



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



**NCYC
2019**

Pilgrimage for teens is about accompanying one another as they encounter Jesus Christ, page 10.

CriterionOnline.com

November 8, 2019

Vol. LX, No. 6 75¢

'God bless you for your sacrifice'



Standing near a World War II memorial in downtown Indianapolis, Sophia Egold knows the difference that veterans have made in her life and the life of the United States. (Photo by John Shaughnessy)

Touching letters of mutual thanks connect the young and old as Veterans Day nears

By John Shaughnessy

At the age of 20, Sophia Egold is part of a generation that communicates almost exclusively by text, Instagram, Facebook and other forms of social media, yet she has learned that none of them compares to the power of an old-fashioned, rapidly fading alternative.

"There is nothing like getting a letter," she says. "Getting a letter is so much more powerful than a text because it takes more time writing it down and putting it in a mailbox."

With that belief in her heart, Sophia shares the powerful, personal impact of several letters that have touched her life in ways she never expected.

The first letter is the one she wrote six years ago when she was an eighth-grade student at St. Barnabas School in Indianapolis—a letter of thanks that she penned to a World War II hero for his service to his country.

Another letter is one she recently received in the mail, part of a package that she was stunned to get.

With two other letters, they combine

for a touching Veterans Day story.

'God bless you for your sacrifice'

In November of 2013, Sophia was part of a schoolwide, letter-writing project at St. Barnabas School to recognize the World War II veterans of the 95th Bomb Group. Sophia drew the name of Frank Barbour, a Boston native who joined the Army Air Corps at the beginning of the war and became a decorated B-17 pilot by its end.

Here is the essence of Sophia's letter:

See **VETERAN**, page 9

HHS issues proposal on faith-based agencies' adoption, foster placements

WASHINGTON (CNS)—The Trump administration on Nov. 1 announced a proposed rule to allow faith-based adoption and foster care agencies to follow their deeply held religious beliefs and not place children with same-sex couples.

Under the proposal announced by the U.S. Department of Health and Human Services (HHS), these agencies would not be excluded from certain federally funded programs for adhering to their belief in traditional marriage.

The chairmen of the U.S. bishops' committees on domestic policy, defense of marriage and religious liberty welcomed the move that would overturn an Obama administration rule.

"We commend the administration for acting to change a 2016 regulation that threatened to shut out faith-based social service providers, namely adoption and foster care agencies that respect a child's right to a mother and a father," the bishops said in a Nov. 1 statement.

"To restrict faith-based organizations' work by infringing on religious freedom—as the 2016 rule threatened to do—is unfair and serves no one, especially the children in need of these services," they said.

The joint statement was issued by Bishop Frank J. Dewane of Venice, Fla., chairman of the Committee on Domestic Justice and Human Development; Bishop James D. Conley of Lincoln, Neb., chairman of the Subcommittee for the Promotion and Defense of Marriage; and Bishop Robert J. McManus of Worcester, Mass., chairman of the Committee for Religious Liberty.

"We are alarmed and saddened that state and local government agencies in multiple jurisdictions have already succeeded in shutting down Catholic adoption and foster care agencies as a result of their Catholic beliefs," the bishops said.

"At a time when [more than] 400,000 children are in foster care, we need to take

See **HHS**, page 8

Prison ministry, death penalty discussion at the heart of Sister Helen Prejean's Nov. 16 talk in Bloomington

By Katie Rutter

Special to *The Criterion*

BLOOMINGTON—Less than one month before federal executions are scheduled to resume in Terre Haute, one of the country's leading activists against the death penalty will speak just 60 miles east of the federal prison where they will take place.

Sister Helen Prejean, a member of the Sisters of St. Joseph of Medaille, will be in Bloomington on Nov. 16 at a conference hosted by the Corrections Ministry of the Archdiocese of Indianapolis.

Sister Helen is best known for her 1993 book *Dead Man Walking*, which chronicled her ministry to inmates on death row and was the basis for an award-winning 1995 film. Her untiring efforts to

abolish capital punishment and minister to the condemned span more than three decades.



Sr. Helen Prejean, C.S.J.

defined by the worst act in their life. Human beings are always going to be worth more than the worst part of their life," she said.

Sister Helen estimates that she has

"Going in there and looking in the eyes of that first person I visited on death row, was like, 'My God! He's a human being,'" she described to *The Criterion* in a telephone interview on Oct. 25.

"We're made in the image of God. Nobody can be

walked through prison doors thousands of times. She has ministered to numerous death-row inmates in her home state of Louisiana, as well as other nearby states, and is regularly present as a spiritual support during executions.

"Walking with a man to execution and he's shackled hand and foot, he's surrounded by six guards and they're going to kill him. He couldn't be more defenseless," she said.

Her person-oriented approach has been a part of a gradual development of Catholic teaching on the death penalty. Prior to recent decades, the Church held that execution was occasionally morally acceptable in order to protect society from those who may be dangerous.

Sister Helen wrote to St. John Paul II to urge him that the modern prison

See **PRISON**, page 8

USCCB president disinvites Bishop Bransfield from Nov. 11-13 general assembly

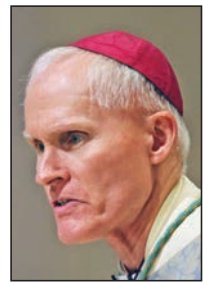
WASHINGTON (CNS)—Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops (USCCB), in consultation with the members of the USCCB Administrative Committee, has taken the highly unusual step of disinviting a fellow bishop from the conference's fall general assembly.

The decision affects Bishop Michael J. Bransfield, retired bishop of Wheeling-Charleston, W. Va., who stepped down from his position in September 2018 under a cloud of allegations of sexual and financial misconduct. Pope Francis accepted Bishop Bransfield's resignation on Sept. 13, 2018.

The USCCB meets on Nov. 11-13 in Baltimore.

The action comes under one section of the recently adopted "Protocol Regarding Available Non-Penal Restrictions on Bishops."

Bishop Mark E. Brennan, who succeeded Bishop Bransfield, said he initiated the



Bishop Mark E. Brennan

process under the protocol soon after he was installed on Aug. 22 to head the West Virginia diocese.

Bishop Brennan told Catholic News Service (CNS) on Nov. 4 he sent his request to Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB

president, out of respect for the faithful of his diocese and to prevent any embarrassment to the USCCB if a bishop who is surrounded by serious allegations was welcomed to the fall assembly.

"The people of this diocese would be very upset and angry to think he [Bishop Bransfield] would be participating in decisions that might well affect them," Bishop Brennan explained.

"I can't say what the reaction of the bishops would be if he showed up," he added. "I think, one, it would be kind of distressed. Would he be received with Christian charity? One would hope so, but one never knows."

Bishop Brennan said he told his predecessor he would be making the request to the USCCB leadership. The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB.

"I communicated with Bishop Bransfield I would be making this request [to formally disinvite him], and he said both orally and in writing that he did not intend to go. I think that's good. As he put it, it would be embarrassing for him and for everybody," Bishop Brennan said.

"Lest there be any criticism that the bishops don't care about it, well, yeah, we do," he said. "So I took the formal action to ask that he not be invited. And he wasn't. His best interest as well as ours as a bishops' conference are best served by him not being there."

The protocol was one of a series of responses adopted by the USCCB in June at its spring general assembly following reports in 2018 that detailed sexual abuse allegations against priests and prelates in several dioceses dating back decades.

Section 12 of the protocol allows the USCCB president to consult with the Administrative Committee and then instruct the conference's general secretary to disinvite any retired bishop "who resigned or was removed from his office due to sexual abuse of minors, sexual misconduct with adults, or grave negligence in office."

Bishop Brennan also said he continues to work with Bishop Bransfield on making financial amends to the diocese for the misappropriation of diocesan funds.

He has written two letters to parishioners in the diocese since his installation. The first, in September, provided an update and to "assure them it is true I am working on the whole matter of Bishop Bransfield making amends and hope to bring that to a conclusion soon."

The second, dated Oct. 31, reiterated that he continued working with Bishop Bransfield to "make amends for harm he caused during his tenure."

In July, Pope Francis announced disciplinary actions for Bishop Bransfield, prohibiting him from living in the Diocese of Wheeling-Charleston and from presiding or participating anywhere in any public celebration of the liturgy.

As part of those disciplinary actions, a communique from the apostolic nunciature in Washington posted on the diocesan website in July also said Bishop Bransfield would be obligated "to make personal amends for some of the harm he caused; the nature and extent of the amends to be decided in consultation with the future bishop of the Wheeling-Charleston."

Since being installed, Bishop Brennan said he has been visiting parishes throughout West Virginia to "get to know the people of the diocese" and to "hear from them."

He said he has been asking people about their thoughts about the Church, learning what the Church could be doing better and asking, "How can I be helpful?"

"I've been impressed with the strong faith, the commitment to community life and to service," the bishop told CNS.

But underlying the visits is concern for the status of the Church in a state that has been wracked by high levels of poverty, unemployment and opioid abuse.

"People want this issue to be resolved. They want the scandal to kind of go away," he said.

"The other matters, including the Bransfield matter and some other issues that are on the table, they're real. I am devoting some time and energy to them. But I don't want them to distract from the main business, which is to become familiar with the people, what they're doing and what more the Church could be doing." †



Public Schedule of Archbishop Charles C. Thompson

November 9 – 26, 2019

November 9-14
United States Conference of Catholic Bishops Plenary Assembly in Baltimore, Md.

November 16
Wedding Mass at Cathedral of the Most Blessed Sacrament in Detroit, Mich.

November 18 – 3 p.m.
Archdiocesan Finance Council meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

November 19 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center

November 20 – 10 a.m.
Department heads meeting at Archbishop Edward T. O'Meara Catholic Center

November 20 – 5:30 p.m.
Mass celebrating Catholic Charities' 100th anniversary at SS. Peter and Paul Cathedral, Indianapolis, followed by reception at Archbishop Edward T. O'Meara Catholic Center

November 21-23
National Catholic Youth Conference at Indiana Convention Center and Lucas Oil Stadium, Indianapolis

November 26 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center

(Schedule subject to change.)

Refusing God's generosity, focusing on our interests, is a sin, pope says

VATICAN CITY (CNS)—In life, Christians face the choice of either being open to encountering God's generosity or closed in on their own interests, Pope Francis said.

The banquet that Jesus often refers to in his parables "is an image of heaven, of eternity with the Lord," the pope said on Nov. 5 in his homily during morning Mass at Domus Sanctae Marthae.

However, he added, "in front of that gratuitousness, the universality of the feast, there is that attitude that closes the heart: 'I am not going. I prefer to be alone [or] with people that I like. Closed.'

"This is sin, the sin of the people of Israel, our sin. Being closed," the pope said.

The day's Gospel reading from St. Luke recounted Jesus telling the parable of a rich man whose invitation to a great banquet was refused by those he invited.

Angered by their refusal, the man instead commands his servants to invite "the poor, the crippled, the blind and the lame" (Lk 14:21) while assuring that "not one of those who were invited shall have a taste of my banquet" (Lk 14:24).

Those guests who "tell the Lord, 'Don't disturb me with your feast,'" Pope Francis explained, close themselves "to what the Lord offers us: the joy of the encounter with him."

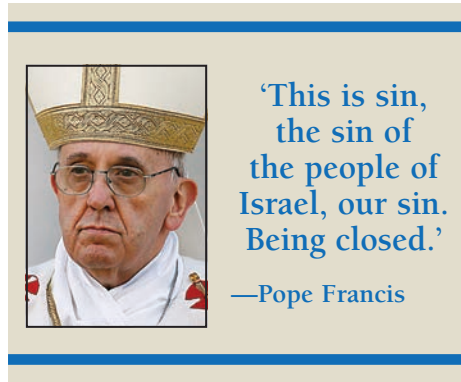
For this reason, he said, Jesus says that "it is very difficult for a rich man to enter the kingdom of heaven.

"There are good rich people, saints, who are not attached to wealth," the pope said. "But the majority are attached to wealth, closed. And that is why they cannot understand what the feast is. They have the security of the things they can touch."

While others may refuse to encounter God because they do not feel worthy, Pope Francis said at the Lord's table, "all are invited," especially those who think they are "bad."

"The Lord waits for you in a special way because you are bad," the pope said.

"Let us reflect on the parable the Lord gives us today. How is our life going? What do I prefer? Do I always accept the Lord's invitation, or do I close myself in things, in my little things?" he asked. "And let us ask the Lord for the grace of always accepting to go to his feast, which is free." †



Corrections

In the article titled "Support for appeal helps Church, faithful 'Go and Make Disciples'" in the Nov. 1 issue of *The Criterion*, Marcy Renken's name was incorrectly spelled.

Also, in a photo on page 10 of the Oct. 11 issue, Linda Halbert was incorrectly identified as Providence Sister Joseph Fillenwarth. †

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?

E-mail us:
criterion@archindy.org

Staff:
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hofer
 Graphic Designer / Online Editor: Brandon A. Evans
 Executive Assistant: Cindy Clark

MEMBER
 CHURCH PRESS ASSOCIATION

Phone Numbers:
 Main office: 317-236-1570
 Advertising: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:
 Send address changes to *The Criterion*,
 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2019 Criterion Press Inc. ISSN 0574-4350.

The Criterion
 (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
 Copyright © 2019
 Criterion Press Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367

11/08/19

Moving?

We'll be there waiting if you give us two weeks' advance notice!

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Celebrating Mass in catacombs, pope recalls all persecuted Christians

ROME (CNS)—In what he said was his first visit to the catacombs, Pope Francis celebrated Mass for the feast of All Souls with special words of remembrance for Catholics who still today must worship in secret.

The website of the Catacombs of Priscilla, used from the second to the fifth centuries, says, "Because of the great number of martyrs buried within it, it was called 'regina catacumbarum'—the queen of the catacombs."

In his homily at Mass on Nov. 2 in the catacombs' small chapel, Pope Francis said, "This is the first time in my life that I've entered a catacomb."

Celebrating Mass in the underground burial chamber, Pope Francis said he naturally thought "of the lives of those people who had to hide, who had this culture of burying their dead and celebrating the Eucharist inside here."

"It was an ugly moment in history, but it has not been overcome," the pope said. There are "many catacombs in other countries where people even have to pretend they are having a party or a birthday in order to celebrate the Eucharist because it is banned."

"Still today Christians are persecuted—even more than in the first centuries," he said.

Much of the pope's homily was focused on the reading of the Beatitudes from St. Matthew's Gospel.

The identity of the Christians who gathered at the Catacombs of Priscilla "to celebrate the Eucharist and praise the Lord is the same as our brothers and sisters in many, many countries where being a Christian is a crime, it's forbidden, they have no rights."

That identity, the pope said, is spelled out in the Beatitudes: those who are poor in spirit, who mourn, who are meek, who hunger for righteousness, who are persecuted, who work for justice and peace.

"The Christian's identity card is this: the Beatitudes," the pope said. "There is no other."

Belonging to some Catholic organization or movement is good, he said, but that does not come close to guaranteeing one is a Christian like the Beatitudes do.

"Your identity is this," the pope said, pointing to the open Book of the Gospels. "If you don't have this, belonging to a movement or something else is useless."

The other Gospel passage that clearly states the essentials for measuring a Christian life, he said, is Matthew 25. In that passage Jesus says that when one gives food to the hungry, welcomes a stranger, feeds the naked, cares for the sick and visits prisoners they do the same for him.

With these two passages from the Gospel, the pope said, people demonstrate they are Christians. "Without this, there is no identity, there's the fiction of being



Pope Francis walks through the Catacombs of Priscilla where he celebrated Mass in Rome on Nov. 2, the feast of All Souls. (CNS photo/Vatican Media)

Christians," but it is simply for show.

The faith of persecuted Christians and martyrs, he said, makes clear that Christians find their place, their security and their salvation only in the Lord's hands.

The risen Jesus "wanted to keep his wounds to show the Father and intercede for us," he said. "In the hands of God—that's where we are secure, whatever

happens, even the cross.

"Today we can ask ourselves, 'Where do I feel safest?' In the hands of God or with other things, with things we 'rent,' but which will crumble in the end?"

Christians who lived according to the Beatitudes and cared for their brothers and sisters "lived and will live in God's hands," Pope Francis said. †

Congress urged to pass bill on respectful 'disposition' of fetal remains

WASHINGTON (CNS)—A bill in Congress to require respectful disposition of fetal remains from abortions as well as accountability from the abortion industry "is in keeping with society's treatment of all other deceased persons," said the chairman of the U.S. bishops' pro-life committee.

In an Oct. 31 letter to lawmakers urging they support the Dignity for Aborted Children Act, Archbishop Joseph F. Naumann of Kansas City, Kan., cited the shocking discovery in September and October of fetal remains in rural Illinois on property once owned by a now-deceased abortion doctor who for many years operated clinics in nearby Indiana.

The remains of 2,246 aborted babies were found in Dr. Ulrich "George" Klopfer's home in Will County, Ill., on Sept. 13. The following month, additional remains were discovered in various cars Klopfer owned, and on Oct. 11 local authorities said they had determined the remains were of 165 aborted babies, bringing the total number now to 2,411.

Such actions make "people on both sides of the abortion debate uncomfortable, sad, [and] angry," said Archbishop Naumann, who heads the U.S. Conference of Catholic Bishops' (USCCB) Committee for Pro-Life Activities. Every culture and religious tradition has customs and practices surrounding how to care for and dispose of the dead, he noted in his letter, which was released by the USCCB on Nov. 1.

For Catholics, he said, the Church has long taught that "the human body shares in the dignity of 'the image of God,' that our bodies are a reminder of the bodily resurrection of Jesus, and of that resurrection, which we too will experience after death, and burying the dead is taught as one of the seven corporal works of mercy.

"Other faiths and belief systems likewise promote dignified treatment of the deceased and respectful disposal of their remains," he continued, adding that health regulations, ethical guidance for medicine and science, trauma and emergency response, and religious and moral beliefs all point toward the need for

a society to respectfully dispose of each human body.

The Dignity for Aborted Children Act was introduced in the Senate on Sept. 27 by Republican Sens. Todd Young and Mike Braun of Indiana.

It requires abortion providers to dispose of the remains of unborn children just as any other human being. Failure to do so is punishable by a fine and up to five years in prison.

It also requires a consent form so the mother can choose to retain possession of her unborn child or allow the provider to cremate or inter the unborn child. Failure of the provider to execute these forms is punishable by civil penalty.

The measure, S. 2590, has a companion bill in the U.S. House, H.R. 4934, introduced in late October by Republican Reps. Jackie Walorski and Jim

Banks of Indiana.

The Dignity for Aborted Children Act builds on the Indiana law enacted in 2016 and upheld this year by the U.S. Supreme Court that requires dignified disposition of aborted fetal remains.

"Whether you support or oppose legalized abortion, I hope you will agree that these human bodies should not be wantonly discarded as medical waste or preserved at the whim of the abortion doctor," Archbishop Naumann told members of Congress.

"Such basic courtesy is in keeping with society's treatment of all other deceased persons including cadavers, donated organs and tissues, remains that are recovered after traumatic incidents, and so on," he wrote. "As a nation, we can at least come together to ensure all human remains are treated with basic human dignity." †

"Air Conditioner or Heat Pump"

136th Anniversary Sale

136th Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 11/22/19 THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

Our staff has over 76 years of Catholic Education

136th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 11/22/19 M-F 8-4 THIELE 639-1111

136th Anniversary Sale

FREE 10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 11/22/19 THIELE 639-1111

15-5987722

THIELE

Heating & Air Conditioning

SINCE 1883

Shelby Upholstering & Mill End Window Fashions

11/22/19

Family Owned & Operated Since 1932. "The pride and economy of our family working together makes a difference."

Experts in Commercial & Residential Projects

- Carpet Sales & Installation • Wood Refinishing
- Custom Window Treatments Including Blinds
- Interior Painting
- All Customized to 11/22/19 Your Taste

3136 W. 16th Street

Check out our website shelbyupholstering.com

Upholstering

317-631-8911

Mill End Window Fashions

317-257-4800



The Criterion

Archbishop Charles C. Thompson, *Publisher*
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



The sculpture "Ascent into Heaven" is seen in a Washington church garden on Aug. 19. Sculpted by Jay Hall Carpenter of Silver Spring, Md., it depicts an angel carrying a baby, symbolizing a soul, into heaven. (CNS photo/Chaz Muth)

The four last things: death, judgment, heaven and hell

During the month of November, the Church encourages us to meditate about "the four last things": death, judgment, heaven and hell. The doctrine of the last things is called eschatology, from a Greek word that means outcomes or ends.

Death is inevitable for all of us; nobody gets out of this world alive. Our challenge throughout our lives is to be ready for what comes next. Death is an end of the first phase of human life. And that first phase—all that we have done in our lifetime—determines all that is to come.

After death, the Church teaches that we will undergo two judgments: the particular judgment, which happens immediately after death, and the general judgment at the end of the world. In the particular judgment, our soul will be presented before God, and we will be judged on the use we have made of the talents God gave us and how we have conducted our lives.

The final or general judgment will take place after our souls are reunited to our bodies at the resurrection of the dead. This is what we say we believe when we recite the Creed and say that Jesus "will come to judge the living and the dead" and when we say, "We believe in the resurrection of the body."

We don't know how our decayed bodies will rise again, but the Church teaches that Christ will change our lowly body into a "spiritual body."

Jesus told us what the general judgment will be like. In the 25th chapter of the Gospel according to St. Matthew, he says that he will judge us according to how well we fed the hungry, gave drink to the thirsty, clothed the naked, welcomed the stranger, etc.

After the final judgment, we will go either to heaven or to hell for all eternity.

Heaven is the state of being in which all are united in love with one another and with God, where those who, having attained salvation, are in glory with God and enjoy the beatific vision—

knowledge of God as he is.

The bliss of heaven will consist in both the vision and love of God and the knowledge and love of all others in God. We will, therefore, be reunited with our family and friends as well as with the saints from past, and future, generations.

The Church teaches that we will experience perfect happiness in heaven. Yet some people, because of their lives on Earth, will experience greater happiness than others will. Just as both a large glass and a small glass can be filled to capacity but one will hold more than the other, so will some people have a greater capacity for happiness, but all will be completely happy.

That brings us to hell. Yes, the Church teaches that there really is a hell. There are too many references to hell in Scripture to pretend that it doesn't exist. It's a place of eternal damnation for those who use the freedom God has given to them to reject God's love. It's the state of persons who die in mortal sin, in a condition of self-alienation from God.

The essence of hell is final exclusion from communion with God because of one's own fault. The fires of hell we see in many cartoons is a metaphor for the pain of eternal separation from God, which must be the most horrifying pain of all.

And who is in hell? The Church has said infallibly, through the process of canonization, that certain people are in heaven, but it has never said that certain people are in hell. Jesus' parables about heaven and hell lean toward the fact that some people are in hell. The 25th chapter of Matthew says that those who don't feed the hungry, welcome the stranger, etc., "will go off to eternal punishment" (Mt 25:46). His parable of Lazarus and the rich man indicates that the rich man is in hell.

Things to think about during the month of November.

—John F. Fink

Making Sense of Bioethics/Fr. Tad Pacholczyk

Pushing back against evil

During a recent speech in Texas, I mentioned that "Drag Queen Story Hours" are being sponsored by local public libraries across the country.



Toddlers and kids are brought in and placed in front of cross-dressing men who read children's stories to them, stories that encourage them to reject fundamental gender differences between males and females. The LGBTQ agenda, I also noted, is being energetically promoted to upend and rewrite public school curricula even for kindergarten and preschool-aged children.

During the question-and-answer time after my talk, one of the parents in attendance, with a measure of frustration in his voice, asked what the average person can do to push back against the seemingly endless expansion of error and evil in our society.

His question is a common one.

I usually reply by saying that we cannot yield to discouragement over the apparently widespread moral decline around us, nor dissipate our personal energy in worry and anxiety about the state of the world.

Instead, we need to recognize how God has entrusted to each of us a small garden that he asks us to tend. If we tend that plot well, he will extend the reach of his grace in ways we cannot foresee or imagine, and we will actually contribute to stemming the tide of error and evil well beyond the limited confines of our particular plot.

This implies that each of us has different responsibilities, depending upon our particular state in life, our commitments, and our employment and family situations. By attending carefully to those responsibilities and conscientiously tending our gardens, the air around us can indeed begin to change.

A true story I recently heard brought this lesson home in a powerful way.

A woman facing complex health issues felt a strong impulse one morning to pray for her oldest son while she was confined to her bed. He lived far away in a large metropolitan area and worked in his spare time for a ride-sharing company.

Later that day, her son called home, and she mentioned that she had felt the need to pray for him earlier. "That's interesting," he replied, "because I had something unusual happen today."

He then told her about picking up a pregnant woman with two young children. After greeting them, he looked at his phone and started driving. The address on his screen subconsciously caught his attention; meanwhile, the woman was speaking to someone on her phone in the back seat. After several minutes of thinking about the address, the young driver suddenly realized where they were headed: the local Planned Parenthood abortion clinic.

He decided to make a couple of wrong turns to buy some time so the woman would finish up her phone conversation.

When she kept on talking, he pulled the car over and brought it to a complete stop.

As she paused her conversation, he turned and said to her, "I'm sorry, but I have to let you know that because of my religious beliefs, I simply cannot take you where you are going. I will return you to where I picked you up and refund your fee." The woman was surprised, but seemed to understand, and he drove her and her three children back to the pickup point.

That young driver made an intentional decision, within the confines of the particular garden God had given him to cultivate, to push back against a present evil he became aware of.

Another person of lesser determination might have said, "Who am I to get involved in this person's choices? Am I my brother's keeper?"

He recognized, however, that he was already unwittingly involved, and that each of us, in fact, is our brother's keeper. He was concerned about a neighbor and her little family gathered in the back seat of his car. He knew he could not be party to the wrongdoing she seemed poised to carry out against her unborn child.

We don't know what happened after he dropped her off. Maybe, sadly, she just ordered another ride. Maybe, however, she reconsidered her choice. Any time we try to do what is right and push back against evil, any time we seek to act with resolve on behalf of what is good and true, new options open up, the air changes around us, and we contribute to renewing our world.

That's what each of us can do as we take care of our own garden.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Evil of abortion can be countered in different ways to offer pro-life advocacy, reader says

Dedicated advocacy for the sanctity of all innocent human life in the womb is truly a God-given calling. However, the sometimes contentious subject of how best to accomplish this noble goal within the pro-life community can be problematical.

Arguably, situational circumstances and venue play an important role.

Interacting with and counseling pregnant women entering a clinic—many of whom may be coerced, desperate and frightened—is not the same thing as raising public consciousness regarding the evil of abortion.

The clinic advocacy setting requires nothing less than: attentiveness to their terribly difficult situation; clearly stated information/guidance counseling regarding available pre-natal and post-delivery support; and a heartfelt Christian message that God's love for them and the

unborn child he has created knows no bounds.

Prayer, of course, is always appropriate.

On the other hand, I feel we must also support hard-hitting vocal/written language and graphic imagery in any public arena away from the clinic setting to raise public consciousness that abortion is nothing less than torture and murder.

Powerful street rallies such as the Chicago-based Pro-Life Action League's "Face The Truth" campaign need to be encouraged.

We will know real headway has been made when passers-by seem angry and state that the message offends them. The message should offend them in their lack of attentiveness to such evil!

David A. Nealy
Greenwood

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Pastoral letter reminds us sin of racism must be eliminated

“Racism arises when—either consciously or unconsciously—a person holds that his or her own race or ethnicity is superior, and therefore judges persons of other races or ethnicities as inferior and unworthy of equal regard. When this conviction or attitude leads individuals or groups to exclude, ridicule, mistreat, or unjustly discriminate against persons on the basis of their race or ethnicity, it is sinful. 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” (Mt 22:39; United States Conference of Catholic Bishops, “Open Wide Our Hearts: The Enduring Call to Love,” a pastoral letter against racism).

A year ago, we bishops of the United States issued a pastoral letter against racism titled, “Open Wide Our Hearts: The Enduring Call to Love.” Although our conference has spoken out against racism in the past, we believed that the increasing incidents of violence and injustice in our nation warranted a renewed commitment on our part to call attention to the evils of racist thought, speech and actions.

According to our pastoral letter, “Racism occurs because a person ignores the fundamental truth that,

because all humans share a common origin, they are all brothers and sisters, all equally made in the image of God. When this truth is ignored, the consequence is prejudice and fear of the other, and—all too often—hatred.”

This fundamental truth—that all are made in God’s image and, therefore, all are equal in the sight of God—grounds all Catholic social teaching. Racist attitudes and actions violate human dignity and are deeply offensive to God and to all our sisters and brothers in the human family.

“Racism comes in many forms,” our pastoral letter observes:

“It can be seen in deliberate, sinful acts. In recent times, we have seen bold expressions of racism by groups as well as individuals. The re-appearance of symbols of hatred, such as nooses and swastikas in public spaces, is a tragic indicator of rising racial and ethnic animus.

“All too often, Hispanics and African-Americans, for example, face discrimination in hiring, housing, educational opportunities, and incarceration. Racial profiling frequently targets Hispanics for selective immigration enforcement practices, and African-Americans, for suspected criminal activity.

“There is also the growing fear and harassment of persons from majority

Muslim countries. Extreme nationalist ideologies are feeding the American public discourse with xenophobic rhetoric that instigates fear against foreigners, immigrants, and refugees. Finally, too often racism comes in the form of the sin of omission, when individuals, communities, and even churches remain silent and fail to act against racial injustice when it is encountered.

“Historically, many groups, such as the Irish, Italians, Mexicans, Puerto Ricans, Poles, Jews, Chinese, and Japanese have been subjected to racial and ethnic prejudice in our country. Many groups are still experiencing prejudice, including rising anti-Semitism, the discrimination many Hispanics face today, and anti-Muslim sentiment. Especially significant are the experiences of Native and African-American communities which suffered from terrible, systematic abuses in the past and whose effects continue to cause widespread suffering today.”

What can we do to overcome the evil of racism and to ensure that the positive steps we take are not eroded over time by a return to racist attitudes and actions? As we write in “Open Wide Our Hearts: The Enduring Call to Love”:

“Love compels each of us to resist racism courageously. It requires us to reach out generously to the victims of

this evil, to assist the conversion needed in those who still harbor racism, and to begin to change policies and structures that allow racism to persist. Overcoming racism is a demand of justice, but because Christian love transcends justice, the end of racism will mean that our community will bear fruit beyond simply the fair treatment of all.”

When each man, woman and child is treated with the dignity and respect they deserve, a whole host of cultural, economic and political problems will be solved. No longer will individuals or groups feel the need to inflate their egos by condescending or abusive attitudes and behaviors. The results will include stronger families, communities that are at peace with their neighbors, and a nation that is healthy and prosperous.

Racism—whether subtle or blatant—is a poison that we cannot tolerate. Our Lord challenges us to refrain from judging one another, to love everyone and to treat one another as we would want to be treated.

Let’s pray that the grace of Christ will give us the courage to acknowledge the sin of racism that is inside us and all around us. Let’s work hard to eliminate racism wherever it exists today and to prevent it from returning in the days ahead. †



Cristo, la piedra angular

Carta pastoral nos recuerda que es necesario erradicar el pecado del racismo

*“El racismo surge cuando—ya sea consciente o inconscientemente—una persona sostiene que su propia raza o etnia es superior y, por lo tanto, juzga a las personas de otras razas u orígenes étnicos como inferiores e indignas de igual consideración. Esta convicción o actitud es pecaminosa cuando lleva a individuos o grupos a excluir, ridiculizar, maltratar o discriminar injustamente a las personas por su raza u origen étnico. Los actos racistas son pecaminosos porque violan la justicia. Revelan que no se reconoce la dignidad humana de las personas ofendidas, que no se las reconoce como el prójimo al que Cristo nos llama a amar” (Mt 22, 39; Conferencia de Obispos Católicos de los Estados Unidos, *Abramos nuestros corazones: el incesante llamado al amor*, carta pastoral contra el racismo).*

Hace un año, los obispos de los Estados Unidos publicamos una carta pastoral contra el racismo titulada *Abramos nuestros corazones: el incesante llamado al amor*. Si bien nuestra Conferencia se ha pronunciado en contra del racismo anteriormente, consideramos que los incidentes de violencia e injusticia cada vez más frecuentes en nuestro país, ameritaban una renovación de nuestro compromiso de destacar lo pernicioso de los pensamientos, los discursos y los actos de racismo.

Según nuestra carta pastoral: “El racismo ocurre porque la persona ignora la verdad fundamental de que, al compartir todos los seres humanos

un origen común, todos son hermanos y hermanas, todos igualmente hechos a imagen de Dios. Cuando se pasa por alto esta verdad, la consecuencia es el prejuicio y el temor al otro y, con demasiada frecuencia, el odio.”

Esta verdad fundamental (que todos fuimos hechos a imagen y semejanza de Dios y por lo tanto, somos iguales ante los ojos de Dios) es el basamento de toda la enseñanza social católica. Los actos y las actitudes racistas violan la dignidad humana y resultan profundamente ofensivas para Dios y todos nuestros hermanos de la familia humana.

“El racismo se presenta de muchas formas,” afirma nuestra carta pastoral.

“Se puede ver en actos deliberados, pecaminosos. En los últimos tiempos, hemos sido testigos de expresiones atrevidas de racismo tanto por parte de grupos como de individuos. La reaparición de símbolos de odio, como sogas con nudos corredizos y esvásticas en espacios públicos, es un indicador trágico de la creciente animosidad racial y étnica.

“Con demasiada frecuencia, personas hispanas y afroamericanas, por ejemplo, enfrentan discriminación en la contratación, la vivienda, las oportunidades educativas y el encarcelamiento. Frecuentemente los hispanos están en el punto de mira de prácticas selectivas de control de la inmigración derivadas de perfiles raciales, e igualmente los afroamericanos por presunta actividad criminal.

“También crece el temor y hostigamiento a personas provenientes de países de mayoría musulmana. Ideologías nacionalistas extremas alimentan el discurso público estadounidense con una retórica xenófoba que instiga el miedo hacia los extranjeros, los inmigrantes y los refugiados. Finalmente, con demasiada frecuencia el racismo se manifiesta en forma de pecado de omisión, cuando individuos, comunidades e incluso iglesias permanecen en silencio y no actúan contra la injusticia racial cuando se la encuentra.

“Muchos grupos, tales como los irlandeses, italianos, mexicanos, puertorriqueños, polacos, judíos, chinos y japoneses, pueden dar fe de haber sido objeto de prejuicios raciales y étnicos en este país. También es cierto que muchos otros grupos siguen experimentando estos prejuicios, como se ve por el aumento del antisemitismo, la discriminación a la que muchos hispanos se enfrentan hoy en día, y un creciente sentimiento anti musulmán. En este sentido, las experiencias históricas y contemporáneas de los nativos americanos y los afroamericanos son especialmente instructivas.”

¿Qué podemos hacer para superar el mal del racismo y para asegurarnos de que las acciones positivas que realicemos no se vean erosionadas con el tiempo a consecuencia de la reaparición de actos y actitudes racistas? Tal como expresamos en *Abramos nuestros corazones: el*

incesante llamado al amor:

“El amor nos obliga a cada uno a resistir el racismo con valor. Nos exige acercarnos generosamente a las víctimas de este mal, ayudar a la conversión necesaria en aquellos que aún albergan racismo, y comenzar a cambiar las políticas y estructuras que permiten que el racismo persista. Superar el racismo es una exigencia de la justicia, pero como el amor cristiano trasciende la justicia, el fin del racismo significará que nuestra comunidad dará frutos más allá simplemente del trato justo a todos.”

Cuando cada hombre, mujer y niño sea tratado con la dignidad y el respeto que merecen, se resolverán una enorme cantidad de problemas culturales, económicos y políticos. Entonces, ya ninguna persona ni ningún grupo sentirá la necesidad de alimentar su ego con la condescendencia o mediante actitudes y conductas abusivas. Como resultado de esto, habrá familias más fuertes, comunidades que están en paz con sus vecinos y un país sano y próspero.

El racismo, ya sea sutil o deliberado, es un veneno que no podemos tolerar. Nuestro Señor nos desafía a abstenernos de juzgarnos entre nosotros, a amar a todos y a tratar al prójimo como deseamos que nos traten.

Recemos para que la gracia de Cristo nos dé el valor para reconocer el pecado del racismo que habita en nosotros y a nuestro alrededor. Esforcémonos para eliminar el racismo donde exista hoy y para evitar que reaparezca en los días venideros. †

Events Calendar

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

Nov. 11-Dec. 16

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond Support Group**, sponsored by the archdiocesan Office of Marriage and Family Life, six consecutive Mondays, for men and women who are separated or going through divorce, all faiths welcome, 7-9 p.m., \$30 includes materials. Registration: bit.ly/36ozBn9. Information: Gabriela Ross, 317-592-4007, gross@archindy.org.

November 12

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

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

November 13

St. Paul Catholic Center, 1413 E. 17th St., Bloomington.

Reboot!, founder and president of Real Life Catholic Chris Stefanick presenting, suitable for ages 12 and older, 7-9:30 p.m. Order tickets at St. Paul Catholic Center or online: bit.ly/2kTpvYh. Information: Bridget McIntyre, 812-339-5561, hmccintyre@hoosiercatholic.org.

St. Thomas Church, 4625 Kenwood Ave., Indianapolis. **University of Notre Dame Hesburgh Lecture: "What Race is and What it is Not,"** University of Notre Dame anthropology professor and author Dr. Agustin Fuentes presenting, 7 p.m., reception to follow in the Bethany Room, reservations not required, freewill offerings accepted, child care available. Information: www.staindy.org (under News and Events), 317-253-1461, ctaylor@staindy.org.

November 14

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Jeff Utzinger presenting, founder of the sudden cardiac arrest awareness social callout

"Be Like Bill," Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Nov. 13. Information and registration: www.catholicbusinessexchange.org.

November 14-15

St. Michael-St. Gabriel School, 3352 W. 30th St., Indianapolis. **Musical performance of Aladdin, Jr.**, presented by eighth-grade class, proceeds benefit class trip, 7 p.m., \$5 per person, ages 5 and younger free, tickets available at school office and at the door. Information: 317-926-0516, lcleary@archindy.org.

November 15

Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **First Gold Mass for Society of Catholic Scientists**, all Catholic scientists and students welcome, includes special blessing for Catholic scientists, 5:15 p.m., fellowship to follow. RSVP requested for planning purposes: bit.ly/goldmass. Information: Paul Giesting, giesting@alumni.nd.edu, 574-386-1482.

November 16

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Ladies Guild Christmas Bazaar**, crafts, cheese balls, baked goods, nuts, quilt raffle, holiday décor, toys, chili lunch available for purchase, 8 a.m.-3 p.m. Information: 765-653-5678.

St. Rita Parish, Father Bernard Strange Spiritual Life Center, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Jazz Brunch**, in honor of St. Rita Parish 100th Anniversary Celebration and Veterans Day, sponsored by the St. Rita and St. Bridget Alumni Association, music by Rodney Strepp and Co., 11 a.m.-4 p.m., \$20 per person. Reservations preferred; walk-ins welcome. Reservations and information, 317-297-0644.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast of Our Lady of Providence Mass**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org, www.spsmw.org/events. St. Michael the Archangel

Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at a local abortion center, concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Annual Archdiocesan Corrections Ministry Conference: The Face of Corrections Ministry**, author and advocate for the abolition of the death penalty St. Joseph Sister Helen Prejean presenting, for clergy, parish teams, lay volunteers and those in correction professions, 8 a.m. registration, 8:30 a.m.-4 p.m. program, lunch provided, freewill offering accepted. Register by Nov. 11: www.archindy.org/corrections. Information: Keri Carroll, 317-236-1521, kcarroll@archindy.org.

November 18

St. Mark the Evangelist Parish Cenacle House, 6118 Smock

St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

November 19

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

November 20

St. Luke the Evangelist Parish, 7575 Holliday Dr. East, Indianapolis. **Evening of Spiritual Renewal**, Rwandan holocaust survivor Immaculee Ilibagiza speaking, 4:30 p.m. confessions, 5:30 p.m. Mass followed by heavy hors d'oeuvres and presentation, free. Registration requested by Nov. 18: www.stluke.org/church-news. Information: 317-259-4373, dshafer@stluke.org. †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

November 23

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Gathering of Light and Hope**, for individuals and families, prayer, activities and Mass, Conventual Franciscan Father Vince Peterson and Judy Ribar presenting, 9 a.m.-1 p.m., \$25 per person, \$50 for couples and families with children, includes lunch. Information: 812-923-8817.

Nov. 29-Dec. 1

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Preparing the Way: An Advent Retreat**, Benedictine Father Noël Mueller presenting, \$255 single, \$425 double. Information:

812-357-6585 or mzoeller@saintmeinrad.edu.

December 2

Mount St. Francis Center for Spirituality, Mary Anderson Center for the Arts, 101 St. Anthony Dr., Mt. St. Francis. **Mondays at the Mount**, (Dec. 9 and 16), 10:30 a.m. and 7 p.m., learn about Scripture, saints and liturgical seasons. Information: www.mountsaintfrancis.org/registration, 812-923-8817.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Make Ready the Way Advent Program**, Benedictine Sister Cathy Anne Lepore presenting, 6-8:45 p.m., \$45 includes dinner. Information and registration:

www.benedictinn.org/retreats-programs, 317-788-7581, benedictinn@benedictinn.org.

Dec. 4, Dec. 5

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art to Lift your Spirit!**, choose between 9:30 a.m. first Wednesday of the month or 6:30 p.m. first Thursday of the month, Providence Sister Rosemay Schmalz presenting, \$30 membership fee to join group, \$5 per session after. Contact Jeanne Frost, 812-535-2952 to request a brochure. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

Volunteers who love giving life a hand needed to help with Birthline

Birthline, an archdiocesan pro-life ministry that assists struggling pregnant women and mothers of infants by providing them donated clothes, bottles, blankets, diapers and other items, is in need of volunteers to either help from home with its telephone hotline or to help at its office located in the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. There is also a need for a handyman.

To help this ministry support mothers who choose life, volunteers are needed for the following roles:

• **Telephone Helpline:** Helpline volunteers work from home and have client calls routed to their home phone or cell phone. Volunteers serve from 9 a.m.-1 p.m. or 1-4:30 p.m. on weekdays about every other week. Volunteers gather information from the client, enter it into a networked computer program and schedule client visits. Calls usually last from 5-15 minutes. Volunteers are provided in-home training. At least nine volunteers are currently needed.

• Catholic Center volunteers:

Volunteers work 9 a.m.-3 p.m. on Mondays or Wednesdays (Wednesday volunteers are especially needed). Tasks include sorting and creating outfits from donated clothes, creating layettes of needed items for expecting mothers, greeting and helping clients. Volunteers must be able to walk up and down stairs and to stand for much of their shift. Those wanting to make layettes must be able to lift 15-20-pound containers of clothes.

• **Handyman:** A handyman is needed at the Catholic Center on Mondays or Wednesdays from 9 a.m.-3 p.m. to make sure donated baby equipment is clean and in working order, and to help carry layettes and other items to clients' cars. Need to be able to carry 15-20-pound bags of clothes and sometimes baby equipment.

For more information, call Brie Anne Varick, coordinator of the archdiocesan Office of Human Life and Dignity, at 800-382-9836, ext. 1543, or 317-236-1543, or e-mail beichhorn@archindy.org. †

Free violin and piano concert planned at Saint Meinrad Archabbey on Nov. 17

A duo recital featuring violinist Alfred Abel and pianist Dr. Diane Earle will be held in St. Bede Hall at Saint Meinrad Archabbey, 200 Hill Dr., in St. Meinrad, at 3 p.m. CT on Nov. 17.

Abel is a visiting violin artist, and Earle is an artist-in-residence at Kentucky Wesleyan College in Owensboro, Ky. They have performed together for 12 years and have performed at Saint Meinrad numerous times.

The concert will feature compositions by Joachim Raff, Max Bruch and Franz Schubert.

The program is free and open to the public.

Parking is available in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501.

For updates on the day of the performance, call 812-357-6611. †

Unplanned actress Ashley Bratcher is keynote at Indiana Right to Life Christmas Gala on Dec. 3

Ashley Bratcher, the actress and pro-life activist who played the role of Abby Johnson in the 2019 film *Unplanned*, will be the featured keynote at the Indiana Right to Life Christmas Gala at the Ritz Charles, 12156 N. Meridian St., in Carmel (Lafayette Diocese), at 6:30 p.m. on Dec. 3.

Tickets are \$50 per person, and a table of eight is \$400.

Online registration is requested at www.irtl.org.

For more information, including program advertising and sponsorship opportunities, contact Mary Williams by e-mail at mwilliams@irtl.org or call 317-413-9123. †

Film on St. Faustina and Divine Mercy image to show in theaters again on Dec. 2

Due to the overwhelming attendance at the Oct. 28 national showing of the film *Faustina: Love and Mercy* and demand for another viewing opportunity, the film will again be shown in select theaters nationwide on Dec. 2.

The two-hour docudrama presents previously unknown facts and recently disclosed documents that shed new light on the Divine Mercy image revealed by Christ during a 1931 apparition to St. Faustina Kowalska in Poland.

Aided by scientific analysis, the

film reveals conclusions drawn from a comparison of the Divine Mercy image and the Shroud of Turin.

Re-created scenes between St. Faustina and her confessor, Father Michael Sopoko, trace the origins of the image, the birth of the devotion to Divine Mercy and its spread throughout the world despite its initial ban by the Catholic Church.

For more information and a complete list of theatres and showtimes, visit www.fathomevents.com/events/faustina-love-and-mercy. †

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.

Father Godecker celebrates 50 years of 'being Christ for others'

By Natalie Hoefler

As they grow, many children change their answer to the question, "What do you want to be when you grow up?"

But not Father Jeffrey Godecker.

"I never wanted to be anything else," he says. "I have no memory of wanting to be anything else but a priest."

His desire was fulfilled when he was ordained an archdiocesan priest on May 24, 1969.

Now, after 50 years as a priest of the Archdiocese of Indianapolis, he reflects on his multi-faceted—and continuing—ministry of sharing the Good News in central and southern Indiana and beyond.

'It set us out on mission'

Father Godecker grew up in Our Lady of Perpetual Help Parish in New Albany. His pastor was a "big influence" on him and his desire to become a priest, he says. But his greatest inspiration did not wear clerics.

"My Baptist grandmother was such an impressive woman with great faith," he recalls. "She had a tough life. She used to sit in her rocker and sing 'The Old Rugged Cross.' ... I carry that image with me, and I carried it with me into the priesthood."

Father Godecker pursued his call to the priesthood as early as possible. Not only did he receive his master's of divinity from Saint Meinrad Seminary and School of Theology in St. Meinrad in 1969. He also graduated from Saint Meinrad's former seminary high school and former seminary college.

It was during his college years that a tidal change occurred in the Church.

"Vatican II was wonderful, freeing," said Father Godecker of the Vatican's second ecumenical council from 1962-1965. "It loosened up a lot of us to develop ourselves rather than become cookie-cutter priests."

"Theology became very scriptural, whereas before it was very scholastic. It got us out on the streets. It set us out on mission."

While he ministered in several parishes during his five decades as a priest, many of Father Godecker's assignments revolved around education. He has served as a teacher; director of high school, deanery and archdiocesan religious education departments; and ministered as a chaplain in Indianapolis at Butler University and Indiana University-Purdue University Indianapolis (IUPUI).

His involvement in education was "not something I planned, for sure," he says. "I didn't want to teach. Of course, I got assigned as a [high school] teacher on my first assignment and found out I love it. ... It brought me joy. The enthusiasm of the young, their vibrancy as I grew older—that gave me energy."



Father Jeffrey Godecker celebrates Mass at Nuevo Paraiso, a community for neglected children in Honduras, during a parish mission trip while he was pastor of Immaculate Heart of Mary Parish in Indianapolis. (Submitted photo)

'He's a renaissance man'

Among those vibrant youths at IUPUI during his chaplaincy there in the late 1980s and early 1990s was a young man named Chris Wadelton. Father Wadelton, who now serves as pastor of St. Bartholomew Parish in Columbus, says Father Godecker was one of the influences on his decision to become a priest.

"He engaged us and was able to relate to college students very well," he says. "He provided a spring break alternative to West Virginia to do service work. He took us on backpacking, canoeing and camping trips."

Father Godecker admits he "loves backpacking and canoeing." He led similar trips for men when he was pastor at Immaculate Heart of Mary Parish in Indianapolis.

"It was a ministry," he says. "It got all these men to relax and quit the fast pace and stress of business. ... We would have prayer every day, have Mass. Men came back better able to serve."

He recalls the service trips to West Virginia and the men's camping trips as "some of the greatest moments of my priesthood."

"Taking people out of their environment and introducing them to new kinds of environments is very important. It gets them out of themselves, ... introduces them to different people, different economic conditions and cultures. And that all expands their lives—they certainly expanded mine."

Father Wadelton agrees his life and priesthood were expanded by Father Godecker and the experiences he provided.

"If I had to describe him in one word, it would be 'broad,'" says the younger priest. "He has broad interests from outdoors to travel to food, theater and music. He's an avid reader. He's a very creative man, and he uses that creativity effectively in his ministry."

Immaculate Heart of Mary parishioner Ellen Healey describes Father Godecker in much the same way.

"He's a renaissance man," she says. "He has such wide interests in so many fields. His homilies are great—he draws on all his knowledge. He was well-liked by the parish," where he celebrated his anniversary Mass on June 2.

He is also "very pastoral, kind and understanding," adds Healey, 92. She recalls a time when there was an emergency in her family, and she called Father Godecker.

"He was on his way to Bloomington, and he offered to come right back," she says. "I tear up just thinking about it."

"He had a tremendous impact on me. He was such a human person. He shared his trials with others, and that helps so much. He greatly inspired me and deepened my faith. He's unsparing of himself."

But he had a tendency to "work too hard," she adds.

'Retired in theory'

That tendency has not stopped. Father Godecker says he is "retired in theory," and a look at his recent activities proves his point.

At 76, Father Godecker completed five years of directing continuing education for priests. He is now helping with spiritual formation for archdiocesan deacons.

He lives in a home on the grounds of Our Lady of Fatima Retreat House in Indianapolis. With Cathedral High School next door, Father Godecker says he celebrates Mass there occasionally, and also at other parishes.

But he also makes time to continue hiking throughout the United States and abroad. On Jan. 1 this year, he traveled to New Zealand for a hiking trip. He had just deboarded the plane when the



Father Jeffrey Godecker poses with Cardinal Joseph W. Tobin in Rome on Nov. 19, 2016, after the former archbishop of Indianapolis was installed as a cardinal. (Submitted photo)

unthinkable happened.

"I was standing in line and a doctor was right behind me when I had a cardiac arrest," he recalls. He had open heart surgery and spent six weeks recuperating in New Zealand.

"I was well-cared for," he says. Father Wadelton flew over to assist him, as well as family members.

Fully recovered and undaunted, Father Godecker hopes to return to New Zealand next year.

'Being there at significant moments'

As with his trip to New Zealand, Father Godecker says he has "loved the priesthood and loved the journey, but it's not been without its mistakes and challenges and difficulties," such as trying to satisfy others as a pastor when "people expect different things."

Today there are different challenges, notes Father Godecker.

"The culture and the moral divide in the Church are so hard to navigate," he says. "The key question is, how do we be compassionate toward everybody while sticking by our moral principles? That's a huge tension."

Yet giving and receiving compassion remains one of the highlights of Father Godecker's 50 years as a priest.

"It's those one-on-one experiences with people, being there with people at the significant moments of their lives—weddings, funerals and other kinds of growth points and crises."

"I love being Christ for others in some way, and allowing them to be Christ for me." †

50 YEARS



Father Jeffrey Godecker smiles with his brother, Bill Godecker, in New Zealand earlier this year while recuperating from a cardiac arrest the priest suffered after landing on the southwestern Pacific island. (Submitted photo)

In court briefs, Catholic leaders urge court to keep DACA in place

WASHINGTON (CNS)—Catholic leaders joined more than 35 other groups that have filed friend-of-the-court briefs urging the Supreme Court to support the Deferred Action for Childhood Arrivals policy, known as DACA.

Supporters of the program, initiated by President Barack Obama in 2012, want the high court to keep in place three separate appellate court rulings that have blocked President Donald J. Trump's 2017 order to end DACA. The program has protected about 800,000 young people, known as "Dreamers," who arrived in the U.S. as children with their parents but without legal documentation. Qualifying recipients have the ability to obtain a work permit, health insurance and a driver's license and, above all, they do not face deportation.

On Nov. 12, the justices will consider the three consolidated cases filed in New York, California and the District of Columbia against the program's closing. The challengers in each of these cases have argued that Trump's order to terminate DACA violated the Administrative Procedure Act, or APA, a federal law which governs the ways that federal agencies may make and enforce regulations.

Federal judges from the lower courts that have blocked ending the program have said the Trump administration needs to provide a clear explanation of exactly why the program should end.

Catholic leaders were part of two separate amicus briefs in support of DACA. One brief was filed by the Association of Catholic Colleges and Universities, Catholic Charities USA, the Catholic Health Association, the Catholic Legal Immigration Network Inc., the U.S. Conference of Catholic Bishops (USCCB) and the Center for Migration Studies, among others.

Another was filed by at least 20 Catholic groups joining hundreds of religious organizations. Catholics in the group included congregations of women religious and provinces of men's religious orders, the Leadership Conference of Women

Religious, the Maryknoll Office for Global Concerns, Pax Christi USA, Ignatian Solidarity Network, the Miami Archdiocese and Catholic Charities agencies in New Jersey and New York, among others.

The brief filed by the USCCB and other Catholic organizations highlighted DACA's benefits for its recipients and society at large, and it also took aim at the way the program was terminated.

"The only justification provided for rescinding DACA was a new belief that the program was unlawful," the brief said, adding that the Department of Homeland Security "failed utterly to consider and address the drastic consequences of rescission—among them the mass-scale separation of families. This failure to consider the facts underlying the program violates the APA, and therefore the rescission is unlawful."

It said the decision to end DACA was "arbitrary and capricious" because it "failed to consider the severe individual and social harm of family separation."

The listing of religious groups that joined in a separate brief in support of DACA took up three and a half pages. It said that "since DACA's inception in 2012, American religious communities of many faiths have supported the program as a just and compassionate response to a moral and humanitarian crisis."

It also stressed "on the basis of faith and morality" that DACA recipients should be protected and termination of the program "would cause irreparable harm and constitute a severe detriment to the public."

The brief also said the groups who were filing this plea to the high court "have firsthand knowledge of the valuable contributions to faith and community made by DACA recipients and understand all too well the harm that the termination of DACA would cause."

The brief quoted one of its own, Catholic Charities Community Services of the Archdiocese of New York, which said: "DACA is an important first step

to acknowledging and growing the human and social contributions and needs of young immigrants and of our own communities."

It also said that when the government announced its decision to end DACA in 2017, "countless religious groups and leaders released statements of condemnation."

Noting a few of the reactions in its brief, it said the USCCB called the decision reprehensible and unacceptable, and "a heartbreaking moment in our history that shows the absence of mercy and goodwill."

The Council on American-Islamic Relations described the decision as a "heartless action" that would create fear and anxiety for Dreamers and their families, and the Union for Reform Judaism and Central Conference of American Rabbis said it was a "morally misguided and poor public policy."

The religious groups represented in the brief said institutions of faith have a "special interest in serving vulnerable immigrant populations." They also stressed that from their work in other parts of the world, they know that deported Dreamers "would face tremendous challenges and even physical danger."

It also spoke of the hardships the deported DACA recipients could face, based on work of the Maryknoll Office for Global Concerns in Mexico, El Salvador, Guatemala and other countries. Along the U.S.-Mexico border, Maryknoll missionaries daily hear "stories of desperation from the countries to which many Dreamers might be returned," namely, poverty, starvation, extortion, sexual assault, gang violence and political oppression.



DACA recipients demonstrate in front of the U.S. Supreme Court in Washington on Oct. 2. On Nov. 12, the court will hear arguments in a challenge to the Trump administration's termination of the Deferred Action for Childhood Arrivals policy. The case will affect the lives of nearly 800,000 young people who were brought to the U.S. as minors without documentation. (CNS photo/Tyler Orsburn)

"Children raised in America knowing no other country should not have to face deportation into such conditions," the brief added.

Representing the government, the solicitor general has filed a brief arguing that DACA cannot be reviewed under an "arbitrary and capricious" standard because the choice to end DACA is at the absolute discretion of the Department of Homeland Security.

The government also explained in its brief that it had several different reasons to shut down DACA, stressing that it believed DACA violated federal law.

DACA students who spoke at a panel discussion this fall at Trinity Washington University said they have felt in limbo since the Trump administration announced two years ago that it was shutting down the program many of them have benefited from.

The student advocates expressed a combination of frustration and dogged perseverance, but they also spoke of the fear and uncertainty that weighs on them almost daily.

A decision in the case is expected by next June. †

PRISON

continued from page 1

system was sophisticated enough to confine violent persons.

During a visit to St. Louis on Jan. 27, 1999, St. John Paul II preached "modern society has the means of protecting itself without definitively denying criminals the chance to reform."

In August 2018, Pope Francis built on his predecessor's example. He revised the *Catechism of the Catholic Church* to state that the death penalty is "inadmissible."

Still, Sister Helen says that many Catholics support capital punishment. This is one of the reasons she wrote *Dead Man Walking*, as well as her newest book, *River of Fire*, which narrates the experiences that ignited her own passion for ministry.

"You don't just argue with people

and try to shut them down, it's the art of persuasion and stories. So boy, I'm all loaded with stories," she said.

Sister Helen will share those stories as the keynote speaker at the archdiocese's annual conference that aims to support those who minister in prisons. Deacon Marc Kellams, the archdiocesan coordinator of Corrections Ministry, originally heard Sister Helen speak at a national event last year.

"She was such a dynamic speaker," Deacon Kellams said, "and her comments and her life's work are even more relevant considering now that the federal government is reimplementing executions."

Within the borders of the archdiocese is the only location for executions by the federal government. Distinct from death rows maintained by individual states, the Federal Corrections Complex in Terre Haute

is where the Department of Justice holds those sentenced to death by a federal court.

No one has been executed by the federal government since 2003, with only three occurring in the past 30 years. However, Attorney General William P. Barr announced on July 25 that five people would be executed in Terre Haute in December and January.

"It's the arbitrariness and capriciousness of the political winds," said Sister Helen. "We're selecting these five people, and they're going to kill them. It's so arbitrary in its application; it always has been."

In April 2017, Arkansas executed four men in eight days. At the time of the scheduling, Gov. Asa Hutchinson said the quick succession was necessary because the state's supply of midazolam, a sedative used in lethal injections, expired at the end of the month.

Sister Helen is quick to state that only the poor are sent to death row, that those with sufficient funds to pay for top-notch attorneys usually avoid the sentence. She also maintains that the families of victims are not given peace, but more deeply wounded by the drama that surrounds capital punishment.

"[The families of victims] are in a public holding pattern. So, they can't even grieve in private because it's public; the media is at the door any time there's a change in the status of the case," she said.

The archdiocese is ramping up efforts to minister to inmates, both to those at

the federal complex and those within the approximately 50 other jails and prisons in the archdiocese. The event featuring Sister Helen is the third archdiocesan conference of its type.

In addition to the keynote, the day will have breakout sessions that address topics like how to conduct yourself during a prison visit and how to minister to the addicted. There will also be a panel of formerly incarcerated people who will share how regular visits from spiritual ministers changed their lives.

"The words of the Gospel are so clear: 'I was in prison and you visited me,'" said Sister Helen, quoting the Gospel of St. Matthew (Mt 25:36).

"When you're in prison, you're given a number. You're not a person, you're treated like a number, and so you get a thousand signals a day in so many ways in prison life, that you are not human. Then someone walks in and visits you," she said.

The event is free and open to those already involved in corrections ministry as well as those interested in learning more.

The conference will take place from 8:30 a.m. to 4 p.m. at the St. Paul Catholic Center, 1412 E. 17th St., in Bloomington. More information and registration are available at www.archindy.org/corrections.

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



'She was such a dynamic speaker, and her comments and her life's work are even more relevant considering now that the federal government is reimplementing executions.'

—Deacon Marc Kellams, archdiocesan coordinator of Corrections Ministry

HHS

continued from page 1

steps to increase—not decrease—their opportunities to be placed with safe and loving families," they added. "We welcome today's proposed rule modifications and look forward to reviewing and commenting on them further."

The proposed rule comes at a time that the U.S. Supreme Court is considering taking the

Fulton v. Philadelphia case, which centers on the city of Philadelphia's decision of March 2018 to stop using the foster program of Catholic Social Services of the Philadelphia Archdiocese because the agency does not place children with same-sex couples.

At issue is whether Philadelphia discriminated against Catholic Social Services by preventing the agency from serving children and families consistent with the agency's religious beliefs.

Organizations such as the American

Civil Liberties Union said the new proposed rule from the Trump administration is outright discrimination against the LGBT community, but in a statement released with the proposal, HHS said it is "committed to fully enforcing the civil rights laws passed by Congress."

"The proposed rule would better align its grants regulations with federal statutes, eliminating regulatory burden, including burden on the free exercise of religion. HHS is affirming that it will comply with

all applicable Supreme Court decisions in administering its grants programs," the statement said.

HHS added that the proposal represents the administration's "strong commitment to the rule of law—the Constitution, federal statutes and Supreme Court decisions. These require that the federal government not infringe on religious freedom in its operation of HHS grant programs and address the impact of regulatory actions on small entities." †

Plaque honoring Latin School veterans dedicated at Lumen Christi

By Sean Gallagher

Indianapolis is known for its many memorials to American military veterans. A new one was dedicated and blessed on Sept. 23 at Lumen Christi Catholic School on the city's near south side.

The building in which Lumen Christi students now learn and are formed in the faith previously served as the Latin School of Indianapolis, which was the archdiocese's high school seminary from 1955-78. It is located on the campus of Our Lady of the Most Holy Rosary Parish in Indianapolis.

The new plaque on the outside of the school honors the four Latin School students who died while serving in the U.S. military.

They are Petty Officer Donald Cors, who died in 1963 in an airplane accident on the U.S.S. Saratoga; Warrant Officer William Hartwell, who died in 1968 when the helicopter he was piloting was shot down in Vietnam; Private Dennis Reuter, who drowned in the White River in Indianapolis while on leave at home; and Lieutenant General Timothy Maude, who died on Sept. 11, 2001, in the terrorist attack on the Pentagon.

Archbishop Charles C. Thompson blessed the plaque, which was made possible through the generosity of several

donors and the efforts of a committee of former Latin School students who are military veterans.

Attending were Lumen Christi students, Latin School alumni, veterans, Holy Rosary parishioners and family and friends of those honored on the plaque.

Jim Bixler, who graduated from the Latin School in 1974 and later served in the U.S. Air Force, spoke at the ceremony.

"We hope that current and future students of Lumen Christi will read this plaque and know that the foundation and character of these four men were formed in this building while going to school at the Latin School, taught by outstanding teachers just like your teachers today," he said. "We also hope that the family and friends of these four men will cherish the plaque, knowing that their loved ones, their classmates and friends, are remembered for their service to their country."

Judge David Certo, who serves in the Marion County Superior Court and leads its Veterans Court, spoke at the ceremony, saying that there are three "essential duties" that those who did not serve in the U.S. military have for those who did.

He encouraged his listeners to perform the first of the three duties—to thank God for all veterans, "for the gifts of their lives and their examples of selflessness, thanks for these men for their faithfulness and valor, thanks for their families for their courage, even amidst their loss."

The next duty Certo stressed was the importance of daily remembering the service of veterans.

"We honor those men by exercising our rights," he said, "by practicing our religion, by proclaiming Christ to people everywhere, by living freely as an example to the rest of the world of every man's God-given rights protected in this country by our Constitution and by everyone who defends it against freedom's enemies."

Certo, a member of St. John the Evangelist Parish in Indianapolis,



Students of Lumen Christi Catholic School in Indianapolis sing a patriotic song during a Sept. 23 ceremony to dedicate and bless a plaque to honor four students of the former Latin School of Indianapolis who died while serving in the U.S. military. (Photos by Sean Gallagher)

reflected on the many memorials to veterans in Indianapolis, but noted that "they mean nothing unless we stop to read the inscriptions and pray for loved ones who died to keep us free."

The final duty to veterans, Certo said, was "to build on the firm foundation of Christ's love and our freedoms."

"It is our duty to practice our faith as good citizens with joy and generosity, that we may be light and salt in a world that needs Christ now as much as ever," he said. "But if we shrink from sending our best and brightest into the military, teaching, public service and the priesthood, if we shrink from sacrificing for the greater good God's gifts to us of time, talent and treasure, then we fail to live up to the standards set by our beloved dead and demean their heroism by our selfishness."

Attending the ceremony was Terri Maude, the wife of Timothy Maude, who was the highest-ranking officer to die in the terrorist attack on the Pentagon.

"I thought it was wonderful," she said of the promise to never forget. "Although I've been mourning for 18 years, I see that 'never forget' has a short shelf-span. This just helps to reinforce that 'never forget' promise that our nation made to every soldier when they went into the service."

Bob Collins, Lumen Christi's headmaster, said the school is dedicated to helping its students to never forget the dedication of the veterans who were educated and formed at the Latin School.

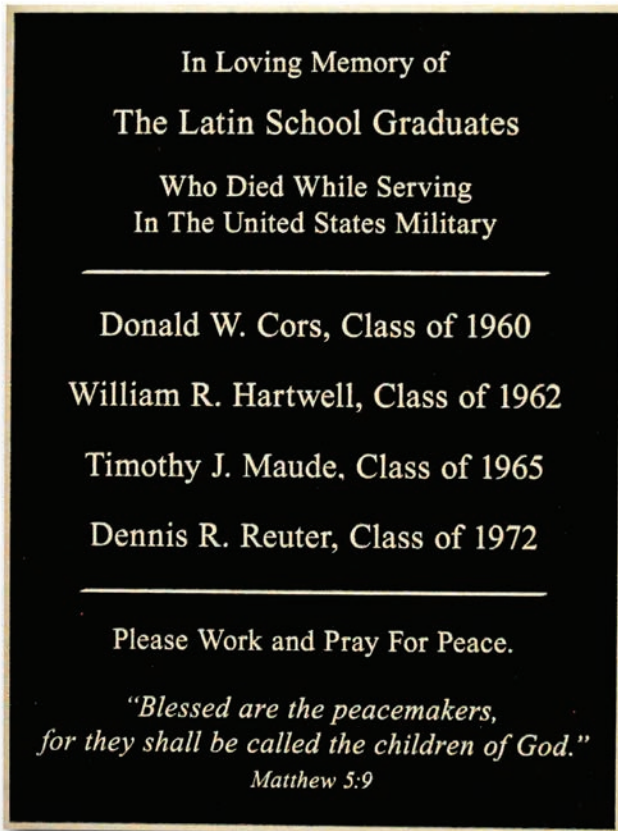
"We were really happy for the opportunity to teach the students about how they're a part



Archbishop Charles C. Thompson blesses a plaque on Sept. 23 at Lumen Christi Catholic School in Indianapolis that honors four students of the former Latin School of Indianapolis who died while serving in the U.S. military. Lumen Christi now occupies the building used by the Latin School, which was the archdiocesan high school seminary from 1955-78. Standing beside Archbishop Thompson is (partially obscured) Staff Sergeant Aaron Zwissler of the Indiana National Guard.

of history," Collins said. "The building that they're in had students before them that went on to serve their country and, in these cases, to give their lives in service."

"It's not just something that they read in a book. It's something that they need to be a part of. They need to take up the task for the next generation." †



VETERAN

continued from page 1

"Dear Mr. Barbour,

"I've researched a little about you, and I've come to find out that you were a co-pilot and have traveled to many places like Germany, France, Poland, Hungary, and I'm sure other places. I wanted to tell you that I find that very interesting, even though I'm sure it was a tough period of time in your life.



Frank Barbour

"I live with my mom and dad, and my two little brothers named Jacob and James. I don't know what I would do without them. I'm sure that when you were away, fighting for our country, it was a hard experience to be away from your friends, family and home. It is hard to imagine, but I can respect the sacrifices you made to protect our country.

"I wanted to take a little time to thank you for the sacrifices you made all those years ago to give me the freedoms that I have today. I know that I take those freedoms for granted a lot, but as I'm sitting here writing to you, I realized that I really am grateful.

"Thank you so much for risking your life for me, even though you don't even know me. Thank you for risking your life so that the people today can have freedoms. Your generation is truthfully one of the most respected generations because of your work in the 95th Bomb Group. God bless you for your sacrifice.

"Sincerely,
"Sophia"

'A really great surprise'

In response to her letter, Sophia received a note from Barbour at the time.

"The gist of it was thanking me for my letter," she says. "He said it meant a lot to him."

Still, she didn't know *just how much it meant to him* until she received a letter from Barbour's wife, Janice, in early September of this year—six years after Sophia wrote to Barbour. Janice sent it to St. Barnabas School, hoping someone there could get the letter to Sophia.

"When I got a call from St. Barnabas in September, they said they had a package for me," says Sophia, who is now a sophomore at the University of Dayton in Ohio. "It was a really great surprise."

It was also bittersweet.

Janice Barbour shared the news that her husband "passed away on July 4 of 2019, just a few days before he would have celebrated his 97th birthday. He was so alert and intelligent. Everyone enjoyed

talking to him about his life and the things he accomplished in the wars he fought.

"My husband fought in World War II, Korea and Vietnam, and received many medals for his courage and bravery. He was considered a hero."

Her thoughts also focused on Sophia and the letter that she wrote six years ago, complimenting Sophia as "an amazing young girl to write a letter so full of thought and meaningfulness.

"It meant a lot to my husband when he received this letter. Of all the letters he received, he kept this one."

'I think I really showed that I care'

Janice Barbour then added that she chose to have Sophia's letter read aloud at her husband's memorial service on Aug. 3.

"Everyone was so impressed by this sweet letter," Janice noted.

Sophia had a similar reaction when she read the letter from Barbour's widow. She recently responded with a letter to Mrs. Barbour.

"Dear Mrs. Barbour,

"I wanted to start off by thanking you for reaching out to me after all of these years, and by saying that I am deeply sorry for your loss. It is a great honor to know that my letter was read at his Memorial Service, and that I had any type of impact in his life.

"When I wrote that letter, I was an eighth grader. Right now, I am a sophomore at

the University of Dayton studying middle childhood and intervention specialist education. It really is amazing how much time has passed since I wrote that letter, but I have not forgotten. It honestly made an impact in my own life because Mr. Barbour wrote back to me. I felt a connection to someone that I did not know.

"I have a lot of respect for Mr. Barbour and his service that he did in World War II, Korea and Vietnam. I would have loved to be able to meet Mr. Barbour and thank him for his heroic acts in not just one war, but three.

"I wanted to thank you for reaching out to me because with all the craziness going on in our everyday lives, this was a great reminder that I would not be where I am today without the men like Mr. Barbour giving me and everyone else in my life our freedoms. I do not get that kind of reminder every day, so this was an amazing refresher to not take life for granted.

"God Bless,
Sophia Egold"

The connection between Frank Barbour and Sophia continues as another Veterans Day news.

"I don't really have a lot of veterans in my life," Sophia says. "Now that I have him, he's still someone I can look up to. It makes me think of the great impact that veterans have on our country. They have made great sacrifices for us." †

Young Church, heed our Holy Father's call: 'Make a ruckus!'

(Editor's note: "Make a ruckus!" That's what Pope Francis implored young people to do in his postsynodal apostolic exhortation, "Christus Vivit" or "Christ is Alive!" which was released following the 2018 Synod of Bishops on "young people, the faith and vocational discernment." Marian University educators Dr. Arthur D. Canales and Mark Erdosy, and Ricardo Gonzalez, a teacher at Monsignor Edward Pace High School in Miami, have written a three-part essay based on the exhortation, which is both a letter to young people about their place in the Church and a plea to older adults to offer guidance rather than stifle the enthusiasm of the young. We offer the series as the Archdiocese of Indianapolis prepares to host an estimated 20,000 high school youths, youth ministers, adult chaperones and youth-serving organizations during the 2019 National Catholic Youth Conference in Indianapolis on Nov. 21-23. Part one of the series can be found online at www.CriterionOnline.com.)

By Dr. Arthur D. Canales, Mark Erdosy and Ricardo Gonzalez

Special to The Criterion

Part Two: Key themes within the document

There are four key themes within the document: (a) listening to young people, (b) dialoguing with young people, (c) working toward common ground, and (d) kerygma. It is important to briefly address these four themes.

—**Listening to young people:** The document is written to young people all over the world ages 16-29.



Dr. Arthur D. Canales

The Holy Father encourages young people to look to the Church for guidance and support, but also for the people of God to guide, mentor and support young people on their journey of faith and life ("Christus Vivit," #242, #246). Pope Francis beautifully reminds the young Church that they are priceless (#122)! Listening and accompanying young people is a hallmark of Pope Francis' theology of youth and young adult ministry.

—**Dialoguing to young people:** Another theme of "Christus Vivit" is the importance of becoming a synodal Church, or a Church that dialogues and walks with young



Mark Erdosy

people. An essential first step toward meaningful sharing is to create a welcoming atmosphere.

Pope Francis declares that "we need to make all our institutions better equipped to be more welcoming to young people" ("Christus Vivit," #216).

Creating an environment where young people can feel at home must become a pastoral priority, such as in youth center nights where young people gather to socialize with

peers and have conversation. Another practical way of finding common ground with young people is through small group interaction. Pope Francis suggests loosely

structured and non-judgmental sharing environments have the potential "to strengthen social and relational skills," and can lead to personal stories, concerns, struggles and deep questions which young people often grapple with (#219).

As mentors and faith partners, youth ministers engage young people in a personal quest of naming their faith reality specifically by not providing the answers, but by providing the appropriate questions and religious frame of reference in order to understand their stories with faith practices and Christ's teachings. The willingness on the part of ministers to share their personal faith can, in time, create the right environment for authentic dialogue and conversation to occur with young people.

—Common

ground: The theme of common ground is one that is weaved or threaded throughout "Christus Vivit." One of the ways that the Holy Father worked on common ground between young people and the rest of the Church was through his discussion of vocation (chapter 8) and discernment (chapter 9) of "Christus Vivit."

The themes of vocation and discernment give us all a common ground to work toward as sisters and brothers in Christ. Themes such as service, work and love, family, listening and accompaniment are highlighted within these two chapters. Common ground is something that can and should be accomplished if the Church, as a whole, upholds young people as an important and necessary part of the universal Church.



Ricardo Gonzalez

—**Kerygma:** Another major theme of "Christus Vivit" is the importance of the kerygma or proclamation of Jesus Christ (#213).

At the National Dialogue Conference this past summer, Bishop Frank J. Caggiano of the Diocese of Bridgeport, Conn., stated that the essential message of the kerygma can be best expressed in the memorial acclamation in the Catholic liturgy: "Christ has died, Christ is risen, Christ will come again."

While it was made abundantly clear by the various speakers and panelists that sharing the faith tradition



with others is important, personal witness has always been presented as the most effective presentation of the kerygma more than any eloquent exposition of faith.

Ministers of young people must, according to Pope Francis, "Be witnesses to the Gospel wherever they find themselves, by the way they live" (#175).

As part of this culture of encounter described earlier, ministers must prioritize sharing personal faith in the formation process of young people. Sharing one's faith story is the most effective way to show young people that everyone is on their journey toward becoming disciples of Jesus.

Next week: Our tasks as Catholics

(Dr. Arthur D. Canales is associate professor of pastoral theology and ministry at Marian University in Indianapolis and an expert on Catholic youth and young adult ministry. Mark Erdosy is the executive director of the San Damiano Scholars Program at Marian University, and a specialist on discernment and vocation. Dr. Ricardo Gonzalez is a theology teacher at Monsignor Edward Pace Catholic High School in Miami who has more than 20 years of Catholic teaching and youth ministry under his belt. All three have been part of the National Dialogue on Youth and Young Adults since its inception in 2017 and were part of the National Dialogue Conference at Franciscan University of Steubenville in Steubenville, Ohio, this past summer.) †

NCYC is about accompanying one another as we encounter Jesus Christ

By Paul Sifuentes

I can still recall my first experience of the National Catholic Youth Conference (NCYC). I wasn't a parish youth minister or a director of youth ministry for this archdiocese, as I am now. I was a freshman in high school who had recently seen his youth minister's position cut from the parish budget.

My mom, however, would not let that stop me from being involved in youth ministry events that my diocese was involved in. So she, along with a fellow mom in my parish, made sure that I and another teenager made it to NCYC in Kansas City 22 years ago.

I remember several things from that experience: I can put myself back into the room where I heard Doug Brummel share the faith in a way I had never seen before—it was funny! I can remember walking around the thematic village and talking with and meeting people from Catholic organizations all over the world.

The thing I remember the most, however, was my time with those with whom I was traveling: the conversations as we traveled to Kansas City, the meals we shared (and the distances we walked to find them), the time in our hotel, gathering as a group to pray and celebrating the Mass.

It was the relationships in the group that would lead me to be a part of two different mission trips to Sucre, Bolivia. My relationship with Rhona (one of our leaders on the trip) gave me the inspiration that one day I might

want to be a youth minister.

This year on Nov. 21-23 marks the fifth time in a row that NCYC will be held in Indianapolis. We talk about how many people will descend on the city. Perhaps we have seen the crazy hats these teenagers wear, or heard about how much joy a group of 20,000 young people can create. But make no mistake, NCYC is about one thing: accompanying one another as we encounter Jesus Christ.

Every two years, Indianapolis becomes a pilgrimage site. Travelers come from all over the country to experience the risen Christ and his Church. Like any good pilgrimage site, whether it be Rome, Jerusalem or the Circle City, it takes more than just showing up at a location to encounter Jesus.

One can travel to Rome and eat pasta, drink wine, snack on gelato and visit the Coliseum—all things that are quite enjoyable—but they very likely will not lead to an encounter with Christ.

Pilgrimages often have guides who are sure to point out the important sites or great locations for prayer. At NCYC, our adults are these guides, pointing out places to see at the conference and having deep conversations about what the teens are experiencing.

Rhona was one of these guides for me. A relationship deepened at NCYC can lead to conversations over a lifetime and also create a prayer partnership.

As preparations are being finalized for NCYC, I would ask for you to do a few things to help us create a fertile site for all our pilgrims:

—Volunteer your time with us during the weekend.

Volunteers are critical to creating an environment where adults are accompanying young people. Volunteers help

with many of the tasks that are needed so that these adults chaperoning groups of teens can concentrate on them, not on safety details. Just go to www.ncyc.info/volunteer to sign up!

—Invite a friend to volunteer with you.

During previous NCYC gatherings, I encouraged many people to volunteer, and each of them came away energized about their faith and the Church.

—Pray for our teens who are making a pilgrimage here, that just as the disciples on the road to Emmaus (NCYC's Scripture theme for 2019) they encounter our Lord and experience their hearts on fire for him.

—Pray for our adults that their hearts be prepared to walk alongside our teens as Christ walked alongside the disciples on the road, asking questions and intently listening as teens share their hearts.

Many in our young Church are eager to grow in their lives of faith. Please join us at the Indiana Convention Center and Lucas Oil Stadium on Nov. 21-23, and pray that NCYC again bears much fruit.

(Paul Sifuentes is archdiocesan director of youth ministry.) †



Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2019 by Catholic News Service.

First Vatican Council's interruption left 'unfinished business'

By Kristin Colberg

Dec. 8, 2019, will mark the 150th anniversary of the opening of the First Vatican Council. On Dec. 8, 1869, more than 700 bishops gathered in St. Peter's Basilica at the Vatican for the Church's 20th ecumenical council and, most famously, defined the doctrine of papal infallibility.

Though the council engaged topics that remain highly relevant, it is often overlooked due to a sense that its teachings are out of step with contemporary views. The faithful and scholars alike frequently disregard Vatican I in favor of its successor, Vatican II.

This preference reveals itself by the fact that a Google search for "Vatican I history" can yield the question, "Did you mean Vatican II history?" Despite a general neglect of Vatican I, a renewed engagement with the council in its sesquicentennial year promises to advance many enduring questions for the Church today.

As with any council, appreciating the historical backdrop of Vatican I is important. The council unfolded during a time of intellectual and political upheaval. Many of the structures and institutions that had long brought order to European society were diminished in the aftershocks of the French Revolution.

The revolution's wake brought the rise of rationalism, atheism and relativism; these developments, coupled with growing aggressions by secular authorities, set Rome in an extremely defensive posture. Pope Pius IX gathered the bishops hoping that a united Church could address these challenges.

The assembled bishops approved two constitutions. The first was "*Dei Filius*" ("The Son of God"), which treated the relationship between faith and reason. The second was "*Pastor Aeternus*" ("Eternal Shepherd") which treated the Church. Both should be seen in the context of the chaotic climate of the day.



Dec. 8, 2019, will mark the 150th anniversary of the opening of the First Vatican Council. On Dec. 8, 1869, more than 700 bishops gathered in St. Peter's Basilica at the Vatican for the Church's 20th ecumenical council and, most famously, defined the doctrine of papal infallibility. (CNS files)

"*Dei Filius*" engaged the rationalists' claims that human reason was the ultimate arbiter of truth, including the reliability and status of revelation. The decree asserted the supremacy of revelation, arguing that revelation was neither subject to human reason nor contrary to it.

"*Pastor Aeternus*" defined the doctrines of papal primacy and infallibility as a way

of establishing the Church's authority, stability and independence in a time when those things were openly debated. These definitions did not intend to usurp the authority of bishops or curtail the freedom of Catholics; rather, they sought to give clarity to papal authority to secure those things.

Properly understood, these teachings are not about power. They illumine a close relationship between Christ and the Church that is manifest in a unique way in the papal office.

The chaotic times that prompted Vatican I also provoked its premature suspension. The council's agenda called for extensive deliberations on the nature of the Church that would set the teachings on papal authority in their proper context.

The outbreak of the Franco-Prussian war forced an interruption of the conciliar proceedings in 1870, leaving work on the draft document on the Church incomplete. Though a resumption of the council was considered at least twice in the 20th century, its work was never resumed.

Understanding Vatican I's context allows us to appreciate its intentions and teachings. The council sought to preserve the Church's ability to advance its mission in a rapidly changing and often hostile environment. Working from a defensive posture, it produced strong statements about the nature of revelation and papal authority to demonstrate the Church's ability to overcome the errors of the day.

Yet, the council was unable to complete its work. As a result, scholars often say that Vatican I's teachings are true but incomplete or one-sided. It is this one-sidedness that motivates some to try to leave the council behind and Google "Vatican II history" instead.

Vatican I is, nevertheless, part of the larger conciliar tradition guided by the Holy Spirit in which each council is meant to be seen in light of the others.

The council provides authoritative teachings, yet its positions find their full expression in their harmonization with other conciliar statements.

For example, Vatican I is largely silent on the role of the bishops in relation to the pope. That silence is not a negation of episcopal authority, but represents "unfinished business."

Vatican II engaged this unfinished business by considering the nature of episcopal collegiality. Therefore, while some try to posit Vatican I's teachings on the pope and Vatican II's teachings on the bishops as an either/or choice, in reality, by virtue of the nature of the conciliar tradition, they must be seen as a both/and.

Pope Francis continues this work of bringing greater harmonization to the various forms of ecclesial authority. Pope Francis has called for a "sound decentralization" of Church structures, yet he is clear that moving in this direction requires a deeper understanding of Vatican I's teachings.

He recognizes that Vatican I is not an obstacle but a necessary and valuable resource for considering how the diversity that comes with decentralization can be facilitated and held together by a central authority in Rome.

Viewed in the context of its own day and as part of the larger tradition, we can recognize that Vatican I's teachings are less rigid than generally presumed and meant to be seen as part of a larger whole.

One hundred and fifty years later, we cannot afford to leave this historic event in the past because, properly understood, it holds key insights for our future.

(Kristin Colberg is associate professor of theology at St. John's School of Theology and Seminary in Collegeville, Minn. She is author of the book *Vatican I and Vatican II: Councils in the Living Tradition.*) †



A tiara of Blessed Pius IX is displayed during a media presentation for a 2018 exhibit of vestments and sacred objects from the Vatican at the Metropolitan Museum of Art in New York. Pope Pius opened the First Vatican Council 150 years ago. (CNS photo/Paul Haring)

Joyful Witness/Kimberly Pohovey

Help others through grief by being there and remembering

I love the Feast of All Souls. I realize that might sound odd. However, when you've lost someone close to you, you



cherish opportunities in which to remember him or her.

Every parish celebrates All Souls Day with its own unique observances. My parish lays out a large altar cloth in the narthex for a couple

weeks prior to the feast day, and parishioners are asked to write their loved ones' names on the cloth. It is then draped over the altar during the month of November. The visual representation of the hundreds of souls on that cloth says to me that these people lived, they mattered, and someone still very much loves them.

Through my own experience with grief, I have learned a very simple but valuable lesson—it is important to show up and remember.

When my infant son passed away many years ago, a neighbor I barely knew came to the visitation. Amidst all the words of consolation I heard that day, what she shared

had a profound effect on me. She said, "Tell me one wonderful thing about Matthew that I can remember when I pray for him."

It sounds so simple, but to someone in the throes of grief, it meant the world to me to be able to share what I thought was most wonderful about him. I try to remember to do the same for others when I attend funerals. This neighbor, with whom I did not really even have a relationship, showed up, and together, we remembered.

At my Mom's visitation last year, I was surprised when I looked up to see Father Joseph Moriarty standing in front of me. I work with Father Joe at Bishop Simon Bruté College Seminary in Indianapolis. My Mom's funeral was held in Cincinnati—an hour-and-a-half drive from here. I did not know he was coming, nor did I expect him to make the trip. Despite dealing with the loss of a fellow staff member at the seminary that very week and his sister's imminent death from cancer, he came and concelebrated the funeral Mass. He showed up. And he helped me remember how important it is to be there for others.

The father of my closest friend from high school recently passed away, again in Cincinnati. When I found out the

date and time of the funeral, I hesitated making plans to attend because I had a full schedule of meetings that day. But I thought back to the people who have supported me, and realized how important it was that I attend. I rearranged my schedule and headed east.

When I arrived at the visitation and met up with my dear friend, she burst into tears. I assumed she was having an emotional morning. However, she told me she was OK until she saw me. I did not tell her I was coming, and she was overwhelmed by the gesture. I just showed up. And it was so good to spend the morning remembering with her and her family.

Many are uncomfortable with the business of death and grief. However, if you've lost someone you love, more than likely you find great comfort when others are willing to walk the journey with you. You don't need to know the exact right thing to say or do. Just show up and remember with them.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

Twenty Something/Christina Capecchi

Grandma remembers: the secret of 90

It's become a four-generation tradition to head south of the cities and take in a small town celebration of fall. Our



route winds between soaring bluffs and a shimmering lake. It feels like a narrow passageway, a tunnel back in time.

We perused antique dolls at a whimsical toy store in Kellogg, Minn. Grandma recognized a Shirley

Temple doll on display; she'd had the same one.

Then we climbed aboard the hand-carved carousel, Grandma in a gilded chariot pulled by an ostrich, the baby on her lap. It seemed a fitting placement for our freckled matriarch who turns 90 this month: a few musical loops for the woman who has circled the sun 90 times, all while remaining in close orbit with the Son.

On the drive home, we gazed at blazing maples and listened to "How Great Thou Art"—a song played at Grandpa Jim's funeral, she told me.

In the back of the van, a great-grandchild snapped her reverie, and stories of toddler antics ensued. Again she seamlessly spanned the decades, recalling her days with young children. She laughed about the time her son Michael got stuck in a muddy field at stern Farmer Sperl's.

A neighbor boy breathlessly alerted her, advising: "You might need boots."

The lake danced behind us, and I circled back to her milestone birthday.

"I feel pretty much the same as 70," she said.

Grandma stimulates her mind and soul: daily Mass and crosswords and journaling, weekly adoration, frequent phone calls and chocolates. She credits "God's grace and the luck of the Irish, which includes my genes."

She does not look 90. She is spry, plucking out songs at the piano, scooping up great-grandbabies, serving guests.

She is beloved by everyone she encounters—a universal Grandma, a stand-in with a ready hug and listening ear, a candy dish and a crackling fireplace.

She makes each visitor feel understood and embraced. That is her superpower: she remembers. She is 90 and also 50 and 20 and 5. She recalls each stage—not only where she was and what she did, but how she felt. She remembers how it feels.

She is still a redheaded girl living in St. Paul with her grandparents, tormented by the neighbor boy Donny Stulhman, determined to prove she is taller than he (though she is not).

She is still a teenager, dreaming of motherhood and sobered by news of World War II, listening to H.V. Kaltenborn on the radio with her grandpa.

She is still a kindergarten teacher, overwhelmed and inspired to teach 110 students.

She is still a newlywed, deeply in love, merging two lives.

She is still a stay-at-home mom, humbled by the task of raising children.

She is still a Girl Scout leader, teaching the third graders in Troop 551 a melody they will sing when they are new moms soothing colicky babies.

She is still a widower at 45, given to fits of uncontrollable crying, triggered by daily reminders like shoes in a closet, but also propped up by enormous kindness. ("I never knew there was such compassion," she said. "I'll never be the same.")

She is still a program coordinator at a social service agency called Neighbors,

Our Works of Charity/David Bethuram

Problems of hunger and homelessness remind us to invest in others

Hunger and Homelessness Awareness Week, on Nov. 16-24, is an annual program where people come together



across the country to draw attention to the problems of hunger and homelessness. I'd like to share a real story of a woman that illustrates how hunger and homelessness impact people's lives. It's also a story of how, with caring help along the

way, she was able to realize her life's goals.

Maggie spent most of her childhood battling hunger, food insecurity, poverty and sometimes homelessness. She spent many days hungry, scared and not knowing where her next meal would come from, or where she might be living on a particular day.

When she was young, she didn't understand what was happening to her family, but she knew that it wasn't how people were supposed to live.

At times, she felt like the world had forgotten about her, her family and their problems, but then they would meet someone who treated them with respect, like the workers at a soup kitchen where they would get two meals a day when they were homeless, or the food pantry that would give them groceries when there

were more days in the month than there was money in their pockets.

The kindness that was shown to her and her family in the food pantries, meal programs and homeless shelters cannot be overstated.

When someone would give her a snack and ask her what she wanted to be when she grew up, they were not just nourishing her mind, but her spirit. Maggie says, "They gave me a sense of being normal for a few moments, and most importantly, helped me to believe that there was a future for me where I got to grow up and have the luxury to think about what I wanted to accomplish with my life."

That spirit guided her as she dealt with hunger and homelessness. After all, hunger limits you in a way that is difficult to describe because you are constantly thinking about getting food, keeping food and not knowing when you are going to eat next.

It's a vicious cycle. You want something better, but you don't know how to get it.

Food and housing are so fundamental to the human condition that not having those things paralyzes you, and keeps you living hour by hour instead of thinking about what you would like to accomplish in a day, week, month or year.

Maggie said that hunger, poverty and homelessness stole her childhood. "It took away my innocence and my sense of

security, but I was one of the lucky ones. I not only survived but learned to thrive."

She said she had many failures along the way but in the end, found success with the help of many people who came into her life. "I have accomplished my childhood dream of being a lawyer, but there are so many millions of people who continue to struggle like my family struggled."

Maggie is one of hundreds of thousands of people who have worked hard and had the support of her family, especially her wonderful grandmother. But without charity and the social safety net, she would not have been able to achieve her dreams. She needed school lunches, welfare, health benefits, food stamps, Section 8 Housing, subsidized applications for college, financial aid and student loans.

Now she is giving back to the community, and helping others in need so they, too, have a future.

No one makes it alone. Everyone has help in some way.

The Church and Catholic Charities will continue to invest in people in a way that allows them to live in dignity and can achieve their goals for a better life.

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

Amid the Fray/Greg Erlandson

The fleeing 'nones' and an indifference to institutional religion

I grew up in a family of seven kids, which I considered a midsized Catholic brood. I knew families that could field



entire baseball and even football teams. As a kid, I kept score of such matters and felt that Mom and Dad were lagging.

I keep a different kind of score these days. I still ask folks how many kids or sibs they have. Then I ask

how many remain Catholic. It's often a more sobering tally.

Which explains why a recent report from the Pew Research Center caught my attention. Pew has been tracking the growth of the "nones," those who profess no religious affiliation. America seems to be having a bumper crop of "nones," and the result is that the numbers of Church-

affiliated Americans are shrinking.

According to Pew, the number of people who identify as having no particular religious affiliation jumped from 17 percent to 26 percent in 10 years. That's more than a 50 percent increase.

It is cold comfort to know that atheism is not necessarily benefiting from this shift. The number of people claiming to be atheist did double, but only from 2 percent to 4 percent.

What seems to be happening is that people may still call themselves "spiritual" or "spiritually minded," but they aren't going to services, and they are telling pollsters that they are "nothing in particular."

If the opposite of love is not hate, but indifference, we may be having an outbreak of indifference in the realm of institutional religion. It is even impacting groups that traditionally have high rates of religious observance such as Hispanics

and African-Americans.

Understanding what this shift means is perhaps more difficult. Some experts are linking the disaffection with religion to the disaffection with politics. It is certainly true, and not just for Catholics, that we are in an age of deep institutional mistrust. Leaders, religious or political, are accused of hypocrisy or prejudice or being out of touch.

At a recent panel on "nones" at Fordham University in New York, speakers noted that the right/left divide and the growing polarization in both religion and politics is turning people off. People who feel they don't belong, disengage. "The pews and the ballot box have a lot in common," said one speaker.

Catholic leaders are aware of the problem. At last June's meeting of the U.S. bishops, Bishop Robert E. Barron of Los Angeles painted a dramatic

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

The Sunday Readings

Sunday, November 10, 2019

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5
- Luke 20:27-38

The Church has for its first reading for Mass on this weekend a section from the Second Book of Maccabees.



Maccabees, First or Second, rarely appears as a reading at Mass. These books are late in the formation of the Scriptures as we now have them. They date from a period only two centuries before Christ, describing a very dark period in the

history of God's people.

When Alexander the Great—who had conquered so much of the present-day Middle East—died, his generals scrambled to succeed him. One of them, Ptolemy, became the pharaoh of Egypt. Another of them, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, believed himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly. This weekend's reading vividly reports the penalty Antiochus reserved for those who denied that he was a god.

Maccabees I and II were written about martyrs who defied Antiochus. These two books lionize the pious Jewish martyrs who refused to forsake the one God of Israel.

Heroism, therefore, is one lesson. Another is about the afterlife, which is mentioned as a reward for holy living on Earth. The afterlife as a doctrine was not very refined in the more ancient Hebrew writings. Maccabees expands the notion.

St. Paul's Second Epistle to the Thessalonians provides the second reading. This work, too, was written when times were hard for true believers. The epistle is challenging but encouraging.

Regardless of whatever may lie ahead, Paul insists that disciples must hold firm to their bond with the Lord. Times may be bad, even terrifying, but God will be victorious!

St. Luke's Gospel, the source of the last reading, continues the theme of the afterlife.

Its message is clear. Those faithful to God in this life will live with him, triumphantly and eternally, in the next life.

This reading also says that the ways of God are beyond our experience and our understanding. We are humans, nothing less but nothing more. We are nothing less in that we can decide to live in such a way that we receive as God's gift eternal life itself. We are nothing more in that we need God.

Reflection

On Nov. 11, our country will celebrate Veterans Day, which began as a commemoration of the day in 1918 when Germany and its allies surrendered and the First World War ended.

No war has been fought without great suffering and death. World War I, however, was new to human experience in the untold number of human lives that it took. Hundreds of thousands lost their lives on battlefields or in bombing raids, which were new to warfare. Millions of others starved, were maimed or died of disease.

Today, historians look back upon this tragic time and wonder why it all happened. It happened because of human bad judgment, human greed and disregard for human life. Humans can make life bad for themselves and for others, especially when they ignore or disobey God.

Evidence of this same reality is seen in the story of the Maccabees. The mighty Antiochus brought death and anguish. In the end, however, the just triumphed, not the king. We celebrate the Maccabees. For the Thessalonians, imperial Rome brought terror and agony. The just triumphed. We honor them today. Imperial Rome is gone.

These readings remind us again that peace, justice and security come only when humans respect God. They also warn us of the allurements that so often drive humans to hurt themselves and others inevitably will pass away.

Without God, we are doomed, condemned by our own human inadequacies. Again and again in history, we find proof of this fact. †

Daily Readings

Monday, November 11
St. Martin of Tours, bishop
Wisdom 1:1-7
Psalm 139:1b-10
Luke 17:1-6

Tuesday, November 12
St. Josaphat, bishop and martyr
Wisdom 2:23-3:9
Psalm 34:2-3, 16-19
Luke 17:7-10

Wednesday, November 13
St. Francis Xavier Cabrini, virgin
Wisdom 6:1-11
Psalm 82:3-4, 6-7
Luke 17:11-19

Thursday, November 14
Wisdom 7:22b-8:1
Psalm 119:89-91, 130, 135, 175
Luke 17:20-25

Friday, November 15
St. Albert the Great, bishop and doctor of the Church
Wisdom 13:1-9
Psalm 19:2-5b
Luke 17:26-37

Saturday, November 16
St. Margaret of Scotland
St. Gertrude, virgin
Wisdom 18:14-16; 19:6-9
Psalm 105:2-3, 36-37, 42-43
Luke 18:1-8

Sunday, November 17
Thirty-third Sunday in Ordinary Time
Malachi 3:19-20a
Psalm 98:5-9
2 Thessalonians 3:7-12
Luke 21:5-19

Question Corner/Fr. Kenneth Doyle

The Church continues to seek to receive converts into its full communion

Q At the Second Vatican Council, Catholics were told that we should accept non-Catholics as our "separated



brethren," and that we shouldn't be overly concerned if they don't want to join the Catholic Church. But I was taught since childhood that the only way to salvation was through the Catholic Church. Why the change? (Texas)

A It would be a misreading to think that Vatican II does not encourage bringing people to the Catholic faith. The Church still honors Christ's great commission (Mt 28:19): to make disciples of all nations, and baptize them in the name of the Father and of the Son and of the Holy Spirit.

One need only look at the council's "Decree on Ecumenism," which states that "our separated brethren ... are not blessed with that unity which Jesus Christ wished to bestow on all those who through him were born again into one body. ... For it is only through Christ's Catholic Church, which is 'the all-embracing means of salvation,' that they can benefit fully from the means of salvation" (#3).

But that leaves the question as to how the Church should go about bringing those people into the full communion of the Church. In March 2019, speaking in predominantly Muslim Morocco, Pope Francis rejected proselytism, which I would take to mean forced or pressured conversion, coupled with a lack of respect for the religious faith of others.

In Morocco, Pope Francis quoted from a 2007 homily in which Pope Benedict XVI had said, "The Church grows not through proselytism, but through attraction, through witness."

As for those who believe that only Catholics can be saved, that is not the Church's teaching. True, all salvation does come through the death and resurrection of Jesus, but the *Catechism of the Catholic Church* clearly says, quoting Vatican II's "Dogmatic Constitution on the Church":

"Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of

their conscience—those too may achieve eternal salvation" (#847).

Q When I attended parochial school, we were taught that a priest could not celebrate Mass by himself and needed at least one other person as his "congregation." But lately I have been told that priests are required to celebrate Mass every day, even if there are no other people present. Which is correct? (Wisconsin)

A Actually, neither statement is completely correct. Let me explain. As to whether a priest can celebrate Mass without a congregation, the Church's *Code of Canon Law*, reflecting the fact that the Eucharist is primarily an act of public worship rather than a private devotion, says, "Except for a just and reasonable cause, a priest is not to celebrate the eucharistic sacrifice without the participation of at least some member of the faithful" (#906).

The code leaves it to the priest to measure the "just and reasonable cause," and I will tell you what I do. Most days, even as a retired priest, I have Mass obligations at one or another parish.

But let's say that it's a day when I'm not obligated, and it happens to be the anniversary of the death of one of my parents. I would consider that a "just and reasonable cause," and I would celebrate Mass all by myself at the desk in my apartment.

I would feel completely comfortable doing so particularly since, in answer to your second question, a priest is encouraged to celebrate Mass every day even though he is not required to do so.

Here's what the code says about that: "Remembering always that in the mystery of the eucharistic sacrifice the work of redemption is exercised continually, priests are to celebrate frequently; indeed, daily celebration is recommended earnestly since, even if the faithful cannot be present, it is the act of Christ and the Church in which priests fulfill their principal function" (#904).

It should be noted that priests are under the same obligation that applies to all the faithful to attend Mass on Sundays and holy days of obligation. He may do this by celebrating Mass or attending one.

(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

Thank you for Being Here

By Thomas Lamb

I have been in a dark valley,
God knows where.
I met no man there.
I could hear the roar of the foe.
I had nowhere for solace to go.
And every once in a great while
Through the darkness
I saw a smile.
And now that time is over
And I come into the light
And I see you here in all your might,
Here, inside a man,
I now understand your plan:
Here, in the person sitting next to me,
And in every tree.
Here, everywhere—
I thank you for being there.
Here, very near—
I thank you for being here.



(Thomas Lamb resides at the Little Sisters of the Poor's St. Augustine Home in Indianapolis. He wrote the poem 55 years ago. Photo: A tree stands in Kauda, a village in the Nuba Mountains of Sudan, on April 30, 2018.) (CNS photo/Paul Jeffrey)

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.

AUSTROM, Mary (Guerrero), 61, St. Pius X, Indianapolis, Oct. 23. Wife of Douglas Austrom. Mother of Katrina, Sofia, Douglas, Jon Anthony and Philip Austrom. Sister of Josie, Frank and John Austrom.

AWANA, Benjamin A., Jr., 53, St. Malachy, Brownsburg, June 15. Husband of Jill Awana. Father of Faith Branch, Melia Smith and Benjamin Awana. Son of Benjamin Sr. and Maessie Awana. Brother of Alan, Kiilani and Travis Awana. Grandfather of three.

BAAR, Madeline E., 97, St. Susanna, Plainfield, Sept. 28. Mother of Sandy Kramp, Barbara and Mary Sharp, Joe and Tony Baar. Sister of Delores Gray. Grandmother of 10. Great-grandmother of 23. Great-great-grandmother of five.

BANET, LaMerle C., 79, Holy Family, New Albany, Oct. 23. Husband of Faye Banet. Father of Kelly Condra, Kim Nunley, Doug and Rick Banet. Brother of Norma Andres, Aileen and Larry Banet. Grandfather of 10. Great-grandfather of four.

BECHT, Stephen G., 62, St. Mary-of-the-Knobs, Floyd County, Oct. 24. Brother of Evelyn Heilig, Juanita McCauley and Nina Schmidt. Uncle, great-uncle and great-great-uncle of several.

BRAUER, Mary T., 88, St. Lawrence, Lawrenceburg, Oct. 20. Wife of Frank Brauer. Mother of Laurie Maxfield, Christine and Karen Mueller, Frank and John Brauer. Grandmother of 16. Great-grandmother of 16.

BRODERICK, Michael P., 66, St. Mary, Navilleton,



Friars and football

Franciscan Brother Joshua DiMauro, right, and members of the football team at St. Anthony's High School in South Huntington, N.Y., lead fans in singing the national anthem prior to a home game against Christ the King High School of Queens, N.Y., on Sept. 27. (CNS photo/Gregory A. Shemitz)

Oct. 28. Husband of Toni Broderick. Father of Kevin and Patrick Broderick. Brother of Bridget Frank. Grandfather of two.

CARTER, Dolores A., 83, St. Elizabeth Ann Seton, Richmond, Oct. 26. Wife of Ted Carter. Mother of Linda Farlow, Laura Parker, Nancy Vanover, Jeffrey and Timothy Carter. Sister of Alice Demange, Rosemary Monnin, Carl, Fred, James and Tom McEldowney. Grandmother of 14. Great-grandmother of two.

CLADE, Elizabeth L., 91, St. Jude, Indianapolis, Oct. 16. Mother of Alan and Fredrick Clade. Grandmother of eight. Great-grandmother of seven.

DAVIS, Richard W., 81, St. Malachy, Brownsburg, Oct. 20. Father of Kathryn, Mary, Sheryl, David, John, Raymond and Richard. Grandfather of 16. Great-grandfather of 15. Great-great-grandfather of two.

DeRYCKERE, Ryan M., infant, St. Malachy,

Brownsburg, Sept. 9. Son of Matthew and Colleen DeRyckere. Grandson of Glen and Nancy Larsen and Andy and Debbie DeRyckere. Great-grandson of Maryann Prusinski.

DUFFY, Shirley M., 84, St. Christopher, Indianapolis, Oct. 23. Wife of James Duffy. Mother of Cheryl Niemeier, Joe, Mark, Terry and Thomas Duffy. Sister of Joan Pell. Grandmother of nine. Great-grandmother of three.

DWENGER, Joan, 82, St. Mary, Greensburg, Oct. 22. Mother of Diane Roncone and Charlie Dwenger. Grandmother of four. Great-grandmother of three.

EDELEN, Dorothy L., 89, Our Lady of Perpetual Help, New Albany, Oct. 28. Mother of Gary Edelen. Grandmother of two. Great-grandmother of three.

EVANS, Robert W., 87, St. Barnabas, Indianapolis, Oct. 26. Husband of Dorothy Evans. Father of Terese

Frausto and Tim Evans. Grandfather of seven.

HOWLAND, Joseph O., 80, St. Paul, Tell City, Oct. 24. Husband of Betty Howland. Father of Connie Haehnel, Debbie Howland Moskos, Ed and Gary Howland. Brother of Walter Howland. Grandfather of nine. Great-grandfather of three.

MCNULTY, Judith A., 77, Our Lady of Perpetual Help, New Albany, Oct. 25. Mother of Carolyn Berry and Thomas McNulty, Jr. Sister of Mary Kathleen Perrone, Daniel and Thomas Kinney. Grandmother of five. Great-grandmother of four.

MEYER, Gregory F., 61, St. Mary, Greensburg, Oct. 28. Son of Leon and Marie Meyer. Brother of Christy Bokelman and Suzie Ritter. Uncle and great-uncle of several.

REED, Ronald L., 75, St. Mary-of-the-Knobs, Floyd County, Oct. 28. Husband of Mary Jane Reed. Father of Rhonda and Brian Reed.

Brother of Allen and Glenn Reed. Grandfather of two.

RODGERS, Nellie M., 96, St. Jude, Indianapolis, Oct. 17. Mother of Lisa Weatherford, Dane and Gregg Rodgers. Grandmother of four. Great-grandmother of four.

SCHMEISSER, Richard J., 83, St. Anne, New Castle, Oct. 16. Father of Barbara Budek-Schmeisser, Glen and Gregory Schmeisser. Brother of Suellen Selb, Ina Sheridan and JoAnn Smith. Grandfather of five. Great-grandfather of one. †

ERLANDSON

continued from page 12

picture of the growing number of Catholics who are becoming "nones." He told them that 50 percent of Catholics under the age of 30 have left the Church.

"Half the kids that we baptized and confirmed in the last 30 years are now ex-Catholics or unaffiliated," he said, and "one out of six millennials in the U.S is now a former Catholic."

This checks with my informal family surveys. Families are often smaller, but if 50 percent of your kids are still practicing Catholics, that seems about average.

What's to be done about this is the increasingly urgent question. Bishop Barron will be making a presentation on this topic when the bishops gather in November, but there does not seem to be one silver bullet.

There may be a silver lining, however. Many people are spiritually hungry. An intellectually rigorous and engaging presentation of the faith may work for some. A witness that is both humble and constructive may engage others. Authenticity counts for a lot.

As parents know, there are no guarantees. Living the faith, encouraging the faith, teaching the faith is what we must do. Then we leave it up to God. And as every parent knows, that can be the hardest of all.

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

CAPECCHI

continued from page 12

determined to serve the needy in her midst.

She is still a grandma, floored by the joy of her baby's baby.

She is still a great-grandma, elevated to "another whole level, floating above Never, Never Land, fully aware of each blessing but totally free of responsibility."

She has kept all these things in her heart, and she can access any one at any time. At 90 she is ageless: tender and tough, young and wise, more alive than ever.

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

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry



ADVENT PROGRAMS



For full list of our Advent Programs go to www.archindy.org/Fatima

THEN SOMETHING Wondrous HAPPENED

A Joyful Advent Evening of Celebrating the Gifts of God's Friendship and Mary's Yes
Friday, December 6, 2019 | 5:30 - 9 pm

LEAVE THE LIGHT ON

Monday, December 16
9 am - 7 pm
Reconciliation

ADVENT DAYS OF SILENCE

Tuesday, December 17
Wednesday, December 18
Thursday, December 19
Friday, December 20

Our Lady of Fatima Retreat House
5353 East 56th Street Indianapolis, IN 46226 | (317) 545-7681
archindy.org/fatima | @FatimaRetreat

REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill**, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Pope Francis adds feast of Our Lady of Loreto to universal calendar

VATICAN CITY (CNS)—Pope Francis has approved adding the Dec. 10 feast of Our Lady of Loreto to all calendars and liturgical books for the celebration of the Mass and the Liturgy of the Hours.

Putting the celebration of the feast day on the universal calendar “will help all people, especially families, youths and religious, to imitate the virtues of the perfect disciple of the Gospel, the Virgin Mother, who, in conceiving the head of the Church also accepted us as her own,” the decree said.

The decree, dated Oct. 7, feast of Our Lady of the Rosary, was published on Oct. 31 by the Vatican Congregation for Divine Worship and the Sacraments.

According to tradition, the Holy House of Loreto was carried by angels from Nazareth to the Italian hillside town of Loreto the night of Dec. 9-10 in 1294 after making a three-year stop in Croatia.

Tradition holds that the small house, made of three stone walls, is the place where Mary was born, where she was visited by an angel and conceived Jesus through the Holy Spirit, and where the Holy Family later lived.

The decree said the shrine in Loreto “recalls the mystery of the Incarnation” and helps visitors “meditate both on the words of the angel announcing the Good News and on the words of the Virgin in response to the divine call.” And it has been able to “illustrate powerfully the evangelical virtues of the Holy Family,” it added.

Millions of pilgrims flock to Loreto each year to venerate the tiny cottage. It is Italy’s most important and popular Marian

shrine city and it was one of the shrines St. John Paul II visited the most.

“Before the image of the Mother of the Redeemer and of the Church, saints and blessed have responded to their vocation, the sick have invoked consolation in suffering, the people of God have begun to praise and plead with Mary using the Litany of Loreto, which is known throughout the world,” the decree said.

“In light of this, Pope Francis has decreed, by his own authority, that the optional memorial of the Blessed Virgin Mary of Loreto should be inscribed in the Roman Calendar on 10 December, the day on which the feast falls in Loreto, and celebrated every year.

“Therefore, the new memorial must appear in all calendars and liturgical books for the celebration of Mass and the Liturgy of the Hours,” the decree continued.

Liturgical texts for the feast day were published in Latin with the decree, which said the translations would be approved by bishops’ conferences and then published after confirmation by the Vatican dicastery.

Custodians of the shrine have said the stones of the house were removed from the Holy Land and carried by ship by a member of the Angeli family.

The family name is also the Italian word for “angels,” thus being the probable reason for the more popular notion of winged angels flying the house to Italy.

Despite the possibility that the house came by way of ship, Our Lady of Loreto is still the patron saint of aviation and air travel. †



Pope Francis prays before a statue of Our Lady of Loreto at the Sanctuary of the Holy House on the feast of the Annunciation in Loreto, Italy, on March 25. Pope Francis has approved adding the Dec. 10 feast of Our Lady of Loreto to all calendars and liturgical books for the celebration of the Mass and the Liturgy of the Hours. (CNS photo/Vatican Media via Reuters)

In war, human dignity must be protected, pope tells military chaplains

VATICAN CITY (CNS)—Military chaplains are called to educate the consciences of members of the armed



Pope Francis

forces so that even in war, the opposing side is not viewed merely as “an enemy to be destroyed,” Pope Francis said.

Meeting with participants of a course on international humanitarian law for military chaplains on

Oct. 31, the pope said the intrinsic dignity of those on the opposing side of a conflict, who are “created by God in his image,” too often is forgotten.

But “respect for the dignity and physical integrity of the human person, in fact, cannot depend upon the actions they have done, but it is a moral duty to which every person and every authority is called,” he said.

The Oct. 29-31 conference focused on the theme, “The loss of personal freedom in the context of armed conflicts: The mission of the military chaplain.”

In his address, the pope said that people detained in conflicts are often “victims of violations of fundamental rights,” including “abuse, violence and various forms of torture and cruel treatment that are inhuman and degrading.”

Civilians, he added, are also innocent victims of kidnapping and murder in these conflicts.

“Among these, we can count numerous men and women religious of whom we hear nothing more, or who have given their lives for their consecration to God and their service to others, without favoritism or nationalistic bias,” the pope said.

Military chaplains, he said, have a duty to ensure that the norms established by international humanitarian law be accepted by the men and women in uniform they are entrusted to serve.

The ethical foundation of those norms, he said, “must be properly and rigorously

respected and enforced,” especially when it comes to detainees, “independent of the nature and gravity of the crimes they may have committed.

“Let yourselves be guided by the words of the Gospel: ‘I was in prison and you came to me’ ” (Mt 25:36), the pope said.

Pope Francis said that as “servants of Christ in the military world,” chaplains should be visible witnesses of “that universal love which brings one person closer to another, no matter what the other’s race, nationality, culture or religion may be.

“You are in their midst so that those words, which war contradicts and nullifies, can become a reality, so that they can give meaning to the lives of so many, both young and not so young who, as military personnel, do not want to be robbed of human and Christian values,” the pope said.



Cardinal Marc Ouellet

Mass on Oct. 29, the first day of the conference, was celebrated by Canadian Cardinal Marc Ouellet, prefect of the Congregation for Bishops, which supports military ordinariates around the world.

Cardinal Ouellet said that in today’s “rationalistic and relativistic age,” it is easy “to look for purely human or political solutions” to issues regarding international humanitarian law.

In doing so, he added, Christians can run the risk of “neglecting the resources of grace and faith.

“Instead of turning to prayer and trust in God, we tend to act on our own and rush out scattered like a retreating army. Unfortunately, that is also true in the Church and the synodal processes!” the cardinal said.

“May the Holy Spirit give us a renewed capacity of listening and discernment to progress in the discovery of new juridical instruments to safeguard and protect people deprived of freedom,” he said. †

Classified Directory

Special Care

Huser Special Care
Trusted and Compassionate Care
 Serving people with Autism & Developmental Disabilities

- Medicaid Waiver (CIH & FSW)
- Residential, Community, Respite and PAC Services
- Staff screened and trained

Kathy and Terry Huser
 (317) 255-5700
www.HuserSpecialCare.com
 Career Opportunities Available

Home Improvement

D & S ROOFING
24-hour service!
 Rubber, torch downs, hot tar roofs, reroof and tearoffs.

- Any large or small repairs
- Wind or hail damage repairs

Call Dale for free estimates!
317-357-4341
 Licensed • Bonded • Insured
 33 years experience • References available

Employment

RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by November 15; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
 - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
 - What experience have you had leveraging diversity to achieve success?
 - How can you be a champion for the Catholic education and formation of young people in the role of president?
 - Resume
 - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link:
<http://oce.archindy.org/office-of-catholic-education/employment/job-postings.aspx>

For questions about this Catholic leadership position, please email or call:

Rob Rash
 Office of Catholic Schools
rrash@archindy.org
 317.236.1544

Call 317-236-1585
TO ADVERTISE IN
The Criterion

Hauling & Removal

Fred & Sons'
 Hauling & Tree Removal Service
FredAndSons.com
317-626-5973
 Call today for prompt service!

- Tree Removal, Topping & Trimming
- Shrub Trimming & Removal
- Light Hauling
- Construction Clean-up
- Junk Removal
- Brush Pile Cleaning
- Garage/Basement/Attic Cleanout
- Gutter Cleaning
- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding



GO & Make Disciples

www.archindy.org/UCA

FAITH FORMATION AND CATHOLIC EDUCATION
CHARITY AND OUTREACH
SEMINARIAN EDUCATION AND CLERGY CARE

UNITED CATHOLIC APPEAL
Christ Our Hope
Archdiocese of Indianapolis

UNITED CATHOLIC APPEAL PRAYER

Loving and merciful Father,
we come before you with grateful hearts,
for all that we are and all that we have is a gift from you.

You sustain us with your grace and mercy
and you lead us with the wisdom of your truth.

May we always strive to remain
in communion with Christ the Cornerstone
and with His Church, our spiritual home.

Help us to respond to your call
to be missionary disciples in the world.

Sustain us amid the challenges of this life,
and by the gifts of your Holy Spirit, strengthen us
in compassionate service to one another,
so that we may continue to build up your Kingdom
before the eyes of the world as faith-filled
and hopeful witnesses to Jesus Christ.

May all we do be for your glory.
Through Christ our Lord. Amen.

INTENTION WEEKEND IS HERE! November 9-10

Don't forget to take
your pledge card with you
to Mass this weekend.

TOGETHER we can do great things!



To watch this year's impactful United Catholic Appeal video,
scan the QR code to the right, or visit www.archindy.org/UCA.



Text UCA to 84576 to see a video about how your gift impacts others.