three to six seconds to grab the attention of other drivers" with a wrapped car. Then, he said, the challenge became, "What's our message, and what do we want to say in three to six seconds?"

The Franciscans assembled a think tank of people to answer that question.



Conventual Franciscan Father John Bamman smiles and waves from his 2014 Buick Encore, the vehicle that he drives across the Midwest—with Pope Francis and St. Francis at his side—to promote vocations. (Submitted photo)

The process led to images of Pope Francis because of his "magnetic personality" and St. Francis because, well, the Franciscans are named after him. The words, "Rebuild My Church" were also added because those were the instructions that St. Francis said that Christ gave him when he decided to dedicate his life to God.

Printed in white, reflective letters, those three words become illuminated by the headlights of other vehicles at night. So does the lettering of the website, www.franciscans.org And as an added touch to attract the attention of drivers of semi-trucks, buses and other large vehicles, an image of the San Damiano crucifix—the crucifix associated with St. Francis and the Franciscans—has been emblazoned atop the roof of Father John's SUV.

For Father John, it all adds up to a distinct goal: "To bring a greater awareness of the Franciscan presence in the world.

"One of the challenges of our time is to present the Church as attractive, current and engaging in people's lives. This is one small effort to bring the conversations of vocations to the road and awaken the passion to serve the Lord with the zeal of St. Francis."

The joy of being on the move

Now 51, Father John faced his own challenge of faith 17 years ago. He had a good life in his 10 years as a professional driver, but there was also a nagging feeling that it wasn't enough, that he was expendable.

"If I didn't show up, they'd just find another bus driver," he says. "It wasn't my calling. I didn't have that joy, that passion. I felt God was calling me to something more."

So at 34, he considered a path of life that had been part of his thoughts since he was in the fourth grade—the priesthood.

"I couldn't put it off anymore. I asked, 'God, where are you leading me?' He said, 'I have an exciting, passionate vocation for you if you would turn to me.'"

He began his journey as a Franciscan in 2001. Eight years later, he was ordained.

"It was like God was preparing me for this life all along."

One of the parts of his life as a Franciscan that he enjoys is "being on the move"—an approach to life that he associates with the life of St. Francis.

He's on the move about three weeks of every month as a vocations director. His work not only leads him down the road, it takes the self-described introvert to new places within himself.

"This takes me outside myself, and that's a fearful and challenging place to be," he says. "There's exposure to a lot of groups. Now, I'm called to be a leader and stand up before people. It's brought me joy and passion and excitement. It's where Jesus has been directing me in this Gospel endeavor."

It's an adventure marked with moments of humor, too.

'Look, there's Pope Francis!'

Father John laughs as he recalls the time he made a rest stop next to a car filled with children in the backseat who shouted, "Dad! Dad! Look, there's Pope Francis!"

There have also been times when he's made a quick pit stop on the road, and as he exits his vehicle to rush to the restroom someone will want to talk to him about the vehicle, the faith and the Franciscans. So he does.

"Generally, people are curious, and they want to talk to you if they have time."

Driving with Pope Francis and St. Francis has also made him more conscious of the way he drives.

"I drive more in line with the speed limit. And I don't cut anyone off because it would leave a bad feeling to be cut off by the pope," he says with a laugh.

He laughs again a moment later after he says, "And no non-verbal communication from me. I just wave, and it's a five-finger wave."

He views his adventures as one more avenue for advertising the faith and the Franciscan way of life.

"We have a retail space in a shopping mall in Syracuse, [N.Y.]. They have Mass every day and confession every day. It's constantly busy."

Father John even dreams of one day having a booth at Lucas Oil Stadium, home of the Indianapolis Colts football team.

"St. Francis was big on meeting people where they're at."

'A joyful message of how to live our lives'

While Pope Francis and St. Francis are just images on his car, Father John still believes both are a real part of his daily journey as a Franciscan.

"St. Francis had a joyfulness about him that was so attractive. People liked him so much that they didn't want to leave him. Even animals and birds sensed this guy was something special and saintly. I love that quality of joy. I see Pope Francis having it, too. He writes an [apostolic exhortation] called, 'The Joy of the Gospel.' What a great drum to beat! It's a joyful message of how to live our lives."

That emphasis on how to live life is also a part of the card that Father John gives to people he meets during his travels. The card includes this quote from Frederick Buechner: "Your vocation is the place God calls you to where your deepest happiness meets the world's deepest hunger."

"We're all called to make the world a better place," Father John says, stressing that it's true whether our vocation is as a priest, a religious, a married person or a single person.

"It's about following the Lord. He doesn't demand a little of us. He demands all of us. I'm an adventurer at heart. When you have the challenge to throw yourself into something, to be all in, I love that."

So his journey of joy continues, in the hope that his travels will lead the people he meets closer to God.

"I'm just a reminder to live the Gospel every day and donate your gifts back to the one who gave them to you.

"I'd like to be a reminder of the good in people—and how everybody is called to holiness."

(For more information about the Conventual Franciscans of the Our Lady of Consolation Province, based at Mount St. Francis, visit <https://franciscansusa.org>.) †

Journey Prayer

Our Lady of the Highway, protect us on our way, for all your ways are beautiful and all your paths are peace. O God, who with unsurpassed providence does rule and govern the world, grant unto us, your servants, through the intercessions of our watchful mother, to be protected from all danger and brought safely to the end of our journey. Amen.

St Francis of Assisi: Pray for us

St Clare of Assisi: Pray for us

Blog: www.whyknotfriar.org
Website www.franciscans.org

Email: Franvoc@aol.com
Podcast: Franciscan Voice

Conventual Franciscans

@FranvocConv

friarbambam

Province of Our Lady of Consolation

"Your Vocation is the place God calls you to where your deepest happiness meets the worlds' deepest hunger." Frederick Buechner

We friars would love to engage this conversation further.

Above is an image of the card that Conventual Franciscan Father John Bamman distributes as he travels the Midwest as a vocations director for his community.

Deacon seeks to apply judicial experience to corrections ministry

By Katie Rutter

Special to *The Criterion*

BLOOMINGTON—Deacon Marc Kellams has never believed that his job was to simply punish those who had committed a crime. His mission during nearly four decades as a Monroe County judge, most recently at its Circuit Court handling criminal cases, was to help others.

“Our primary responsibility is to protect the public, but we also have a secondary responsibility to help the person that’s in before us to become a better person,” he said, speaking in his Bloomington office at the Monroe County Zietlow Justice Building on Oct. 15.

“If I can help somebody become a better person, then they’re better off, their family is better off and we as a community are better off,” he said.

This servant mindset has led Deacon Kellams to a new role with very much the same aim. On Dec. 31, Deacon Kellams will retire from his judicial profession and become the new coordinator of Corrections Ministries for the archdiocese. As such, he will help to organize and support Catholics who visit jails and prisons to care for the spiritual and emotional needs of incarcerated persons.

“He has a heart for the incarcerated, and he wants to try to help people find their way out of the system and back into the world,” said Deacon Steve Gretencord. A member of Sacred Heart of Jesus Parish in Terre Haute, Deacon Gretencord has ministered in the Federal Correction Institution in his hometown for eight years.

Both Deacon Gretencord and Deacon Kellams were ordained in 2008 in the first class of permanent deacons for the archdiocese. Permanent deacons typically have other full-time professions and are ordained to help meet the needs of their communities. In addition to serving in a wide variety of ministries, deacons have the authority to preach at Masses, to administer the sacraments of baptism and matrimony and to conduct funeral services.

Deacon Kellams serves at St. Charles Borromeo Parish in Bloomington. He was also deeply involved in ministry to the hospitalized and to families grieving the death of a loved one. When he learned that the archdiocese needed a new coordinator for corrections ministries, Deacon Kellams felt that the position would be a perfect combination of his profession and his ministry as a deacon.

“Few people know the hearts of a person who has committed a crime better than a criminal court judge,” he said.

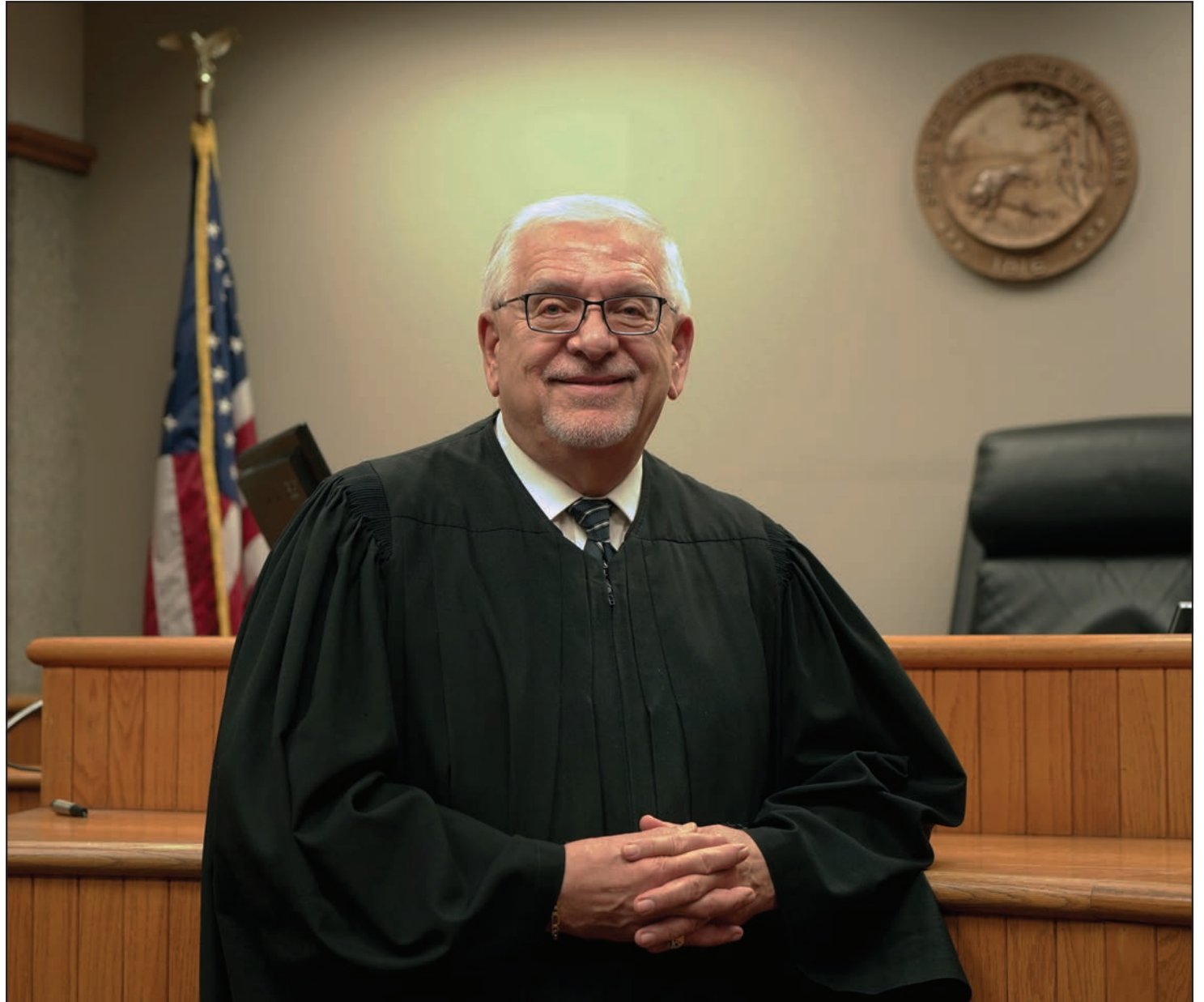
“I deal with them on probation and when they make mistakes. ... I congratulate them for successes, I let them know that I care about them as people and I want them to be successful,” he explained.

That care for the individual, he says, is how his faith played a role in his decisions from the bench. He utilized a variety of different requirements, such as counseling, home monitoring and drug rehabilitation, to supplement or replace incarceration in any situation possible.

When he sentenced a person to prison, he said that he always tried to treat them with dignity.

“You give them the respect of looking them in the eye when you’re talking about what you’re going to do with them and explaining your rationale in the best possible way you can; that’s how I can love my neighbor as myself,” he explained.

Begun in 2016, the archdiocesan corrections ministry is still in its early stages, with Deacon Kellams being



Wearing the robes of a judge, Deacon Marc Kellams stands on Oct. 15 in the courtroom of the Monroe County Circuit Court in Bloomington where he serves as judge. After his service of nearly 40 years as a judge in Monroe County comes to an end later this year, Deacon Kellams will begin ministry as the coordinator of corrections ministry for the archdiocese. He was ordained a permanent deacon for the archdiocese in 2008. (Photos by Katie Rutter)

only the second coordinator. Lynne Weisenbach was its first coordinator. Since the beginning, the ministry has been championed by lay people and permanent deacons who regularly bring the Eucharist to inmates and lead prayer services with them.

“When you’re praying with people that are in those desperate situations like that and you hear their prayers and their calls for help, you realize that you’re truly dealing with those people on the margins that Jesus reached out to,” explained Deacon John Cord, who serves at St. Ambrose Parish in Seymour and who ministers at the Jackson County Jail in Brownstown.

“These men are seeking, they’re hoping, they’re longing to find God in their lives, and they need to be reminded that you don’t have to be in a church. ... Jesus is right there with them when we celebrate a Communion service,” said Deacon Gretencord.

More than 27,000 people are incarcerated in this state, according to September statistics from the Indiana Department of Correction. About half of those people are held in the 11 jails and prisons within the borders of the archdiocese.

Hoping to better address the needs of these incarcerated people, Deacon Kellams will be present at the second archdiocesan Corrections Ministry Conference, which will take place at the St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, at 8:30 a.m. on Nov. 3. He also plans to coordinate similar efforts in the future to continue the outreach already taking root in this archdiocese.

Most of all, Deacon Kellams hopes to do “the same thing that every Christian hopes to do.

“That is, to bring the love of Christ to somebody else,” he said.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.)



Deacon Marc Kellams delivers a homily at St. Charles Borromeo Parish in Bloomington on Oct. 21. Deacon Kellams was among the first class of permanent deacons ordained for the Archdiocese of Indianapolis in 2008.

Deacon Marc Kellams

- **Age:** 69
- **Ordained:** June 28, 2008
- **Spouse:** Christina Kellams
- **Wedding Anniversary:** July 5, 1969
- **Home parish:** St. Charles Borromeo Parish in Bloomington
- **Children:** Amy Kellams (passed away in 2009 at age 38), Sarah Lippman (39), Katie Dollens (38)
- **Favorite devotion:** The rosary
- **Favorite saint:** St. Thomas More
- **Hobbies:** Being a deacon and other volunteer activities

Sister's outreach adds joy to her life and others

By John Shaughnessy

The connection with the young woman comes unexpectedly as Franciscan Sister Jackie McCracken opens a door and quickly turns into a hallway of the Village of Merici, a residential setting for adults with disabilities.

Sister Jackie stops suddenly, her smile blossoms, and a second later she and the young woman are sharing a joy-filled hug.

If one moment can help define a lifetime, perhaps that moment captures the essence of Sister Jackie's 73 years of life and 55 years as a religious sister.

It's a moment of joy, outreach and embrace, a moment when the instinct to transform the life of another person is linked to the desire to have your own life transformed.

Sister Jackie has lived that focus on community, relationships and faith as part of the Sisters of the Third Order of St. Francis in Oldenburg.

"The love of the Franciscan order in general is totally relational," she says. "St. Francis was in love with Christ and the Word made flesh. The incarnation is something we celebrate all the time in our relationships."

That approach has guided her when she taught religion and English at Cardinal Ritter Jr./Sr. High School in Indianapolis. It was also there for the 14 years when she had various roles as an advocate for female victims of domestic abuse—from being there for women during court proceedings to training judges and lawyers about the issue of domestic violence.

She was also the executive director of Indiana Campus Compact, part of a national organization that promotes service learning opportunities for college students, faculty members and presidents. And she worked at Cathedral High School in Indianapolis, helping teachers imbue the concept of service into their classes.

Four years ago, she became program director and volunteer coordinator at the Village of Merici in the Indianapolis suburb of Lawrence—a move that led one of her siblings to wonder why she wanted to begin a new challenge in life at age 69.

"I thought it would be fun and something I would really enjoy," she says. "I also felt I could be of service to the organization and the people we support."

Originally founded by a group that included many Catholic families, the village is named after St. Angela Merici, the patron saint of persons with disabilities. The residence houses 22 adults who have challenges that include autism, Down syndrome and cerebral palsy.

"The individuals we support here are vulnerable," Sister Jackie says. "They're part of a marginalized group. They're often taken advantage of. They're lonely. They have lots of anxiety."

"They learn to live with people here. They're making friends, and they really enjoy each other for the most part."

They also have a friend in Sister Jackie, says Kristy Hayes, program and operations manager for the village.

"She definitely has a lot of impact on everyone who lives here," Hayes says.

"The number one thing I look for in someone who does this work is having a good heart. That's what I see in her. It's her kindness, compassion and empathy toward everyone we support. She just wants to help others live their best life."

Striving to do that, Sister Jackie plans programs on nutrition, stress relief, sexuality, financial literacy and gardening for the residents. As she mentions the village's garden that they help to nurture, she soon talks about the ways they have helped her grow.

"When I started this ministry, I was nervous about it," she says. "I consider myself a teacher. I was really intent on treating them just like I would anyone else. I talk to them, challenge them, get mad at them, and treat them like I would want to be treated."

Her eyes light up and she smiles as she continues, "There is a simplicity about them that a good Franciscan would recognize in them. They're great examples for me in terms of how to be humble and sincere. They've helped me to be patient. I think there are some people who are afraid of people with disabilities. For me, they've been a lot of fun. There's been a profound blessing in this for me."

She feels the same way about her life as a religious sister.



Franciscan Sister Jackie McCracken stops for a photo inside the Village of Merici, the Indianapolis residential setting where she helps adults with disabilities navigate their lives. (Photo by John Shaughnessy)

As a student at the former Holy Trinity School and the former St. Mary's Academy, both in Indianapolis, she was fascinated by and felt close to the Franciscan sisters who taught her. She found them to be friendly, open, "great teachers, great role models."

Sister Jackie's fellow religious sisters see similar qualities in her.

"I've known Jackie since 1963, when we entered the community on the same day," says Franciscan Sister Jan Kroeger. "When she really believes in something, she acts on it. She's done a lot of things to help women and children. And she has a real passion for working with people who are marginalized, as she does now."

"She's also very strongly committed to the [Franciscan sisters'] community, and a very faithful friend. We keep in touch and share what's going on in our lives. We've been able to do that for a long, long time."

Looking back on her life as a religious

sister, Sister Jackie once wrote, "I'm not sure that any other lifestyle would have allowed me the flexibility and encouragement to pursue the ministry and service opportunities I've been engaged in during my lifetime. I've grown as a person, become courageous, taken risks and become transformed as a result of the people in my life."

It's a life that has given her a lot of joy, a life that leads her to promote a vocation as a religious sister.

"You are part of something larger than yourself," she says. "Whether you look at it from a social justice perspective or a spirituality perspective, we are ultimately bound together by that thread."

"Women religious congregations have a lot to give the world by the way of mercy, justice, love and peace."

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

BENEDICTINES

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recreational facility on the grounds razed several years ago due to its high cost of maintenance, they discerned about what to do with the vacant land.

A landscape architect working on the project said the land would be very poor. It would be difficult for trees to grow on the land, so he suggested the idea of turning the area into prairie land.

"I felt like that would be something we could give back to the community," says Sister Sheila Marie. "And also it would really be good for our environment and increasing habitat. It could help migrating birds and pollinating plants."

The Prayer and Nature Garden was created next to the retreat center in 2014 in partnership with the non-profit Keep Indianapolis Beautiful. As facilities director for the Benedict Inn, Sister Sheila Marie is responsible for overseeing the care of the garden and the handicap-accessible trail winding through it. To increase her knowledge and ability in this task of stewardship she earned certificates as a Master Naturalist, a Tree Specialist and an Aldo Leopold Educator.

"Chapter 31 of *The Rule* is on the role of the 'cellarer,' someone who is to care for the goods of the community, to make sure they have what they need," she explains. "It's about right relationship,

right attitude and just distribution of goods.

"It's a beautiful explanation of how we do stewardship in daily life."

'All we do hinges on prayer'

"The daily celebration of Holy Mass and the Liturgy of the Hours puts you at the heart of the Church's life. Every day, your prayer enriches ... the 'breathing' of the Church." —Address of Pope Francis at the International Communion of Benedictines

When Sister Jennifer Mechtild reflects on her journey to become a Benedictine sister, she recalls what most attracted her to a life serving Christ in the order.

"What drew me was the life of prayer, and that all we do hinges on that," she says. "We gather three times a day to pray for the Church and the world. Community and personal prayer are essential."

"From that [prayer] flows our care for the world and for others. You can't live a life of hospitality without prayer."

That combination of hospitality and prayer is lived out in the sisters' open invitation for anyone to join them in the monastery's chapel for daily Mass and thrice-daily communal praying of the Liturgy of the Hours.

Special public prayer services are also held at different times throughout the year. Some are annual, such as the sisters' Celebration of Light service in memory of deceased loved ones. Other

opportunities for public prayer are offered as needs arise, such as the Taizé service for healing in the Church and for victims of clergy sexual abuse the sisters held in October.

"Prayer really is helping, even if you don't see it in the moment," Sister Jennifer Mechtild assures.

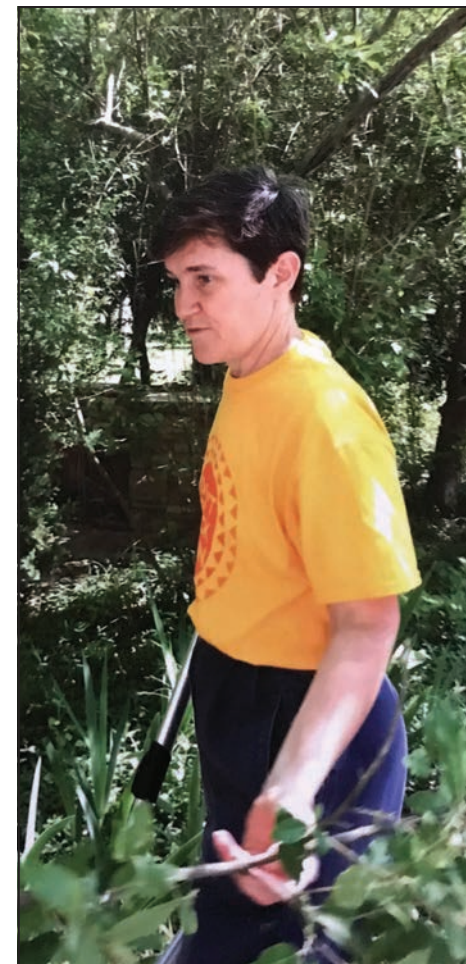
And the sisters' prayers are continual. The prioress gained a unique perspective on that fact while attending the International Communion of Benedictines in Rome.

At one point, she says, "I thought of the sisters at home, and I knew they were praying for me. And with the time difference, I was praying while they were sleeping."

"And that's when I realized there is never a moment when [Benedictine] sisters aren't praying the Liturgy of the Hours somewhere in the world."

"So now when I go to sleep I think of all the [Benedictine] communities around the world in different time zones, and it's like, 'OK, it's your turn to pray now.'"

(The Sisters of St. Benedict's Our Lady of Grace Monastery is located at 1402 Southern Ave., in Beech Grove. For more information on the sisters, their Mass and prayer schedule, events or their ministries through the Benedict Inn Retreat & Conference Center and St. Paul Hermitage, go to www.benedictine.com or call 317-787-3287.) †



Benedictine Sister Sheila Marie Fitzpatrick cares for trees on the property of the private retreat home in Brown County that was donated to the sisters. (Submitted photo)

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Seminarians 2018-2019



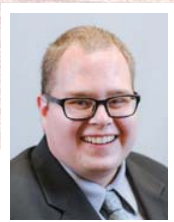
Deacon Timothy DeCrane
Saint Meinrad Seminary
IV Theology
Most Holy Name of Jesus,
Beech Grove



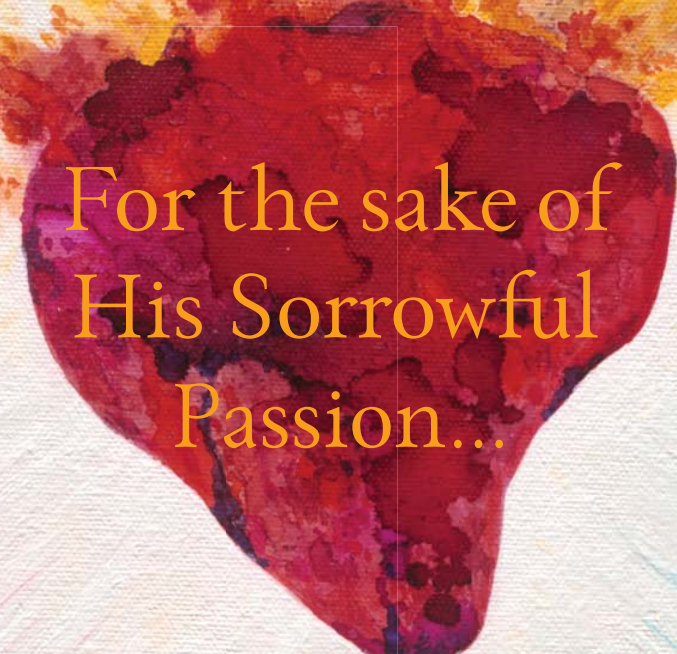
Deacon Vinny Gillmore
Saint Meinrad Seminary
IV Theology
St. Monica,
Indianapolis



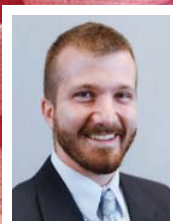
Michael Prakasam
Saint Meinrad Seminary
III Theology
Christ the King,
Indianapolis
Co-sponsored with the Diocese
of Palayamkottai, India



Matthew Perronie
Saint Meinrad Seminary
I Theology
St. Malachy,
Brownsburg



For the sake of
His Sorrowful
Passion...



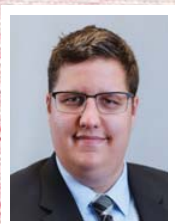
Tyler Huber
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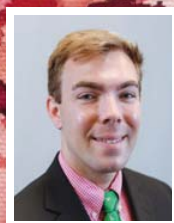
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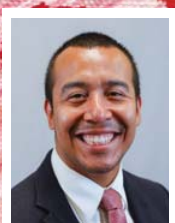
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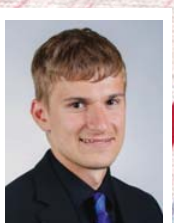
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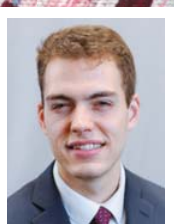
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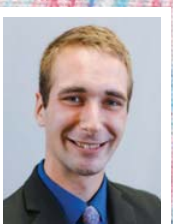
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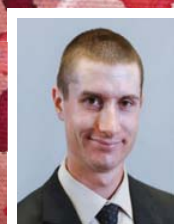
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HearGodsCall.com

'Rootedness' has kept Lanesville parish growing for 175 years

By Natalie Hoefer

LANESVILLE—St. Mary Church in Lanesville was filled to standing-room-only capacity for the vigil Mass on Oct. 13.

Perhaps it was to witness 15 youths and one adult receive the sacrament of confirmation.

Perhaps it was to worship at the liturgy with the principal celebrant, Archbishop Charles C. Thompson.

The more likely answer is a combination of the two factors—plus the capstone occasion of the parish's 175th anniversary of serving as a witness to the faith in southern Indiana.

Lines of descendants give a family feel

Locally, St. Mary Church is known as "the church on the hill" for a reason—it sits atop a hill overlooking the town of Lanesville. Lifetime parishioner Peter Schickel, 95, quips that the perch makes the faith community "closer to heaven."

But before the parish obtained its lofty location, local Catholic families purchased several lots in Lanesville in 1843, marking the founding of the parish. A priest was not assigned to the community for several years. But Mass was celebrated in a home on the property whenever a missionary priest came through the area.

The faith community obtained land on the hill sometime between 1848-1852, and a wood frame church was built on the hilltop.

It wasn't long before the parish outgrew the small frame church. In 1859, the cornerstone of the current church structure was laid, and the building—though still unfinished—was dedicated in 1864.

It is believed that on that occasion the parish—which had been known as St. John the Baptist—was renamed to St. Mary, although no records exist as to when or why the name was changed.

In his homily, Archbishop Thompson noted that "through all those 175 years, rootedness in Christ has kept St. Mary Parish going."

There is another kind of rootedness in the parish as well—descendants of several of the founding families of the parish are still worshipping at St. Mary.

"My father is buried in the parish cemetery, my grandparents, great-grandparents and great-great-grandparents," says lifetime member Rick Geswein, 64.

It was his great-grandmother who in 1924 started the parish's popular,

well-attended annual picnic, which takes place on the second Sunday in August. Geswein has co-chaired the event with his younger brother for 20 years. The married father of three and grandfather of four has started involving his son in organizing the event.

"We have a very good reputation for our quilts, linen and craft items, and our chicken is second to none," says Geswein of the annual event.

The picnic took a hiatus for about 10 years in the 1940s and 1950s. World War II was one factor. But so was a tragic fire in 1948 that destroyed all but the exterior walls of the 1860s church building.

'We're a community of service'

"My grandfather, dad and uncle helped rebuild the church," says Geswein. "I had a picture of our old farm truck on the hill filled with sand for the mortar."

At five years shy of 100, Schickel recalls the fire.

"It was lightning that struck the building," he says. "It was really a tragedy for the whole community."

"I was on the building and grounds committee at the time. A number of parishioners said, 'We'll never get [the church] paid for.' But we're a community of service. As a team, we got it back together."

The parishioners decided to retain the 1860s walls while redesigning and rebuilding the church's interior.

"We think it's beautiful because of its historical status," says Schickel.

He and his wife Joan, 92, have been members of the parish for all 72 years of their marriage.

Look for them at Mass in the second row on the east side of the church, where Peter says they have been sitting weekly for "about 72 years." And with five children, 10 grandchildren and 17 great-grandchildren, they have a small congregation of their

own, some of whom still worship at St. Mary.

The Schickels have been involved in numerous ministries during their nearly three-quarters of a century in the parish. But what the couple is most known for has become an annual tradition for 35 years: Each fall, the Schickels invite all the youths of the New Albany Deanery to come to their farm in the country for food, fellowship and Mass.

"We have an outdoor basketball court,



Archbishop Charles C. Thompson anoints the head of Lexie Curl during the sacrament of confirmation at St. Mary Church in Lanesville on Oct. 13. He is assisted by Deacon Richard Cooper, left, while Lexie's sponsor Kaylee Wheatley, right, looks on. The Mass also celebrated the 175th anniversary of the parish's founding. (Photos by Natalie Hoefer)

a wienie roast, hayrides," he says. While they now have plenty of help to make the event happen, Peter says it's still "a labor of love to help the young people. The young people are our future."

'I like the homelike atmosphere'

As a catechist for 12 years, lifetime parishioner Donna Hublar has also helped the young people of the parish.

"It's been fun knowing all the kids, watching them grow up," says Hublar, 55.

Watching the children grow is part of what makes the parish feel "like family," says the married mother of two.

"I like the homelike atmosphere here. I still see classmates I went to Sunday school with. And I see a lot of people come back during church picnic time."

This year the church picnic was particularly special for the parish's 175th anniversary, says Hublar.

"There were pamphlets in the church at different stations, so people could take an historical tour of the church," she explains.

The parish celebrated the anniversary all year with monthly events. One of the events occurred on Oct. 7 when Sandra Hartlieb, adult faith formation administrator at St. Lawrence Parish in Indianapolis, performed the one-woman play she wrote about St. Theodora Guérin called *In Her Own Words*.

The saint figures into the history of St. Mary Parish. In 1854, then-parish pastor Father Alphonse Munschina wrote to Mother Theodore Guérin, foundress of the Sisters of Providence in St. Mary-of-the-Woods, and asked her to send teachers to start a parish school.

The future saint agreed. In September 1854, she accompanied the three sisters she chose for the assignment on their journey to Lanesville. In her journal, Mother Theodore wrote of the sisters receiving "an enthusiastic welcome, being conducted to the commodious convent with a religious procession, and all these good people wept for joy."

After 140 years, the school closed in 1994.

'The history continues on'

Hosting the play was "one of the highlights of the year," says Conventual Franciscan Father Robert St. Martin, the parish's pastor. Through the many assignments of his priesthood, this is his first time as pastor in a parish celebrating 175 years.

"I think it's really a wonderful thing when you can exist for so long and be able to celebrate it," he says.

"I wonder what the first parishioners think of all this, looking down from heaven. These are their descendants. They were immigrants, mostly farmers. They worked hard, but they built a beautiful church, a school, a convent and a rectory.

"It's marvelous that the history

continues on. In the cemetery, some of the gravestones are so old that they're in German. And some of those families are still members here."

The anniversary is exciting for new members of the parish as well. Jeremie Wheatley, 41, moved from Louisville to the area with his wife and two children four years ago.

"I read a book on the [parish's] 150th anniversary the other day," says Wheatley. "Being able to take what I learned from that made being a part of this [celebration] more meaningful. It got me thinking forward to the 200th anniversary. In 25 years, I'll be 66, so it's very likely I'll be around for the it."

'Most beautiful ... is you, the people'

Perhaps his daughter Kaylee, 14, will be present in 25 years as well, especially since it was at St. Mary Parish that she was received into the full communion of the Church. Last year, she participated in the Rite of Christian Initiation for Adults (RCIA). She was baptized, confirmed and received her first Communion last Easter.

"There are so many people I've grown close to through RCIA and that have helped me throughout this journey," she says. "I love how small the community is. You may not know everyone, but they're there for you all the time."

Kaylee was there, too, as a sponsor for a friend in the parish who received the sacrament of confirmation during the 175th anniversary Mass.

"I thought it was really cool having the archbishop here," says Kaylee. "It was like having the man in charge here. Because I was a confirmation sponsor, I got to meet him and talk to him. That was a really cool experience."

While Archbishop Thompson's homily focused primarily on those who would receive the sacrament of confirmation, he wove in references to the parish's milestone.

"What spirit do these kids receive?" he asked the congregation about the confirmandi. "It's the same Spirit that has kept this parish going for 175 years. ... It's the same Spirit benefiting all who have been in the parish the last 175 years."

The archbishop also mentioned Father Wilfred "Sonny" Day, a son of St. Mary Parish who now serves as pastor of St. John the Baptist Parish in Starlight and as dean of the New Albany Deanery.

"Give me 500 more [priests] like him, and I won't bother you for any more!" Archbishop Thompson joked during his homily.

Before moving on to conferring the sacrament, he paid the congregation a final compliment.

"This community has a beautiful church building," he said. "But most beautiful is not the windows, the statues or the Stations [of the Cross]. It's you, the people of God." †



Archbishop Charles C. Thompson greets Peter and Joan Schickel after Mass at St. Mary Church in Lanesville on Oct. 13. Peter, 95, is a lifetime member of the parish, and Joan, 92, has been a member since she married Peter 72 years ago.



Archbishop Charles C. Thompson and the priests concelebrating with him say the words of consecration during a Mass in St. Mary Church in Lanesville on Oct. 13. At the altar with the archbishop are Conventual Franciscan Father Mark Weaver, left; Conventual Franciscan Robert St. Martin, the parish's pastor; Deacon Richard Cooper; Father Wilfred "Sonny" Day, who grew up in the parish; Father Juan Valdes and Father Nicolas Ajpacaja Tzoc. During the Mass, 16 members of the parish received the sacrament of confirmation, and the parish marked the 175th anniversary of its founding.

Miter Society members discuss ministries aided by appeal

By Natalie Hoefler

They came to SS. Peter and Paul Cathedral in Indianapolis from cities and towns across central and southern Indiana—Bloomington, Columbus, Jeffersonville, Shelbyville and Terre Haute, to name a few.

They came first to receive the Eucharist, from which flows the good works of archdiocesan ministries that no single parish could support: seminarian and deacon formation, clergy retirement, quality education for children of low-income families, refugee resettlement and many more.

And they came on Oct. 18 with a united goal: supporting these archdiocesan ministries through the annual United Catholic Appeal as members of the Miter Society, giving “all for the sake of others,” as is the theme of this year’s appeal. (See related article that begins on page 1.)

While members of the society are those who contribute \$1,500 or more to the appeal, many of those interviewed at the reception that followed the Mass acknowledged that all contributions to the appeal—whether large or small, whether designated to support a specific ministry or not—are of value.

The Criterion spoke with Miter Society members regarding the archdiocesan ministry supported by the United Catholic Appeal that they either designate funds to or are passionate about.

All for the sake of: our clergy

The ministry mentioned by Deacon Steven Gretencord of Sacred Heart Parish in Terre Haute is not surprising.

“The permanent deacon formation is very close to my heart,” said the member of the archdiocese’s first class of permanent deacons, who were ordained in 2008. “[That ministry] means the world to me.”

The support of the United Catholic Appeal was not only “wonderful,” he said, but also much needed.

“At the time of my formation, I was told that it was estimated that each deacon was a \$20,000 expenditure. There were almost 25 of us. That’s almost a half a million dollars. We couldn’t afford it on our own.

“It was through the efforts of the United Catholic Appeal and all its many supporters—the ones that give much, and the ones that give what they can—that the permanent diaconate is growing in this archdiocese,” said Deacon Gretencord. “I’m grateful to the United Catholic Appeal, and everyone who supports it.”

Deacon Gretencord is giving back to the archdiocese not just by donating to the United Catholic Appeal, but also in his service as a deacon. In that role, he ministers at the United States Penitentiary in Terre Haute, the Vigo County jail, Hospice of the Wabash Valley and Union Hospital—all in addition to his service at Sacred Heart Parish.

Archdiocesan priests, too, receive assistance from the

United Catholic Appeal, in the form of retreats and sabbaticals offered by the archdiocese, as well as financial help in retirement.

On the other end of the clergy spectrum aided by the appeal is the formation of seminarians at Bishop Simon Bruté College Seminary in Indianapolis and at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“If they don’t receive support, then we don’t have priests, and that trickles down to all of us,” said Liz Berg, a member of St. Luke the Evangelist Parish in Indianapolis.

She and her husband Bill do not designate their appeal funds toward a specific archdiocesan ministry. “I mean, how do you choose among them? They’re all good,” said Bill.

“But if we had to say we wanted our money to go somewhere, seminarian [formation] would be pretty high on the list. They’re [forming] the priests of the future, and they’re doing quite a good job. Funding something like that is always a good thing to do.”

All for the sake of: our families

The United Catholic Appeal helps spread the Good News in central and southern Indiana by addressing the spiritual growth of Catholic youths, college students and young adults. It does so through faith formation programs, catechesis, faith-centered activities and Catholic student centers at 12 colleges.

The appeal also accomplishes this by supporting 24,000 students, their principals and teachers in 68 archdiocesan schools.

Keith Bauer, a member of St. Agnes Parish in Nashville, designates his United Catholic Appeal contributions to Catholic education.

“I think it’s just so important to establish those Catholic values when kids are young,” said Bauer. “As you get older, you become responsible and knowledgeable of giving and being serving of others. ... I figure if you can develop those values when you’re young, and keep supporting them, promoting them, enforcing them along the way as you mature, then probably the outcome is you’re going to be a pretty good person.”

He said his 12 years of Catholic education “just made me a better person, thinking about the Christian values to live by, and helped me make my decisions as I’ve gone through life. And it’s really helped me look for support when times get tough.

“But when times are good, be thankful for those as well. That’s kind of what I learned along the way. That’s what I think about when I designate my money to the United Catholic Appeal.”

All for the sake of: our needy

When Amanda Strong was young, she said her father “was a strong preacher of giving back something because God gives to you. So if God blesses me with something, I want to bless somebody else.”

This lesson of giving back is why the member of Holy Angels Parish in Indianapolis has spent years volunteering for Catholic Charities of Indianapolis, and more recently at her parish’s school, Holy Angels School, a Notre Dame ACE Academies (NDAA) school.

Her belief in these charitable causes is why she feels strongly about supporting them through the United Catholic Appeal.

The five archdiocesan NDAA inner-city schools in Indianapolis provide education to nearly 1,100 children as a first step in breaking the cycle of poverty.

“I really want to see that school [at Holy Angels] grow,” said Strong.

But there are many others still caught in the cycle of



Msgr. William F. Stumpf, archdiocesan vicar general, left; Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization; Archbishop Charles C. Thompson; and Father Joseph Newton, archdiocesan judicial vicar, pray the eucharistic prayer during a Mass for members of the United Catholic Appeal’s Miter Society at SS. Peter and Paul Cathedral in Indianapolis on Oct. 18.

(Photo by Natalie Hoefler)

poverty, she noted. In downtown Indianapolis, she said, “You can just walk down the street and see somebody in need.

“It takes a lot of dedication” to provide assistance to those who lack even the most basic of needs, she continued. “The archdiocese takes on the big stuff. No one parish could take care of that stuff.”

Similarly, no one parish could address the massive effort of refugee resettlement.

Andra Liepa of St. Monica Parish in Indianapolis designates her appeal funds to Catholic Charities, which includes the archdiocesan Office of Refugee and Immigrant Services. Providing help for refugees hits home for Liepa on several levels.

“From a personal perspective, my parents were refugees from eastern Europe when the Soviet Union came in and occupied their home country [of Latvia] and they were forced to flee,” she said. “They spent six or so years in refugee camps, and basically lived without a home until they were able to get permission to come to the U.S. and start their new life.”

Liepa also takes seriously the call for Christians “to welcome the refugee, the homeless, the oppressed. As Catholics we’ve been taught that ... we’re required to share our blessings with those who have less, and refugees fall into that category.”

Through her experience volunteering with the archdiocese’s refugee resettlement program, Liepa was astonished to learn that it is one of only two agencies in the state approved to find homes for refugees.

“It’s not just a local activity,” she said. “For me, it was compelling that the archdiocese is not just serving Catholics and people who live in Indiana, but also part of an international network serving people who are looking for a better life and to be rescued from some really terrible situations.”

All for the sake of others

For some United Catholic Appeal donors, it is simply impossible to choose just one area to designate their funds. Like the Bergs, they consider each of the ministries to help clergy, families and those in need as important and necessary.

When it comes to directing appeal directions, Jerry Wagner of St. Patrick Parish in Terre Haute is among those who chooses not to choose.

“Any of the areas is fine—they’re all winners,” he said. “That’s why I leave it up to the people running [the appeal]. They know where there’s a need. I’m just fortunate to be able to help anyone in any of those areas.”

(For more information on the United Catholic Appeal, go to www.archindy.org/UCA, or contact Dana Stone at 317-236-1591, 800-382-9836, ext. 1591, or dstone@archindy.org.) †

says Archbishop Thompson. “True happiness is living generously for others.”

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

UCA

continued from page 1

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317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Black Catholics have made significant contributions to the Church

By Cecilia A. Moore

From the 1920s through the 1960s, more than 300,000 African-Americans across the country chose to be received into the full communion of the Church. Their choices to become Catholic set them apart from most African-American Christians who were members of Baptist, Methodist, Pentecostal and Holiness faith communities.

However, in choosing Catholicism, African-Americans were returning to the earliest Christian traditions of their ancestors. African Christians had figured prominently in shaping the Catholic tradition. They made their imprint on Catholic theology, doctrine and religious practices.

St. Augustine's teachings on grace and sin, monasticism and traditions related to intercessory prayer are just three examples of African influence on Catholicism. Christian societies flourished for more than four centuries in Egypt, Ethiopia and the Sudan before Christianity had durable roots in Western Europe.

And although Muslims were successful in establishing their faith throughout North Africa and in parts of sub-Saharan Africa by the ninth century, Christianity did persevere in parts of Africa. By the beginning of the 16th century, Catholicism was reintroduced to other parts of Africa by way of the trans-Atlantic slave trade.

Twentieth-century African-Americans who chose to become Catholic were rich, poor, middle class, famous, infamous, ordinary, eccentric, well-educated, poorly educated, southern, northern, midwestern, western, raised in various Christian faith communities, religiously unaffiliated, politically engaged, apolitical and so much more.

No matter their individual characteristics, they had their own reasons for choosing Catholicism. Some did so to answer a call to religious life as a priest, sister or brother. Some felt an internal spiritual call to Catholicism. Some joined the Catholic Church because they were married to Catholics. Others were attracted to the faith because they had friends who were Catholics.

There were women and men who found Catholicism to be the truest expression of Christian faith, finding themselves deeply attracted to the rituals and theology of Catholicism. Many were children who learned about Catholicism



A photo of the late Benedictine Father Cyprian Davis, center, a renowned chronicler of black Catholic history, is seen at St. Katharine Drexel Chapel of Xavier University of Louisiana in New Orleans surrounded by pictures of four candidates for sainthood who were black Catholics in the U.S. The work of Father Cyprian, who was a monk of Saint Meinrad Archabbey in St. Meinrad, was integral to bringing attention nationally and internationally to the ways that people of African descent helped to develop Catholicism from the earliest days. (CNS photo/Christine Bordelon, Clarion Herald)

while attending Catholic schools. It was not uncommon for these children to bring their entire families into the Church with them.

Some people became Catholic because when they were in need the Catholic Church reached out to them. The Catholic Church's stance on political and social issues drew others to the Church. There were also 20th-century African-Americans who became Catholic who said they experienced a sense of equality in the Catholic Church that they did not experience in any other aspect of their lives.

Whatever their reasons were for choosing Catholicism, African-Americans changed the look and the experience of Catholicism in America in the 20th

century.

November is Black Catholic History Month. Why not use this November to take some time to learn about some of these 20th-century African-Americans who chose Catholicism and who made great contributions to the experience of Catholicism in America? Here are three that you might consider.

African-American children's book author Ellen Tarry became a Catholic when she attended St. Francis de Sales, a Catholic boarding school for African-American girls operated by the Sisters of the Blessed Sacrament in the early 20th century. As a young woman, she got involved in the Harlem Renaissance and in Catholic interracial justice work.

Tarry's books for children featured aspects of Catholicism and African-American life. She also published frequently in Catholic publications on issues that pertained to African-Americans. Her autobiography, *The Third Door: The Autobiography of an American Negro Woman*, is a fine way to begin learning about her and her contributions to Catholicism in America.

Several of the more famous African-Americans who joined the Catholic Church in the 20th century were in the performing arts. Mary Lou Williams is one of the most famous and interesting. Williams was a renowned jazz pianist and composer. She became a Catholic in 1957. She devoted the rest of her life to

working to help musicians who suffered from various forms of addiction and to writing music for Catholic worship.

Williams came to regard jazz as a gift that God gave her to give the Catholic Church. Jazz inspired her composition of dozens of hymns and four Masses. The most well-known of these Masses is "Mary Lou's Mass." To learn more about Mary Lou Williams, I recommend *Soul on Soul: The Life and Music of Mary Lou Williams* by Tammy Kernodle.

Finally, an especially fitting way to celebrate Black Catholic History Month would be to read *The History of Black Catholics in the United States* by the late Benedictine Father Cyprian Davis, who was a monk of Saint Meinrad Archabbey in St. Meinrad.

Father Cyprian's work was integral to bringing attention nationally and internationally to the ways that people of African descent made contributions to Catholicism from the earliest days up through the middle of the 20th century. His work helped give rise to Black Catholic History Month.

But many do not know that Father Cyprian also chose Catholicism. From childhood, he was fascinated with the history of Africa and of Catholicism. While a teenager in Washington, D.C., he became Catholic. After graduating from high school, Father Cyprian entered the monastery at Saint Meinrad where he taught Church history to generations of students.

Though trained in monastic history, Father Cyprian is most well-known for developing black Catholic history as a distinctive field study and scholarship around the country, but especially at the Institute for Black Catholic Studies at Xavier University of Louisiana.

(Cecilia A. Moore is associate professor of religious studies at the University of Dayton in Dayton, Ohio.) †



Members of the St. Augustine Gospel Choir sing during Mass in Washington. November is Black Catholic History Month.

(CNS photo/Daphne Stubbolo, Archdiocese of Washington)

Amid the Fray/Greg Erlandson

Church and its members need to get real about our challenges

Tracking the Catholic zeitgeist these days can be a dizzying experience. It helps to have a sense of history, and perhaps a sense of irony as well.



Once upon a time, it was liberal Catholics who were upset at the pope, who wanted more democracy in the Church, who railed against the Curia and wanted a return to forgotten practices like

the election of bishops by the priests and people of the diocese.

Today we have conservative Catholics upset at the pope, wanting more democracy in the Church, railing against the Curia and wanting a return to forgotten practices like the election of bishops by the priests and people of the diocese.

A friend of mine has commented on the strange turn of events where liberal publications are now defenders of the papacy and conservative publications publish a steady drumbeat of criticism. A few decades ago, renegade bishops became heroes to some progressives. Now a renegade papal nuncio is a hero to some conservatives.

And all of this is occurring against a backdrop that unfortunately hasn't

changed—news reports of sexual abuse, accusations that a pope is not taking it seriously, divisions among bishops and between bishops and Rome.

Maybe this is business as usual, but it is surely wearying.

We are facing serious problems, there is no doubt, but they aren't just the problems getting the headlines.

That some priests, most but not all of them from years ago, violated their vows and committed grievous sins against young people is undeniable. Equally undeniable is that the majority of priests have done no such thing and still deserve our respect.

That some bishops—through cowardice or bad advice from lay lawyers and lay counselors, or cruel insensitivity and personal corruption—moved abusers instead of removing them, or tolerated sinfulness so as to avoid scandal, there is no doubt. That there were bishops who did the right thing, who called a sin a sin, who might even have risked their episcopal careers to do so, there also is no doubt.

And while there are Catholics who are planning to boycott bishop appeals and parish collections as acts of protest, such gestures don't hurt the wicked.

They hurt Catholic schools and hospitals and aid organizations. They hurt the priests who show up at hospitals to comfort the dying, who say Mass and

hear confessions and also raise money from stingy parishioners to run complex and expensive parish plants. They hurt bishops who are increasingly forced to be more CEOs than shepherds and who are being scrutinized and second-guessed every step of the way.

We do face great challenges, all of us. The Church is still in the midst of an epochal change it does not fully understand. Laymen and laywomen need to be more fully incorporated into the life of the Church to do the work at hand, and there is much work to do.

We need to know how better to hand on the faith to the next generation. We need to know how best to encourage vocations that will stick. We need to know how to evangelize a hurting world that has lost its faith and lost its way.

We need a Church that recovers what it means to be a family, a family that can disagree and argue passionately about things, but also that loves one another.

We need most of all to be missionary witnesses: showing the world that knowing and loving Jesus makes all the difference. And if that is not true for us now, then that is our biggest problem by far.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Living Well/Maureen Pratt

Beauty and the beholder

The world of beauty pageants might seem glamorous to the outside observer. But Mary Breiner's road to winning the title Ms. Wheelchair Kentucky 2018 began with ever-increasing pain and uncertainty about the future.



"I was in my early 30s," said Breiner. "First, I had pain in my hips when I went to sleep. Slowly, it got worse, until I had it

all the time. Over the next several years, I saw four or five different neurologists, but they kept saying, 'We don't see anything.' They thought I was depressed. Some people just thought I wanted attention."

"I've always prayed, even though I grew up in a family that didn't go to church. So, I asked God, 'Why is this going on?'" said Breiner, who joined the Catholic Church in 1981. "I told God, 'I have this little boy to raise, a job, a husband. You need to fix this so I can go on with my life.'"

As her situation deteriorated, Breiner began to use a cane, then two canes, and then a walker. Finally, another neurologist delivered devastating news.

She said, "The lower discs in my spine were spontaneously fusing to one another, and my spinal column was narrowing, crushing the base of my spinal cord. The neurologist said that in five years, I'd be in a wheelchair. It's 20 years since I started using the chair."

With the chair, Breiner's beloved activities changed, including participation in parish life. A lector, cantor and extraordinary minister of holy Communion before her mobility became so compromised, Breiner found new challenges just navigating the entry of the church.

"There was a ramp," she said, "but it was too steep, there was no platform, and the door was too heavy for me to open."

Once inside, Breiner had to sit in the back, and couldn't see what was going on at the altar.

A newly arrived priest saw Breiner's challenges. He ordered modifications to the ramp and door and removed a front pew so she and anyone else with mobility issues could worship with an unobstructed view.

Not everyone wanted physical changes done to the church, and some were uncomfortable with Breiner's visible disability. But her faithful, steady presence helped educate everyone on the possibilities that come when persons with disabilities can fully participate.

"Enlightenment through advocacy," said Breiner. "It's important that people understand you're not asking for special treatment. I want equal treatment. Now, I can cantor and lector [without taking the steps]. I feel more a part of things, and people don't even think of it."

The support of her Church community also helped Breiner to move ahead in the Ms. Wheelchair USA contest.

"An acquaintance who won Ms. Kentucky in 2015 said, 'You need to [be a participant],' " said Breiner. "I said, 'I'm 56 years old! I'm not exactly pageant material.'"

However, when Breiner learned that the competition is for women 21-60, and is focused on advocacy for others with disabilities, she applied and was crowned Ms. Wheelchair Kentucky 2018.

She now speaks at schools, community organizations and to people in government and other leadership roles.

She said, "I have received a gift. This is where I'm meant to be, to advocate for others with disabilities. I'm doing what God wants me to do. There's beauty in disability. Even to see the beauty in those who help—it's everywhere."

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com.) †

It's All Good/Patti Lamb

Change your mindset, step out in faith and always trust in God

Have you ever found yourself in a "faith valley?" By that, I mean a place where your spiritual life would really benefit from an answered prayer or an unexpected blessing or something in the "win" column?



Recently, I took a walk with a girlfriend on a brisk fall Saturday morning.

She shared that she feels there's been some interference between God and her.

"It's like the heavenly cell towers are down, and my prayers aren't quite reaching his ears," she said.

My friend explained that she sensed some sort of disconnect, like communication means were broken and it felt like God couldn't hear her prayers—or even her praise.

I could relate with her feelings and told her that I was in need of a faith infusion, too.

We both expressed that we know God is good—all the time—but there are points in our spiritual journeys when he feels far away. Our conversation turned to a few of our friends, who were also encountering some "faith testers" in various forms.

One friend was nervously awaiting the

outcome of her mother's medical tests; another friend's marriage was undergoing turbulence. These friends of ours, close to God and faithful to him in every way, also struggle and encounter faith valleys. No one seems to be exempt from the stings of this earthly life.

I called my girlfriend later that weekend to share an entry I read from a devotional book called *Jesus Always* by Sarah Young.

"Trust in my unfailing love—thanking me for the good you do not see. When evil seems to be flourishing in the world around you, it can look as if things are spinning out of control. But rest assured: I'm not wringing my hands helplessly, wondering what to do next. I am still in control, and there is behind-the-scenes goodness in the midst of the turmoil. So I urge you to thank me not only for the blessings you can see, but for the ones you cannot see. ... You must not let confusing circumstances shake your faith in me. When your world feels unsteady, the disciplines of trusting and thanking me serve to stabilize you."

The writer referenced St. Paul's Letter to the Romans, "Oh, the depth of the riches and wisdom and knowledge of God! How inscrutable are his judgments and how unsearchable his ways!" (Rom 11:33)

God's ways are so far above anything

our finite human minds can comprehend.

I circled back to the last line of the passage, and suggested to my friend that we "use the disciplines of trusting and thanking to stabilize us."

We came up with a new prayer mantra to cling to when life's circumstances present challenges to our faith: "I trust you. I thank you. I love you. Amen."

My friend and I realize that heaven's cell towers aren't down and we're still getting service, but we need to change our mindsets and step out in faith.

She texted me with a quote from author John Ortberg: "Peace does not lie in getting God to give me other circumstances. Peace lies in finding God in these circumstances."

And that's what I think we all truly struggle with—acceptance of God's will. I keep finding myself praying for resolution A, B or C to this or that petition, but my prayer should be to acknowledge that God, creator of heaven and Earth, has a firmer grasp on what's best for me than my tiny human brain can conceive.

Gracious God, wherever we are today, please help us find you there.

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

Intellect and Virtue/John Garvey

Media practices must include care, honesty, not rush to publish

I wonder if I am alone in worrying about a side effect of our two most recent public discussions of sexual abuse.



I mean of course the confirmation of Justice Brett Kavanaugh and the latest clergy abuse scandal in the Church. My concern is that the media, sensing an appetite for stories of this kind and a willingness to credit them, will be too quick to publish charges against innocent people.

Don't get me wrong. The Church crisis is a crisis because some bishops have not been consistently willing to act against abusive priests. And though I know Justice Kavanaugh well enough to say he is a good and decent man, it is right that the Senate investigated the claims against

him. The accompanying media circus, on the other hand, was not good for anyone.

A woman who describes a history of abuse to her therapist or social worker should be believed. One who makes an allegation to a Title IX coordinator at her school, or the human resources department at her job, should be taken with the utmost seriousness. In both instances, the reported allegations need to be thoroughly investigated before declaring the accused guilty.

But we need to keep in mind that allegations of sexual abuse are also particularly harmful to people they are made against—even if they are unsubstantiated, indeed even if they are proven false. When Raymond J. Donovan, President Ronald Reagan's secretary of labor, was acquitted of larceny and fraud after an eight-month trial, he famously said, "Which office do I go to to get my

reputation back?"

The taint of sex-crime allegations is much worse.

We need to be especially careful before we broadcast such charges. There are people (bishops, the Senate Judiciary Committee, therapists, employers, law enforcement) who need to see and act with discretion on information that might be inconclusive. It's different when the media publish salacious stories for the sake of attracting readers or viewers. It's different still when those with no duty to act engage in watercooler gossip.

The New Yorker was once famous for the care of its fact-checking department. But it published a sexual allegation against Justice Kavanaugh by a woman who admitted to some uncertainty about the facts, despite lacking a second source to corroborate. *The New York Times*,

See GARVEY, page 23

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

The Sunday Readings

Sunday, November 4, 2018

- Deuteronomy 6:2-6
- Hebrews 7:23-28
- Mark 12:28b-34

The Book of Deuteronomy is the source of the first reading for Mass this weekend. One among the first five books of the Bible, Deuteronomy contains for Jews the basic rule of life and the basic revelation of God about life.



Moses is central in these books. He led the Hebrews from Egypt, where they had been enslaved

and oppressed, and guided them across the stark Sinai Peninsula to the Promised Land.

He led them not because they had chosen him or because he somehow had assumed the role of leadership, but rather because God commissioned him.

Not only did Moses lead the people to their own land (the land God had promised or them), but Moses also taught them how to live according to God's law. Again, the teachings of Moses were not merely his thoughts. They were the very words of God conveyed to humanity by Moses.

In this reading, Moses, speaking for God, reveals the central reality of existence. God, the creator, is everything. Moses, still speaking for God, further reveals that God is one. God is a person.

For its second reading, the Church this weekend offers us a selection from the Epistle to the Hebrews.

The loveliest and most powerful symbols and understandings of God and virtue in the ancient Hebrew tradition gleam in the Epistle to the Hebrews. The exact circumstances of its composition are unknown, but obviously it was first intended for an audience very aware of the traditions and beliefs of Judaism at the time of Jesus.

For the ancient Jews, from the time of Aaron (the brother of Moses who served as high priest) the central figure in Jewish society was the high priest. The high priest's role extended far beyond officiating at religious ceremonies. He represented God. He also spoke for the people in acknowledging God as supreme.

This epistle sees Jesus as the great, eternal high priest. While the memory of Caiaphas and other high priests was less than lustrous among Jews of the time of Jesus, because they allowed themselves to be tools of the Roman oppressors, the great high priest envisioned by Hebrews is holy and perfect.

Jesus is the great high priest of Calvary. As a human, the Lord represented all humanity. As God, the sacrifice of Jesus was perfect.

St. Mark's Gospel furnishes the last reading. A scribe, an expert in Jewish religion, asked Jesus to encapsulate the Commandments. It was an understandable question. Jewish law, all seen as emanating from God, had 613 precepts!

In responding, Jesus drew upon two divine statutes well-known to the audience, one from Deuteronomy, the other from Leviticus. This mere technique situated the Lord in the tradition of revelation and defined that Jesus was no imposter. He was God's spokesman.

Reflection

The Church is moving forward to the Solemnity of Christ the King, celebrated in only a few weeks. In this feast, the Church will conclude its liturgical year and close its yearlong lesson, given us in part each of the 52 Sundays when we hear God's word and pray.

As it approaches the end of the liturgical year, the Church, a good teacher, summarizes its teachings.

This is the summary: God is everything. Departing from God, disobeying him, brings chaos and doom. God guides us to life, as he guided the Hebrews to freedom.

He sent Jesus as our teacher and leader, as once Moses came to the Hebrews. The teachings of Jesus are simple but profound: Love God above everything, and love others as self.

In the Gospel reading, the common word is "love." It is instructive in and of itself. If God is love, and if true disciples live by God's law, then they will love God and all others. †

Daily Readings

Monday, November 5

Philippians 2:1-4
Psalm 131:1-3
Luke 14:12-14

Tuesday, November 6

Philippians 2:5-11
Psalm 22:26-32
Luke 14:15-24

Wednesday, November 7

Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, November 8

Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, November 9

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

Saturday, November 10

St. Leo the Great, pope and doctor of the Church
Philippians 4:10-19
Psalm 112:1-2, 5-6, 8-9
Luke 16:9-15

Sunday, November 11

Thirty-second Sunday in Ordinary Time
1 Kings 17:10-16
Psalm 146:7-10
Hebrews 9:24-28
Mark 12:38-44
or Mark 12:41-44

Question Corner/Fr. Kenneth Doyle

Staying away from the Mass deprives a person of its spiritual benefits

QI have been a lifelong Catholic, never missing Mass on weekends or holy days. But for the last four or five weeks, I have not attended Mass, and it was a conscious decision. I am utterly disgusted at what the Catholic Church has become. I still believe that the Catholic faith is the correct one, but in



order to stay a Catholic I have to separate internally the "faith" from the "Church."

You probably know what I am talking about: decades of rampant child abuse by priests, bishops, cardinals. And instead of kicking out the rapists and abusers, they have instead been protected and even promoted within the Church. (And we have all read about financial improprieties within the Vatican bank.)

So my question is this: If the Church is hopelessly morally corrupt, am I really committing a sin by not attending Mass? (Missouri)

AIt pains me to read your question, and I pray every day for those Catholics like yourself who are experiencing doubts and deep distress because of the criminal and disgraceful behavior of some clerics.

It does little good to remind readers that the number who have been credibly accused of sexual abuse of minors represents a small minority of clerics—perhaps 3 or 4 percent. Even one case, of course, is too many—especially when you consider the lifelong turmoil it brings into a child's life.

I try to encourage people to separate, if they can, not so much—as you say—the "faith" and the "Church." The distinction, in my mind, is between the Church as founded by Jesus and the human and fallible individuals who make up that Church, including some in leadership roles.

To answer your question, yes—you still do have the moral obligation to "keep holy the Lord's day" by worshipping at Mass. I can readily understand why you have begun to drift away, but that's not really fair to yourself.

Why punish yourself because of the infidelity of some clerics? Why deprive yourself of the benefit of the Eucharist, of the comfort that is offered from the closeness to Christ, of the strength for daily living that comes from being nourished at the table of Jesus?

QI think that faithful Catholics would like to know about the validity of the sacraments received from disgraced or

defrocked priests and bishops. Were sins forgiven in the sacrament of penance? Did the act of consecration take place for the bread and wine to become the body and blood of Christ? (New York)

AA friend of mine who was married years ago by a Catholic cleric later removed from ministry likes to tell me—jokingly—that his wedding "did not count," and that he is free now to marry someone else! That, of course, is not true.

The question you raise was answered in the Church nearly 1,700 years ago in what was known as the Donatist controversy and ratified later in the teaching of St. Augustine. Since it is really Christ who is acting in the sacraments, the personal unworthiness of the minister would not prevent Jesus from acting.

Later, medieval Church theologians would explain it in more formal terms by saying that the sacraments operate "*ex opere operato*" ("from the work having been done") and not "*ex opere operantis*" ("from the work of the worker").

As the *Catechism of the Catholic Church* states it today, "From the moment that a sacrament is celebrated in accordance with the intention of the Church, the power of Christ and his Spirit acts in and through it, independently of the personal holiness of the minister" (#1128).

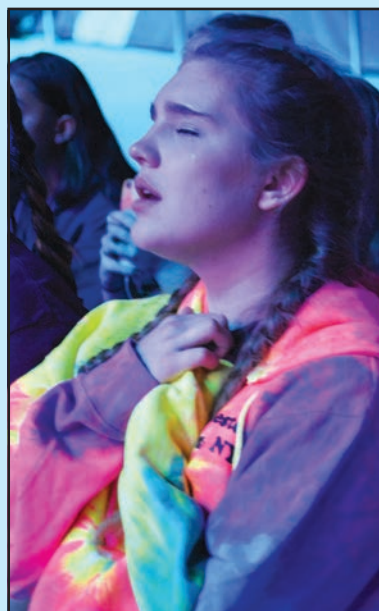
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Psalm of Songs

By Patrick Harkins

The earth moves under my feet
Not by an unmoved mover
but this tremendous lover.
Skies blue with pearls
and crown, cherubim
timbrel and lyre, seraphim!
Wings lifted by the holy!
Lord of all, heavenly King!
Praise pied beauty, body and soul! Sing!
Open your hearts, welcome
the lost who ask forgiveness.
Peace, Honor, Glory! Darkness
is no more. Love
liveth and abideth forever,
in *saecula saeculorum* forever!
Though some are dead
and some are living, the Almighty
has never lost affection. See
how in our life the Lord has stopped and thought
about us to say I love you more,
I love you more!



(Patrick Harkins is a member of St. Joseph University Parish in Terre Haute. Photo: A tear traces down the cheek of a teen from New York during a period of praise and worship at the National Catholic Youth Conference in Indianapolis on Nov. 16, 2017.)
(File photo by Natalie Hoefler)

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 46202-2367 or e-mail to nhoefler@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.

BECKER (Dugan) Joan, 93, St. Bartholomew, Columbus, Oct. 17. Mother of Rosemary Almond, Margaret Bingham, Cathy Gilmore, Anne and William Becker. Grandmother of 13. Great-grandmother of four.

BEHR, Stephen L., 70, St. Lawrence, Lawrenceburg, Oct. 19. Father of Keith Behr. Brother of Susan Lewis and Ann Taylor.

BENDER, Frank, 92, St. Mary, Greensburg, Oct. 17. Husband of Norma Krieger-Bender. Father of Mary Fitzgerald, Catherine Grambo, Theresa Pape, Joan Rogers, Frank III and Paul Bender. Stepfather of Beth Gutapfel, Deborah Vanderbur, Bryan, Doug and Jeff Krieger. Brother of Marguerite Richards, Ruth Ann and John Bender. Grandfather, great-grandfather and great-great-grandfather of several.

BROUGHTON, Ruth C., 93, St. Lawrence, Lawrenceburg, Oct. 13. Mother of Mary Scudder, John, Robert and Thomas Broughton. Grandmother of 11. Great-grandmother of 16.

BUENING, David T., 56, St. Mary, Rushville, Oct. 14. Husband of Janet Buening. Father of Clarissa Davis, Christy Field, Michael and Nathaniel Buening. Stepson of Thelma Buening. Brother of Joyce Wichmann and Kim Buening. Grandfather of three.

COOLEY, Betty L., 81, St. Bartholomew, Columbus, Oct. 18. Mother of Kathy

Anderson and Donald Cooley. Grandmother of seven. Great grandmother of 24. Great-grandmother of one.

CONEY, Darlene, 72, St. Mary, New Albany, Oct. 10. Mother of Dawn Hamby, James, Jr. and John Rupp. Sister of David, George III, Ricky and Ronnie Banet. Grandmother of four.

CRONE, John F., 55, St. Mary, New Albany, Oct. 19. Father of Jack Crone. Son of Margaret Crone Carnes. Brother of Cathy Fields, Teresa Fountain, Sue Glordan, Chris and Steve Crone.

ENGLAND, Lester M., 63, St. Mary, Greensburg, Oct. 19. Brother of Curtis and Eddie England. Uncle of several.

FASBINDER, John C., 77, St. Louis, Batesville, Oct. 21. Husband of Marita Fasbinder. Father of Anthony, Christopher, John and Scott Fasbinder. Brother of Joyce Kirschner and Thomas Fasbinder. Grandfather of four.

FLAMION, Eulalia, 95, St. Augustine, Leopold, Sept. 7. Mother of David, Patrick and Robert Flamion. Sister of Donna Conklin, Faye King, Wanda Mullins and Densil Goffinet. Grandmother of 10. Great-grandmother of 19.

GINDLING, Michael P., 68, St. Mary, Greensburg, Oct. 14. Husband of Charla Gindling. Father of Michelle Gindling. Brother of Carm Meyer, Judy Owens and Dan Gindling. Grandfather of one.

HYDEN LICHLYTER, Avalon L. (Stewart), 96, Prince of Peace, Madison, Oct. 16. Mother of Ruth Ann Sellers. Stepmother of Janet Hyden Beach. Grandmother of two. Great-grandmother six. Great-great-grandmother of one.

IGNACIO, Oliva (Fabella), 76, St. Anthony of Padua, Clarksville, Oct. 13. Wife of Dr. Olegario Ignacio. Mother of James, Jay and Jose Ignacio. Sister of Eleanor Ansaldo, Nona Luz Malaguit, Ariel, Ely and Escolastico Fabella, Jr. Grandmother of six.

JONES, Judith A., 92, St. Gabriel, Connersville, Oct. 21. Mother of Jeffrey and John Jones. Grandmother of five. Great-grandmother of five.

KASE, Thomas M., 79, St. Christopher, Indianapolis, Sept. 5. Husband of Marilyn Kase. Father of Tammy Houston, Tiffani and Tate Kase. Brother of several. Grandfather of one. Great-grandfather of four.

KOEHLER, Louann (Kern), 76, Prince of Peace, Madison, Oct. 16. Mother of Dr. Suzanne Koehler Bielski, Dr. Julie Koehler Bowman, Marc and Michael Koehler. Grandmother of eight.

LANDRUM, Joan, 76, St. Mary, New Albany, Sept. 26. Mother of Paula Hamilton and Michael Landrum. Grandmother of three.

LONG, Fern E., 96, St. Vincent de Paul, Bedford, Oct. 18. Mother of Dan, James and Mike Long. Grandmother of seven. Great-grandmother of three.

MOELLER, Julia, 93, St. Elizabeth Ann Seton, Richmond, Oct. 19. Mother of Cathy Barth, Linda Cooney, Maryann Monfiletto, David and Patrick Moeller. Sister of Forrest Goodwin, Jr. Grandmother of 10. Great-grandmother of 21.



Fall colors

Fall colors frame the Cathedral of St. Joseph on Oct. 22 in Sioux Falls, S.D. (CNS photo/Jerry L Mennenga)

QUINKERT, James P., 93, Our Lady of Perpetual Help, New Albany, Oct. 21. Husband of Clara Quinkert. Father of Kelly Hornung, Karen Paulk, Kathy, Chris, Daniel, Dennis, Gregory, Michael, Patrick, Timothy and Thomas Quinkert. Brother of Dolores Day, Providence Sister Joann and Benedictine Father Denis Quinkert. Grandfather of 24. Great-grandfather of nine.

RINGEMAN, Othmar E., 91, St. Meinrad, St. Meinrad, Oct. 10. Father of Donna Balbach, Rebecca Polster, Kenneth, Michael and Steven Ringeman. Brother of Mary Alice Ruxer and Lee Ringeman. Grandfather of 11. Great-grandfather of 19.

ROGIER, Gertrude, 102, St. Augustine, Leopold, Sept. 1. Mother of Carolyn Gehlhausen, Mary Luecke, Charlene Wheatley, Carlton, Dennis and Marvin Rogier. Grandmother of 16. Great-grandmother of 34.

Great-great-grandmother of two.

SCHEIGERT, Rita M., 97, Good Shepherd, Indianapolis, Oct. 17. Mother of Robert Scheigert. Grandmother of three. Great-grandmother of seven.

SCHLECHTWEG, Mary E., 84, St. Mary, Rushville, Oct. 19. Mother of Mike Schlechtweg. Grandmother of 11. Great-grandmother of 15.

SCHOETTNER, Simone M., 58, St. Gabriel, Connersville, Oct. 18. Wife of Philip Schoettner. Mother of Tonya Webber-Fowler. Sister of Tina, Mike and Rick Taylor. Half-sister of Nicky Yarbrough. Step-sister of Dawn Sheveland. Grandmother of one.

SHIROKA, Lazer L., 85, Christ the King, Indianapolis, Oct. 6. Husband of Carolyn Shiroka. Father of Justine Horlander and Veronika Shiroka. Grandfather of two.

STEUART, Joseph R., 84, St. Mary-of-the-Knobs, Floyd County, Oct. 15. Husband of Octavia Castillo Steuart. Father of Kathleen Crowl, Marie Elena Ottman, Robert and Steven Steuart. Brother of Rose Marie Daniels and Stanley Steuart. Grandfather of eight.

STULTS, Barbara A., 69, St. Joseph, Corydon, Oct. 13. Mother of Cristy, Danny and Terry Stults. Sister of Jane, Joyce, Rose, James, John, Mike and Willie Chism. Grandmother of two.

VANWINKLE, Arlinda L., 73, St. Meinrad, St. Meinrad, Oct. 7. Mother of Michelle Taylor and David VanWinkle. Sister of Betty Buechler. Grandmother of 11.

VOEGELE, Lynda T., 48, St. Louis, Batesville, Oct. 17. Wife of Pat Voegele. Mother of Sophia and Sam Voegele. Daughter of Sofia Torres. Sister of Delfia King and Niome Zeman. †

SYNOD

continued from page 3

Church are leading many people, not only young people, away from the faith, the synod acknowledged.

Apparently responding to some bishops who felt the draft document's section on abuse gave too much prominence to the topic's importance in the United States, Ireland, Australia and Chile, the final document treated it in three paragraphs rather than the earlier five.

However, the final document, like the draft, said, "The Synod expresses gratitude to those who have had the courage to denounce the evil they have suffered: they help the Church become aware of what has happened, and of the need to react decisively" to ensure abuse

does not continue to occur.

Behind the crime of abuse, it said, there lies a "spiritual void" and a form of exercising power that led some priests to believe their ordination gave them "power" over others rather than called them to serving others.

On "vocation," synod members emphasized how the basic, common Christian vocation is the call to holiness, which can and should be lived out in every state of life: young or old, single or married or in the priesthood or religious life.

"Vocation is neither a script a human being is called to recite, nor a spontaneous theatrical moment leaving no traces," the document said. God calls each person into a relationship with him, respects the person's freedom and yet has a plan for each person's life; discovering that plan requires prayer and self-examination.

The final document urged particular attention to marriage preparation programs as "a kind of 'initiation' for the sacrament of matrimony" and to careful selection of candidates for the priesthood and to seminary programs to ensure that future priests are men who can recognize the gifts of others, relate well to women and men of all ages and are devoted to serving the poor.

Young people who are poor or experience discrimination—especially migrants, victims of religious persecution and those struggling to find employment—received special attention at the synod and in the final document.

In fact, the synod said, "the world of young people is also deeply marked by the experience of vulnerability, disability, illness and pain," and Catholic communities have not always done everything possible to welcome and assist them. †



Pope Francis holds his pastoral staff as he celebrates the closing Mass of the Synod of Bishops on young people, the faith and vocational discernment in St. Peter's Basilica at the Vatican on Oct. 28. (CNS photo/Paul Haring)

POPE

continued from page 3

Jesus asks Bartimaeus, "What do you want me to do for you?" (Mk 10:51) showing the Lord acts "not according to my own preconceived ideas, but for you, in your particular situation. That is how God operates. He gets personally involved with preferential love for every person."

Being present and close to people's lives "is the secret to communicating the heart of the faith, and not a secondary aspect," the pope said.

"When faith is concerned purely with doctrinal formulae, it risks speaking only to the head without touching the heart," he said. "And when it is concerned with activity alone, it risks turning into mere

moralizing and social work."

Being a neighbor, the pope said, means bringing the newness of God into other people's lives, fighting the "temptation of easy answers and fast fixes," and of wanting to "wash our hands" of problems and responsibility.

"We want to imitate Jesus and, like him, to dirty our hands," just as "the Lord has dirtied his hands for each one of us," he said. "Let us look at the cross, start from there and remember that God became my neighbor in sin and death."

When "we too become neighbors, we become bringers of new life. Not teachers of everyone, not specialists in the sacred, but witnesses of the love that saves," Pope Francis said.

The third step in the journey of faith, he said, is to bear witness, particularly to

those who are seeking life and salvation, but who "often find only empty promises and few people who really care."

"It is not Christian to expect that our brothers and sisters who are seekers should have to knock on our doors; we ought to go out to them, bringing not ourselves but Jesus," and encouraging each person by proclaiming that "God is asking you to let yourself be loved by him," he said.

"How often," the pope lamented, "instead of this liberating message of salvation, have we brought ourselves, our own 'recipes' and 'labels' into the Church!"

"How often do people feel the weight of our institutions more than the friendly presence of Jesus! In these cases, we act more like ... a state-controlled agency, and not the community of the saved who

dwell in the joy of the Lord."

Just as Jesus journeyed in his ministry with others, "we too have walked alongside one another" during the synod on young people, the pope said, formally closing the synod assembly, which began on Oct. 3.

Before praying the *Angelus* with people gathered in St. Peter's Square, the pope said the synod did more than produce a final document, it displayed a method of listening to the voices of the people of God and discerning responses in the light of Scripture and the Holy Spirit.

While the document was important and useful, he said, the methods employed during the synod and its preparations showed "a way of being and working together, young and old, listening and discerning, so as to reach pastoral choices that respond to reality." †



Pope Francis looks on as Cardinal Lorenzo Baldisseri, secretary-general of the Synod of Bishops, reads a letter from the synod fathers to young people during the closing Mass of the Synod of Bishops on young people, the faith and vocational discernment in St. Peter's Basilica at the Vatican on Oct. 28. (CNS photo/Paul Haring)

Church and world need young people's involvement, synod fathers say

VATICAN CITY (CNS)—Writing to the world's young people, members of the Synod of Bishops said they wanted to encourage them and help them fulfill their dreams, and they prayed that their own failings would not drive the young from the Church.

"Our frailties and sins must not be an obstacle for your trust. The Church is your mother; she does not abandon you; she is ready to accompany you on new roads, on higher paths where the winds of the Spirit blow stronger—sweeping away the mists of indifference, superficiality and discouragement," the synod fathers said in a letter addressed to young people around the world.

Cardinal Lorenzo Baldisseri, general secretary of the Synod of Bishops, read the letter aloud after a Mass on Oct. 28 closing the Synod of Bishops on young people, the faith and vocational discernment.

In the presence of Pope Francis and young people at the Mass, he said the synod members wanted to offer words "of hope, trust and consolation."

After gathering for discussions at the Vatican on Oct. 3-27, they said they recognized in the voice of Jesus "your many voices, your shouts of exultation, your cries and your moments of silence."

"We wish to be sharers in your joy, so that your expectations may come to life," the letter said. "We are certain that with your enthusiasm for life, you will be ready to get involved so that your dreams may be realized and take shape in your history."

When the world that God so loved "is focused on material things, on short-term successes, on pleasures, and when the world crushes the weakest, you must help it to rise up again and to turn its gaze toward love, beauty, truth and justice once more," the bishops told young people.

After the monthlong synod at the Vatican, they said, "we wish to continue the journey now in every part of the Earth where the Lord Jesus sends us as missionary disciples."

"The Church and the world urgently need your enthusiasm," they told young people. "Be sure to make the most fragile people, the poor and those wounded by life your traveling companions. You are the present; be a brighter future."

The special letter, approved by the synod, was drafted by an international commission that included four bishops, two young women—one from the United States—the leader of the Taizé community and an Italian priest, all of whom took part in the synod. †

A steeple for the people

Right, a crane places a section of a new steeple on Oct. 4 on Prince of Peace Church in Madison. Below, Dave Carlow, left, Janet Dierkes, both members of Prince of Peace Parish in Madison, and Father Christopher Craig, Prince of Peace's pastor, watch the ongoing work on the Seymour Deanery faith community's church building. The work on the steeple was made possible through parishioner's participation in the parish's "Steeple for the People: Building Today for Tomorrow" fundraising campaign. Future capital improvement projects will also be funded through the campaign. (Submitted photos by Laura Jean Gardner, Photography)



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acting on the same tip, refused to publish the story after failing to corroborate the charge. *The New Yorker* published it anyway.

Likewise, the Church's scandal has generated whispering campaigns against some priests and bishops. It's mostly word-of-mouth, but some

allegations end up in print.

The very real abuses that have come to light do not make all such tales true. When they are not true, someone is badly hurt. And the legal and cultural climate today encourages a rush to publish before we have all the facts.

Under *New York Times v. Sullivan*, the First Amendment protects the media even for publishing false reports about "public figures" (like judges and bishops), unless they act with actual malice. The effect of

this venerable precedent is multiplied by advances in technology that extend to the humblest blogger an enormous power to publicize things that might be true or false.

Then there is the increasing politicization of news reporting. The Pew Research Center's media polarization report rates *The New Yorker's* audience as "consistently liberal." Fox News is right of center. Aggregators like the Drudge Report and the Huffington Post deliver only right- or left-wing feeds,

creating echo chambers not subject to the discipline of the market of ideas.

I don't mean to deflect us from these issues—especially from those in the Church, which we have only begun to address. I only want to sound a warning about the need for care and honesty in taking them up.

(John Garvey is president of *The Catholic University of America* in Washington. *Catholic University's website is cua.edu*.) †

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Applicants must have excellent organizational and communication skills, great attention to detail, very good computer skills, able to work a flexible schedule and a heart for ministry and the mission of Fatima Retreat House.

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*An Evening
of
Lights*

**ARCHDIOCESAN
CHRISTMAS TREE LIGHTING
and PRAYER SERVICE**

RSVP
by Nov. 28
at the
link below.

**Thursday, December 6, 2018 • Catholic Center Assembly Hall
1400 N. Meridian St., Indianapolis, IN 46202
Prayer service begins at 6:30 p.m. • Doors will open at 6:00 p.m.
Reception to follow**

Just as the Vatican in early December lights the Christmas tree in St. Peter's Square and the Holy Father reflects on the Nativity, so, too, will Archbishop Thompson lead an Archdiocesan Christmas tree lighting and prayer service. Music will be provided by Vox Sacra, the Schola Cantorum of the Archdiocese of Indianapolis.

At this special event, we will prepare our hearts for Jesus' coming as the Light of the World and celebrate those who have shared their own light by establishing memorial endowments in the names of loved ones.

For a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service. Their legacy will live on as the gifts will be invested in the Catholic Community Foundation to support the growth of parish, school, and agency ministries.

Regular, weekday Mass will be celebrated at SS. Peter and Paul Cathedral prior to the event at 5:15 p.m. The Mass intention will be for loved ones remembered at the Evening of Lights. All who wish to attend Mass prior to the event are welcome.



Archbishop Charles C. Thompson