



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Love and sacrifice

See our annual Religious Vocation Supplement, pages 1B-12B.

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'God, send me a good Catholic girl'

Renae and Jon Schoening are the first recipients of the archdiocese's Water into Wine Award. Named in honor of Jesus' first public miracle at the wedding feast of Cana, the award recognizes extraordinary efforts for marriage and family ministry. (Submitted photo)

Chance meeting at a game leads to love and a pitch for marriage and family

By John Shaughnessy

It's hard to decide which of the two stories is more wonderful about the love that Jon and Renae Schoening have shared through the years.

Is it the story of how they first met and became attracted to each other?

Or is it the story of the special commitment they have made during their 23 years of marriage, a commitment that has led them to be honored as the first recipients of the archdiocese's Water into Wine Award, which recognizes extraordinary efforts for marriage and family ministry?

See more 'Co-workers in the Vineyard' honorees, page 8A.

Let's start with the fun story of the way they first met. "We met playing softball in 1996," Renae begins. "We had a co-ed work league, and we needed a sub for the last game of the season. And so a friend on our team called Jon and asked if he would play with us that night. We ended up in the outfield next to each other."

Jon continues the story, "As we were running in from the outfield, from the grace of God I said, 'So, when are we going out?' She said, 'Whenever you want to.'"

Renae adds, "After the game, we stayed and talked for three hours at the field. We talked about our faith that night."

See COUPLE, page 7A

Senate confirms Amy Coney Barrett to the Supreme Court

WASHINGTON (CNS)—A divided Senate, in a 52-48 vote, confirmed Amy Coney Barrett as a justice for the Supreme



Justice Amy Coney Barrett

Court on the evening of Oct. 26, and soon afterward she was sworn in by Justice Clarence Thomas at a White House ceremony.

"The oath that I've solemnly taken tonight means at its core that I will do my job without any fear or favor, and that I will do so independently of

both the political branches and of my own preferences. I love the Constitution and the democratic republic that it establishes, and I will devote myself to preserving it," Barrett said after the outdoor ceremony.

The 48-year old, who has been on the Chicago-based U.S. Court of Appeals for the 7th Circuit since 2017, said it was a privilege to be asked to serve on the Supreme Court. She said she was "truly honored and humbled" to be stepping into this role, which is a lifetime appointment.

Barrett is now the 115th justice for the court, replacing Justice Ruth Bader Ginsburg, who died on Sept. 18. She is the sixth Catholic justice on the current bench.

Thomas administered the constitutional oath to Barrett, who was scheduled to take the judicial oath in a private ceremony at the Supreme Court on Oct. 27.

Reaction to the confirmation was swift—and just as divided as it has been since she was first announced as President Donald J. Trump's nominee just weeks before the presidential election. Congressional Democrats took to Twitter to criticize the Senate for acting so swiftly on this vote but not passing a COVID-19 relief package.

The Associated Press reported that no other Supreme Court justice has been confirmed on a recorded vote with no support from the minority party in at least 150 years, according to information provided by the Senate Historical Office.

See BARRET, page 9A

Blessed Mother's love for all is celebrated during archdiocesan event

By Natalie Hoefler

The atmosphere of St. Jude Church in Indianapolis changed throughout the morning of Oct. 10.

At times, the approximately 100 people present from parishes around the archdiocese sang, prayed the rosary, clapped, listened and laughed—all in honor of the Blessed Virgin Mary.

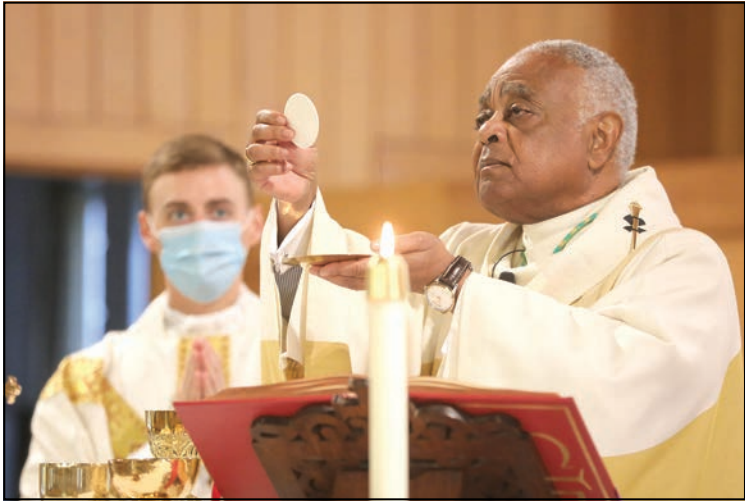
They were there for the archdiocese's fifth annual "Morning with Mary" event, held each year in October as the Church celebrates the Month of the Rosary.

"When you feel a sense of unity—and I present a lot—you're grateful for that," Carlos Roberto

See MARY, page 7A

Participants in the archdiocesan "Morning with Mary" event at St. Jude Church in Indianapolis on Oct. 10 present their rosaries for a blessing by Archbishop Charles C. Thompson. (Photo by Natalie Hoefler)





Cardinal-designate Wilton D. Gregory, the archbishop of Washington, celebrates Mass on Oct. 25 at Holy Angels Church in Avenue, Md. Four hours earlier, he learned Pope Francis named him a cardinal, so it was his first Mass as a cardinal-designate. (CNS photo/Andrew Biraj, Catholic Standard)

Pope announces new cardinals, including U.S. Archbishop Gregory

VATICAN CITY (CNS)—Pope Francis announced he will create 13 new cardinals on Nov. 28, including Archbishop Wilton D. Gregory of Washington.

The pope made the announcement at the end of his *Angelus* address on Oct. 25, telling the crowd in St. Peter's Square the names of the nine cardinals under the age of 80, who will be eligible to vote in a conclave, and the names of four elderly Churchmen whose red hats, called *zucchettos*, are a sign of esteem and honor.

In addition to Cardinal-designate Gregory, who will be the first African American cardinal from the United States, the pope chose as cardinal electors two officials of the Roman Curia and bishops from Italy, Rwanda, the Philippines, Chile and Brunei.

Speaking soon after the announcement with the *Catholic Standard*, Washington's archdiocesan newspaper, Cardinal-designate Gregory said he was "deeply humbled" and he knows that "I am reaping a harvest that millions of African American Catholics and people of color have planted. I am deeply grateful for the faith that they have lived so generously, so zealously and with such great devotion."

Another U.S. citizen is among the new cardinals; retired Italian Archbishop Silvano M. Tomasi, 80, a former nuncio and a member of the Scalabrinian missionaries, holds dual citizenship. He completed his studies for the priesthood in the U.S., where he taught for many years. He also was director of pastoral care for the U.S. bishops' Migration and Refugee Services from 1983 to 1987, when he was named secretary of the Pontifical Council for Migrants and Travelers.

Once the consistory is held in late November, there will be 128 cardinals younger than 80 and eligible to vote in a conclave. Pope Francis will have created more than 57% of them. Sixteen of the cardinals created by St. John Paul II will still be younger than 80, as will 39 of the cardinals created by Pope Benedict XVI; Pope Francis will have created 73 of the electors.

U.S. Cardinal Donald W. Wuerl, retired archbishop of Washington, will celebrate his 80th birthday on Nov. 12, before the consistory. Italian Cardinal Angelo Becciu, whom the pope dismissed as prefect of the Congregation for Causes

of Saints in late September, is 72 but renounced the rights of a cardinal, including the right to enter a conclave to elect a new pope.

Italians will continue to have an outsized portion of the electors, rising to 22 of the 128; the United States will stay at nine voters with Cardinal-designate Gregory taking Cardinal Wuerl's place.

The Vatican press office said specifics will be announced later about how the consistory and the usual related activities will unfold given COVID-19 restrictions on travel and gatherings. According to canon law, cardinals are created by the pope's decree, which is "published in the presence of the College of Cardinals." Church law does not specify how many members of the college must be present nor does it insist that the new cardinal be present, although traditionally the consistory includes a public profession of faith by the new cardinals.

Here is the full list of the new cardinals, in the order named by the pope:

- Maltese Bishop Mario Grech, 63, secretary-general of the Synod of Bishops.
- Italian Bishop Marcello Semeraro, 72, prefect of the Congregation for the Causes of Saints.
- Archbishop Antoine Kambanda of Kigali, Rwanda, who will turn 62 on Nov. 10.
- Archbishop Gregory, 72.
- Archbishop Jose F. Advincula of Capiz, Philippines, 68.
- Archbishop Celestino Aros Braco of Santiago, Chile, 75.
- Bishop Cornelius Sim, apostolic vicar of Brunei, 69.
- Italian Archbishop Paolo Lojudec of Siena, 56.
- Franciscan Father Mauro Gambetti, custos of the Sacred Convent of Assisi in Assisi, celebrated his 55th birthday on Oct. 27.
- Retired Bishop Felipe Arizmendi Esquivel of San Cristobal de las Casas, Mexico, 80.
- Retired Italian Archbishop Silvano M. Tomasi, a former nuncio, 80.
- Italian Capuchin Father Raniero Cantalamessa, preacher of the papal household, 86.
- Italian Father Enrico Feroci, 80, former director of Rome's Caritas. †



Public Schedule of Archbishop Charles C. Thompson

November 1-5, 2020

November 1 – 10:30 a.m. CST
Confirmation Mass for youths of St. Meinrad Parish in St. Meinrad and St. Boniface Parish in Fulda, at St. Meinrad Church

November 1 – 3 p.m. CST
Confirmation Mass for youths of St. Isidore the Farmer and St. Mark parishes in Perry County, St. Michael Parish in Cannelton, St. Augustine Parish in Leopold and St. Paul Parish in Tell City, at St. Paul Church

November 2 – 6 p.m.
Our Lady of Fatima annual fundraiser dinner, at Our Lady of Fatima Retreat House, Indianapolis

November 3 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

November 3 – 7 p.m.
Confirmation Mass for youths of St. Lawrence and St. Matthew the Apostle parishes in Indianapolis, at St. Lawrence Church

November 4 – 12:30 p.m.
Women's Care Center Board of Directors luncheon, at Women's Care Center, Indianapolis

November 4 – 7 p.m.
Confirmation Mass for youths of St. Martin of Tours Parish in Martinsville, at St. Martin of Tours Church

November 5 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

November 5 – 3:30 p.m.
Catholic Community Foundation Executive Committee meeting at Archbishop Edward T. O'Meara Catholic Center

Share the blessings and moments from your life this year for which you are especially grateful

This year, the United States has often been a nation divided, struggling with the issues of race, politics and a deadly virus that has killed nearly 230,000 Americans. In such a time, it can be hard to focus on the blessings in our lives. Still, there are many for most of us. And while acknowledging how challenging and even devastating this year has been, *The Criterion* is inviting our readers to share what they are thankful for as another Thanksgiving approaches.

We hope to publish a list of our readers' blessings in the Nov. 20 issue of the paper leading up to Thanksgiving Day on Nov. 26 this year.

Please consider sharing a blessing, an encounter, a story, a moment of hope, joy, compassion or love from your life this year for which you are especially grateful. Whether it's a simple reason to be thankful or a life-changing one, we look forward to all the responses we receive.

Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



Pope Francis' prayer intention for November

- **Artificial Intelligence**—We pray that the progress of robotics and artificial intelligence may always serve humankind.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popesintentions.) †

Television Masses

The following channels and times show when Sunday Masses may be viewed over-the-air in different areas of the archdiocese:

Indianapolis: WHMB, 40.1, 9:30 a.m.	Cincinnati: EKRC, 12.2, 8:30 a.m.
Indianapolis: WNDY, 23, 6:30 a.m.	Evansville: WEVV, 44.2, 6 a.m.
Terre Haute: WTHI, 10.3, 10 a.m.	Louisville: WBNA, 21, 7 a.m.



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NEWS FROM YOU!

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

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Transcript shows pope's distinction between gay marriage, civil unions

VATICAN CITY (CNS)—When Pope Francis said gay people have a right to be in a family and that gay couples needed some form of civil law to protect their rights, he was not saying that gay couples should have a right to adopt children.

In his documentary *Francesco*, director Evgeny Afineevsky presented the statements as if Pope Francis had said them one right after the other; the director used the quotes immediately following a story about a gay couple with children.

Released on Oct. 21, the film gave some people the erroneous impression that Pope Francis approved civil union laws that would equate gay couples to married couples. Pope Francis consistently has said that gay people deserve love, respect and the protection of the law; however, he has insisted marriage can be only between a man and a woman.

Afineevsky, who a Vatican official said was never granted an on-camera interview with the pope, pulled the quotes about families and the quote about civil unions from a 2019 interview by Valentina Alazraki, correspondent for the Mexican television station Televisa.

When the Vatican, which filmed the interview, gave Televisa the footage, the quotation about civil unions had been cut.

Catholic News Service obtained the complete transcript of the uncut interview, including the comment about civil unions. The pope, speaking in Spanish, referred to “*una ley de convivencia civil*,” literally a “law of civil cohabitation,” but commonly called a civil union.

The clips used in Afineevsky’s film

put together quotes from three separate moments of the Televisa interview, so the pope appears to say: “They are children of God and have a right to a family. Nobody should be thrown out or be made miserable over it. What we have to create is a civil union law. That way they are legally covered.”

At one point in the interview—in the piece aired on Televisa and included in the transcript the Vatican originally put online—Alazraki and the pope spoke about the “journey” of discernment and conversion he called for in his exhortation on the family, “*Amoris Laetitia*,” and about the habit of referring to certain people as being in “irregular” situations.

“If we were convinced that they are children of God, things would change quite a bit,” the pope says.

Then he brings up his response in August 2018 to a journalist who had asked what he would say to a father whose son or daughter tells him he or she is gay.

On the plane returning from Ireland, he had responded: “I would tell him first of all to pray. Pray. Don’t condemn, [but] dialogue, understand, make room for his son or daughter.”

The parent should respond, “You are my son; you are my daughter, just as you are. I am your father or your mother, let’s talk about this,” he had said. “And if you, as a father or mother, can’t deal with this on your own, ask for help, but always in dialogue, always in dialogue. Because that son and daughter has a right to family, and their family is this family, just as it is. Do not throw them out of the family.”

In the interview with Alazraki,



Pope Francis speaks with Valentina Alazraki of the Mexican television station Televisa during an interview that aired in May 2019. Clips, apparently cut from the interview and showing Pope Francis talking about “civil unions,” are used in the documentary *Francesco* by Evgeny Afineevsky. (CNS screenshot/Noticieros Televisa via YouTube)

Pope Francis paraphrased his earlier responses, saying, “Homosexual persons have a right to be in the family, and the parents have a right to recognize this son as homosexual, this daughter as homosexual. Nobody should be thrown out or be made miserable over it.”

The pope explained to Alazraki how upset he was that a newspaper, reporting on his comments on the flight from Ireland, ran a headline saying that the pope said homosexuals should see a psychiatrist when he clearly meant that if parents see their son or daughter struggling with their sexuality, professional help might be a good idea.

“And I repeated it: ‘They are children of God and have a right to a family,’ and so on,” he told Alazraki.

The interview went on with a

discussion about the media taking words out of context, and then Alazraki told the pope that people say he was a doctrinal conservative when he was in Argentina.

“I am a conservative,” he responded.

Alazraki pointed out that as archbishop of Buenos Aires, he opposed gay marriage.

“I’ve always defended doctrine.

And it is curious about the law on homosexual marriage—it is a contradiction to speak of homosexual marriage. But what we have to create is a civil union law, that way they are legally covered. I defended that,” he said, referring to his efforts to support an alternative to legalizing gay marriage that would still protect the rights of gay couples when it came to matters like inheritance, health care decisions and visitation when one is ill. †

Cardinal Turkson: Human dignity is not at the center of current global economy

VATICAN CITY (CNS)—The rise of popular movements around the world is proof that today’s profit-driven economic system fails to place human dignity at its center, said Cardinal Peter Turkson, prefect of the Dicastery for Promoting Integral Human Development.

Addressing the World Meeting of Popular Movements, which was held online on Oct. 24, Cardinal Turkson said there are “inequalities, lack of access to health care, cruel economic systems and that is why the [coronavirus] exposes us to many other pandemics that must be addressed.

“They all have one thing in common:

they undermine human dignity in all structures of our countries, [and] we must repair them,” the cardinal said.

Cardinal Turkson also highlighted Pope Francis’ recent encyclical, “*Fratelli Tutti*, on Fraternity and Social Friendship,” which he called an “appropriate and apt” response to the “inequalities and the deficits in dignity in which we find ourselves today.”

The annual meeting brought together participants from a variety of grassroots organizations of the poor, the underemployed, indigenous communities and farmworkers. †

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Editorial



A man in Orlando, Fla., casts his mail-in ballot on Oct. 19, as early voting begins ahead of the November election. (CNS photo/Octavio Jones, Reuters)

Take faith with you into the ballot box

The economy, the COVID-19 pandemic, health care, the Supreme Court and life issues, including abortion. Racism, religious liberty, climate change and immigration. The list of 2020 hot-button election topics could go on and on. And, like many of you, we, too, felt overwhelmed at times as candidates and their spokespeople crisscrossed the country during these last several weeks repeating and even tweaking messages, looking to gain political support wherever possible.

We're down to the final days of this year's presidential election, and although more than an estimated 60 million people have already voted, there are millions of others still waiting to cast their ballots in local, state and national races that many feel could impact our country for years to come.

The Criterion helps carry out the mission of the Church in central and southern Indiana, which, in part, is to promote Gospel-based moral principles that can and should be applied to political issues. That, though, is the task of individual Catholics, not of the Church as a whole. That is why *The Criterion* and Church leaders focus on moral principles and election-related issues, and do not endorse political parties or candidates.

But we can share resources to offer insight to Catholics and all our subscribers about how faith should play an integral role when they step into the ballot box. It is our hope that the information provided will help individuals form their consciences through prayer and study and assist them in living a moral life.

Thanks to the archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns Ministry, since September our newspaper has been able to offer seven weeks of prayer, study and action as the nation prepared for the upcoming election on Nov. 3.

The effort, based on the U.S. Conference of Catholic Bishops' (USCCB) effort known as "Civilize It: Dignity Beyond the Debate," asked Catholics to pledge civility, clarity

and compassion in their families, communities and parishes, and to call on others to do so as well while preparing for the election. Several of those columns explored the teaching document from the USCCB called "Forming Consciences for Faithful Citizenship," which is highlighted every four years leading up to a presidential election to provide "guidance for all who seek to exercise their rights and duties as citizens."

The Indiana Catholic Conference (ICC), the public policy voice for the bishops in Indiana, hosted three webinars in October to offers voters another resource before they cast their ballots. It too focused on "Forming Consciences for Faithful Citizenship" and how the bishops' document could serve as an excellent resource for individuals to review before voting.

There were also Catholic News Service stories that focused on election-related issues that we hope offered more insight for people of faith.

The moral and ethical issues we face as a nation are real, and a properly formed conscience can help us use the fullness of God's truth as we cast our ballots.

We must also remember that no political party fully espouses our Christian ideals and beliefs. And even more important, the Catholic Church is not partisan, it is Christian.

Although some politicians and others in a growing secularist society tell us we must leave our faith in church buildings and cannot bring it to the public square, we strongly disagree with that sentiment. We understand elections are a time for us to demonstrate how faith guides us in all we do.

Angela Espada, the executive director of the ICC, may have said it best during a webinar on Oct. 7: "We cannot put our politics before God."

May we all use properly formed consciences and represent God's truths as we cast our ballots.

—Mike Krokos

Be Our Guest/Daniel Elsener

New engineering school at Marian to help expand university's vision

Rooted in the charism given to us by the Sisters of St. Francis in Oldenburg, Marian University in Indianapolis will never relent in its quest to increase its impact on our community and be a positive force in the world of Catholic higher education.

To these ends, we have taken Marian in directions that both broaden our scope of offerings to students and reinforce our standing as one of America's premiere Catholic universities. Our willingness to also consider new and innovative approaches is why Marian recently was ranked as the third most innovative university in the Midwest by *U.S. News & World Report*.

A few weeks ago, we announced the creation of the E. S. Witchger School of Engineering. Marian was able to make this watershed announcement in part because we secured \$25 million in startup donations. In the current economy, this amount stands as a significant vote of confidence in our university.

Through these generous contributions, Marian University will expand in its vision as a Catholic, Franciscan university to offer engineering degrees that are rooted in the liberal arts tradition with the goal of graduating a diverse pipeline of talented leaders in service to the world.

The Marian University community sees the creation of an innovative engineering school as essential to our unflagging commitment to building a great Catholic university in this great American city, important to the future of Indianapolis, the Church, and critical to the dedication we have to our students' best interests.

The E.S. Witchger School of Engineering will address the need for more engineering leaders who possess strong liberal arts competencies and a deep faith commitment. To meet the changing needs of the economy, leaders in the engineering field must understand

the technical side of the practice, but also be able to communicate, problem solve, collaborate and serve others.

Additionally, in the Witchger family we found the ideal partners with the work ethic, dedication to excellence and their faith, and a strong commitment to innovation.

As with other university programs, a top priority of our engineering school will be to attract a diverse student population who graduate and serve as leaders in the engineering field. Our Indianapolis location provides students with exceptional opportunities to participate in internships and experiential learning opportunities while receiving high-quality instruction.

A top priority for the E.S. Witchger School of Engineering is to offer competitive scholarships to attract the diverse population needed for future engineers, and graduate these students into high-need positions. Marian has experienced a 40% growth during the past four years in STEHM programs—Biology, Chemistry, Mathematics, Computer Science, Exercise and Sports Science—while doubling the growth in our Dual-Degree Engineering program with Purdue University.

Pending approval from the Higher Learning Commission, the degree offerings will concentrate in electrical and computer engineering, mechanical engineering and chemical engineering. Marian University will continue to recruit students into the dual-degree program with Purdue University for the fall of 2021. The inaugural class for the E.S. Witchger School of Engineering will enter Marian in the fall of 2022. Students interested in enrolling in the E. S. Witchger Engineering School at Marian University may apply at marian.edu.

In the ever-changing world of higher education, Marian will continue to be a place for innovation while remaining a bedrock Catholic, Franciscan, liberal arts university.

(Daniel Elsener is the president of Marian University in Indianapolis.) †

The Theology of Technology/Brett Robinson

The Church's dilemma with social media platforms

A recent Netflix documentary about the social media industry called *The Social Dilemma* has raised some important

questions for the Church in the digital age. The movie looks at the psychological techniques used by companies like Facebook, Twitter and Instagram to encourage the addictive use of social media.

The designers who are interviewed in the film talk openly about how they programmed social media platforms to hack the human nervous system, exploiting weaknesses in the brain's attention and reward centers.

Scrolling through social media feeds appeals to the same internal mechanisms that lead gamblers to sit in front of slot machines for hours by increasing the flow of dopamine, a pleasure hormone triggered by things like food, gambling, sex and drugs. Or so the story goes.

The Church is paying close attention to these developments, in part, because the "addiction" narrative is only half the story. Addiction is never healthy, even addiction to good things. Living virtuously means practicing restraint and moderation.

However, to see the social media problem as one of addiction or self-control reduces it to a modern view that sees man as just another machine to be programmed. Engineers who view the human brain in this mechanistic way have an impoverished view of the human person and *psyche*, the Greek word for "soul." A true "psyche-ology" studies the soul and all of its powers and faculties.

The contrite social media engineers and designers in *The Social Dilemma* seem to have made the movie so that they could come clean. But why would a bunch of successful social media professionals decide to do a *mea culpa* movie that trashes their own industry?

It seems that the movie is yet another "hack" to generate some audience arousal. It turns out that most of the personalities featured in the film, including Tristan Harris (formerly of Google), are behind a new initiative called the Center for Humane Technology. The center wants social media users to become more civil, focused and compassionate. How do they do that?

By downloading apps promoted by the Center for Humane Technology, of course! Apparently, the prescription for our digital addiction is "more cowbell." It's social engineering with a fresh coat of paint.

See SOCIAL MEDIA, page 10A



Christ the Cornerstone

Mary is the queen of everyday saints

“Mary crowned with living light, Temple of the Lord, Place of peace and holiness, Shelter of the Word. Mystery of sinless life In our fallen race, Free from shadow, you reflect plenitude of grace. Virgin Mother of our God, Lift us when we fall, Who were named upon the Cross Mother of us all. Father, Son and Holy Ghost, Heaven sings your praise; Mary magnifies your name through eternal days.” (Hymn, Stanbrook Abbey, UK)

Tomorrow, Oct. 31, is the last Saturday in this month dedicated to the Blessed Virgin Mary. It is also All Hallows’ Eve (Halloween), which has become a secular holiday much affected by the economic and cultural results of the COVID-19 pandemic. The next day, Sunday, Nov. 1, is the Solemnity of All Saints, one of the holiest days in the Church’s year of grace.

What can these two days teach us about living in these challenging times?

All month long, the Church has asked us to meditate on the mysteries of the holy rosary in honor of our Blessed Mother Mary.

Earlier this year, during the height of the pandemic, our archdiocese joined Pope Francis and other dioceses

throughout the world in rededicating ourselves to Mary under the title, “Mother of the Church.”

By this gesture of reverence and filial love, we affirmed what Christians have believed since the earliest days of our faith—that Mary is uniquely positioned to intercede for us, her children, in times of serious need, including plagues, famine and war.

We turn to Mary confident that she will show us the way to her divine Son and his healing power. On the last day of October, we once again implore our Blessed Mother to protect and care for us—now and at the hour of our death.

The last day of October is popularly known as Halloween, the day before All Saints Day. The original name “All Hallows’ Eve” derives from the Old English “hallowed,” meaning holy or sanctified, and is now usually contracted to the more familiar word Hallowe’en.

The Church traditionally held a vigil on All Hallows’ Eve when worshippers would prepare themselves with prayers and fasting prior to the feast day. Later, this penitential practice was replaced by the entirely secular holiday we’re familiar with today.

In the early seventh century, Pope Boniface IV consecrated the Pantheon in Rome, formerly a temple to all the gods, as a church dedicated to Saint Mary and the Martyrs, and ordered that that date, May 13, should be celebrated every year. This became All Saints’ Day, a day to honor all the saints, and later, a day specially to honor those saints who didn’t have a festival day of their own. In the eighth century, Pope Gregory IV made the festival universal, and Nov. 1 was designated All Saints’ Day for the Western Church.

Pope Francis has called this popular feast the day when we recognize “next door saints.” These are the women and men whose humility and virtue are often hidden from public view, but whose lives give powerful witness to the joy of the Gospel. During this time of worldwide crisis, many of these everyday saints have emerged from the shadows and shown themselves to be caregivers, first responders, family members, friends and neighbors who have risked their own health and safety to serve those who are most in need of our help. This Sunday, we honor these folks—and many others like them, both living and deceased—who are the all-hallowed saints of our time.

Mary is, of course, the most revered “everyday saint.” Although she is rightly given the most exalted titles, such as *Theotókos* (Mother of God), *Regina Coeli* (Queen of the Universe), and *Stella Maris* (Star of the Sea), Mary’s humility and her courage in the face of great sorrow and injustice is what endears her to us in an extraordinary way. Mary of Nazareth was truly a “next door saint,” and all generations call her blessed because of her simple but unshakable faith in the providence of God.

Let’s turn to Mary, and all the saints, to guide and sustain us as we grapple with the devastating effects of this pandemic and with the racial injustice and social unrest that troubles us so greatly today.

May we grow in our love and appreciation for the everyday saints we live with, and may their example inspire us to be holy men and women who strive to imitate Jesus in everything we say and do.

“Blessed are you, daughter, by the Lord God Most High, above all women on the Earth ... for he has so exalted your name that your praise shall be undying on our lips” (cf. Jdt 13:18-19). †



Cristo, la piedra angular

María es la reina de los santos de la vida cotidiana

“María, coronada con luz viva, Templo del Señor, remanso de paz y santidad, Refugio de la Palabra. Misterio de la vida sin pecado, en nuestra raza caída, libre de la sombra, reflejas la plenitud de la gracia. Virgen Madre de nuestro Dios, levántanos cuando caigamos, fuiste nombrada en la cruz Madre de todos nosotros. Padre, Hijo y Espíritu Santo, el Cielo canta tus alabanzas; María engrandece tu nombre en los días eternos.” (Himno, Abadía de Stanbrook, Reino Unido)

Mañana, 31 de octubre, es el último sábado de este mes dedicado a la Santísima Virgen María. También es la víspera de Todos los Santos (llamado en inglés *Hallows Eve* de donde proviene la palabra *Halloween*), que se ha convertido en una fiesta secular muy afectada por los resultados económicos y culturales de la pandemia de COVID-19. Al día siguiente, el domingo 1 de noviembre, es la Solemnidad de Todos los Santos, uno de los días más sagrados del año de gracia de la Iglesia.

¿Qué pueden enseñarnos estos dos días sobre la vida en estos tiempos difíciles?

Durante todo el mes, la Iglesia nos ha pedido que meditemos sobre los misterios del santo rosario en honor de nuestra Santísima Madre María.

A principios de este año, durante el pico de la pandemia, nuestra

Arquidiócesis se unió al papa Francisco y a otras diócesis del mundo para encomendarnos nuevamente a María bajo el título de “Madre de la Iglesia.”

Con este gesto de reverencia y amor filial afirmamos lo que los cristianos han creído desde los primeros días de nuestra fe: que María está en una posición única para interceder por nosotros, sus hijos, en tiempos de grave necesidad, incluyendo plagas, hambruna y guerra.

Acudimos a María confiados en que nos mostrará el camino hacia su divino Hijo y su poder de curación. El último día de octubre imploramos una vez más a nuestra Madre Santísima para que nos proteja y cuide, ahora y en la hora de nuestra muerte.

El último día de octubre se conoce popularmente como *Halloween*, el día anterior al Día de Todos los Santos. El nombre original en inglés *All Hallows’ Eve* (víspera de Todos los Santos) deriva del inglés antiguo *hallowed* que significa “santo” o “santificado,” y con el paso del tiempo se ha acertado a la palabra que ahora nos resulta más conocida: *Hallowe’en*.

La Iglesia tradicionalmente celebraba una vigilia en la víspera de Todos los Santos cuando los adoradores se preparaban con oraciones y ayunos antes de la gran festividad. Posteriormente, esta práctica penitencial fue reemplazada por la fiesta totalmente

secular que conocemos hoy.

A principios del siglo VII el papa Bonifacio IV consagró el Panteón de Roma, antes templo de todos los dioses, como iglesia dedicada a Santa María y los Mártires, y ordenó que esa fecha, el 13 de mayo, se celebrara todos los años. Esta celebración se convirtió en el Día de Todos los Santos, un día para honrar a todos los santos, y más adelante, un día para honrar especialmente a aquellos santos que no tenían un día propio en el calendario. En el siglo VIII, el papa Gregorio IV hizo proclamar universal esta festividad, y el 1 de noviembre fue designado Día de Todos los Santos para la Iglesia Occidental.

El papa Francisco ha llamado a esta celebración popular el día en el que reconocemos a “los santos de a pie.” Estos son los hombres y mujeres cuya humildad y virtud a menudo se escapan de la vista del público, pero cuyas vidas dan un poderoso testimonio de la alegría del Evangelio. Durante esta época de crisis mundial muchos de estos santos de la vida cotidiana han salido de las sombras y han demostrado ser cuidadores, socorristas, familiares, amigos y vecinos que han arriesgado su propia salud y seguridad para servir a los más necesitados de nuestra ayuda. Este domingo honramos a esta gente y a muchos otros como ellos, tanto

vivos como fallecidos, que son los santos todopoderosos de nuestros tiempos.

María es, por supuesto, la más venerada “santa de la vida cotidiana.” Aunque con razón se le conceden los títulos más exaltados, como *Theotókos* (Madre de Dios), *Regina Coeli* (Reina del Universo) y *Stella Maris* (Estrella del Mar), la humildad de María y su coraje ante el gran dolor y la injusticia nos lleva a quererla de una manera extraordinaria. María de Nazaret fue realmente una “santa de a pie,” y todas las generaciones la llaman bendita por su fe sencilla pero inquebrantable en la providencia de Dios.

Recurramos a María y a todos los santos para que nos guíen y sostengan mientras luchamos contra los efectos devastadores de esta pandemia y contra la injusticia racial y el malestar social que nos preocupan tanto hoy en día.

Que crezcamos en nuestro amor y aprecio por los santos de todos los días con los que vivimos, y que su ejemplo nos inspire a ser hombres y mujeres santos que se esfuerzan por imitar a Jesús en todo lo que decimos y hacemos.

“Bendita seas, oh hija, por el Señor Dios Altísimo, por encima de todas las mujeres de la tierra ... porque él ha exaltado tanto tu nombre que tu alabanza será eterna en nuestros labios” (cf. Jdt 13:18-19). †

Events Calendar

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

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 4

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about

regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

November 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Msgr. Joseph F. Schaedel presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

November 7

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

November 8

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Fall Chicken Dinner**, 11 a.m.-5 p.m., adult dinner \$12, child dinner \$6, mega split-the-pot raffle.

Information: 812-576-4302 or emilyalig.asp@gmail.com.

November 10

Sisters of Providence virtual **"Act justly, Love tenderly, Walk humbly" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

November 12

St. Elizabeth/Coleman **Pregnancy & Adoption Services "Giving Birth to Hope" virtual fundraiser**, 5:30 p.m., free. Registration: cutt.ly/GivingBirthToHope. Information: 317-787-3412.

Knights of St. Johns Hall, 12 W. Wilder St., Greensburg. **Bob Rust Memorial Dinner**,

drive-thru only, sponsored by Decatur County Right to Life, proceeds benefit Safe Haven baby box for Decatur County, includes grilled pork chop or grilled chicken breast, macaroni and cheese, green beans and roll, \$10. Information 812-6142528 or decaturcortl@outlook.com.

November 18

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 19

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy,

11 a.m.-7 p.m., with Mass at 5:45 p.m.

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

November 21

Annual Corrections Ministry Virtual Conference, "Forgiving with Grace," sponsored by archdiocesan Corrections Ministry, 8:30 a.m.-12:30 p.m., author of *Grace from the Rubble* and *Change of Heart* Jeanne Bishop speaking, time for questions, pre-recorded panel discussion of incarcerated offenders, free, registration required. Registration and information: archindy.org/corrections. †

Retreats and Programs

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

November 14-15

Worldwide Marriage Encounter virtual retreat, Sat. 8 a.m.-9 p.m., Sun. 8 a.m.-3 p.m., \$75 application fee. Information call: 260-422-0803. Register online at: wme.org/apply.

November 21

Mother of the Redeemer Retreat Center, 8220 West State Road 48, Bloomington. **Pre-Cana Marriage Preparation Retreat**, 8:30 a.m.-6:30 p.m., social distanced, masks required, includes materials, morning coffee and a boxed lunch, \$135 per couple plus \$7 online processing fee. Registration and information: archindy.org/precana, alasher@archindy.org or 317-592-4007

November 23

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

Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds, \$35. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

December 1

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Waiting in Joyful Hope**, 6-8:30 p.m., presented by Benedictine Sister Jennifer Mechtild Horner, includes dinner, \$45. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

December 8

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581

December 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Sunday Advent Scripture Readings: How They Speak to Us**, 9-11:30 a.m., presented by Father Jeff Godecker, \$35. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

College seminary offers 'Storm the Castle' virtual event for high school males on Nov. 11

Bishop Simon Bruté College Seminary in Indianapolis will offer a "Storm the Castle" virtual event for high school males throughout the archdiocese from 5-7 p.m. on Nov. 11. The event provides an opportunity for young men at the high school level to pray and talk with men attending the college seminary, where they discern a call to the priesthood through formation

while also attending classes at nearby Marian University in Indianapolis.

The event is free, but registration is required.

For more information or to register, contact Maggie Hagenauer, events coordinator for the archdiocesan Office of Priestly and Religious Vocations, at mhagenauer@archindy.org or 317-236-1490. †

Rachel's Vineyard post-abortionive healing retreat to be offered on Nov. 13-15

A Rachel's Vineyard post-abortion healing retreat will take place in the Kokomo area on Nov. 13-15.

The retreat, a ministry of Project Rachel, is open to anyone who has had an abortion, helped someone get an abortion or who has suffered because of an abortion by a spouse, friend or family member.

Project Rachel, a compassionate and confidential ministry, extends God's unconditional love and forgiveness

to women and men who experience the tragedy of abortion. By offering a safe place for those suffering to be reconciled with God and his Church, Project Rachel helps those suffering after abortion to experience mercy, forgiveness and peace.

Registration is required by Nov. 9. To register or for more information, contact Jennie at 765-404-9583 or Dave at 765-860-6006. Visit rachelvineyard.org for testimonies and retreat locations. †

Wedding

ANNIVERSARIES

65 Years



HERMAN AND AGNES (SCHOETTMER) WAGNER, members of St. Mary Parish in Greensburg, celebrated their 65th wedding anniversary on Oct. 26. The couple was married in Immaculate Conception Church in Millhousen on Oct. 26, 1955. They have four children: Susan Geis, Lisa Huff, Dennis and Michael Wagner. The couple also has eight grandchildren and nine great-grandchildren. †

50 Years



JOHN AND MARCIA (STILGER) ENGLEMAN, members of St. Joseph Parish in Corydon, will celebrate their 50th wedding anniversary on Nov. 7. The couple was married in St. Mary Church in Lanesville on Nov. 7, 1970. They have two children: Dana Kean and Sean Engleman. The couple also has two grandchildren and six great-grandchildren. †



HERB AND SANDY (BOGARD) GORDON, members of Our Lady of Perpetual Help Parish in New Albany, will celebrate their 50th wedding anniversary on Nov. 7. The couple was married in St. Michael Church in Charlestown on Nov. 7, 1970. They have four children: April Holder, Missy Kapfhammer, Ben and Hadley Gordon. The couple also has nine grandchildren and three great-grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

COVID-19 stress management webinar to be offered on Nov. 11

The archdiocesan Catholic Charities-Social Concerns Ministry will host a webinar on "Stress Management and Coping in a COVID World" from 10-11 a.m. on Nov. 11.

Craig Fall, senior associate director of Catholic Charities Indianapolis, and O'Connell Case, clinical director of Catholic Charities Bloomington, will discuss the symptoms and causes of

stress and provide practical tools to cope with the anxiety and depression that can surface during the current coronavirus pandemic.

The webinar is free, but registration is required.

For more information, contact Theresa Chamblee at tchamblee@archindy.org or 317-236-1404. Register online at: cutt.ly/COVIDcoping. †

MARY

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Ramirez commented to the crowd about their oneness in worship.

Ramirez, a bilingual singer, musician and speaker from the Diocese of Laredo, Texas, led the event, along with his father Carlos Ramirez.

Before their witness talks, Archbishop Charles C. Thompson welcomed those present. Asking them to hold their rosaries high, he called for God's grace upon them then walked through the church blessing the beads with holy water.

The senior Carlos offered the first talk, primarily in Spanish, in part sharing about his wife Raquel, who died of cancer on March 28, 2019.

He ended his talk by teaching the congregation a song with hand motions—resulting in as much laughter as singing as they tried to keep up with the gestures.

Carlos Roberto presented next, explaining he goes by “Roberto” because “all of my brothers have Carlos as their first name.”

He said he heard about the annual Morning with Mary event from archdiocesan director of catechesis Ken Ogorek two years ago when the two attended the same retreat in Ohio.

“I think that’s so beautiful for an archdiocese to come together and praise Mary,” Roberto told those gathered.

He interspersed songs throughout

his talk, noting his love for music came from his mother, who was also a Catholic singer and songwriter.

“The Sunday before she died, I went to the foot of her bed in prayer, crying,” he said. His mom woke up and asked why he was crying.

“I said, ‘I’m scared for you, for your life.’ She told me, ‘Be not afraid. I love you. I’m here.’ That is most likely what Mary said to Jesus at the foot of the cross: ‘I love you. I’m here.’”

“That morning I felt my mom’s comfort, and my Mother’s comfort.”

Roberto spoke of adoption as children of heaven, not only through Christ but also through Mary.

“The Sacred Heart of Jesus and the Immaculate Heart of Mary are one,” he said. “You can’t separate them.”

Roberto reflected on the role of Mary as Christ’s mother and the many times she was there for him.

“Who was at the center of his first miracle?” he asked. “Jesus depended on Mary as a baby and throughout his life. When we’re faced with challenges, we need to pray, ‘Mary, be a mom to me now.’”

Roberto encouraged those present to “let yourselves be loved by Mary. Don’t be afraid to ask for her help. Ask her to run with you to Jesus. Run to Jesus holding her hand.”

Before he closed his talk and invited the congregation to pray the rosary, Roberto offered a comment for all members of the Church in central and southern Indiana about the annual event honoring the Blessed Mother.

“It’s a beautiful thing your archdiocese has,” he said. “Never miss a ‘Morning with Mary.’” †



Women of the Walking with Mary devotional group from St. Bartholomew Parish in Columbus gather in prayer around a statue of Our Lady of Fatima after the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10. (Photos by Natalie Hoefler)



Participants in the archdiocesan “Morning with Mary” event on Oct. 10 make hand movements while singing a song.



Carlos Ramirez, left, records a video of his son, Carlos Roberto Ramirez of Laredo, Texas, right, as Roberto sings a song during the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10.



Emily Lopez, center, holds her rosary with Fatima, left, and Lourdes Soberones during the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10. The girls are members of St. Patrick Parish in Indianapolis.



Joe, left, and Lauren Sheehan join their daughter Addie in hand movements while singing a song at the archdiocesan “Morning with Mary” event at St. Jude Church in Indianapolis on Oct. 10. The family are members of St. Barnabas Parish in Indianapolis.

COUPLE

continued from page 1A

Jon finishes the story, “Two weeks before, I had ended a relationship and asked God, ‘If you could, send me a good Catholic girl.’ Two weeks later, I met Renae. After the third or fourth night together, I knew she was the one. And lo and behold, 23 years later, here we are.”

They were married on Jan. 11, 1997—a union that has produced six children ranging in ages from 23 to 5, and “four in heaven,” says Renae, referring to three miscarriages and the death of another child just hours after birth.

Considering their busy family life and work schedules—Jon works 60 hours a week in two jobs and Renae works from 12-20 hours a week outside their home while also homeschooling their four youngest children—it would seem the couple from Holy Name of Jesus Parish in Beech Grove would have time for nothing else.

And that leads to the second telling story about them. For the past 21 years, they have been involved in the archdiocesan Pre Cana ministry, helping engaged couples prepare for the sacrament of marriage.

Each year, they have set aside three to four hours on a

weekend once a month, for about 10 months each year, to share their experiences and the Church’s teachings about sexuality in marriage and natural family planning.

That dedication has led to them being honored during the archdiocese’s “Co-workers in the Vineyard” virtual awards ceremony on Sept. 29, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

“We both grew up Catholic, but without a full understanding of the Theology of the Body and what the Church teaches about marriage,” Renae says. “And so as we learned more about that in our engagement and our first year of marriage, we were really blown away by what we learned. It so shocked us that we felt compelled to help other people learn about it.”

“We feel the information has been so valuable to our marriage that we want to be part of helping couples understand the beautiful understanding that the Church gives about sexuality.”

Knowing that their topic is such a sensitive one, Jon and Renae use touches of humor in their talks with engaged couples.

“We try to keep it fun,” Renae says. “I think it helps to make them more receptive to what we have to say,

that we’re not preaching to them. We try to witness to the blessing that the Church has been in our marriage.”

Jon adds, “Every time we get ready to give our talk, we go to the chapel and pray, ‘Lord, can you let us reach at least one couple now?’”

For the Schoenings, that prayer reflects their fundamental approach to marriage.

“There are three in our marriage,” Renae says. “We truly try to have God be a part of it, to be at the center.”

They encourage other married couples to join the Pre Cana ministry, which needs more leaders.

“For us, it all starts with what Christ did for us—sacrifice,” Jon says. “It’s a good sacrifice. It’s our way of giving back to the community.”

Renae says, “I certainly understand that everyone is busy, but it’s just three or four hours once a month to help other couples start their marriage on the right foundation. The witness of couples giving information is so impactful to other couples starting their life together.”

(Married couples interested in becoming involved in the Pre Cana ministry should contact Gabriela Ross, who directs the marriage and family life ministry of the archdiocese. She can be reached at gross@archindy.org or at 317-592-4007.) †

Principal's focus on growth is rooted in the Catholic faith

By John Shaughnessy

Helen Heckman has a special appreciation for the Resurrection Gardens that students create in the outdoor learning lab at St. Bartholomew School in Columbus.

The combination of faith and growth reflects the approach that Heckman has had for St. Bartholomew School since she became its principal in 2013. Since then, the school's enrollment has grown from 341 students to more than 400. And the number of Hispanic students has increased from 11% to about 40%.

Still, for Heckman, the most important growth has been in the school's ever-increasing commitment to have students learn and live the Catholic faith.

"We want them to grow in mind, body and spirit," she says. "We want them to grow in their faith and their relationship with people."

At the same time, St. Bartholomew has been consistently recognized as an "Indiana 4-Star School" by the state's Department of Education.

All these avenues of growth, faith and success led Heckman to be honored earlier this year with a 2020 "Lead, Learn, Proclaim Award" from the National Catholic Educational Association for her dedication and commitment to excellence in Catholic education. She was chosen from more than 150,000 Catholic teachers and administrators across the nation.

She also received recognition for that honor during the archdiocese's "Co-workers in the Vineyard" virtual awards ceremony on Sept. 29, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

With students from Asia, Europe and several Spanish-speaking countries attending the school due to local industry, Heckman has strived to create a welcoming atmosphere that supports such diversity. She has hired numerous bilingual staff members and stressed professional development for teachers in the area of cultural awareness.

"It's to better serve them, to be more

supportive of their families," she says.

Everything she does is rooted in her Catholic faith and her desire to keep growing in her faith.

"As a principal, I've tried to focus more on my Catholic faith, and be an example for my staff—reading Scripture daily, praying together with school and parish staff, and getting more involved with service projects.



Members of the horticulture club at St. Bartholomew School in Columbus pose for a photo with principal Helen Heckman in the school's greenhouse-outdoor learning lab in March. (File photo by John Shaughnessy)

"It's just trying to make sure the school community knows we are a Catholic school—and that it's important to us." †

Parade and award let 'giver' know the difference she has made

By John Shaughnessy

As someone who has always dedicated her life to helping others and bringing them closer to God, Patty Schnarr has never sought recognition or affirmation. Still, she was overwhelmed emotionally by the scene that unfolded in front of her home earlier this year.

Schnarr had just returned from a week in the hospital after receiving a special chemotherapy treatment for cancer—a treatment that didn't work—when the longtime youth minister at Our Lady of the Greenwood Parish in Greenwood was alerted to a celebration for her on that Sunday afternoon.

"The youth group came and did a parade for me," she recalls. "I was surprised by the number of people who came. It was very moving for me. Sometimes, you don't know who you touch and how you touch them."

The mother of three and grandmother of six was similarly surprised when she received the Youth Minister of the Year Award during the archdiocese's "Co-workers in the Vineyard" virtual awards ceremony on Sept. 29, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

"I've never thought about youth ministry for myself," she says. "It was for them. It's always been my passion to be there for young people."

Before serving as the youth minister at Our Lady of the Greenwood for 12 years, Schnarr provided child care in her home for 22 years. Two of the high school

seniors in last year's youth group were children whom Schnarr had in child care years ago.

"It was amazing to remember them as little kids and see the people they have grown into. It was really cool. Then when I got sick, to see the outpouring of care and concern from them and all the others was special."

That outpouring is a reflection of the care and concern that the 64-year-old Schnarr has had for young people, leading them in their parish meetings and their faith journeys to the annual March for Life in Washington and the National Catholic Youth Conference.

Now, she continues to set the example for the youths by the faith she has shown since she was diagnosed with cancer in October of 2019.

"I have bad days and good days," she says. "I believe that God's will will be done. I've kept my faith in God, and that's what has helped me through all this."

So has the support she has received.



During her 12 years as the youth minister of Our Lady of the Greenwood Parish in Greenwood, Patty Schnarr helped teenagers in their faith journeys. Here, she posed with youth members of the parish during the 2017 National Catholic Youth Conference in Indianapolis. (Submitted photo)

"I've gotten a lot of support from the youths, my family, the staff at Our Lady, the parents of the youth, Father Todd [Goodson, the pastor] and the whole parish. I didn't realize I've impacted more than the youth.

"I've always been the giver. I like to do for other people." †

Surprises touch woman who views her work as a gift to God

By John Shaughnessy

The initial touching surprise for Kristina Seipel came when it was announced that she was the first recipient

of the archdiocese's Excellence in Catechesis Award that has been re-named in honor of the late Archbishop Daniel M. Buechlein.

"He confirmed me when I was in high school," says the 31-year-old Seipel who received that sacrament in 2005. "To receive this award named after someone who was part of my faith journey is really cool."

The second touching surprise came after the award's announcement, when Seipel's parents came through the door with her 2-year-old son Michael, who was carrying balloons for her.

"I started crying when I saw

my parents and my little boy," she says.

That moment occurred on Sept. 29, shortly after the archdiocese's "Co-workers in the Vineyard" virtual awards ceremony, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis, youth ministry, and marriage and family ministry.

Faith and family have always been connected in Seipel's life, and she shares the importance of both as the director of evangelization for St. John Paul II Parish in Sellersburg.

"I went into Church ministry to share the love of Jesus that I had experienced with others," she says. "As director of evangelization, I get to do that, and I get to work with all the different age groups. I like the variety of working with people in different stages of their faith journey."

Her own faith journey includes being married to her husband David in 2017, in the church where she grew up—St. Joseph Church in St. Joseph Hill, which is now part of Sellersburg.

Another distinctive part of her faith journey has been helping to bring together

the faith communities of St. Joseph Church and St. Paul Church into the merged parish of St. John Paul II in Sellersburg.

In nominating her for the award, parishioner Lynell Chamberlain praised Seipel for "blending two programs into one, welcoming and encouraging teachers and participants from two separate religious education programs, two Rite of Christian Initiation of Adults programs, and two vacation Bible study programs to cooperate and create programs that far exceeded their predecessors."

Chamberlain also noted Seipel's efforts to help women deepen their faith, to guide high school students to become leaders in the parish, and help families grow in their love of God.

Seipel views all her efforts as a way of giving back.

"I grew up in St. Joe Hill. It's where I came to know Jesus myself," she says. "It's really cool to be able to give back to the community that gave me so much."

Most of all, she views her work as a gift of gratitude to God.

"Without Jesus and my faith, I'd be quite lost. God loves us so much." †



Kristina Seipel gets a hug and a balloon from her 2-year-old son Michael after she received the archdiocese's Excellence in Catechesis Award which has been re-named in honor of the late Archbishop Daniel M. Buechlein. (Submitted photo)

2020 Vocations Awareness Supplement

Priests
 Women Religious
 Men Religious
 Permanent Deacons
 Seminarians

Where there is love, sacrifice is easy

By Father Michael Keucher

King Solomon wrote in the Old Testament book the Song of Songs that “many waters cannot quench love, neither can floods drown it” (Sg 8:7). There is something about love that overtakes a person. Taken over by love, or having fallen in love, a person will do anything.



Fr. Michael Keucher

Consider, for example, a man who has fallen in love with a woman he hopes will one day be his bride. He would move a mountain for her, shovel load by shovel load. It’s the same principle at work for a new mother whose child is her life. Her daily sacrifices for her child prove easy, so much has she fallen in love with her child.

If this is true in our human relationships, what about our life with God?

First, let us remember that God loved us first. Each of us is “fearfully and wonderfully made” (Ps 139:14) We were each chosen “before the foundation of the world” (Eph 1:4). Jesus took us in his heart when he went to the cross. In other words, God loved us first—and he loved us to the end.

Likewise, people who have truly fallen in love with God will do anything for him and will love him to the end. No matter what call they might receive, or what call within a call they might hear, they will always enthusiastically say, “Yes.” Their love prompts this response in them.

Where there is love, sacrifice is easy.

Naturally, this does not mean that the living out of our sacrifices is always easy. No vocation is without difficulty, without the cross. A mother of five may sometimes have a headache, but her decision to take care of her children and love them is easy.

It is similar with the martyrs. No doubt it was hard for them to pay the ultimate price, but the decision to do it was easy, for it was prompted by love.

Think of the lives of all the saints. They did great things for God. They sacrificed much—their whole lives! And why? Because they loved God. They had fallen in love with him. And they had vowed their lives to his service, no matter the call.

I often think that one of our biggest priorities as Church must be to help our youth love Jesus and Mary—I mean truly love them. That would solve the “vocations crisis” we hear people talking about. Great love for God brings about many vocations.

Blessed Carlo Acutis is a timely example of a youth who fell madly in love with Our Blessed Lord.

A native of Milan, Italy, Carlo died of leukemia at the age of 15 in 2006. He loved soccer and computer programming. He used his gifts to create a website that profiled all the known eucharistic miracles in the world. So great was his love for God that he once said, “To be always close to Jesus, that is my life plan.”

Carlo’s story and example reminds us that people of all ages, including the young millennials of our own day, have the capacity to love Jesus and Mary deeply. Though they are young, they still have the grace-driven ability—which the rest of the Church is called to encourage and foster—to consecrate their lives to God’s service.

In this year’s Religious Vocations Awareness Supplement in *The Criterion*, you will come to meet some folks who have fallen deeply in love with Jesus. Out of this love, they are laying their lives down for our blessed Lord in beautiful ways, ways that God has prepared for them. Let us pray for them. Let us be inspired by their love and each of us grow our own.

(Father Michael Keucher is vocations director of the Archdiocese of Indianapolis. He can be e-mailed at mkeucher@archindy.org. He also serves as pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County.) †



SEMINARIAN LIAM HOSTY SEES CHALLENGES IN LIFE AS A PREPARATION FOR ORDAINED MINISTRY, PAGE 2B.



CARMEHITE NUNS IN TERRE HAUTE PRAY FOR SUFFERING WORLD ‘FROM THE HEART OF THE CHURCH,’ PAGE 3B.



DEACON PATRICK BOWER AND HIS WIFE MENTOR COUPLES IN DEACON FORMATION PROGRAM, PAGE 8B.

At top, Church of Santa Maria Maggiore in Assisi, Italy. (CNS photo/Paul Haring)



‘God’s guiding hand’

Seminarian sees challenges in life as a preparation for ordained ministry

By Sean Gallagher

If you spend a little bit of time with seminarian Liam Hosty, you’ll soon see that he is a cheerful, often happy-go-lucky young man with a winning smile who has an attractive love for Christ and the Church.

You might not know, though, at first glance, that he’s experienced many challenges in his life. When Hosty was 4, he was diagnosed with speech and learning disabilities and had struggles in school. More recently, his last two years of college seminary were marked by the turmoil of the renewed clergy sexual-abuse crisis in the Church and the coronavirus pandemic.

So does Hosty have such a sunny outlook on life and his possible future as an archdiocesan priest in spite of these challenges, or because of them?

Hosty thinks it’s the latter.

“My life has just been marked by a strong sense of divine providence,” he said. “God has been there every step of the way in my journey.”

Hosty is also convinced that the challenges he’s faced so far in life will help him share the mercy and compassion of God with the parishioners he would minister to if he’s ordained a priest.

“My life has been marked by people walking with me on [my] journey,” he said. “I may not necessarily have the solutions to everyone’s problems. But I can sit with them and walk with them through their journeys, in whatever challenges they face.”

‘Part miracle, part hard work’

Hosty, 23, grew up the fourth of the five children of Tom and Julie Hosty. The family moved to Indianapolis in 1999 when Liam was 2, and soon became active members of St. Barnabas Parish on the city’s south side.

He said that his faith was nurtured at St. Barnabas School and, later, at Roncalli High School in Indianapolis.

It was the role of faith in his family that made a lasting impression on him.

“Every night before bed, without fail, my parents would pray the ‘Angel of God’ prayer together with us,” Hosty recalled. “My dad would come to our rooms and say the prayer. If my dad was out of town, my mom would do that. It’s been deeply imprinted in my memory of faith.”

While he was growing up at home as a young child, Hosty’s parents noticed him having difficulty speaking. By age 4, he could speak only a handful of

words. That’s when he was diagnosed as having speech and learning disabilities.

Constant support from his family and the faculty and staff at St. Barnabas and Roncalli helped Hosty cope with his learning challenges that came with his condition.

“He and I have a special bond,” said his mom. She adds with a laugh, “I’m sure every time he studies for a test, he has my voice in his ear, ‘OK. You have to be organized.’”

Seeing her son succeed academically as a college seminarian at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis, gave her great satisfaction.

“It’s part miracle, part hard work on Liam’s part,” she said. “When he was little, I shed a lot of tears. Now I have tears of joy. It’s amazing.”

‘It kind of came full circle’

The miracle part may have come about through Hosty’s devotion to St. John Vianney, to whom he began to pray while he was in middle school.

At the time, he had learned that the 19th-century French priest was a patron saint for students with learning challenges because he experienced great difficulties with his coursework in seminary.

As Hosty discerned a possible call to the priesthood while in high school, his appreciation of St. John Vianney grew as he learned that the priest is also the patron saint of all priests, but especially of parish priests.

The preserved heart of St. John Vianney was displayed for veneration in January 2019 in SS. Peter and Paul Cathedral in Indianapolis. Hosty took time to pray before the sacred relic of the saint who played such an important role in his discernment.

“It kind of came full circle in a way for me,” he said. “Seeing the heart of a priest who loved God and loved people, who sacrificed so much for them, was a powerful encounter.”

In addition to the prayers of St. John Vianney, Hosty was also supported in high school by his peers as he considered God’s vocation for him.

At a baccalaureate Mass prior to his graduation from Roncalli, Hosty was awarded a scholarship. When he was introduced, all at the Mass were told that he was going to be an archdiocesan seminarian in the fall at Bishop Bruté.

“Pretty much all of my classmates, more than 300 people, gave me a standing ovation,” Hosty recalled. “They were overjoyed that I was going to



Seminarian Liam Hosty smiles during an Oct. 9 pilgrimage to the Shrine of Our Lady of Monte Cassino near St. Meinrad made by seminarians at Saint Meinrad Seminary and School of Theology in St. Meinrad. The shrine is on a hill just outside the southern Indiana town. The seminarians prayed for an end to the coronavirus pandemic and for those whose lives have been affected by it. (Photo courtesy of Saint Meinrad Archabbey)

seminary. Many of them already knew.

“The support from my peers, as well as my teachers, was absolutely incredible.”

‘God’s guiding hand’

Support from his peers continued when Hosty joined the formation community of more than 40 seminarians at Bishop Bruté.

“I was struck by the fact that it wasn’t a monastery,” he said. “I lived with some 40 guys between 18 and 22. We played video games. We played soccer and frisbee. We went out to eat. We joked around. We watched football.

“Formation isn’t just prayer and study. It formed me to be the man that God wants me to be. It brought forth the gifts that God gave me in my human nature.”

Hosty’s parents weren’t sure at first, though, if college seminary was the right

place for their son, thinking that it might be better for him to continue his discernment as an ordinary college student.

But his quick adjustment to life at the seminary and the happiness he found there convinced them he had made the right choice.

“It was very much hand-in-glove,” said his dad. “You could see that it was a perfect formation process for Liam. He thrived within that process. It helped his discernment. Any doubt I had was erased as I watched him go through his four years at Marian and at Bruté.”

That tight-knit community among his fellow seminarians and the priests on the formation staff proved to be invaluable for Hosty in his junior year at Bishop Bruté when the clergy sexual-abuse crisis flared up again at the same time that Jesuit Father

See SEMINARIAN, page 12B

Vocations Awareness Supplement highlights the priesthood, diaconate and consecrated life

This issue of *The Criterion* features our annual supplement that highlights vocations in the Church to the priesthood, diaconate and consecrated life.

It is ordinarily published during the U.S. bishops’ annual Vocations Awareness Week, which this year is on Nov. 1-7. It has been renamed the “Vocations Awareness Supplement.”

From the beginning, the Church has recognized that marriage is also a vocation, a pathway to holiness, to

which God calls people. *The Criterion* publishes two marriage supplements annually, usually in February and July.

In addition, the Archdiocese of Indianapolis has three offices which promote vocations. For information on the Office of Marriage and Family Life, visit www.archindy.org/marriageandfamily. For information on the diaconate, go to www.archindy.org/deacon. For information on the priesthood and consecrated life, visit www.archindy.org/vocations. †



Seminarian Liam Hosty joins other seminarians in praying Morning Prayer on Oct. 5 at the St. Theodore Guérin Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)





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

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

Special to *The Criterion*

Stay safe; unusual and troubling times; masks, social distancing, quarantine, lockdown.

These are all new catch-words introduced into our everyday vocabulary since the emergence of the COVID-19 pandemic. Uncertainty in a world that was once predictable.

The world as we knew it has drastically changed since the earlier part of this year. We have all been inundated with news of COVID-19—what it is and how it spreads. We have been instructed in how to self-protect and move about safely within society, being given new mandates and restrictions.

So, what does any of this have to do with the life of cloistered, contemplative nuns? Nuns who, by vows, are socially distanced from the world anyway? How have our lives changed? Have our lives changed? And, if so, in what way can those changes begin to compare with the changes those who live in society have had to make?

These are fair questions. It is true that we are enclosed religious sisters where we are accustomed to praying, working, socializing and otherwise engaging ourselves within a restricted environment, within the home of our monastery. Our engagement with those in society is limited.



Members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute pray in May around a statue of the Blessed Virgin Mary and the Christ Child on the grounds of their monastery during a May crowning ceremony. The sisters have prayed daily to the Blessed Virgin Mary for an end to the coronavirus pandemic. (Submitted photos)

The Carmelite vocation is unique in that we live cloistered—enclosed—lives. As a small group of women, we live in community and through the profession

of vows, we each responded to the call from God to give our whole lives to prayer, for his people and for our world.

Since the beginning of the pandemic, we have had to suspend public Mass here at the monastery, cancel our annual public novena to Our Lady of Mount Carmel and our Monastic Experience Weekend, and forbid visitors, including our families who visit only once a year. And so, our lives, too, have changed.

We at the Carmelite Monastery of St. Joseph in Terre Haute remain

available, however, for discernment with young women via e-mail, phone or Skype until it is safe to receive in-person visits. The changes introduced into our world came upon us as though overnight this year of 2020. And, unlike 20/20 vision, we cannot, at this time, see or predict what the future holds for any of us.

Certainly, since the beginning of the pandemic, the changes to our way of life and the sacrifices we have had to make cannot begin to compare with the changes and sacrifices of those who have not chosen to live enclosed lives. We are acutely conscious of this, especially as sacrifice is woven into the fabric of lives of prayer.

Our Holy Mother, St. Teresa of Avila, taught us to nurture an intimate relationship with Christ because it is this relationship that sustains and strengthens our lives of prayer. Here in Carmel, which is what we call our monastic communities, we pray from the heart of the Church. We take the needs of all people into our hearts and intercede to God in unceasing prayer, as a lamp that shines in darkness.

Our lives of prayer are grounded in the reality of our humanity, and we encounter Christ in his humanity. We recall the words from St. John's Gospel: "And the Word became flesh and made his dwelling among us" (Jn 1:14).

God threw in his lot with all of humanity by becoming flesh. As contemplatives, we also have thrown in our lot with the people of our world. It is through our close communion with Christ that we unite in a solidarity that transcends what the human mind can grasp. We pray for the concrete needs that people have—the daily bread that sustains life and well-being—as well as for the spiritual and psychological needs that people have, most especially during these very tough times.

In *The Way of Perfection*, St. Teresa of Avila assures us that God "never fails to help anyone who is determined to give up everything for him." And so, like her, we confidently trust that God hears our prayers and that he will respond to them in his own time and in his own way.

We pray continuously because we know that human effort alone is not enough. "Whoever remains in me and I in him will bear much fruit, because

without me you can do nothing" (Jn. 15:5). Remaining ever vigilant, we provide a beacon of hope to all who struggle to carry their burdens.

While the future may be unpredictable, our trust that God is near and in our world is unwavering. In good or in troubling times, his Spirit is ever-present to guide, support and sustain us. When human ingenuity falls short or fails altogether, we are confident in God's great love and mercy for all of humanity. Although we cannot see the road ahead, we believe that he will respond to our needs as a people.

In closing, I would like to recall for all of us the words of the risen Lord in St. Matthew's Gospel. "And behold, I am with you always, until the end of the age" (Mt 28:20).

(Discalced Carmelite Sister Clare Joseph Daniels is the vocations director of the Carmelite Monastery of St. Joseph in Terre Haute. To learn more about the community, visit heartssawake.org.) †



With members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute facing him, Benedictine Father Mark O'Keefe holds a paschal candle during a celebration of the Easter Vigil on April 11 in the monastery chapel.



Members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute pose for a photo in February in their monastery.

'CERTAINLY, SINCE THE BEGINNING OF THE PANDEMIC, THE CHANGES TO OUR WAY OF LIFE AND THE SACRIFICES WE HAVE HAD TO MAKE CANNOT BEGIN TO COMPARE WITH THE CHANGES AND SACRIFICES OF THOSE WHO HAVE NOT CHOSEN TO LIVE ENCLOSED LIVES!'

SR. CLARE JOSEPH DANIELS, O.C.D.





From missionary call to death threats, Father Kalapurackal embraces priesthood

By Natalie Hoefler

When thinking about his native country of India, there are certain aspects Father Francis Joseph Kalapurackal misses.

Death threats are not among them. Nor is having his church targeted by gunfire, nor working to buy back parishioners' farmland usurped by tribal lords, nor avoiding extortion by insurgents.

Such challenges are nonexistent here, where Father Kalapurackal serves as pastor of St. Thomas More Parish in Mooresville and St. Ann Parish in Indianapolis.

"God has blessed me abundantly," he acknowledges.

But he applies that statement to the entirety of his priesthood—from choosing to stay in seminary, to walking as much as 14 hours between small churches of a large parish, to taking a nursing school project from concept to extraordinary success, to encouraging vocations in the Archdiocese of Indianapolis.

"I could always feel God walking me through all those journeys," he says.

Those journeys began in India at age 15, when he met with the head of an archdiocese 2,000 miles away from his home.

'That week lasted 12-and-a-half years'

That meeting took place in Kerala State at the southwestern tip of India. Father Kalapurackal grew up in a village there, baptized and raised Catholic at St. Ann Parish. It was in that church where, at the age of 12, he participated in his cousin's ordination.

"My inspiration to become a priest started with [that] ordination," he says.

Having an archbishop-led ordination in his home parish "allowed more [people] to attend and more young people to participate. It allowed young men to see how beautiful [the ceremony] is and the grace of the sacrament celebrated right before their eyes."

From that point, Father Kalapurackal "liked the idea" of becoming a priest. "But I didn't feel I was worthy, how holy that position is."

His mother encouraged him, though. Three years later, when he saw a



Father Francis Joseph Kalapurackal celebrates Mass in person and via livestream at St. Thomas More Church in Mooresville. (Submitted photo)

notice for interviews with an archbishop for a spot at St. Thomas Seminary 2,000 miles away in Manipur State, he went. The meeting went well, and he was immediately accepted.

Father Kalapurackal began his priestly trek quite literally, traveling five days by train from the southwestern to the northeastern tip of India.

From the start, the young teen was miserable.

"It was a different culture," he recalls of Manipur State—and the seminary. "I didn't like the food. I never lived away from home. The seminary schedule was hard. I was so

homesick I wanted to leave."

But a mentor suggested he try the seminary for just one week.

"That week lasted for 12-and-a-half years," says Father Kalapurackal. He was ordained a priest of the Archdiocese of Imphal, Manipur, in 1997.

'I had to walk sometimes 12-14 hours'

He spent his first two years as a priest at St. Thomas Seminary serving as dean of students.

In 1999, Father Kalapurackal was assigned as pastor of St. Mary Parish in Kholian in Manipur, not far from the Myanmar border. The faith community was large—and not just in terms of its 2,000-family membership.

"It had 28 small village churches and one large church," he describes. "I had to walk to the villages—sometimes 12-14 hours. There was no electricity, no paved roads. It was a very poor parish in a poor setting."

In the village of Gelnagai, a tribal lord had taken ownership of all the land and banished the village's chief and 32 families. They were reduced to living in a single hut on one acre of land.

"My heart broke the first time I went to Gelnagai," says Father Kalapurackal. "I got funding and bought back the land. I brought the families back to the village and brought a stream in to help with agriculture."

He says his archbishop "had a plan for me that I should have a missionary experience there," he says. "It was a great missionary experience."

'Wherever I knocked, the Lord opened more doors'

Father Kalapurackal's archbishop also had a specific purpose for the priest's next assignment in 2001 as director of the archdiocese's 150-bed Catholic medical center in Imphal, the capital of Manipur.

"He wanted me to grow it into a better organization," he says. "It wasn't in good shape [and] had a lot of financial issues."

When he left in 2011, much had changed.

"When I started, we had 48 staff [members]," he says. "I had the joy of seeing the institution grow into a full-fledged hospital. When I left, we had over 200 staff with a multi-facility hospital and a college of nursing school being built."

The nursing school was a project dear to Father Kalapurackal's heart.

"The situation was one nurse for 10,000 people" when he started, he says. "I felt there was a huge need to train more nurses."

"I'm told that today it's a flourishing institution, probably the best in the state, ... with 150 total studying there every year."

He gives God credit for the school's success.

"When I started the college, we had no land, no money," he recalls. "But wherever I knocked on a door, the Lord opened more doors. People were so generous. I praise God for [the school]"

See PRIEST, page 12B



Father Francis Joseph Kalapurackal poses with catechist Kim Carlisle, left, Kayla Carlisle, Sadie Bond, Kendall Swinney and catechist Dottie O' Connor in May 2019 in St. Thomas More Church in Mooresville. (Submitted photo)

'EVERY ASPECT OF THE PRIESTHOOD IS IMPORTANT—OFFERING THE SACRAMENTS, TEACHING, ADMINISTERING. I LOVE EVERY PART OF MY PRIESTHOOD!'

FR. FRANCIS KALAPURACKAL





Benedictine sisters stay connected in prayer to broader world during pandemic

By Katie Rutter

Special to *The Criterion*

When the monastery stopped receiving visitors in March, the sisters felt the void. As a community built on the *Rule* of St. Benedict, hospitality is engrained into the mission of Our Lady of Grace Monastery in Beech Grove.

“St. Benedict says that guests are to be received as Christ and that there will always be guests in the monastery,” explained Benedictine Sister Mary Luke Jones, the monastery’s director of development.

The spread of COVID-19 was too great a risk in a place where all the sisters live in community, share meals and bathrooms. There are 43 Benedictine sisters at Our Lady of Grace; the oldest is 97.

Several of the sisters also serve in their on-campus retirement and nursing facility, St. Paul Hermitage, which houses about 100 elderly residents.

But it will take more than a pandemic to prevent the Benedictines from living their vocation. The sisters are finding ways to live out their call to hospitality, prayer and social justice even while the monastery is closed to visitors.

First, they began to digitally host guests by livestreaming their regular communal prayer. Those broadcasts have continued to grace Facebook daily since March 21, the day on which they and other Benedictines celebrate the feast of St. Benedict.

“We’re all connected to one another through the Holy Spirit. We hope that the positive nature of our coming together will go beyond our walls and that our prayer goes beyond our walls,” explained Benedictine Sister Marie Therese Racine, the community’s director of liturgy.

As their prayers go beyond the walls, the sisters have also discovered ways to bring the sufferings of the world back into their prayer.

Deeply concerned by the disease’s deadly spread, Sister Mary Luke looks up the number of Indiana residents who, during the previous day, passed away from COVID-19. She posts that number at the entrance to the sisters’ chapel. At the end of each evening prayer, one of the sisters tolls a hand bell for each



Benedictine sisters process in prayer on Aug. 25, the date of a federal execution, outside Our Lady of Grace Monastery in Beech Grove. The monastery is closed to visitors due to the coronavirus pandemic, but the sisters are finding ways to continue the work of prayer and social justice. (Submitted photo)

Hoosier lost.

As she listens to the haunting toll, Sister Mary Luke prays at each chime, “May you rest in peace.”

“I sit with my palms open, and as the last bell tolls I close my fists and I say, ‘and may God embrace your families,’ ” she recounted, speaking on Sept. 30 to *The Criterion* in an interview via Zoom.

Evening prayer on Oct. 20 marked the highest number of Hoosiers lost to that date. The bell tolled 48 times.

“Our hearts cry for them and their families,” the sisters posted on their Facebook livestream. “Let us remember all those who have died and who continue to suffer during this pandemic.”

For Sister Marie Therese, a phrase found in Psalms 75:5 and 89:47 are especially relevant in light of all these sufferings: “How long, Lord?” The sisters pray psalms during each prayer service, and Sister Marie Therese uses the biblical words to bring the world into her prayer.

“I ask God to show me, ‘Whose words are these today?’ and then pray in their voice,” she explained on Oct. 8 via Zoom. “So, we pray for the world, but ‘for’ can be understood in a different way. Pray for, as intercession, but we pray for, in their place.”

Even more petitions are uttered by these Benedictines as they pray to God for the end of racism, the protection of refugees and that the recently restarted federal executions will be halted. Special prayer services, in addition to their daily prayer, have been held for each of these intentions.

“Now we are educating ourselves on racism, seeing what steps we need to take as a community,” explained Benedictine Sister Julie Sewell, vocations director at Our Lady of Grace. “I would call this part of a cycle for us—prayer, study, more prayer, action.”

Small actions were possible even in the most restrictive lockdown: cleaning the windows of St. Paul Hermitage to allow for window visits with friends and loved ones, processing in prayer through the gardens, contacting those who live alone to offer digital company and holding up signs to encourage the health care workers.

Now the sisters have cautiously opened their doors to allow private individuals to spend time at their retreat center, the Benedict Inn, though communal spaces are still closed to guests.

Yet the prayers and the hospitality continue.

The sisters invite Catholics across central and southern Indiana to participate in a special upcoming service related to All Souls Day. On Nov. 14, the Benedictines will livestream a

holy hour held to remember all those who have died. Everyone is invited to virtually join the sisters, and donations can be made to memorialize a deceased loved one.

All submitted names will be projected on the wall of the sisters’ chapel during the holy hour and held by the sisters in prayer.

“This is our way of supporting [others]. What we do as Benedictines is pray,” summarized Sister Marie Therese.

“It’s the best thing that we do,” concluded Sister Mary Luke. “It’s our first and primary work, the work of God, the *Opus Dei*.”

(Katie Rutter is a member of St. Charles Borromeo Parish in Bloomington. More information about the service, called the *Celebration of Light*, and a link to the sisters’ Facebook page can be found on their website, benedictine.com.) †



Sister Jeanne Voges, left, Sister Alice Marie Gronotte, Sister Mary Carol Messmer and Sister Lucia Betz, all members of the Benedictine Our Lady of Grace Monastery in Beech Grove, pray the rosary at the monastery. It is closed to visitors due to the coronavirus pandemic, but the sisters are holding the world’s intentions in prayer. (Submitted photo)

**‘WE’RE ALL
CONNECTED TO
ONE ANOTHER
THROUGH THE HOLY
SPIRIT. WE HOPE
THAT THE POSITIVE
NATURE OF OUR
COMING TOGETHER
WILL GO BEYOND
OUR WALLS AND
THAT OUR PRAYER
GOES BEYOND OUR
WALLS!’**

**SR. MARIE
THERESE RACINE,
O.S.B.**



ARCHDIOCESE of INDIANAPOLIS

2020-2021 Seminarists

Saint Meinrad Seminary

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 James Huber III I Theology St. Gabriel Connersville	 Nick Rivelli I Theology St. Joan of Arc Indianapolis	 Sam Rosko I Theology Holy Rosary Indianapolis	 Bobby Vogel I Theology St. Joseph Jennings County				

Bishop Simon Bruté College Seminary

 Justin J. Horner IV College St. Anthony of Padua Morris	 Aaron Noll IV College St. Bartholomew Columbus	 Matt Ohlhaut IV College St. Lawrence Lawrenceburg	 Khui Shing IV College St. Mark the Evangelist Indianapolis	 Isaac Siefker IV College St. John the Apostle Bloomington	 Kristofer Garlitch III College St. Mary North Vernon	 Khaing Thu III College St. Mark the Evangelist Indianapolis	 Samuel Hansen III College St. Roch Indianapolis	 James Hentz II College St. Michael Greenfield	 Christopher Schneider II College All Saints Dearborn County	 Randy Schneider I College All Saints Dearborn County
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RELIGIOUS in FORMATION 2020-2021

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 Sr. Teresa Kang Sisters of Providence Saint Mary of the Woods Temporary Professed	 Sr. Ashley Barnett, SOLT Society of Our Lady of the Most Holy Trinity St. Charles Borromeo Bloomington Novice	 Sr. Mary Lily among Thorns McCann, SSVM Servants of the Lord and the Virgin of Matara All Saints, Dearborn County Temporary Professed	 Sr. Evelyn Lobo, SSPS Holy Spirit Missionary Sisters St. Monica Indianapolis Temporary Professed	 Sr. M. Evangeline Rutherford, OSP Sisters of St. Francis of Perpetual Adoration St. John the Evangelist Indianapolis Temporary Professed	 Sr. Mary Peter Ruschke, OSF Sisters of St. Francis of Perpetual Adoration Batesville Temporary Professed	 Sr. Mary Amata Naville, OSF Sisters of St. Francis of Perpetual Adoration St. Mary, Navilleton Temporary Professed	 Sr. Lucia Christi Zetzel, SV Sisters of Life St. Gabriel Indianapolis Temporary Professed					
 Sr. Gabriel Marie Trimble, MICM, Slaves of the Immaculate Heart of Mary, MA, Oratory of St. Philomena and Cecilia, Brookville Temporary Professed	 Sr. Agnes Mary Graves, RSM Religious Sisters of Mercy, Alma, Michigan St. John the Evangelist, Indianapolis Novice	 Sr. Magdalene Marie Schafer, Daughters of Holy Mary of Sacred Heart of Steubenville, Ohio St. Lawrence, Indianapolis Novice	 Br. Stanley Wagner, OSB Saint Meinrad Archabbey St. Meinrad, IN Temporary Professed	 Fr. Mateo Zamora, OSB Saint Meinrad Archabbey St. Meinrad, IN Temporary Professed	 Br. Basil Lumsden, OSB Saint Meinrad Archabbey St. Meinrad, IN Temporary Professed	 Br. Michael Reyes, OSB Saint Meinrad Archabbey St. Meinrad, IN Temporary Professed	 Novice Simon Holden Saint Meinrad Archabbey St. Meinrad, IN Novice					
 Novice Benjamin Ziegler Saint Meinrad Archabbey St. Meinrad, IN Novice	 Br. Dominic Jean, OP Order of Preachers - Province of St. Albert the Great St. Vincent de Paul, Bedford Temporary Professed	 Br. Macarius Bunch, CSC Order of Preachers - Province of St. Joseph Annunciation, Brazil Temporary Professed	 Br. James Henke, CSC Congregation of Holy Cross, United States Province of Priests and Brothers Our Lady of the Greenwood, Greenwood Temporary Professed	 Benjamin Sasin Congregation of Holy Cross, United States Province of Priests and Brothers St. John the Evangelist, Indianapolis Postulant	 Josh Amodeo Congregation of Holy Cross, United States Province of Priests and Brothers Ss. Francis and Clare, Greenwood Old College	 Br. Alberic Henry, OCSO Gethsemani Abbey Trappist, KY Our Lady of the Greenwood, Greenwood Novice	 Br. Joseph Michael Kraemer, SJ Society of Jesus - West St. Andrew, Richmond Theology	 Br. Taylor Fulkerson, SJ Society of Jesus - Midwest Jesuits West St. Mary, Lanesville Regency	 Br. Jeffrey Sullivan, SJ Society of Jesus - Midwest Jesuits Holy Name, Beech Grove Theology	 Ben Jansen, nSJ Society of Jesus - Midwest Jesuits Ss. Francis and Clare, Greenwood Novice	 Mike Rushka, nSJ Society of Jesus - Midwest Jesuits St. Barnabas, Indianapolis Novice	 Br. Nicholas Green, nLC Legionaries of Christ St. Bartholomew, Columbus Novice

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motherteresa.org |
| Congregation of the Sisters of the Third Order of St. Francis, Oldenburg
oldenburgfranciscans.org | Sisters of St. Francis of Perpetual Adoration, Mishawaka
ssfa.org | Discalced Carmelite Nuns
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heartsawake.org | Marian Friary
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maryschildren.com | Conventual Franciscan Friars
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thefriars.org |

Deacon and his wife mentor couples in deacon formation program

By Victoria Arthur

Special to *The Criterion*

Growing up in northwest Indiana in a devout Catholic family, Patrick Bower and his five siblings sometimes pretended to celebrate Mass during playtime, complete with vestments from assorted articles of clothing they had on hand.

Aside from those childhood moments, the thought of pursuing a vocation to ordained ministry never crossed Bower's mind—until a series of articles in *The Criterion* changed everything.

Bower was an insurance salesman with two grown children when his wife, Lynn, brought the articles to his attention in 2003. The Archdiocese of Indianapolis was exploring the idea of starting a deacon formation program, and she immediately thought that her husband would be perfect for the role.

Bower was skeptical, but thanks to his wife's persuasion and the almost ceaseless prompting of others, in June 2008 he was among the first group of men to be ordained as permanent deacons in the history of the archdiocese.

"I put everything in the Holy Spirit's hands," Deacon Bower said, speaking not only of his years of formation but every day since his ordination. "I have become a complete believer in the Holy Spirit to help me carry out what I need to do in every situation."

He is grateful for that divine guidance, because a deacon's work is never done.

Permanent deacons are distinguished from transitional deacons, who are men in the final stage of formation for the priesthood. Most permanent deacons are married when they are ordained, with families and full-time careers.

In their ministry, they assist priests and serve their parishes in myriad ways. They proclaim the Gospel and preach homilies at Mass, officiate at weddings and funeral services that do not involve the Eucharist, and celebrate the sacrament of baptism. They also dedicate themselves to the service of charity in the broader community.

Deacon Bower was no stranger to service when he embarked on his journey to the permanent diaconate. He had begun bringing the Eucharist to patients at Methodist Hospital in Indianapolis in 1999. Today, he continues to oversee all extraordinary ministers of holy Communion ministers

at Methodist, IU and Riley hospitals, all in the capital city.

It was his hospital ministry that opened his eyes to the spiritual needs of people from all walks of life and often facing dire circumstances—and opened his heart to the possibility of doing more for the Church.

"There are so many of what I would call Holy Spirit moments," said Deacon Bower. "You realize that you may be the last person to talk to someone about Christ. You encounter people who have been away from the Church or families who just want someone to pray with them. Mostly, you are there to listen and meet people where they are."

Those qualities and strengths—the ability to listen and to accompany people on their individual faith journeys—have been equally valuable in one of Deacon Bower's most important roles since ordination. It is a role that he shares with Lynn, his wife of 52 years, who continues to walk with her husband every step of the way.

For the past 12 years, the Bowers have served as the mentor couple to other men in the deacon formation program and their wives. They know the long, sometimes arduous road to the permanent diaconate and its effect on the family.

That process begins with a year of inquiry, in which men considering the permanent diaconate attend monthly information sessions held across central and southern Indiana. Spouses are not only welcome but encouraged to join them.

The Bowers were longtime members of St. Barnabas Parish in Indianapolis when this journey began, and Lynn says that their intense discussions during countless long car rides to and from the inquiry sessions solidified their resolve to move forward. They then embarked on four years of formation, which involved a commitment of one weekend



Deacon Patrick Bower, center, elevates a chalice during the eucharistic prayer of the June 24, 2017, Mass at SS. Peter and Paul Cathedral in Indianapolis in which 21 men were ordained as permanent deacons for the archdiocese. Then-Archbishop-designate Charles C. Thompson elevates a host at right and Father Joseph Feltz concelebrates at left. (File photo by Sean Gallagher)

per month of college-level theology classes and other training.

"Despite both of us growing up Catholic, we learned so much through this program," said Lynn, a graduate of the former Chartrand High School in Terre Haute and a longtime preschool teacher and spiritual director. "We both grew tremendously. This entire experience is beyond anything we could have imagined for our lives."

Deacon Bower, a graduate of Father Thomas Scecina Memorial High School in Indianapolis, says that, from the beginning, he could not envision the formation process without his wife at his side.

"It is such a commitment and so life-changing that I believe it was essential for us to experience it together," Deacon Bower said.

In their capacity as a mentor couple, they are completely dedicated to the spiritual and practical needs of men in the deacon formation program and their wives, particularly during the monthly weekend formation sessions held at various locations around the archdiocese.

There are currently 21 men in formation for the diaconate, but the Bowers have journeyed alongside nearly 40 others since 2008.

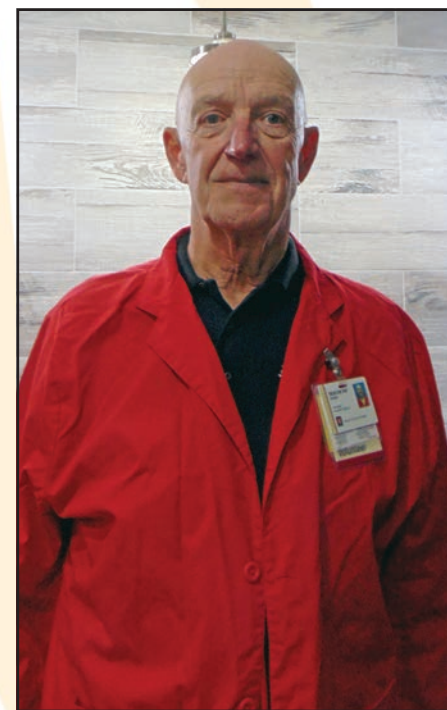
"I don't think I could pull off a formation weekend without them," said Deacon Kerry Blandford, director of deacon formation for the archdiocese and another member of the first class of permanent deacons ordained in 2008. "Pat and Lynn are so dependable, and more importantly, they are so approachable for the candidates and their wives. They're always there to listen, and even after ordination, the deacons often go to Pat for advice.

"Theirs is a ministry of presence."

Deacon Bower recently began ministry at St. Rose of Lima Parish in Franklin. He also serves the spiritual needs of inmates at the nearby Johnson County Jail.

There, and everywhere he goes, Deacon Bower says he will always place his trust in the Holy Spirit. And he looks forward to continuing to accompany others on their own paths to the permanent diaconate—a vocation that is strictly voluntary, with no monetary compensation but nevertheless immeasurable rewards.

"There are so many blessings,"



Deacon Patrick Bower is pictured in early 2020 prior to the emergence of the coronavirus pandemic at Methodist Hospital in Indianapolis. As part of his ministry of charity as a deacon, he oversees extraordinary ministers of holy Communion at Methodist, IU and Riley hospitals, all in Indianapolis. (Submitted photo)

Deacon Bower said. "And I am so grateful that my wife and my entire family have been part of this journey."

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



Then-deacon candidate Patrick Bower and his wife Lynn process on June 28, 2008, into SS. Peter and Paul Cathedral in Indianapolis at the start of the Mass in which he and 24 other men were ordained as the first class of permanent deacons in the history of the archdiocese. (File photo by Mary Ann Wyand)

'THERE ARE SO MANY BLESSINGS. AND I AM SO GRATEFUL THAT MY WIFE AND MY ENTIRE FAMILY HAVE BEEN PART OF THIS JOURNEY!'

DEACON PATRICK BOWER



Sister gives up her fight with God and finds the joy of seeking 'the more' in life

By John Shaughnessy

Just 5 years old at the time, Kathleen Branham was hemorrhaging so badly that a doctor told her parents to call a priest because she wouldn't survive.

Yet as the priest anointed her forehead, the little girl had a comforting feeling deep in her heart.

"I knew—I knew—I would be OK," she says now, 59 years later. "Whether it was the Holy Spirit, I'm not sure. I just knew I would be OK."

She was also convinced about another future prospect for her life during that time in 1961 when she was rushed to a hospital to take out her spleen, which had become enlarged because of a blood disorder.

The religious sisters who helped her during her stay in the hospital stood out to her, partly because they had an air of mystery around them in their habits and mostly because "they were so happy and joyful."

They left such an impression that she decided then she would become a religious sister one day. And that belief intensified during the 12 years of her Catholic education in Indianapolis under the guidance of the Franciscan sisters of Oldenburg.

"When I was in the first grade, I told my family I was going to be a sister," she says. "But life got in the way."

In fact, nearly 40 years passed before she finally embraced that childhood call to vocation. And the reality of Sister Kathleen's later-in-life commitment reflects the choice made by several women who are now members of the Oldenburg Franciscan community.

"I did not want to fight God anymore," she says.

'It's time to come home'

Her fight with God began shortly after she graduated from Father Thomas Scecina Memorial High School in Indianapolis in 1974, after spending the first three years of her secondary education at the former St. Mary's Academy, also located in the city.

"When I got to be 19, 20, I put God on the back burner to figure out who I was. I moved to Evansville because I wanted my independence. Then I thought, 'Maybe I should get married and have children.' I was in and out of relationships, but I never made the commitment."

She did make a lot of money during

the next two decades, from the late 1970s to the late 1990s.

"I had an awesome-paying job as an operations manager in the transportation industry," she says. "I filled my life with material possessions. I had a five-bedroom home, just for me. I had a sports car—a Mustang—and a place on the lake. And a boat."

Yet in the midst of this time, even when she felt she was fighting God, she still believed he was talking to her. Finally, she listened.

"God said, 'I have better plans for you.' I knew something was missing. I was in my '30s when my parents died. I knew I didn't want to miss out on the 'What if?' in life. I went back to church. That's when I realized I was filling my life with material possessions instead of filling my life with God."

"God was the big part missing in my life. I felt God was saying, 'It's time to come home.'"

'Seeking the more in life'

When she thinks of "home," Sister Kathleen remembers her days in Catholic grade schools and high schools when students boarded a bus for Oldenburg for the funeral of a Franciscan sister who had been their teacher.

"Oldenburg has always felt like home," she says.

She entered the Franciscan community there in 2000 at the age of 43, believing it's where God wanted her to be, knowing it's where she wanted and needed to be, remembering it's where a 5-year-old girl once dreamed she would eventually be.

"The moment I drove through the gates of Oldenburg, I just felt like [I was] home. I've been here 20 years now, and I'm not going anywhere."

"I'm the vocations director now. Our last six women who entered our community were older—anywhere between 40 and 50 when they entered. They're very gifted women. A lot of them felt the same thing I did. They were seeking the more in life."

At the same time, she's looking forward to the arrival of a young woman in her 20s who is expected to enter the community next spring.

"More and more young women are seeking religious life once again," she says. "We welcome them with open arms. In the past year, I responded to over 30 requests regarding religious life and 90% were in their 20s."



As the vocation director of the Franciscan Sisters of Oldenburg, Franciscan Sister Kathleen Branham, left, works to draw women to the wonderful life she has known as a religious sister. Here, she poses for a picture with Franciscan Sister Olga Wittekind and Franciscan Brother Joseph Bach during a Vocation Fair in Brooklyn, N.Y. (Submitted photo)

'When we laugh, we laugh hard'

As vocations director, Sister Kathleen makes sure that women get the "behind-the-scenes" look at the Franciscan community when they come to Oldenburg to discern a possible calling to religious life.

"I want them to see 100 percent of us," she says. She also shares her experience.

"The call to serve God is not always an easy one, but it is a joyful one," she says. "These women are the most caring, most supporting group of women I've ever been around in my life."

"Like anything, there are times that can be challenging. Our vows of poverty, chastity and obedience call us to go outside of ourselves for what's in the best interests of the community. When we pray, we pray hard. When we laugh, we laugh hard. When we're challenged, we're there for each other. Being Franciscan, we're also the voice for a lot of voiceless people out there."

During her time in the Franciscan community, Sister Kathleen has served as a social worker, working with children in the foster care system and with children who have been abused and neglected.

Other sisters in the community have traveled to the U.S.-Mexico border to serve people hoping to start a new life in America.

Franciscan sisters impact lives, she says. Sister Kathleen knows the impact they have on her life.

"I feel like I've grown up in the community here, even coming in at 43. We're individual, but we're interconnected. I've never felt so much love, strength and support. That brings us closer to God."

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

Three Saint Meinrad monks celebrate anniversaries

Criterion staff report

The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad celebrated the jubilees of three of their confreres on July 26.

Honored were Brother Rabin Bivins and Father Colman Grabert on their 60th anniversary of profession of vows, and Father Germain Swisshelm on the 60th anniversary of his ordination as a priest.

Brother Rabin, a native of Owensboro, Ky., professed vows as a monk of Saint Meinrad on May 7, 1960. He came to the monastery in 1957 to attend school at its former St. Placid Hall.

In the early 1960s, Brother Rabin worked in various assignments, including in the monastery's shoe shop, as a volunteer fire fighter and as a house

prefect in the monastery. He also served at Saint Meinrad's former monastic foundation in Peru from 1965-67.

Brother Rabin has worked as a locksmith at Saint Meinrad since 1984. In 1996, he became the first brother in the monastic community to be named subprior (third in leadership), serving in that position until 2007.

He currently serves in the monastery infirmary and is the monastery's almoner and director of community outreach.

Father Colman, a native of Evansville, Ind., professed vows on Aug. 15, 1960. He received priestly formation in Saint Meinrad's high school and college (both now closed), and at Saint Meinrad Seminary and School of Theology. He was

ordained a priest on Sept. 5, 1965.

Father Colman earned a licentiate in sacred theology from the Collegio di Sant'Anselmo in Rome in 1969. He then served on the faculty of the seminary from 1967-94.

For many years, he served as the monastery's principal organist, as secretary to the archabbot, house prefect, gardener and in the mail service. He currently ministers as director for guided retreats and offers preached retreats at the Saint Meinrad Guest House and Retreat Center.

Father Germain, a native of Orrville, Ohio, professed vows on Aug. 15, 1957, and was ordained a priest on Sept. 25, 1969. He later did graduate studies at Indiana University, the University of Oklahoma and San Marcos University in Lima, Peru.

He taught at St. Placid Hall from 1962-67. In 1962, he was a founding member of Saint Meinrad's monastic foundation in Peru. He taught at a seminary and high school in Huaraz,

Peru, and served as an associate pastor at San Juan Lurigancho Parish in Lima.

He also helped develop a Quechua-Spanish dictionary and a nine-volume manuscript of the New Testament in Quechua, which is a pre-Columbian language still spoken by the natives of the mountain regions of Peru.

For about 40 years, Father Germain has celebrated the weekly Saturday morning Mass at Saint Meinrad's Shrine of Our Lady of Monte Cassino. Since 1996, he has overseen the preparing of readings for the Liturgy of the Hours in the Archabbey Church of Our Lady of Einseideln.

(For more information about Saint Meinrad Archabbey in St. Meinrad, visit www.saintmeinrad.org.) †



Br. Rabin Bivins, O.S.B.



Fr. Colman Grabert, O.S.B.



Fr. Germain Swisshelm, O.S.B.

Conventual Franciscan vocations director journeys in faith with young adults

By Sean Gallagher

St. Francis of Assisi has become a beloved saint through the centuries. Although he lived 800 years ago halfway around the world in central Italy, thousands of men and women around the globe continue to embody his love for Christ, the Gospel, all people and all creation.

Conventual Franciscan Father Mario Serrano is one of them. A member of his order's Our Lady of Consolation Province, based in Mount St. Francis in the New Albany Deanery, Father Mario currently serves in El Paso, Texas, in campus ministry, in addition to being his community's vocations director.

For him, campus ministry and promoting vocations dovetail well. He enjoys seeing many of the young adults he ministers to at El Paso Community College and at the University of Texas in El Paso deepen their faith through their college years.

"Their faith is part of their identity," Father Mario said. "So, when they go off into the world, they seek out a place where they can work and talk about their faith. They look for a place where they can live out their vocation in regard to their gifts."

Before serving in campus ministry in El Paso, Father Mario ministered to Catholic college students in Terre Haute at Indiana State University and Rose Hulman Institute of Technology, and at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

Bobbie Jo Monahan, an education professor at Indiana State, collaborated with Father Mario at St. Joseph University Parish in Terre Haute, which serves as a campus ministry hub for the western Indiana city.

"He had the ability to individualize what each student needed," she said. "Sometimes a student needed a shoulder and a hug, and sometimes a student needed a bit of reality."

"He had a knack for getting to know students and taking students to that next level of responsible religion. He promotes not only self-awareness for students, but a global lens through religious responsibility."

Sandra Anderson, who ministers with Father Mario in campus ministry in



Conventual Franciscan Father Mario Serrano, vocations director for his order's Our Lady of Consolation Province, which is based in Mount St. Francis in the New Albany Deanery, preaches during a March 8 Mass on the campus of the University of Texas El Paso in El Paso. (Submitted photo)

El Paso, agrees.

"He is selfless and puts students and their needs first," Anderson said. "He takes the time to sit and attentively listen to the students, something that many students need. One can truly see that this is his calling. Everything he does comes from the heart, with such humbleness and compassion for others."

This openness to and valuing of the needs and gifts of each individual person that so helps him in campus ministry, Father Mario said, is part of his identity as a follower of St. Francis.

Pope Francis recently highlighted how the saint was open to relationships with others, including those at the margins of society, in his new encyclical

letter *"Fratelli Tutti: On Fraternity and Social Friendship."*

"Human belonging is something I promote within campus ministry," Father Mario said. "We belong to each other. There is a sense of relationship that we need to become aware of. I long for brotherhood beyond borders."

Anderson has seen this Franciscan quality of Father Mario on display.

"Friar Mario is open to all, treating every student and community member the same regardless of their social status, race, and even religion," she said. "He journeys with all regardless of their situation. As St. Francis did, Friar Mario reaches out to those who are marginalized in our society. Those who are seen as the least, he treats as equals."

Building relationships far and wide with people from diverse backgrounds is a big part of Father Mario's ministry in promoting vocations for his community. He makes connections with men across the U.S. who are discerning possible vocations as Conventual Franciscans.

Such communication means that he has often lived out of his suitcase as he traveled to Michigan, Louisiana, Florida and elsewhere to meet with men interested in learning more about the Franciscan vocation.

The coronavirus pandemic has made such travel more difficult, although Father Mario said he is exploring ways to make that possible now.

However, the pandemic has not kept him from promoting vocations.

"I can't simply wait this out," Father Mario said. "There are people who are discerning and want to meet. How do we go about that?"

It still happens in one-on-one meetings when possible. He also shares information about his province through videos posted online.

"We were already starting to do that prior to COVID," Father Mario said. "We've put together videos of who we are as Franciscans, where we minister and what the hopes are for the young friars."

He's also organizing vocations

retreats that take place virtually.

"We're calling in friars to be present with us for those who aren't ready to travel, but are discerning," Father Mario said. "Some are coming here [to El Paso] from Michigan and Florida. But we'll plug in others who will join us through Zoom."

No matter the varying ways he journeys with young adults in college or those discerning their vocation, Father Mario said prayer is at the heart of his ministry.

"We friars pray for vocations daily," he said. "We pray daily for those who are discerning and are being called to our way of life. Prayer is powerful."

(For more information about the Conventual Franciscans' Our Lady of Consolation Province, based in Mount St. Francis, visit franciscansusa.org.) †



Conventual Franciscan Father Mario Serrano poses with college students after a Nov. 2, 2019, Mass at the U.S.-Mexican border in El Paso, Texas. (Submitted photo)

'HUMAN BELONGING IS SOMETHING I PROMOTE WITHIN CAMPUS MINISTRY. WE BELONG TO EACH OTHER. THERE IS A SENSE OF RELATIONSHIP THAT WE NEED TO BECOME AWARE OF. I LONG FOR BROTHERHOOD BEYOND BORDERS!'

FR. MARIO
SERRANO, O.F.M.
CONV.



Providence sister brings faith to medical ministry during pandemic

By Jason Moon
Special to *The Criterion*

Born in 1986 in Indianapolis, Providence Sister Arriane Whittaker's life journey took her and her family to many different areas in the United States. By the time she was 5, the family settled in Germantown, Wis., where she graduated from high school in 2005.



Sr. Arriane Whittaker, S.P.

"I tell people I am a Hoosier by birth, but a 'Cheesehead' by choice," Sister Arriane said. After receiving her bachelor's degree in biomedical sciences from Marquette University in Milwaukee, she learned about the Sisters of Providence of Saint Mary-of-the-Woods' volunteer ministry and elected to take a year off from school to volunteer for the congregation.

"I literally learned about Providence Volunteer Ministries on a whim, through a volunteer fair that was at Marquette," Sister Arriane said. "I attended the fair at the last minute as I didn't have a plan for my next year and thought doing a year of volunteer service might be an interesting way to discern my next steps."

Sister Arriane also said she wanted to make sure she still wanted to be a doctor during the year away from school. As she continued volunteering with the congregation, she knew she wanted to minister as a doctor, and become a woman religious with the Sisters of Providence.

"I really count providence as a huge part of the reason I came to Providence Volunteer Ministries," Sister Arriane said. "I absolutely did not have any

plan to become a sister at the time, but I never realized how big of a change coming to the Woods would make in my life."

In 2012, Sister Arriane entered the congregation and later followed her parent's footsteps by entering medical school. Her father is a medical doctor, and her mother is a nurse.

In 2019, she achieved her lifelong dream by graduating from medical school at Marian University in Indianapolis. Since graduating, she has ministered as a resident physician at St. Vincent Hospital in Indianapolis.

Then earlier this year, the coronavirus reared its ugly head. To date, more than 40 million people have been infected with the virus worldwide, including more than 8 million Americans. In Indiana, more than 160,000 people have tested positive for the virus. And in Marion County, where Indianapolis is located, more than 26,000 people have tested positive, with almost 800 deaths.

Sister Arriane said she never thought her early experiences in the medical field would include dealing with a pandemic and with patients who were infected with COVID-19. It is in this reality that she continues to live out the congregation's core mission of collaborating with others to create a more just and hope-filled world through prayer, education, service and advocacy.

"It's a privilege and an honor to serve in this way during the pandemic," Sister Arriane said. "But it is an extremely difficult time for medical care professionals. I fear for my colleagues who are high risk, and I'm frustrated with the stubbornness of this virus."

"However, working with COVID-19 patients has been life-giving because it feels like I really am making a difference. But it is a very difficult disease to watch people suffer through. I never would have guessed that this pandemic would coincide with my initial



Providence Sister Arriane Whittaker, center, second row, celebrates with fellow members of her religious community after graduating in 2019 from medical school at Marian University in Indianapolis. (Submitted photo)

years as a physician, and I imagine that what I have seen and experienced in the last six months will mold me for years to come as I learn who my identity as a doctor really is."

Despite the pressures of ministering in the medical field during a pandemic, Sister Arriane said she believes providence has "called me and my colleagues to be present in this way at this time for a reason."

"I'm trusting that as we continue to walk the unknown of this path, we will be given strength, resilience, courage, trust and knowledge needed to overcome any challenges this disease presents," Sister Arriane continued.

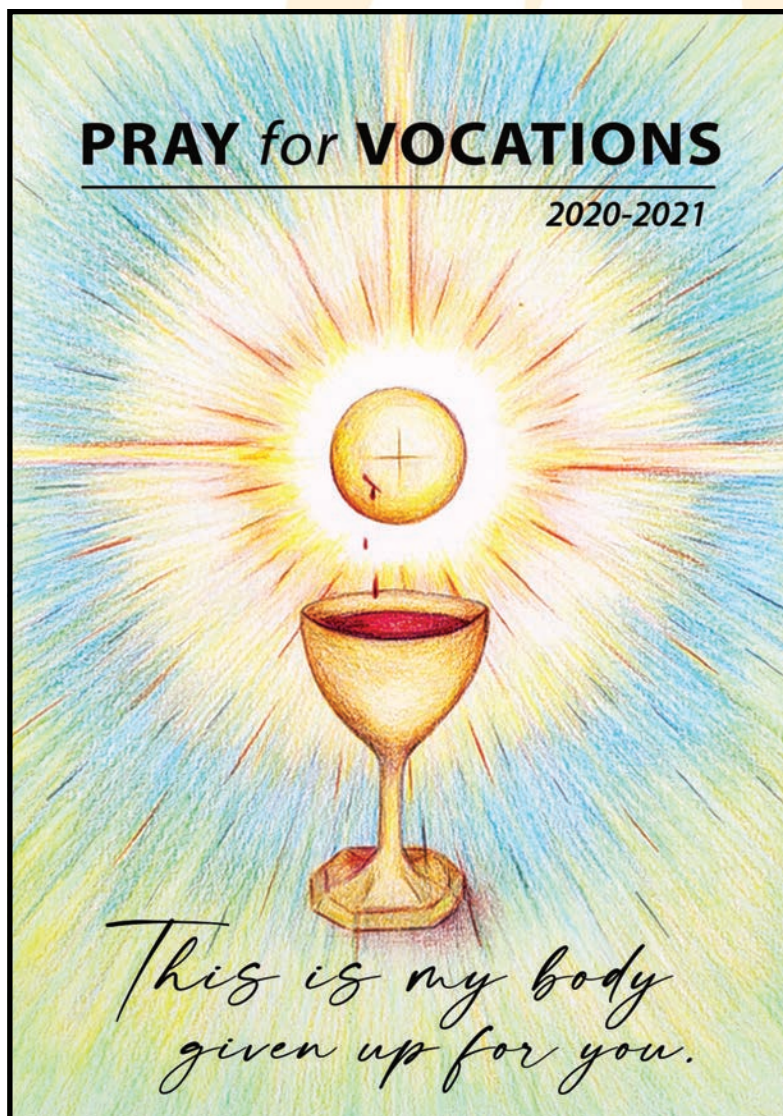
Through her initial experiences with her ministry, Sister Arriane said she has a greater appreciation of how doctors

are "healers" and how that correlates directly with the Sisters of Providence's core mission.

"It is one thing to take care of a patient from a medical perspective, but often in these times, I've been called to be a companion through the anxiety and fear that this disease evokes," she said. "I am also very aware of how important our role is in communicating with patients' families. Oftentimes, we are the only connection they have to their loved one."

(Jason Moon is the media relations manager for the Sisters of Providence of Saint Mary-of-the-Woods. For more information about the Sisters of Providence of Saint Mary-of-the-Woods, visit spsmw.org.) †

Prayer Card and Intentions



2020-2021 Seminararian and Religious in Formation Prayer Card
Please pray for the following individuals and intentions on the corresponding day of the month.

1. Pope Francis
2. Archbishop Charles C. Thompson
3. Matthew Perronie
4. Michael Clawson
5. Tyler Huber / Sr. Evelyn Lobo, SSpS
6. José Neri / Sr. M. Evangeline Rutherford, OSF
7. Jack Wright / Sr. Mary Peter Ruschke, OSF
8. Anthony Armbruster / Sr. Mary Amata Naville, OSF
9. Liam Hosty / Sr. Lucia Christi Zetzl, SV
10. JJ Huber / Sr. Gabriel Marie Trimble, MICM
11. Nick Rivelli / Sr. Agnes Mary Graves, RSM
12. Sam Rosko / Sr. Magdelene Marie Schafer
13. Bobby Vogel / Br. Alberic Henry, OCSO
14. Justin Horner / Br. Dominic Jean, OP
15. Aaron Noll / Br. Macarius Bunch, OP
16. Matthew Ohlhaut / Br. James Henke, CSC
17. Khui Shing / Benjamin Sasin (CSC)
18. Isaac Siefker / Josh Amodeo (CSC)
19. Kris Garlitch / Br. Joseph Michael Kraemer, SJ
20. Khaing Thu / Br. Taylor Fulkerson, SJ
21. Samuel Hansen / Br. Jeffrey Sullivan, SJ
22. James Hentz / Ben Jansen, nSJ
23. Christopher Schneider / Mike Rushka, nSJ
24. Randy Schneider / Br. Nicholas Green, nLC
25. Sr. Tracey Horan, SP
26. Sr. Emily Marie Tekolste, SP
27. Sr. Ashley Barnett, SOLT
28. Sr. Mary Lily among Thorns McCann, SSVM
29. For the Priests and Religious of the Archdiocese of Indianapolis
30. For Vocations to the Priesthood and Consecrated Life

For information on the Seminararians and Religious in Formation from the Archdiocese of Indianapolis, visit www.HearGodsCall.com



SEMINARIAN

continued from page 2B

Thomas Widner, the seminary's beloved director of spiritual formation, died.

"That was a really challenging time," Hosty said. "A lot of guys, myself included, had to realize that we're really not in it for the glamour. There's no glory in [the priesthood] for us in the way the world defines it. I realized, too, that while this old wound in the Church was being re-opened, we can be instruments to kind of heal it."

Challenging times at Bishop Bruté continued when his senior year was abruptly cut short in March at the start of the coronavirus pandemic. Marian halted in-person classes and the seminarians returned to their home dioceses.

Hosty said he went through some mourning of what he and his classmates had lost.

"But the Lord was at work in a mysterious way because of it," he said. "I was able to have more time to spend in prayer and really looked at myself and my relationship with God. In some ways, I'm immensely grateful for God's guiding hand during all of that."

In the late spring, Hosty lived for about two months at the rectory of St. Barnabas Parish with its pastor, Father Daniel Mahan, much like the seminarian had done previously during breaks in school.

"Liam is a self-starter," said Father Mahan. "He doesn't have to wait for someone to give him instructions. During his school breaks, he took it upon himself to visit classrooms at St. Barnabas and Roncalli to talk about vocations to the priesthood and religious life. Nobody asked him to do that. His talks were very well received."

'Pull the trigger'

Now a seminarian in I Theology at Saint Meinrad Seminary and School of Theology in St. Meinrad, Hosty is still affected by the pandemic.

Although in-person classes resumed at Saint Meinrad this fall, the seminarians wear masks and practice social distancing. Trips off campus are rare, and pastoral ministry in parishes, hospitals and nursing homes has been suspended.

Still, despite the continued challenges of priestly formation, Hosty knows



Seminarian Liam Hosty proclaims a reading during an Aug. 3 Mass at the chapel of Our Lady of Fatima Retreat House in Indianapolis. The liturgy was part of the annual convocation of archdiocesan seminarians. (Photo by Sean Gallagher)

he is where God wants him to be, convinced that his struggles with speech and learning disabilities since he was a young child prepared him for ordained ministry.

"I really had to focus on mitigating challenges presented to me on writing, speaking and interpersonal relationships, which is pretty much my entire vocation now," Hosty said. "By focusing on that so much, I've really honed those skills to a T."

He encourages other young men who think that God might be calling them to the priesthood to give the seminary a try, even if they have experienced challenges in their lives.

"If you're a young guy discerning, just do it. Pull the trigger," Hosty said. "You're not wasting your life by going to seminary. You're gaining an entirely beautiful life. I have no regrets and would do it all over again."

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

MORE ABOUT LIAM HOSTY...

AGE: 23

PARENTS: Tom and Julie Hosty

HOME PARISH: St. Barnabas Parish in Indianapolis

EDUCATION: St. Barnabas School, Roncalli High School, Marian University and Bishop Simon Bruté College Seminary, all in Indianapolis; Saint Meinrad Seminary and School of Theology in St. Meinrad

FAVORITE SCRIPTURE PASSAGE: Matthew 5:3-12 (the Beatitudes)

FAVORITE SAINT: St. Joseph

FAVORITE PRAYER OR DEVOTION: St. Thomas Aquinas' "Prayer before Communion"

FAVORITE BOOK: *Till We Have Faces* by C.S. Lewis

FAVORITE MOVIE: *The Lord of the Rings: The Return of the King*

HOBBIES: Reading, running and hiking

PRIEST

continued from page 4B

and for the opportunity for nurses to be trained to help the sick and suffering."

'They would just shoot and kill you'

But all was not smooth progress during those years at the hospital. Father Kalapurackal calls those years "unstable" as insurgents sought Manipur State's independence from India.

"There were attacks on the Church, especially for clergy and people from outside the state"—two categories that applied to him, the priest says.

At one point an insurgent group built a camp near his church in Imphal. There were times he couldn't celebrate Mass and had to lock the church due to gunfire and bombings.

One of his most frightening encounters with insurgents occurred one year on Aug. 15, the feast of the Assumption of the Blessed Virgin Mary—and India's Independence Day, a day the secessionist insurgents refused to acknowledge.

"They thought I was celebrating Independence Day," Father Kalapurackal recalls. "I told them I was celebrating Mass for the Assumption. They started firing on the church. It really shook me up."

So did another of the insurgents' actions—extortion, demanding payment of "taxes" to the group.

"Anyone who held responsibility in any position had to abide by them or they would just shoot and kill you," he says.

His role as hospital director placed

the priest in a vulnerable position. By 2011 there were death threats on his life, and his archbishop ordered him to return to his family's village for safety.

"That's how I left the archdiocese [of Imphal] and was looking for an opportunity to serve in different countries, including the U.S.," says Father Kalapurackal.

His friend and former fellow priest of the Imphal Archdiocese, Father Varghese Maliakkal, had emigrated to the U.S. a few years prior and had served in central and southern Indiana since 2006. Father Maliakkal recommended him to then-Auxiliary Bishop Christopher J. Coyne.

"I arrived here in the archdiocese on Aug. 23, 2013," Father Kalapurackal precisely remembers.

He served at Our Lady of the Greenwood Parish in Greenwood until 2015 and has led St. Thomas More ever since. He was incardinated into the archdiocese in 2019, when he also became pastor at St. Ann.

'I love every part of my priesthood'

Reflecting on his journey as a priest, Father Kalapurackal goes back to that meeting with the archbishop of Imphal that led to his acceptance into the seminary.

"Twelve-and-a-half years is a long journey," he admits. "But I didn't find happiness in anything else. ... I never felt I'm worthy, but through God's mercy and love I am found worthy through Jesus, who calls me to share in his priesthood."

To those discerning a call to the priesthood or religious life, Father Kalapurackal advises patience.

"It's not always easy," he says. "But God will make it clear just like a sculptor brings out a beautiful statue

from stone. God will do that for us. We only have to allow ourselves to be chiseled by him."

He also has advice for members of a Church desperately in need of more priests: "Pray for vocations."

"Unless every family and every parish is praying for more laborers, we won't have more vocations," he cautions. "It needs to start in the family—families praying the rosary to Blessed Mother Mary, and families having a special love and devotion to the sacraments."

Father Kalapurackal practices what he preaches. Almost every Mass in his parishes, he says, includes a petition for an increase in religious and priestly vocations. Those who pray in St. Thomas More's perpetual adoration chapel are asked to pray for the same intention.

To both support the archdiocese's seminarians and possible future vocations, St. Thomas More parish hosts an annual dinner for the archdiocese's seminarians, inviting "as many young people and parishioners as possible to come."

Father Kalapurackal's love for his vocation is strong. "Every aspect of the priesthood is important—offering the sacraments, teaching, administering. I love every part of my priesthood."

Whether serving among tribes in India or the people of central and southern Indiana, he sees his call—and the call of all priests—as the same: to be a missionary for Christ.

"Priesthood is missionary by its very nature," he says. "No matter where you are, you're a missionary—I strongly believe that."

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

BARRETT

continued from page 1A

However, Trump's first two nominees to the Supreme Court, justices Neil Gorsuch and Brett Kavanaugh, were only supported by a combined three votes from Democrat senators.

During her nomination hearings before the Senate Judiciary Committee, Barrett did not give direct answers on how she would vote on top issues, following a practice begun by Ginsburg at her nomination hearing in 1993. Barrett assured the senators that she would follow the rule of the law.

"My policy preferences are irrelevant," she said on Oct. 13 when asked if she had intended to dismantle the Affordable Care Act, and she reiterated this same view when asked about abortion and same-sex marriage.

On the opening day of the hearings, Republican senators adamantly emphasized that Barrett's Catholic faith should not be a factor in questioning. And although it did not become a topic of questioning, it was mentioned even in opening remarks by Senate Judiciary Committee Chairman Lindsey Graham, R-South Carolina.

He asked if Barrett would be able to set aside her religious beliefs to fairly decide legal cases, which she said she could.

"I can. I have done that in my time on the 7th Circuit," she said. "If I stay on the 7th Circuit, I'll continue to do that.

If I'm confirmed to the Supreme Court, I will do that."

Barrett is now the first graduate of Notre Dame Law School in northern Indiana on the Supreme Court, and the only sitting justice with a law degree not from Harvard or Yale. She graduated *summa cum laude* in 1997 and also met her husband, Jesse, there. The Barrett family lives in Indiana.

The oldest child of the couple's seven children is a current student at the University of Notre Dame. Amy Coney Barrett began working at the law school in 2002 as a law professor focused on federal courts, constitutional law and statutory interpretation.

"On behalf of the University of Notre Dame, I congratulate Amy Coney Barrett on her confirmation today by the United States Senate as a justice of the United States Supreme Court," said Holy Cross Father John Jenkins, university president, in an Oct. 26 statement.

G. Marcus Cole, the Joseph A. Matson dean at Notre Dame Law School, said the school is "immensely proud of our alumna, colleague and friend," adding that for more than two decades the school has experienced Barrett's "brilliant scholarship, her devoted teaching and her thoughtful, open-minded approach to legal questions."

He also praised Barrett's "exemplary kindness and generosity toward everyone she encounters," and said that while the school community would miss her presence they would "look forward to witnessing these qualities as she serves

on our nation's highest court."

During the Senate Judiciary hearing, an open letter to Barrett signed by 100 Notre Dame professors—none of them from its law school—was published online urging her to put a "halt" to the nomination process until after election. The letter emphasized this would allow "voters to have a choice" in the next judge on the nation's high court.

After the Senate vote, some Catholic bishops congratulated Barrett on Twitter.

Bishop J. Strickland of Tyler, Texas, said in an Oct. 26 tweet: "Thanks be to God that Amy Coney Barrett was approved as our newest Supreme Court Justice. Let us pray that she serves always guided by the truth God has revealed to his people. Immaculate Virgin Mary intercede for her."

Similarly, Bishop Richard F. Stika of Knoxville, Tenn., tweeted his congratulations and added: "Note to the Democrats. Justice Ginsburg was against packing the SC!" He was referring to a plan by President Franklin D.



Judge Amy Coney Barrett holds her hand on a Bible as she is sworn in as an associate justice of the U.S. Supreme Court by Supreme Court Justice Clarence Thomas at the White House in Washington on Oct. 26. (CNS photo/Tom Brenner, Reuters)

Roosevelt that has recently been touted by progressive Democrats to increase the number of justices on the court.

New Orleans Archbishop Gregory M. Aymond issued a more personal statement, pointing out that Barrett is from Metairie, La., and that her parents, Deacon Michael Coney and his wife Linda, are members of St. Catherine of Siena Parish in Metairie.

"One of our own, Judge Amy Coney Barrett, has been confirmed by the U.S. Senate as an associate justice of the Supreme Court," he said. "We pray that the Holy Spirit will continue to lead her and guide her in her service to our country." †

Braxton: Church doesn't need to say more about racism, it needs to do more

LOUISVILLE, Ky. (CNS)—When it comes to matters of racial justice, there's not a need for the Church to say more, but



Bishop Edward K. Braxton

a need for the Church to do more, retired Bishop Edward K. Braxton of Belleville, Ill., told pilgrims gathered at the Catholic Enrichment Center in Louisville.

He told the group of about 30 individuals that he was aware "the backdrop for this gathering today is the sad and tragic story of the death" of Breonna Taylor, who was shot and killed during a police raid at her home in March.

While his presentation would not solve that "urgent local crisis," he said, he hoped it would contribute to conversations with neighbors, friends and fellow parishioners.

"The racial divide will not be bridged unless people of goodwill speak person to person and heart to heart about what is probably the greatest crisis facing the United States," he said.

Bishop Braxton spoke on the final day of "A Cry From the Mountain: A Pilgrimage for Racial Justice," which took place on Oct. 15-17.

Following the deaths of Taylor and later George Floyd—a Black man who died during an arrest by Minneapolis police in May—the use of the term "racism" has become more common, Bishop Braxton said, but he has found it more helpful to speak of the "racial divide" instead.

"It's a broader expression of which racism is the most egregious example," he said.

The racial divide started when the "first free men and women were brought from West Africa in chains to the U.S. in 1619 to provide free laborers to maintain this country's economy by working as beasts of burden in sugar, tobacco and cotton plantations," said the bishop.

The divide continued with events such as the Civil War; the *Dred Scott* Supreme Court decision, which ruled that people of African descent, free or enslaved, were not United States citizens and therefore had no right to sue in federal court; the Jim Crow laws; and the assassination of the Rev. Martin Luther King Jr., he said.

And it continues to the present day with the deaths of Black men and women during altercations with members of law enforcement, said Bishop Braxton.

This divide is evident in systems that leave Blacks at a disadvantage, making it difficult for them to obtain a good education, meaningful employment, decent housing and good health care, he told the pilgrims.

While all those are examples of racism, the bishop noted that doesn't mean all Americans or Catholics are racist.

"It's possible for people to live with unconscious, or barely conscious biases, prejudices and stereotypes that influence their attitude toward people of different races. This is racial prejudice, but not necessarily racism," he said.

Bishop Braxton said the Catholic Church was on the "wrong side of history from the very beginning of the racial divide." This has led to churches and schools still being racially segregated. However, there are a growing number of individuals in the Church—both members of the faithful and the clergy—who are aware of the racial crisis and have a desire to change things, he said.

"They believe their responsibility is to work to remove prejudice and even racism from their hearts and their Christian community," he said. "They know that as members of the body of Jesus Christ all Catholics are called to learn their faith, love their faith and live their faith, and when they consume the body and blood of Jesus Christ at Mass they must truly believe they become what they eat.

"This is critical. ... He [Christ] needs your eyes to continue to see, he needs your hands to continue to serve and he needs your heart to continue to love."

Bishop Braxton said he is often asked if the Church should be saying more and speaking more about racial prejudice and racism.

It's always important for the Church to "raise its voice in the name of justice," the bishop said. Pope Francis does, retired Pope Benedict XVI and St. John Paul II did, but the urgency now is not for the Church to say more, but for the Church to do more, he said.

"They must translate their words into specific actions," the bishop said.

Some questions the Church should ask when thinking of promoting racial justice are:

- How many people of color are on the staff of a parish school or parish office?

- How many people of color are working in the diocesan chancery or educational offices?

- Are bishops and pastors making sure the companies they hire have truly diverse work forces?

Bishop John E. Stowe of Lexington, Ky., gave a talk on Pope Francis' new encyclical "*Fratelli Tutti: On Fraternity and Social Friendship*," at a day of reflection during the pilgrimage. Bishop Stowe also celebrated a closing Mass on Oct. 17 at St. Martin de Porres Church.

The pilgrimage—which was originally planned to start with a two-day walk to the Abbey of Gethsemani—was organized by the Archdiocese of Louisville's Office of Multicultural Ministry and the Office of Youth and Young Adults in collaboration with Modern Catholic Pilgrim, a nonprofit based in California.

The pilgrimage to the abbey was canceled due to health and safety concerns brought about by the COVID-19 pandemic.

About 70 individuals during the course of the three days, starting on Oct. 15 with a Pilgrims' Blessing Prayer Service celebrated by Archbishop Joseph E. Kurtz of Louisville at the Cathedral of the Assumption.

On Oct. 16, a group of about 15 people, including members of St. Margaret Mary Parish, St. William Parish and the Cathedral of the Assumption, gathered for a community prayer service at the Maloney Center and walked to a nearby park to pray and reflect.

During his homily at the Pilgrims' Blessing Prayer Service, Archbishop Kurtz said the Church often talks about the "sin of commission and sin of omission."

"It's easy to see sins of commission ... when someone acts out of hatred toward another human being and robs that person of dignity and robs the hater also of dignity," the archbishop said.

"But it's sometimes harder to see sins of omission," he said, "where we've missed the opportunity to give someone that chance that every human being deserves ... the chance of equal footing ... the chance of being honored with dignity."

He told the congregation a pilgrimage is not for spectators. "It's for people who say, 'In my heart I want to change, but I can't do it by myself. I need to be part of something greater. I need to walk with others.'" †



Members of the Sisters of Charity of Nazareth, Ky., listen during a Pilgrims' Prayer Blessing service celebrated by Archbishop Joseph E. Kurtz of Louisville, Ky., at the Cathedral of the Assumption in downtown Louisville on Oct. 15. The service was the first event in the "Cry from the Mountain: A Pilgrimage for Racial Justice," which took place on Oct. 15-17. (CNS photo/Clinton Bennett Photography and Video Services, courtesy The Record)

Catholic Charities of Baltimore ends international adoption program

BALTIMORE (CNS)—After more than 75 years helping form families through international adoption, Catholic Charities of Baltimore has closed its international adoption program.

The agency cited changing circumstances within other countries and a “negative stance” toward international adoption from the U.S. government.

Ellen Warnock, who has worked in the international adoption program for 36 years, called the Sept. 30 decision “heartbreaking” but necessary due to a dramatic decline in the number of children annually entering the United States for adoption.

In the early 2000s, more than 23,000 children came into the country each year for adoption. In 2019, that number declined to just 2,900.

“Some of the countries are either unwilling to send children overseas because it’s a national pride issue, or because the infrastructure that they have is such that it cannot meet the documentation standards of our government’s immigration process,” said Warnock, associate administrator at Catholic Charities’ Center for Family Services.

Many of the countries Catholic Charities dealt with, especially in Africa, have poorly designed and under-resourced child welfare systems, Warnock explained. They are struggling just to get food, shelter, clothing and medicine to their orphanages and do not have resources to provide the increased level of documentation sought by the American government.

“Our government has cracked down on the scrutiny with which it looks at the documents from those countries,” Warnock told the *Catholic Review*, the news outlet of the Baltimore Archdiocese.

Her agency does not have the financial resources to provide independent investigation of documents, she noted. “We can’t put people on the ground in Nigeria or Cameroon or any of those countries. We have to rely on what the government, courts and ministries in those countries send us.”

Warnock added that staff members at the embassies are saying that when reports aren’t written in a timely

fashion, “they can’t guarantee the authenticity or the veracity of the documents.”

As a result of the increased bureaucratic demands, many of the clients Catholic Charities and other adoption agencies brought into their system have found themselves stymied when they reach the embassy stage of the adoption process.

There are currently dozens of children in Africa matched with families in the United States through Catholic Charities who cannot enter the country.

“There are a lot of kids in Nigeria and Cameroon and other places that will never get here, even though they’re legally their adoptive parents’ children,” Warnock said.

Kristi and Geoff Okwuonu, a Texas couple who adopted two children in Nigeria through Catholic Charities of Baltimore, are among those directly affected by the changes. The Okwuonus have been with their children, Grace and Kaleb, since Thanksgiving 2018 in Africa. Their children’s visas were denied in August 2019 because they didn’t meet the definition of orphans under U.S. law, Kristi Okwuonu said.

Unless their legal appeals have positive results in the United States, the couple is now planning to move to Canada or Japan with their children, who will both turn 3 in December.

“I told investigators this is so simple: You let us go back to the United States and go home with our children, or we go live in another country,” Kristi Okwuonu said.

Okwuonu expressed frustration that Catholic Charities is no longer able to carry on its international adoption work. She and her husband selected the agency on the advice of their lawyer, based on its history and reputation. She said her family and Catholic Charities have “done everything by the book.”

“It’s terrible and it’s sad,” said Okwuonu, speaking via videoconference from Africa. “What did Catholic Charities do wrong? I don’t think there’s anything. It leaves so many people hanging. It’s a real shame.”

Many adoption service providers have lost their accreditation, have had it suspended or have given up their accreditation for international adoption during the



Geoff and Kristi Okwuonu, shown with their children, Kaleb and Grace, are living in Nigeria while fighting a legal battle to bring their children adopted through Catholic Charities of Baltimore to the United States. (CNS photo/courtesy Kristi Okwuonu via *Catholic Review*)

last two years, according to the U.S. State Department website.

Warnock believes U.S. embassies are raising concerns about human trafficking via adoption where there is no strong evidence of that.

“There have been rare instances of that,” she said, “but it is not a global phenomenon in the adoption field. I think that is the suspicion that the embassies bring to the table.”

In recent years, Catholic Charities’ international adoption work has been mostly in Nigeria, Cameroon, Ghana, Zambia and Gambia. It also worked in the Philippines and Colombia to a lesser extent. †

SOCIAL MEDIA

continued from page 4A

Social engineering did not start with social media. It emerged more than a century ago when the nascent professions of public relations and advertising were looking for ways to convince large numbers of people in this country to support U.S. involvement in World War I.

Media research labs that focused on human behavior sprung up at places like Stanford and Princeton, funded by places like the Ford Foundation. Government

and corporations were both keenly interested in the tools of mass persuasion to further their aims. Initially referred to as “psychological warfare,” the field later adopted the friendlier term, “mass communication.”

The Church, unlike Big Tech, is not in the business of social engineering. It was established to save souls. Through the divine liturgy and the sacraments, the Church provides the “platforms” necessary to grow closer to God in holiness so that the soul can be at peace.

Therefore, Church leaders should resist the temptation to view social

media platforms as divinely ordained technologies that can be engineered for the salvation of souls. In his most recent encyclical, *“Fratelli Tutti: on Fraternity and Social Friendship,”* Pope Francis says, “Digital media can ... expose people to the risk of addiction, isolation and a gradual loss of contact with concrete reality, blocking the development of authentic interpersonal relationships” (#43).

This is not a wholesale rejection of new technologies, rather, it is an admission that these new technologies have the potential to lead to certain disorders in the soul.

Temperance, true friendship and an ordered view of reality that comes from a well-formed memory and imagination are faculties and powers of the soul that require cultivation and practice.

It seems like it’s high time for a renewed pastoral emphasis on what it really means to have a soul amid all the secular efforts to predict and control human behavior.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

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**November 5, 2020
Happy Birthday, JDub!
We love you!**

JDub’s letter to his mom.

Mom, if you are reading this just know nothing was your fault. You were the best mother I could of ever asked for and I love you so much. I never understood why any of this had to happen to me, but I am finally at peace with everything and all the pain and suffering is gone. You and dad gave me the best life any kid could have asked for and you guys will never know how thankful I was for everything. Even though I am no longer here, I will always be here in your guys hearts. I had 23 great years of life and wouldn’t change a thing. Take care of Maebre and tell her I love her, and tell mamaw and dad I love them too. Don’t be sad or hurt, just know I am happy now and in a better place. I’ll always love you mom, thank you for everything.
- Your son JDub ❤️

JDub’s letter to his family and friends

If you are reading this my fight with cancer has come to an end. I gave it everything I had and never gave up one second, but God had other plans for me. I want to thank everyone who has been there for me through it all. I never knew how many people loved and cared about me, and I will never forget any of you. I am at peace now and all the pain is gone. I love everyone from the bottom of my heart, and I had the best 23 years of life anyone could ask for. One thing I learned through this all is never give up no matter what you are going through, and to go live your life to the fullest, go do those things you’ve always wanted to do and never hold grudges life is too short. I will see you all again one day, and I’ll always be watching over all of you ❤️ -Love JDub

Faith *Alive!*

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All Saints' Day is deeply rooted in history of the Church

By Paul Senz

The author of the Letter to the Hebrews wrote, "Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith" (Heb 12:1-2).

This passage is a beautiful description of the communion of saints, something so fundamental to the Christian faith that Christians express their belief in it when reciting the Apostles' Creed.

A saint is someone who is in heaven—it is as simple as that. While "saint" as a title is reserved to those whose lives the Church has thoroughly investigated (typically through whose intercession two miracles can be demonstrated to have occurred), the term applies to anyone in heaven.

Everyone from your saintly grandmother to the martyrs facing death for Christ: They are all part of the communion of saints. The Church commemorates all these saints on All Saints' Day.

The history of the feast reveals a great deal about the Church's understanding of the communion of saints. The communion of saints is the Church, both the living and dead.

All Saints' Day was not always a solemnity observed by the universal Church, and is not celebrated everywhere on Nov. 1. The feast originated in the earliest centuries of the Church, when Christians commemorated the many martyrs who died at the hands of their Roman persecutors.

Because there were so many martyrs, they could not each have their own feast day, but they were seen as such important witnesses that the Christians did not want to leave any of them out.

As a result, a single commemoration for "all the martyrs" was observed each spring, which celebrated those who did not have their own unique feast.

This is the earliest observance we know about of something similar to All



First-grader Angelina Wuerz, dressed as St. Angela, giggles as she and her classmates at St. Patrick School in Smithtown, N.Y., process from the school to an All Saints' Day Mass in the parish church on Nov. 1, 2019. There are many ways children can celebrate All Saints' Day, from dressing up as a saint, to watching a movie about a saint or reading a book or comic book about the lives of the saints. (CNS photo/Gregory A. Shemitz)

Saints' Day. Many of the Eastern Catholic Churches still commemorate All Saints' Day in the spring.

After Christianity was legalized throughout the Roman Empire in 313 and the violent and bloody persecutions came to an end, it was common to commemorate the martyrs in various areas around the empire.

We even see this referred to in the writings of the saints, with St. Ephrem (d. 373) and St. John Chrysostom (d. 407) making reference to a commemoration of all saints.

This practice spread throughout the Mediterranean and beyond, with commemorations of all saints showing up in Antioch, Rome, England, Salzburg and elsewhere.

In the early seventh century, Pope Boniface IV dedicated the Roman Pantheon—formerly a shrine to all the gods of Roman mythology—as a Christian church of the Blessed Virgin and all the martyrs.

Pope Gregory III consecrated a chapel at St. Peter's Basilica to all the saints as well, with an anniversary date of Nov. 1.

Rome adopted Nov. 1 as the date of the feast of All Saints in the eighth century, and in the ninth century Pope Gregory IV extended that observance to the whole of the Latin Church.

Now, centuries later, All Saints' Day is a holy day of obligation and recognized as one of the most important feasts on the liturgical calendar. However, in American culture the celebration of Halloween typically overshadows the commemoration of All Saints' Day.

Most of us realize that Halloween is in reality the vigil

of All Saints' ("All Hallows' Eve" or "Hallow E'en"), but All Saints' Day itself has become a bit of an afterthought.

It shouldn't be this way! The saints are our friends, our intercessors, our brothers and sisters in Christ. They care deeply for us, and their lives are recognized by the Church as exemplary, as models to follow.

So how can we celebrate this wonderful feast of All Saints' Day?

Whether you are commemorating individually or in a group or a family, there are many ways to observe this solemnity. The most obvious is this: Go to Mass! It is a holy day of obligation, and there is no more appropriate way to commemorate the saintly lives of those who have gone before us than the eucharistic sacrifice.

It is also good to do other liturgical or prayerful things to mark the day: Pray the Liturgy of the Hours for All Saints' Day; read the lives of the saints; watch a movie about a saint; pray the litany of saints; think back to your confirmation saint and study that saint's life.

Similarly, if any of your children share the name of a saint, learn about that saint together: Read about the saint and pray together, asking for the saint's intercession.

There are also a number of creative and fun games that can be played to help celebrate All Saints' Day. Try putting on a play of the life of a saint (many Halloween costumes can be repurposed to be saints costumes). There are books for all ages, coloring books and even comic books featuring the saints.

All Saints' Day is the perfect time to pray to all these holy men and women, asking for their intercession for the conversion of sinners, so that we might all become saints.

(Paul Senz works for Ignatius Press and is a freelance writer who lives with his wife and four children in Oregon.) †



The Pantheon is pictured during the evening in Rome on Feb. 29. In the seventh century, Pope Boniface IV dedicated the Roman Pantheon—formerly a shrine to the Roman gods—as a Christian church of the Blessed Virgin and all the martyrs.

(CNS photo/Paul Haring)

Living Well/Maureen Pratt

Career as a medical ethicist is worth considering

The ongoing pandemic has exposed significant disparities in the availability and quality of health care and, on a personal level, has highlighted the often-tough decisions people face about their or their loved ones' care, especially with regard to end-of-life considerations.



In the midst of these very real-world challenges are important ethical and moral considerations, and it is into this milieu that the Catholic medical ethicist seeks to bring moral understanding and clarity.

But, at a time when the need for ethics to inform health care has never been greater, some statistics reveal a stark reality: The number of trained Catholic medical ethicists is decreasing.

Nathaniel Blanton Hibner, director of ethics for the Catholic Health Association (CHA), said, "The most recent survey data from two years ago found that there are about 80-90 ethicists across the United States, mostly employed by a health care facility or organization. The survey also showed that, among these, one-third plan to retire in the next five years, and another third plans to retire in six to 10 years."

This sharp decline in the number of medical ethicists will have significant impacts on many areas where modern medicine and Christian living intersect. Medical ethicists work in a variety of places, including hospitals, hospital systems, research and public policy development.

They might assist patients, their families and physicians in individual cases, such as with advanced care planning, or work at the organizational level of Catholic health care institutions, where mission (how the institution reflects its Catholic values in the work it does) is critical.

Genetics counseling, end-of-life issues and development and testing of new drugs are some of the areas in the field of health care that are rapidly growing, and often have serious moral implications that can benefit from the input of a trained Christian medical ethicist.

"We are trying to promote the values that we see inherent within faith-based health care," said Hibner. "We're helping to navigate those difficult decisions in light of the values that we hold."

In the past, most medical ethicists have come from a variety of backgrounds, such as law, medicine, philosophy or theology, but there have been few formal training programs.

Today, people entering the field may still have had entirely different

first careers, but experts advise that the growing ethical complexities in health care and society at large make specific training and study a must.

A master's degree or doctorate in theology with a focus in ethics is a helpful course to take, particularly if it offers clinical experience.

With a first doctorate in genetics, Paul Scherz, associate professor of moral theology at The Catholic University of America, is an example of someone who chose medical ethics as a second career.

"There were all kinds of ethical debates in the first [area]," he said. "I wanted to bring the theological end into these problems, and use my expertise to engage in the debates."

The field of Catholic medical ethics is not easy, said Scherz. "Moral theology questions are tough questions."

But the ability to combine ethics, faith and a heart for health care can be powerful.

"Catholic health care is a ministry, too," said Scherz. "It's not just a delivery of medical services."

Information about programs and careers in Catholic health care ethics is available at www.chausa.org/ethics/overview.

(Maureen Pratt's website is www.maureenpratt.com.) †

Faith and Family/Sean Gallagher

The communion of saints is our great family of faith

My youngest son Colin was only 2 when my mom Debbi Gallagher passed away five years ago. I have poignant



memories of my wife Cindy carrying him into her hospital room when my family and I came to visit her just days before she died.

It was the last time that Colin got to see her and she him.

As he grows up, he likely won't have

memories of her. But he'll hopefully know about her well enough that he'll feel like she was an important part of his life, which she truly was and continues to be.

A way that Cindy, his brothers and I will make this happen for Colin is to tell him stories about her—many stories, funny stories, touching stories, stories from across her life.

While my older boys all have memories of my mom, they never knew my grandparents and Cindy's, all of whom either died before Cindy and I were even married or when our oldest boys were very young.

But, as with telling Colin stories about my mom, I've told them many stories about my grandparents, Victor and Opal Gallagher and Richard and Louise Phillips. They like to hear them, even though I've told them the stories so many times they know them by heart.

Sharing stories in this way is an important way that we make connections in families across many generations—connections that, with the help of God's grace, won't simply last for a lifetime, but for all eternity.

This is how the communion of the saints is manifested in our lives of faith, too. Our family of faith spans 2,000 years and comes from all parts of the world. Yet we can make the saints a real and effective part of our lives when we learn their stories and how they passed on the faith that is the heart of who we are here and now.

That is what we will celebrate on All Saints Day this Sunday. All celebrations of the Eucharist are moments when our family of faith, both on Earth and in heaven, come together to give praise and thanks to God, the Father of our great and wondrous family.

But the Solemnity of All Saints brings this reality into a special focus. The first reading for Mass on All Saints Day gives us a glimpse of the fullness of this celebration of our family of faith in heaven when "a great multitude" of people "from every nation, race, people and tongue" stand before God's throne and cry out, " 'Salvation comes from our God, who is seated on the throne, and from the Lamb' " (Rv 7:9-10).

In this time of the coronavirus pandemic, when we are saddened because our family of faith on Earth is more separated than we would like it to be, call to your mind and heart this great vision of the celebration to which God invites all of us. At this blessed wedding feast of the Lamb, our Lord will "wipe away every tear from [our] eyes, and there shall be no more death or mourning, wailing or pain, for the old order has passed away" (Rv 21:4).

As we prepare for and await the day when our heavenly Father welcomes us to this feast, it is also good and comforting for us to learn about the saints, our brothers and sisters in faith who will join us in that great celebration.

When we hear these stories again and again, God will weave them into our hearts and make them part of our own story, just as Cindy and I have, with God's help, made the stories of my mom and our grandparents a part of the lives of our sons. †

Making A Difference/Tony Magliano

Encyclical offers a roadmap to live as one human family

With so much of humanity sickened in soul and body by greed, self-centered indifference to suffering, inequality,



polarization and violence, Pope Francis has wonderfully seized the moment by giving to our wounded world the balm of his new inspiring and challenging social encyclical letter titled "*Fratelli Tutti*: On Fraternity and Social Friendship."

Pope Francis warns that humanity is largely going down the wrong road, and needs a radical transformative change of direction. He writes, "Just as I was writing this letter, the COVID-19 pandemic unexpectedly broke in and exposed our false securities. . . . If anyone thinks it was just about making what we were already doing work better, or that the only message is that we need to improve existing systems and rules, they are denying reality."

Instead, the Holy Father is urging us to build a Gospel-centered fraternal global alternative that replaces our "throwaway culture" with the "culture of encounter." He writes, "I very much desire that, in this time that we are given to live, recognizing the dignity of every human person, we can

revive among all a worldwide aspiration to fraternity."

But the pope emphasizes that tremendous obstacles stand in the way of establishing universal brotherhood, and that we must have the faith and courage to overcome them.

He laments that "instances of a myopic, extremist, resentful and aggressive nationalism are on the rise."

The Holy Father warns against the widespread narrow-minded, unchristian notion that the territory beyond our village or country belongs to the "barbarian," and that whoever "comes from there cannot be trusted," and that new walls—including "walls in the heart"—must be erected for self-preservation against "them."

He adds, "People are no longer felt as a primary value to be respected and protected, especially if they are poor or disabled, if they are not needed yet—like the unborn—or no longer needed—like the elderly."

The pontiff notes a global "moral deterioration" and a "weakening of spiritual values and responsibility." As an example, the pope points to the unacceptable silence on the international level toward countless children "emaciated from poverty and hunger. . . . Only when our economic and social system no longer produces even a single victim, a single person cast aside, will we be able to celebrate the feast of universal fraternity."

They will be leaders who sense danger and fear but do not succumb to fear, because they have familiarized themselves with it when growing up.

They will not treat danger as a mere adventure, but will react to it with a global perspective and view it as their responsibility for the entire world.

These new leaders will possess a sense of heartfelt love, love of the world deepened by the precariousness, vulnerability and helplessness of their beloved.

They will have the zest to look danger in the eye and be straightforward with it. Political possibilities will play into the equation of dealing with fear, but will be based primarily on the common good. The cry of the people will be heard, and more important, the cry for righteousness and justice.

These leaders will practice discipline aimed at adhering to their conscience and

Reflecting on the enormous destructive power of modern weaponry—especially upon innocent civilians—Pope Francis declared: "We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a 'just war.' Never again war!"

This authoritative papal teaching is a significant step in moving the Church away from the just-war theory and back to its original Gospel-centered, Christ-like teaching of total nonviolence.

Pope Francis prophetically urges us not to slip back into the old significantly sick "normal," but instead to have the faith and courage to build a better world saying: "The pain, uncertainty and fear, and the realization of our own limitations, brought on by the pandemic have only made it all the more urgent that we rethink our styles of life, our relationships, the organization of our societies and, above all, the meaning of our existence."

(Tony Magliano is an internationally syndicated Catholic social justice and peace columnist. He can be reached at tmag6@comcast.net.) †

The Human Side/Fr. Eugene Hemrick

A look at new millennium leadership to address our fears

Fear is mounting that the Arctic will reach historic levels of ice melt, and there will be absurdly high temperatures and consuming wildfires in an area meant to be the definition of cold.



There are also fears that COVID-19 will continue far into 2021, climate change will increase wildfires, devastating flooding and bizarre weather

patterns. There are also fears that anxiety will dramatically increase psychological and physical sicknesses. A third world war to end all wars is a growing possibility.

Present leaders are unprepared for these overwhelming challenges confronting the world.

Undoubtedly, these fears are calling for a brand of modern leaders unlike any before. How might they look and act?

Solemnity of All Saints/Msgr. Owen F. Campion

The Sunday Readings

Sunday, November 1, 2020

- Revelation 7:2-4, 9-14
- 1 John 3:1-3
- Matthew 5:1-12

Today, the Church celebrates the Solemnity of All Saints, liturgically replacing the observance of the



Thirty-first Sunday in Ordinary Time.

Setting aside a Sunday in Ordinary Time for a feast day signals that the Church regards the feast to be highly significant, in great measure because of the lesson the feast teaches.

This is the case for today's celebration of All Saints. The feast is ancient in Catholic history. Traces of it appeared as early as the seventh century. It became popular among believers and since 1484 it has been a major solemnity, now observed as a holy day of obligation.

It honors the many men and women from all walks of life throughout the centuries whose reputation for sanctity, often gained at a great cost, earned them the Church's formal recognition in canonization. The feast also reminds us that many other saints, unremembered but numerous, add luster to Christian tradition. Although not canonized, they achieved eternal life. The lesson is that a reward awaits us if, with the help of God's grace, we persevere in faithfulness.

The Book of Revelation provides the first reading. Probably no other volume in the New Testament has suffered as much from inexact and even hysterical attempts at analysis. About two centuries ago, for instance, an American Protestant preacher proclaimed far and wide that Revelation predicted the steam engine, and it would be an instrument of the devil.

Actually, the book is a marvelous testimony to the faith of its author, traditionally believed to be St. John. In vivid, enthusiastic and compelling language, quite evident in this reading, Revelation looks to that blessed day, perhaps heavenly but maybe on Earth, when Christ will reign supreme. Goodness and righteousness will triumph.

Today's reading affirms several beliefs always cherished by Christians. God is supreme. Jesus is the Son of God. Earthly death is not the end. For the holy, life continues in God's presence. Salvation

is open to anyone, regardless of nation, race or gender. Salvation comes to people through Jesus, the innocent lamb of sacrifice on Calvary, gloriously risen, reigning forever, surrounded by the angels.

The next reading is from the First Epistle of St. John. This reading also insists that salvation is available to all and that Jesus is the Savior. Through Jesus, the eternal Son of God taking on human flesh in the Incarnation, we are the Lord's adopted brothers and sisters, heirs therefore of eternal life. Following Jesus with the help of God's grace is the key to realizing this wondrous status.

St. Matthew's Gospel is the source of the final reading. The two preceding readings told us that reflecting Jesus, uncompromisingly, in our own lives connects us with the Lord and brings us the divine promise for our eternal salvation.

In this Gospel passage, we find the actual blueprint for attaining this goal of salvation in Jesus. We must be merciful, humble, righteous, thirsty for justice and clean of heart, and we must make peace with others. These beatitudes, called by some the "Ten Commandments of the New Testament," precisely and clearly define Christian life.

Reflection

All Saints Day offers a powerful lesson. On this great feast day, the Church places before us that great multitude of the holy whose very lives testify to the fact that total devotion to Christ is possible with God's help. Such devotion characterized Peter, Paul, Mary Magdalen, Francis of Assisi, Theresa of Avila, Junipero Serra, Maximilian Kolbe and Katherine Drexel.

The day is much, much more than a memorial. It is a call and an encouragement. Granted, great pressures may confront us, some peculiar to our own circumstances, others from whatever is around us in the culture and the conventions of our time.

As did human beings everywhere and always, we face temptations from the world, the flesh and the devil. Often, they are strong, but temptations can be resisted with the help of grace. Faith and hope will sustain us, as faith sustained the martyrs.

Revelation and First John insist that following Christ is worth any price. †

Daily Readings

Monday, November 2

The Commemoration of All the Faithful Departed (All Souls' Day)

Wisdom 3:1-9

Psalm 23:1-6

Romans 5:5-11

John 6:37-40

Tuesday, November 3

St. Martin de Porres, religious

Philippians 2:5-11

Psalm 22:26b-32

Luke 14:15-24

Wednesday, November 4

St. Charles Borromeo, bishop

Philippians 2:12-18

Psalm 27:1, 4, 13-14

Luke 14:25-33

Thursday, November 5

Philippians 3:3-8a

Psalm 105:2-7

Luke 15:1-10

Friday, November 6

Philippians 3:17-4:1

Psalm 122:1-5

Luke 16:1-8

Saturday, November 7

Philippians 4:10-19

Psalm 112:1b-2, 5-6, 8a, 9

Luke 16:9-15

Sunday, November 8

Thirty-second Sunday in

Ordinary Time

Wisdom 6:12-16

Psalm 63:2-8

1 Thessalonians 4:13-18

or 1 Thessalonians 4:13-14

Matthew 25:1-13

Question Corner/Fr. Kenneth Doyle

Catholics may, under certain conditions, licitly accept abortion-related vaccinations

QI have been reading about vaccines being developed that use cell lines from aborted fetuses. Can you explain to me the Catholic teaching with regard to using these cell lines? (New York)



ACurrently, the only vaccines readily available in the United States for rubella, chickenpox and Hepatitis A have been manufactured using fetal tissue from

procured abortions. Your question is a good one: What should a Catholic do if faced with this dilemma?

In 2005, the Pontifical Academy for Life spoke directly to this question, and the answer was that Catholics may make a choice. In cases where no other alternative is available, Catholics may licitly accept vaccination for themselves and their children; or they may choose to refuse it "if it can be done without causing children, and indirectly the population as a whole, to undergo significant risks to their health."

The abortions happened 50 or 60 years ago, and the present user of the vaccine played no role in that immoral decision.

In April 2020, John Di Camillo, an ethicist with the National Catholic Bioethics Center in Philadelphia, offered in an interview that same option. He noted that there is an obligation for researchers to avoid the use of biological material secured immorally, but he explained that, when a vaccine using fetal cell lines is the only one available, "one is allowed to make use of it where there's a serious threat to the health or life of the individual, or of the greater population." There is an obligation for Catholic leaders to voice strong concern that vaccines be harvested without threatening human life.

In April 2020, Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities, along with several other bishops, wrote to the commissioner of the Federal Drug Administration, urging him to ensure that any vaccines developed for the coronavirus "are free of any connection to abortion."

There is some encouraging news in that direction. Sanofi Pasteur, the world's largest biotech company devoted entirely to vaccines, announced recently that it is no longer using an aborted fetal cell line to produce its polio vaccine.

QI am 69 years old and a new Catholic. My wife and I would like to restate our vows in a Catholic Mass. However, I was previously married 40 years ago for a short time. My first wife has passed away, but she had married again and I don't even know her marriage name.

Our local deacon has told me that since she has died, there is no need for an annulment, but that I have to prove she is dead either by a death certificate or an obituary. But since it was so long ago, I can find neither one. I feel like I'm in a *Catch-22* position. What can I do? (Louisiana)

ANot to worry. Fortunately, the Church's *Code of Canon Law* has already envisioned a situation such as you describe. Canon 1707 provides that the diocesan bishop can issue a declaration of presumed death, which would then free you and your new wife to repeat your marriage vows in the presence of a priest and at a Catholic Mass.

The bishop, however, could do so only after having done "appropriate investigations" and having reached "moral certitude" of the death of your first wife. That investigation would include gathering testimony from witnesses (#1707.2).

So, think back to how you learned about the death of your first wife—who told you about it, where did you read it, how many people knew about it? And then try to contact witnesses—I would think at least two, other than yourself—who would be willing to speak to the bishop and attest to your first wife's passing.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhofer@archindy.org. †

My Journey to God

National Tears

By Terry McDermott

Sixty-plus million will never soar,
Killed in the current civil war.
Americans killing Americans
Like never before,
As abortion cuts to the core.

Tiny coffins in a row,
From Annapolis to Sacramento.
From east to west,
We may have killed America's best.

God rides the wings of prayer,
A tear in His eye, He does care.
Indifference is the evil we see,
We can never, ever let it be.

Filled with holy discontent,
Stand for life, never relent.
Far from the end of the story,
God will triumph in glory.

(Terry McDermott lives in Rancho Santa Margarita, Calif. Crosses representing aborted babies stand in contrast to a backdrop of fall colors near Jesus the Divine Word Church in Huntingtown, Md., Oct. 29.) (CNS photo/Bob Roller)



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.

BANET, Robert, Jr., 71, St. Mary, Lanesville, Sept. 3. Husband of Tere Banet. Father of Bethany Banet. Brother of Sheree Banet, Debby McDaniel and Vickie Meredith. Grandfather of two.

DICKEY, Gerald, 83, St. Roch, Indianapolis, Oct. 4. Husband of MaryAnn Dickey. Father of Lisa Babb, John and Thomas Dickey. Brother of George Ashworth. Grandfather of eight. (correction)

DONLAN, Mary Lou, 89, Holy Spirit, Indianapolis, Oct. 8. Mother of Carol Hill, Kathy Means, Jim, John and T.C. Donlan. Grandmother of 18. Great-grandmother of 16.

ECKSTEIN, Carol J., 91, St. Nicholas, Ripley County, Oct. 8. Mother of Kathy Johnson, Anita Wallace, Darrell, Greg, Mark, Rodney and Steve Eckstein. Sister of Laurene Britton, Shirley Campbell and Daren Lattire. Grandmother of 20. Great-grandmother of 30. Great-great-grandmother of 13.

EFINGER, Joyce, 83, St. Paul, Tell City, Oct. 16. Wife of James Efinger. Mother of Jane Efinger-Hayden and Barbara Walling. Sister of Janet Tillman. Grandmother of two. Great-grandmother of five.

ELDER, Barry L., 64, St. Paul, Tell City, Oct. 20. Husband of Mary Elder.

Father of Ern and Eric Elder. Brother of Allyson Cravens and Joey Elder.

FOGARTY, Ann M. (Barry), 79, Prince of Peace, Madison, Oct. 14. Mother of Maureen Banning, Margaret Daly, Kathleen Paz and John Fogarty. Sister of Peggy Catanzaro. Grandmother of eight.

GERBERICK, Alma P., 95, St. Jude, Indianapolis, Oct. 7. Mother of Sandy Jackson, Phyllis Lance, Donna Schultz, Randall and Steven Ritter. Sister of Ed Maxwell. Grandmother of seven. Great-grandmother of eight. Great-great-grandmother of two.

HESS, Frances, 100, St. Mary, Lanesville, Oct. 4. Mother of Marilyn Fuhrman, Shirley Jones, Larry, Robert and Tony Hess. Grandmother of 19. Great-grandmother of 42. Great-great-grandmother of two.

JOHNSON, Julia M. (Eck), 48, Our Lady of the Greenwood, Greenwood, Oct. 18. Wife of Don Johnson. Mother of Caitlin, Jacob and Nate Johnson. Daughter of Richard and Patricia Eck. Sister of Dan, Kevin and Randy Eck.

JOHNSON, Kenneth L., 66, St. Augustine, Jeffersonville, Oct. 15. Brother of Dorothy Kelly, Donald Johnson and Mike Lomangino. Uncle of several.

MCGILL, Mary K., 82, St. Thomas More, Mooresville, Sept. 30. Mother of Janet Weeks and Paula Wilson. Sister of Gloria Gramme. Grandmother of three. Great-grandmother of two.

MCGUINNESS, Nicholas, 40, St. Pius X, Indianapolis, Oct. 6. Son of Bernie and Michele McGuinness. Brother of Courtney Cooper, Shannon Kennedy and Bernie McGuinness, III. Uncle of several.

MEINERS, Joseph, 93, Most Sacred Heart of Jesus, Jeffersonville, Oct. 2. Father of Catherine Bremmer, Lee Phelps, Teresa Weber, Charles and William Meiners. Grandfather of 10.

O'BRIEN, Charles C., 85, Our Lady of the Greenwood, Greenwood, Oct. 3. Husband of Rosemary O'Brien. Father of Kelly O'Brien Gartenhaus and John O'Brien. Stepfather of Kim Lain Cramer, Doug and Michael Lain. Brother of Denise Fruchtnicht, Monica O'Brien and Linda Ricke. Grandfather of five. Step-grandfather of six.

PENNINGTON, Robert D., 67, St. Mary, North Vernon, Oct. 16. Husband of Carol Pennington. Father of Brandy Rodriguez and John Pennington. Brother of Hope Deppe and Jerry Pennington. Grandfather of two.

PETRONIE, Angeline, 75, St. Jude, Indianapolis, Oct. 8. Wife of Edward Petronie. Mother of Sara Keen, Jennifer Sheard and Michael Petronie. Grandmother of three.

PURDY, Sr., Robert D., 86, St. Vincent de Paul, Bedford, Oct. 13. Father of Tina Dixon, Sherri Hoggatt, Suzanne and Robert Purdy, Jr. Brother of Vivian McKee and William Purdy. Grandfather of eight. Great-grandfather of 15.

RAY, Charles W., 95, St. Vincent de Paul, Bedford, Oct. 15. Father of Charla, Elizabeth and Charles Ray. Grandfather of five. Great-grandfather of five.

WILHELM, Earl L., 77, All Saints, Dearborn County, Oct. 9. Husband of Roberta Wilhelm. Father of Kelly Baker, Victoria, Earl and Jacob Wilhelm. Brother of Judy Kraus, Bob and John Wilhelm. Grandfather of four.

YOUNG, Patricia, 76, St. Elizabeth Ann Seton, Richmond, Oct. 17. Mother of Wendy Bane, Beth Carter, Cynthia Ropp, Drew, John and Mark Duncan. Stepmother of Christina Embry. Sister of Mary Barth and Nancy Manning. Grandmother of 18. Great-grandmother of nine. †



Autumn in Indy

A statue of an angel marks a tombstone at Crown Hill Cemetery in Indianapolis on Oct. 14 amid the beauty of autumn leaves. (Photo by Natalie Hoefler)

Providence Sister Dorothy Drobis served in Catholic schools for 40 years

Providence Sister Dorothy Drobis (formerly Sister Irene Therese) died on Oct. 15 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 88.

Because of the coronavirus pandemic, a virtual funeral service was held. Burial followed at the sisters' cemetery.

Sister Dorothy was born on Feb. 20, 1932, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1952, and professed final vows on Aug. 15, 1959. Sister Dorothy earned a bachelor's and a master's degree at Northern Illinois University in DeKalb, Ill.

During her 68 years as a member of the Sisters of Providence, Sister Dorothy spent 40 years as an educator in schools in Illinois, Indiana, North Carolina and Oklahoma. In the archdiocese, she served at St. Joan of Arc School in Indianapolis from 1956-58. After returning to live at the motherhouse, Sister Dorothy ministered as coordinator of health care transportation from 2000-06. In 2016, she committed herself entirely to prayer.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Vatican extends provisional agreement with China on naming bishops

VATICAN CITY (CNS)—The Vatican and the Chinese government will extend an agreement signed in 2018 regarding the appointment of bishops.

As the initial agreement expired on Oct. 22, the two sides "have agreed to extend the experimental implementation phase of the provisional agreement for another two years," the Vatican said in a communique the same day.

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



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

"The Holy See considers the initial application of the agreement—which is of great ecclesial and pastoral value—to have been positive, thanks to good communication and cooperation between the parties on the matters agreed upon, and intends to pursue an open and constructive dialogue for the benefit of the life of the Catholic Church and the good of Chinese people," it said.

The agreement was first signed in Beijing on Sept. 22, 2018, and took effect one month later.

The provisional agreement, the text of which has never been made public, outlines procedures for ensuring Catholic bishops are elected by the Catholic community in China and approved by the pope before their ordinations and installations, according to news reports at the time.

Vatican officials always had said that giving up full control over the choice of bishops would not be what the Vatican hoped for, but that it could be a good first step toward ensuring greater freedom and security for the Catholic community in China.

Pope Francis told reporters in September 2018 that the agreement envisions "a dialogue about potential candidates. The matter is carried out through dialogue. But the appointment is made by Rome; the appointment is by the pope. This is clear. And we pray for the suffering of some who do not understand or who have many years of clandestine existence behind them."

The Vatican newspaper *L'Osservatore Romano* published an article on Oct. 22 explaining the motivations for and objectives of the provisional agreement.

But the article also said it is important to recognize many situations of "great suffering" still exist for the faithful in China.

"The Holy See is deeply aware, is taking this well into account and does not fail to draw the attention of the

Chinese government to the promotion of a more fruitful exercise of religious freedom," it said.

"The journey is still long and not without difficulty," it added.

While some political leaders have scrutinized the pact through a merely geopolitical lens, it said, for the Holy See, the agreement centered on conforming with the two principles: "Where Peter is, there is the Church," in reference to the primacy of the pope as bishop of Rome; and "Where there is the bishop, there is the Church."

The special role of the pontiff in the naming of bishops and among the community of bishops is what "inspired the talks and was the reference point in drawing up the text's agreement," the article said. "That will assure, bit by bit along the way, both the unity in faith and communion among the bishops, and full service fostering the Catholic community in China."

The agreement has meant that, for the first time in decades, all of the Catholic bishops in China are in full communion with the pope and there will no longer be illegitimate ordinations, that is, bishops ordained with government approval, but not the Vatican's consent.

In the two years since the agreement was first signed, two bishops acceptable both to the Vatican and to Beijing have been named and a number of other appointments are at various stages, the article said.

While that does not seem to be a big number, it said, it still marks a very good beginning in the hopes of continued positive results.

The main objective, it said, is to "support and promote the proclamation of the Gospel in these lands, reinvigorating the full and visible unity of the Church."

As top Vatican officials have already underlined, the article said the agreement focused only on the nomination of bishops, not the many other issues and situations that remain and "still cause concern for the Church." †

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Employment

Executive Assistant

The Archdiocese of Indianapolis is seeking a full-time Executive Assistant for the Vicariate for Clergy, Religious and Parish Life Coordinators to coordinate communication and provide administrative support for the Episcopal Vicar for Clergy, Religious and Parish Life Coordinators, assist the Director of Continuing Education of Priests, the Director of Deacons, and the Director of Deacon Formation, and collaborate with other Vicariate and Chancery staff in managing the daily work of the office. Responsibilities include providing receptionist services, processing incoming mail, acting as the primary public relations contact for the office, responding to requests for information, scheduling appointments, maintaining files, updating databases, preparing appointment letters, developing a monthly newsletter, and facilitating preparations for meetings.

The position requires the ability to communicate orally and in writing with sensitivity, accuracy and discretion, excellent organizational skills, ability to take initiative and work collaboratively with others, proficiency with Microsoft Office software, and knowledge of Catholic organizations and their operations. A bachelor's degree or equivalent experience in a related field is preferred. At least three years of administrative or general office experience is required, and experience in vocational and/or personnel fields is preferred.

To apply, please e-mail a cover letter, resume, and list of references, in confidence, to:

Ed Isakson
 Director, Human Resources
 Archdiocese of Indianapolis
 1400 N. Meridian St.
 Indianapolis, IN 46202
 E-mail: eisakson@archindy.org

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Employment

Director of Evangelization, Family Life, and Pastoral Ministries

St. Elizabeth Seton Catholic Church, in the Diocese of Lafayette, Ind., is currently accepting applications for the position of Director of Evangelization, Family Life, and Pastoral Ministries. The position will assist the Missionary Pastor with the pastoral care of the Seton Pastorate. This will require, above all, a personal authenticity of Catholic life. Before programs, before numbers, before finances, the focus of evangelization is Jesus Christ. A personal knowledge and relationship with Christ will be essential to the success of this ministry.

This role includes a team approach to creative pastoral planning along with the supervision of directors and/or coordinators of the following ministry areas: Catholic formation, liturgy and music, pastoral and community care, and other parish ministries and outreach. The Director will support, accompany, and equip leaders in these ministerial areas to focus their efforts on both Seton parishioners and the community at large as they strive to facilitate and enable disciples of Jesus Christ. Our objective is to build a vibrant fellowship of inspiring men and women to be witnesses of Christ to the city of Carmel and to the world.

Essential Duties:

- Collaborate closely with the Missionary Pastor and the Director of Operations to discern the needs of the parish to plan accordingly for the future of the community.
- Lead and manage those performing pastoral ministries in the parish to strategically accomplish parish mission, build a culture of teamwork, and provide coherency across varied programs.
- Collaborate with the office of the diocesan Director of Evangelization, Family Life, and Pastoral Ministries and their counterparts in other parishes.
- Establish, facilitate, and coordinate customary management activities for those engaged in pastoral ministry, including recruitment, retention, formation, and performance management.
- Utilize effective experience in Catholic theology and pastoral practice to inform decision making.
- Develop, in collaboration with the Director of Operations, an annual budget for ministries within the parish.
- Foster an environment of inclusion with multi-cultural and multi-ethnic communities, persons with disabilities, and other groups within the Seton Pastorate and community.

Education/Experience:

Applicants must be practicing Catholics with full personal commitment to the teaching of the Catholic Church. Preferred candidates will have three or more years of experience in parish ministry and/or management of a not-for-profit organization, bachelor's degree from an accredited college or university with study in Theology, Divinity, Pastoral Studies, or the equivalent. Additionally, applicants need strong ability to communicate effectively, able to honor and maintain confidentiality, capable to pass, observe, and maintain diocesan child safety protocols for self and others.

Qualified candidate should email a current resume and cover letter to:

apply@setoncarmel.org
 St. Elizabeth Seton Catholic Church
 10655 Haverstick Road
 Carmel, IN 46033

Archives Assistant

The Archdiocese of Indianapolis is seeking a temporary archives assistant to work 15 hours per week through June 30, 2021. The Office of the Archives collects and preserves documents, photographs, records, and other materials that pertain to the origin, history, and administration of the archdiocese. The staff of the archives provides assistance and support to archdiocesan offices and agencies, parishes, and individual researchers.

Responsibilities include: assisting patrons with reference requests, including for parish histories, archdiocesan departmental records, sacramental records, and genealogical research; processing collections and creating collection guides; special projects including the creation of digital collections, website updates, and social media posts; as well as completing other related tasks and projects as directed and assigned by the archivist.

Candidates must have strong written and verbal communication skills, organizational and planning skills, and basic computing skills, including Excel. Frequent lifting is required, and the assistant archivist must be able to lift up to 30 pounds.

Please e-mail cover letter, resume, and list of references, in confidence, to:

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TO ADVERTISE IN The Criterion

St. Mary Parish food pantry wins prestigious award

By Leslie Lynch

Special to *The Criterion*

LANESVILLE—No one enters a ministry of service with an eye fixed on receiving accolades. When Diane Cooper established Breaking Bread food pantry at St. Mary Parish in Lanesville, all she wanted was to feed the hungry. After all, those people were hungry year-round, not just during parish food drives at Thanksgiving and Christmas.

Yet 11 years later, Dare to Care, a Kentuckiana food bank serving 13 counties surrounding Louisville, recently presented the 2020 Bobby Ellison Award of Excellence to Breaking Bread.

The merit-based award, named for a 9-year-old child who died of starvation in Louisville the day before Thanksgiving in 1969, can be given to as many as five of the more than 200 partner agencies of Dare to Care.

Some years, the award is not presented, and rarely is it given to five recipients. This year, St. Mary's Breaking Bread shared the honor with Lincoln Hills United Methodist Church in English, Ind.; and Bellarmine University Knight's Pantry, Life Church's The Dream Center, and the Lowe-Bowen Family Resource Center, all in Louisville.

Dare to Care was created by a shocked Louisville community 51 years ago. "How can a child starve to death here? Never again," they vowed.



Shown is the 2020 Bobby Ellison Award of Excellence plaque presented to Breaking Bread, the food pantry located at St. Mary Parish in Lanesville. (Submitted photo)

While Lanesville's Harrison County has not experienced a similar tragedy, many in the mostly rural county lack for food. "You wouldn't know how many people are hungry," said Cooper, "until you spend time at the pantry."

Cooper faced her own challenges as Breaking Bread grew, even as then-St. Mary pastor Father Harold Ripperger, always a fan of the Society of St. Vincent de Paul, encouraged her fledgling ministry.

At first, she maintained the pantry in her business space in nearby Corydon. Aiming for the ability to distribute more food, she attempted to partner with Dare to Care. Citing too many pantries in Corydon, Dare to Care rejected her application.

Disappointed but undaunted, Cooper moved the pantry to Lanesville. It eventually landed in its present location in the lower level of a house acquired by the parish.

Dare to Care approved partnership in 2012, and the number of families served doubled immediately, in part because of the changed demographic, and because of Dare to Care's listing of Breaking Bread as a partner on its website.

From a humble beginning, serving 34 families with 10 volunteers in 2008, more than 300 unduplicated families have received food from Breaking Bread annually for the past six years. Between 1,000 and 1,200 children receive food each year, as do more than 500 seniors and nearly 100 veterans.

Dare to Care's Laura Frankrone presented the 2020 Bobby Ellison Award of Excellence plaque and a check for \$500 to Cooper, saying, "Last year, Breaking Bread was asked to go beyond their comfort level to serve the needs of the community by adding the distribution of USDA commodities. We were impressed with the way Diane and her team went about this mindfully. They carefully considered the additional administrative load, prayed about it and discerned that this was something they could do."

Frankrone added, "The power of [Breaking Bread's] 'yes' has helped



Laura Frankrone, left, a Dare to Care representative, presents a 2020 Bobby Ellison Award of Excellence to Breaking Bread volunteers. Pictured to her left are Nancy Rochner, Jackson Rochner (child), Mark Rochner, Dolores Dotson, Diane Cooper (with plaque and check), Mike Seng, Dennis Maschino and Jim Newman. (Submitted photo)

so many people in this area be able to access more food, and not have to drive all the way into Corydon. This was a huge program expansion, and they handled it the best I've ever seen."

Dare to Care also cited St. Mary's Helping Hand Clothes Closet, located in the upper level of the home, and the coordination of hours between the two ministries as factors influencing their choice to grant the award to Breaking Bread.

"People can meet both needs without extra trips," said Frankrone.

Breaking Bread not only trained its volunteers in the distribution of commodities, but increased its volunteer pool by 25%, now boasting a team of 62. Mary Eisert has been with the pantry from its inception, and Linda and Walter West were active in the ministry for many years as well. Deacon Rick Cooper, Diane's husband, has provided logistical support.

"Our volunteers are generous, wonderful people, unending in their donations of love, energy, and

compassion," said Deacon Cooper. "They are what make Breaking Bread work."

The addition of commodities is a rich resource stream for low-income families in these uncertain times. And food donations from parishioners, the backbone of the pantry, now go further in serving the general public.

Although Father Ripperger did not live to see it, St. Mary has become a hub of service for the poor in southern Indiana, like the Society of St. Vincent de Paul. And though Diane Cooper did not set out to win an award, she and her team are delighted at their hard-earned recognition.

From the flicker of an idea—what if?—to an award winning ministry, Breaking Bread food pantry has become a light on a hill, feeding the hungry, as Jesus asked.

As to the \$500? "I have heavy duty shelving for the pantry picked out," said Cooper. "We need it!"

(Leslie Lynch is a member of St. Mary Parish in Lanesville.) †

Week 7: Pray, Learn, Act as Faithful Citizens

The archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns, with the approval of the Indiana Catholic Conference, have collaborated to offer the final of seven articles on prayer, study and action as we prepare for upcoming elections.

This week, we will spend intentional time in prayer, discerning our vote.

To view the previous articles in English and Spanish, go to cutt.ly/ArchIndyCivilizeIt.

Pray

Prayer Before an Election:

Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city, state and country, and how the Gospel compels us to respond as faithful citizens in our community.

We ask for eyes that are free from blindness so that we might see each other as brothers and sisters, one and equal in dignity, especially those who are victims of abuse and violence, deceit and poverty.

We ask for ears that will hear the cries of children unborn and those abandoned, men and women oppressed because of race or creed, religion or gender.

We ask for minds and hearts that are open to hearing the voice of leaders who will bring us closer to your kingdom.

We pray for discernment so that we may choose leaders who hear your word, live your love, and keep in the ways of your truth as they follow in the steps of Jesus and his Apostles and guide us to your kingdom of justice and peace.

We ask this in the name of your Son

Jesus Christ and through the power of the Holy Spirit.

Amen.

(This prayer from the USCCB is available at cutt.ly/USCCBElectionPrayer.)

Learn

What does it mean to form my conscience?

Catholics have a long tradition of engagement in the public square. Sometimes that engagement requires making difficult moral decisions that impact our own lives and those of others. Our conscience can help guide the decisions we make. The Second Vatican Council guides us: "Always summoning [one] to love good and avoid evil, the voice of conscience can when necessary speak to [one's] heart more specifically: do this, shun that" ("*Gaudium et Spes*," #16). However, our conscience doesn't just come to us when we are born. We must work throughout our lives to form it through prayer, learning and conversation.

How do I form my conscience?

It takes time to form our consciences so that we can make well-reasoned judgments about particular, real-life situations. The Church teaches that it is important to work continually on conscience formation so we can be prepared to make decisions whenever the opportunity arises. Some specific ideas to form your conscience are:

- Begin by being open to the truth and what is right.
- Study sacred Scripture and the teachings of the Church.
- Examine the facts and background information about various choices and



be discerning in where you gather information.

• Prayerfully reflect to discern the will of God ("Forming Consciences for Faithful Citizenship," #18).

Additionally, it is important to remember our community of faith can help us form good consciences through some of these steps:

- Seek the prudent advice and good example of trusted leaders and others to support and enlighten your conscience.
- Learn about the authoritative teaching of the Church.
- Pray for the gifts of the Holy Spirit to help develop your conscience.
- Regularly do an examination of conscience to hear God's voice in your life.

Doing the work of forming our consciences can seem daunting. Fortunately, we have many Church teachings that can help us in this important task. "Forming Consciences for Faithful Citizenship" is an important resource for U.S. Catholics. It helps in prayerful reflection on how to apply Church

teachings in our civic life. "Conscience is not something that allows us to justify doing whatever we want, nor is it a mere 'feeling' about what we should or should not do. Rather, conscience is the voice of God resounding in the human heart, revealing the truth to us and calling us to do what is good while shunning what is evil" ("Forming Consciences for Faithful Citizenship," #17).

Here are some questions for further reflection:

- When has my conscience guided me to "do good and avoid evil?"
- What are some key resources I can use to form my conscience?
- Forming conscience is a lifelong task. What do I do to regularly form my conscience? What more should I do?

Act

You've completed seven weeks of prayer, study and action to prepare for this election. Make a plan to vote on or before election day on Nov. 3. May the peace of Christ be with you. †