



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'God led me here'

New director of communications excited to 'blend my faith and my profession,' page 3.

CriterionOnline.com

November 15, 2024

Vol. LXV, No. 7 75¢

From strangers to friends

A wondrous transformation in three days helps teens learn to lead and rely on God in life

By John Shaughnessy

The transformation in the high school students in just three days always seems magical to Cheryl McSweeney.

It happened again this fall—a change captured in a phone conversation between a mother and her daughter, a sophomore who attended the Student Leadership Program (SLP) at Our Lady of Fatima Retreat House in Indianapolis on Oct. 27-29.

The mom shared how she called her daughter during the retreat program and asked, "Hi, honey, how are you?" And it touched the mom's heart when her child responded, "Mom, this has changed my life."

The transformation was also evident in the impact that the program had on Cal Cranney, a sophomore from Father Michael Shawe Memorial High School in Madison.

"It was just amazing. And it ended up being a lot more spiritual than I thought," 15-year-old Cal said on the last day of the retreat. "I really connected with Christ."

See TEENS, page 8



As part of an icebreaker for high school participants in the Student Leadership Program at Our Lady of Fatima Retreat House in Indianapolis, Reagan Boland, left and Fatima Hernandez show their joy in competing in a three-legged race on Oct. 27. (Submitted photo)

Name change puts focus on series of rites to welcome adults into the Church

By Sean Gallagher

For more than 40 years, Catholic parishes across the country have welcomed men and women into the Church in a process called the Rite of

Christian Initiation of Adults, commonly referred to as RCIA.

Beginning this Advent, the name of that process will change to the Order of Christian Initiation of Adults (OCIA).

Father James Brockmeier, director of the archdiocesan Office of Worship,

explained that the name change has come about at the same time as a new translation of the rituals of OCIA are being implemented.

The new translation can begin to be used this Advent. It will be required to be used beginning in Lent next year.

Father Brockmeier emphasized, though, that the reason for the name change is to highlight that OCIA is "a series of rites that help people come into the life of grace and the life of the Church."

For those who have not been baptized, who are known as catechumens in OCIA, these rituals begin with the Rite of Entrance into the Catechumenate, which often happens early in Advent.

Later on, ordinarily in Lent, there is a Rite of Election in which catechumens from across a diocese express before the bishop their faith and desire to be received into the Church, and the bishop encourages them in the last stage of their formation and prays for them.

As Lent progresses, there are celebrated in parishes three rituals called scrutinies that are intended to spiritually strengthen catechumens as they approach their baptism, confirmation and first

See OCIA, page 9



Fr. James Brockmeier

A heartfelt question and a familiar prayer help a woman touch people's lives

(The Criterion has invited our readers to share a special thank you with someone who has influenced their lives in a positive and powerful way. Here is the first in a series.)

By John Shaughnessy

One approach begins with a simple yet heartfelt question. The other one begins with a familiar prayer.

Yet both have made a tremendous difference to Janine Schorsch, drawing her closer to friends and even strangers while also leading her to a deeper relationship with God.

For both approaches, she gives credit and thanks to

See PRAYER, page 9

Thanks to seeds planted by Father John Hollowell and Father Jonathan Meyer, Janine Schorsch prays the rosary for people and writes notes of encouragement to them. (Submitted photo)



U.S. bishops urged to beg for wisdom ‘to help those entrusted to our care’

BALTIMORE (OSV News)—As the U.S. bishops began their fall general assembly on Nov. 11, Archbishop Timothy P. Broglio urged his brother bishops to beg for wisdom.



Archbishop Timothy P. Broglio

“We beg for wisdom because we recognize that we are servants of the truth and charged to find ways to help those entrusted to our care. Welcome that truth. See its logic and embrace the way of life that Christ holds

out to us,” said Archbishop Broglio of the U.S. Archdiocese of the Military Services and president of the U.S. Conference of Catholic Bishops (USCCB).

In homily remarks reported by *Catholic Review*, the Archdiocese of Baltimore’s newspaper, Archbishop Broglio acknowledged that the city’s Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, America’s first cathedral, had an important role in the history of the Church, as the site of synods and councils of U.S. clergy and bishops through the centuries, as far back as 1791.

“Perhaps our mini-pilgrimage to what might be considered the mother Church of the synodal activity of the hierarchy in this country, symbolizes our continual walking with the Lord and our prayer that he inspire our ministry to the Church of the United States,” he said.

The Mass was held on the feast of St. Martin of Tours, a bishop. St. Martin is known for having encountered a beggar who was shivering in the cold. A Roman soldier at the time, he took his sword and cut his cloak in half to share it with the man. Later, in a dream, St. Martin saw Jesus wearing that half-cloak.

“We meet Christ in the one who meets us and to whom we respond,” Archbishop Broglio said.

Providentially, the readings of the day included St. Paul’s instructions to St. Titus that detailed the qualities needed in a bishop, including hospitality, temperance, a love of goodness, and being just, holy and “holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents” (Ti 1:9).

The bishops heard the passage from the Gospel of Luke (Lk 17:1-6) where Jesus Christ bemoans those who sin, that cause others to sin or harm little ones.

Archbishop Broglio said, “Indeed, we hear words about mercy, scandal and the weight of episcopal office in the sacred Scriptures proclaimed. The texts are so appropriate for our gathering when we meet as brothers and shepherds to deepen our attention to the Holy Spirit and to see how we can best fulfill our vocation to care for those we are privileged to serve.”

He noted that Jesus is mercy

personified. “His public ministry was characterized by healing, forgiveness and preaching about the Father’s love.

“Throughout his life on Earth, Jesus, the historic incarnation of the eternal Father’s love, offered pardon to all of those who needed it,” he said in the homily. Jesus’ powerful words about scandal in this Gospel passage offer one of the strongest condemnations in the New Testament, Archbishop Broglio said. “As pastors, we are constantly aware of the importance of giving good example and ensuring that the same is offered by all of those who serve and collaborate with the community of faith.”

He noted that the love of Christ encourages the bishops to protect others. “We have raised our voices and labored diligently to respond to the crisis of the poor in our land, and to welcome the stranger who often comes with no resources. We strive to defend the dignity of the human person from conception to natural death. These are the contemporary manifestations of the little ones who occupy such a privileged place in the teaching and the ministry of the Lord Jesus,” the archbishop said.

“They are today’s bearers of the half-cloak of St. Martin,” he said. “It would be scandalous for us to be silent on these important issues.”

For the bishops gathered, the archbishop noted that apostolic preaching still constitutes their primary responsibility. “Without the ministry and the hearing of the word of God, no Christian community will ever be born or continue to move forward. Hence, the characteristics and the qualities of those who lead the community are demanding.

“We know their weight, and we renew our response to the Lord’s mandate every day. May these days of fraternal exchange support us in our ministry and enliven our commitment to those entrusted to us by the Church,” Archbishop Broglio said.

The archbishop noted it was appropriate also that St. Martin of Tours was a soldier, as he acknowledged that the feast fell on Veterans Day.

“I would not be a faithful archbishop for the Military Services if I failed to mention that today is also Veterans Day. While the civil observance recalls the end of the First World War at the 11th hour on the 11th day of the 11th month, the fact that Martin was a Roman soldier makes of the coincidence providential. Allow me to recognize the many veterans among the bishops and thank them and all of the veterans for their service.”

More than 260 bishops and clergy attended the Mass in downtown Baltimore, creating a sea of violet zucchetos and white vestments. Cardinal Christophe Pierre, apostolic nuncio to the U.S., and Baltimore Archbishop William E. Lori, USCCB vice president, were the principal concelebrants, along with cardinals and other clergy. †



Public Schedule of Archbishop Charles C. Thompson

November 16–26, 2024

November 16 – 10 a.m.

Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

November 16 – 2:30 p.m.

Mass for Parish Men’s Ministry Workshop at St. Agnes Parish, Nashville

November 19 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

November 20 – 10 a.m.

Department heads meeting at Archbishop Edward T. O’Meara Catholic Center

November 20 – 11:30 a.m.

Strategic Pastoral Planning Initiatives meeting at Archbishop Edward T. O’Meara Catholic Center

November 21 – 10 a.m.

Key Leaders for Capital Projects meeting at Archbishop Edward T. O’Meara Catholic Center

November 21 – 3 p.m.

Finance Council meeting, Mass and dinner, Archbishop Edward T. O’Meara Catholic Center

November 24 – 3 p.m.

Groundbreaking for Our Lady of Grace Monastery, Beech Grove

November 24 – 6 p.m.

Mass at Ignite event, Roncalli High School, Indianapolis

November 25 – 3:30 p.m.

Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

November 26 – 9 a.m.

Mass and school visit at Father Thomas Scecina Memorial High School, Indianapolis

November 26 – 1 p.m.

Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center

Top Vatican official hopes Trump will promote peace, national unity

ROME (CNS)—The Vatican secretary of state said his prayer for Donald J. Trump is that God would grant him wisdom “because that is the main virtue of those who govern according to the Bible.”

Cardinal Pietro Parolin, the secretary of state, spoke briefly to reporters on Nov. 7 outside Rome’s Pontifical Gregorian University.

Asked about Trump’s victory on Nov. 5 and looking toward his second term as president, Cardinal Parolin said, “I think he has to work above all to be president of the whole country and therefore overcome the polarization that has occurred and is very evident.

“We also hope he can be a factor for détente and pacification in the current conflicts that are bloodying the world,” the cardinal said. “He said he will end the wars. Let’s hope so. But, of course, he doesn’t have a magic wand either.”

As for Trump’s repeated vow to “launch the largest deportation program in American history” and to severely limit all immigration, Cardinal Parolin said the Vatican supports a comprehensive and “wise policy toward migrants so that it does not go to these extremes.”

Pope Francis has recognized the right of nations to regulate immigration, but also has insisted those policies promote an attitude of welcoming people seeking safety and a better life, accompanying them as they settle in and helping them

integrate. Cardinal Parolin told reporters, “I think this is the only way to deal with the problem and to solve it in a humane way.”

The cardinal said he is not worried that U.S.-Vatican relations will suffer under Trump’s leadership. “We maintained relations with the president during his previous term and will continue to do so.

“As always,” he said, “there are elements that bring us closer and elements that differentiate and distance us, and this will be an opportunity to exercise dialogue and to try to find more points of consensus for the benefit of the common good and world peace.”

Opposition to abortion is one common position, and Cardinal Parolin said he hoped Trump would work on a broader understanding of the defense of human life and do so in a way that will bring people together “and not let it again become a policy of polarization and division.”

Cardinal Parolin was at the Gregorian University to address a conference marking the 75th anniversary of the Geneva Conventions, looking specifically at the impact of artificial intelligence on international humanitarian law, particularly in conflict situations.

The development of artificial intelligence shows just how creative human beings can be, but the technology must always be under human control, he said. †



Phone Numbers:
 Main office..... 317-236-1570
 Advertising..... 317-236-1585
 Circulation / Subscriptions ... 317-236-1425

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December, the first week of January and every other week from June to August (*summer schedule*). Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN.
 Copyright © 2024 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

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

E-mail us:
criterion@archindy.org

Staff:
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hoefler
 Graphic Designer / Online Editor: Brandon A. Evans
 Executive Assistant: Ann Lewis



The Criterion (ISSN 0574-4350) is published weekly except the last week of December, the first week of January and every other week from June-Aug.

1400 N. Meridian St.
 Indianapolis, IN 46202
 317-236-1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
 Copyright © 2024
 Criterion Press Inc.

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



11/15/24

Moving?

*We'll be there waiting if you give us two weeks' notice!
 Use the form below or at archindy.org/moving.*

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

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

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

New archdiocesan director of communications excited to ‘blend my faith and my profession’

By Natalie Hoefler

Sally Krause sensed God had her on a journey. She didn't know the destination until she accepted the position of director of communications for the archdiocese in mid-October.

“Looking back, I can see that he was preparing me for this next step and giving me the courage and confidence to move outside of the familiar place I'd been in for 25 years,” says Krause, who started her role as archdiocesan director of communications on Nov. 4.

That “familiar place” was Indiana University Indianapolis. She began there in 1999 as a development writer for the IU School of Medicine then switched to the IU School of Nursing in 2004, where her most recent role was as director of communications.

“We are excited to have Sally join our archdiocesan staff as director of communications,” says Archbishop Charles C. Thompson. “In addition to an evident devotion and commitment to the Catholic faith, she brings an array of gifts, skills and experience to enhance and develop archdiocesan communications in various ways.”

Krause sees her new position with the archdiocese as more than a job.

“It feels like home, like the place I'm supposed to be,” says the member of Our Lady of Lourdes Parish in Indianapolis. “It is 1,000% a calling and a path that God led me here. There's no doubt about it.”

A focus on prayer and surrender

Krause was hired after a survey was conducted in central and southern Indiana to determine the communications needs of the archdiocese—needs that would help shape the requirements for a new director of communications.

“We worked with communications experts to assess the needs of that office here and produce a job description based on these priorities,” says Ken Ogorek, executive director of the archdiocesan Secretariat for Evangelizing Catechesis, which oversees the communications department.

“Two of the professionals with whom we worked sat in when we interviewed candidates, adding excellent questions to these conversations. They helped us narrow the field of candidates, conduct follow-up interviews and zero in on our applicant of choice.

“We're confident and pleased that a collaborative effort between diocesan leaders and experts in the communications field helped us fill this position well—by God's grace and mercy,” adds Ogorek.

Meanwhile, as Krause says, God had been preparing her for the role.

“Among the first whisperings that change was coming for me was that my work with the [Our Lady of Lourdes] parish council had come to an end,” she says of her second term on the council.

Then her boss of more than 10 years at the IU School of Nursing announced her retirement. Krause took the news as “another whisper that it might be a great time to take a look around and see what was out there. It felt like I needed a shift from communicating about the ways we physically heal people to the ways we spiritually heal people.”

Around this time, her sister-in-law, Joanne Mages, a member of Little Flower Parish in Indianapolis, mentioned seeing a notice about the archdiocesan director of communications job and how the description called Krause to mind.

“As I was discerning these changes, a friend and I started to go to daily Mass” at St. John the Evangelist Church in Indianapolis, she says. “That focus on prayer, on surrendering to God's plan, on trusting that he knew where I should go next is what guided me to apply for the position.”

‘The main thing that attracted me to the job’

Krause's eyes light up with enthusiasm for her new role. “I'm very excited to be part of this team,” Krause says.

“I love working in a team environment—it's where I thrive.

“And I love the opportunity to blend my faith and my profession and use my gifts in that space. That's probably the main thing that attracted me to the job.”

She describes her new role as having three primary areas of responsibility. One of those areas is considering the different means by which the archdiocese communicates in light of the earlier survey results.

“*The Criterion* is a valuable and key method of communication for the archdiocese,” Krause says. “But as you look around, what other pieces might need to be present? My job is to work with the folks here and see what kinds of communication tools and plans we can put in place to expand and build upon what's already here—which is a great, solid foundation to jump off of and grow.”

Another task involves public relations, “being in spaces to be able to communicate on behalf of the entire archdiocese,” she says.

The third primary area is in promoting a unified voice in archdiocesan communications.

“It's important to speak in all areas as one voice and to unify that voice more sharply,” says Krause. “There is a unification already present, and the more tools we have in place and the more we can talk to each other, the stronger that will be.”

She calls herself a “cautious adopter” of new technology.

“I like to see if a new tool or technology is going to have legs, so to speak, and stick around,” says Krause. “I don't want to steer an organization down a path that's not going to be available for very long, and I'm always very cautious about the impact of that technology on an organization—is it going to serve us well?”

“But I also don't want to miss out on where things are going. I always stay in touch with people younger than me, honestly, because they usually have their thumb on what's going on.”

Not the ‘cool parent’

Krause says she has “always been drawn to communications—the storytelling, the learning about people, their journeys.”

She was raised in a strong Catholic family in South Bend, Ind. She studied English for two years at IU South Bend, then completed her degree in 1992 at Purdue University in West Lafayette, Ind. She later earned a master's degree in library and information science from IU Indianapolis in 2003.

After graduating from Purdue, Krause moved to Atlanta, Ga., where her parents were living at the time. She gained experience in promotions and public relations, but by 1994 she “really wanted to come back to Indiana, to set my roots down closer to home.”

Soon after moving to Indianapolis in 1995, she met John Krause. The Catholic from Shelbyville was studying at the IU McKinney School of Law in Indianapolis. He was also in a band, making him “definitely the cool parent,” she admits.



New archdiocesan director of communications Sally Krause, second from left, poses with her husband John, left; their sons Max, third from left, and Charlie, right; and her parents Jane and Jerry Allsop on May 23 in Our Lady of Lourdes Church in Indianapolis at the 2024 Baccalaureate Mass for Father Thomas Scecina Memorial High School in Indianapolis. All six are members of Our Lady of Lourdes Parish. (Submitted photo)

The two met through mutual friends as John was finishing his last semester of law school. They married in 2000 at St. Monica Church in Indianapolis, her parish at the time.

“God led me to marry the absolute perfect person for me,” says Krause. “He's kind, supportive and the smartest person I know. We have the words “A Gift from God” engraved in our wedding bands, and I am grateful for John every single day.”

The couple moved to the east side of Indianapolis, with Our Lady of Lourdes “literally at the end of our street,” Krause notes.

Their two sons—Charlie, 21, and Max, 19—are now in college. Both graduated from Our Lady of Lourdes School and Father Thomas Scecina Memorial High School in Indianapolis, where Max earned the honor of salutatorian in May.

“I love spending time with them,” says Krause. “They make me laugh, and seeing the world through their eyes is a blessing. I'm so proud of them.”

‘It's the perfect job for me’

She had more than John's help in raising their boys.

“As a mother, many, many times I have prayed to Mary for patience and guidance,” says Krause, who calls the Blessed Mother a guiding light. “She was present throughout Christ's life. She's the vessel through which [Christ] came to Earth and was present until the foot of the cross. There's a lot to be learned there, I think.”

The role of faith in her life began well before children arrived on the scene.

“I've always had a deep faith, which was nurtured by my parents,” who also are members of Our Lady of Lourdes, says Krause. “With that gift of faith they gave me, I have stayed involved with the Church all my life.”

Her new position as archdiocesan director of communications takes that involvement a step further—and her excitement is hard to contain.

“Every single person I've told about my new job has said that it's the perfect job for me,” says Krause.

“I cannot stress enough how happy I am to be part of this team. I am incredibly respectful of and amazed by all the great things that have been going on before I got here, and I'm blessed to be a part of the journey to see where we can go next.” †

New communications effort hopes to connect with new and younger audiences

Criterion staff report

As one of her first tasks as the new director of communications for the



Ken Ogorek

archdiocese, Sally Krause will review a communications survey conducted for the Church in central and southern Indiana.

Hirons, an Indianapolis-based communications consulting firm, oversaw the research study whose results

were released in the spring. The work was

done to help the archdiocese gain a deeper understanding of the communications needs and preferences of parishioners, and to reshape its communications efforts.

The research survey contained questions on a variety of topics, including the Church's various communications methods, evangelization, regional influences and more.

“A variety of methods was used to gather input from a large number of people,” noted Ken Ogorek, executive director of the archdiocesan Secretariat for Evangelizing Catechesis, which oversees the communications department.

“Generally speaking, we learned our

various audiences are receptive to Church-related information,” he continued. “The research shows we have an opportunity to create meaningful connections with younger audiences, including current Catholics, lapsed Catholics and other Christians, while still fortifying the archdiocese's relationship with current parishioners and their desires for continued communication mediums.”

The survey revealed there is a need to better utilize the content that is developed for *The Criterion* (the archdiocesan newspaper) in other formats. “We are not going to alienate anyone by filling this void, but keep what is working,” Ogorek said.

When comparing the archdiocese's communications efforts to other dioceses and archdioceses around the U.S., it was revealed that some others utilize their news platform as more than a newspaper. They include multimedia efforts ranging from websites, videos, podcasts, newsletters and more.

“Social media is also an important channel to reach new and younger audiences,” Ogorek noted.

Regarding strength of faith, the archdiocese is in a strong position, outperforming national benchmarks in many areas, but there is a constant desire and focus to bring more people to the

See SURVEY, page 10



The Criterion

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

Editorial



A man holding a rosary with the U.S. flag as a backdrop is silhouetted in this photo illustration. (OSV News file illustration/Mike Crupi, *Catholic Courier*)

We need the healing power of Christ's heart

A society dominated by narcissism and self-centeredness will increasingly become "heartless" ("Dilexit nos ["He loved us"]; On the Human and Divine Love of the Heart of Jesus Christ," #17).

Here in the United States of America, we are a divided people. We disagree on many important issues, and we have opposing ideas about the kinds of leaders we need to solve our problems and reunite us as a country dedicated to basic principles of democracy and freedom.

During the recent presidential campaigns, we were all too often presented with contradictory information.

Ads and political messages about abortion, for example, were often deceiving and disturbing in their refusal to acknowledge the fact that an unborn child is created in the image and likeness of God, a person with inalienable human rights and dignity.

Similarly, the claims made about concern for the poor and vulnerable in our society, especially migrants and refugees, completely obscured the responsibility we have to welcome strangers and care for each other as sisters and brothers in the one family of God.

Pope Francis framed the moral issue faced by Catholics in the recent election as "choosing the lesser of two evils." Now that this choice has been made, we have a responsibility to live with the consequences but, more importantly, to work together with all our fellow citizens to make our nation better, stronger, and more compassionate toward all.

With this in mind, the timing of Pope Francis's new encyclical, (*"Dilexit nos ["He loved us"]*): On the Human and Divine Love of the Heart of Jesus Christ," could not be more providential. This beautiful reflection on the Sacred Heart of Jesus, the source of all love and compassion, urges us to pay attention to what is most important in our lives, in our families and communities, in our nation, and in our world.

Love is the main thing, the only thing, necessary to heal our broken hearts and our fractured world. "In a word," the Holy Father says, "if love reigns in our heart, we become, in a complete and luminous way, the persons we are meant to be, for every human being is created above all else for love" (#21). The cross is Christ's most eloquent word of love, and this word

becomes flesh for us in the Eucharist.

Love is what heals our wounds and brings us together. When love is missing, overrun by self-centeredness and arrogant individualism or pride, we become a heartless, uncaring and indifferent people.

As the pope says:

"For this reason, when we witness the outbreak of new wars, with the complicity, tolerance or indifference of other countries, or petty power struggles over partisan interests, we may be tempted to conclude that our world is losing its heart. We need only to see and listen to the elderly women—from both sides—who are at the mercy of these devastating conflicts. It is heartbreaking to see them mourning for their murdered grandchildren, or longing to die themselves after losing the homes where they spent their entire lives. Those women, who were often pillars of strength and resilience amid life's difficulties and hardships, now, at the end of their days, are experiencing, in place of a well-earned rest, only anguish, fear and outrage. Casting the blame on others does not resolve these shameful and tragic situations. To see these elderly women weep, and not feel that this is something intolerable, is a sign of a world that has grown heartless" (#22).

The image of elderly women weeping perfectly captures the situation we find ourselves in today. In fact, it is reminiscent of the scene in St. Luke's Gospel (Lk 23:27-31) where Jesus encounters the women who are mourning his fate. The Lord counsels them to "weep not for me but for yourselves and for your children" (Lk 23:28). The world is a cold, cruel place. Sometimes the only possible response is to weep bitterly without ever losing hope.

The recent election has exposed our deep national wounds. It has demonstrated that as a country we are still very far from the profound ideals and great personal sacrifices that committed us to becoming a nation of peace, justice and liberty for all.

Jesus loves us—and weeps for us—because we are not where we want to be, or where we need to be, as a nation.

Let's work tirelessly to "build a more perfect union" and to demonstrate to ourselves, and the rest of the world, that we are not heartless but truly are a compassionate and loving nation dedicated to the common good of all.

—Daniel Conway

Be Our Guest/Greg Erlandson

Men behaving beastly? Sadly, it's happening more than we think

"Why do men become beasts?"

The question was asked by South African Archbishop Buti Joseph Tlhagale.



In a speech last August, he was

warning men that they will be held accountable for the treatment of women. "The Son of God will make us pay for all the things we have done, or not done," said the retired

archbishop of Johannesburg.

He was specifically addressing spousal abuse and sexual violence in South Africa, but I believe his warning stands for the men of the West as well.

The newspaper headlines tumble over each other, from Harvey Weinstein and Jeffrey Epstein to the recent allegations against Sean Combs and former Abercrombie CEO Michael Jeffries.

We have seen previously well-regarded leaders of religious movements identified as predators, and our local newspapers routinely report stories of sexual violence and abuse and the shattered lives that follow.

Yet it is not just the headlines. The impact of pornography on male sexual behavior, the apparent inability of so many men, or man-boys, to make a commitment, for fathers to take responsibility for the children they have sired—it all suggests that too many of us have lost our moral bearings. Too many of our gender are guided only by impulses and appetites.

Examples of this selfishness, the exploitation of human beings' basest desires, seem everywhere today, but perhaps most exposed for its sheer brutal egoism in the case of Gisèle Pelicot.

This 71-year-old grandmother is the victim, the survivor and the hero of a shocking trial underway in a French courtroom, where 51 men are on trial for raping her while she was in a drugged sleep. She was drugged by her husband, who also raped her and who videotaped her rape by others during the

course of a decade. The couple had been married for 50 years.

The case is extraordinarily horrifying for the ordinariness of the perpetrators. According to *The New York Times*, the men on trial include "truck drivers, tradesmen, soldiers, a nurse, a journalist and an IT specialist. They range in age from 26 to 74." Ordinary men ... who willingly became beasts.

"Lust is not interested in its partners, but only in the gratification of its own craving, not in the satisfaction of our whole natures, but only in the appeasement of an appetite that we are unable to subdue." The author of those words is Henry Fairlie in a 1978 book worth re-reading: *The Seven Deadly Sins Today*.

Few take the Church seriously on matters of sex these days, not least because of the hypocrisy and flaws of too many of its leaders and adherents. Yet the Church has for millennia understood what heights man is called to as well as to what depths he is capable of sinking.

In language that seems almost foreign to modern ears, the Church teaches that "either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy" (*Catechism of the Catholic Church*, #2339).

Given the rampant unhappiness today, it seems as if our passions are running the show. "Self-mastery is a long and exacting work" (#2342), the catechism adds. Indeed, living a life of virtue can seem difficult in this age of appetites unleashed, yet the challenge of self-mastery is not foreign to men's nature. In athletics, in physical and intellectual labor, many men strive to meet that challenge. In our age, as in every age, there are strong and faithful husbands and fathers who take seriously their vows and live their commitments.

Perhaps what the Church needs to ask today is not only why men become beasts, but how we as a community can help men to better themselves and their brothers in living

lives of virtue and selflessness.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

'Few take the Church seriously on matters of sex these days, not least because of the hypocrisy and flaws of too many of its leaders and adherents. Yet the Church has for millennia understood what heights man is called to as well as to what depths he is capable of sinking.'

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

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

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Will you say 'yes' to God's invitation?

As the Church year draws to a close, the Sunday readings tell us, in effect, that things will get worse before they get better. This is obviously true for us as individuals. Every one of us must experience death—the destruction of our physical bodies—before we can enter into the new and better life that we have been promised in Christ.

This new life is promised to us, but it is not guaranteed. We are free to refuse the offer of union with God, and we can choose to spend eternity apart from God's loving embrace.

Yet we are encouraged to hope that we, and all of our sisters and brothers, will see the light and seek the forgiveness of our heavenly Father, who is eager to share with us the joy of heaven.

In fact, all of creation shares the same destiny. Our faith tells us that all things will experience the same kind of physical dissolution that each of us will come to know in death. Jesus confirms this in the Gospel reading for the 33rd Sunday in Ordinary Time (Mk 13:24-32):

"Amen, I say to you, this generation will not pass away until all these

things have taken place. Heaven and earth will pass away, but my words will not pass away. But of that day or hour, no one knows, neither the angels in heaven, nor the Son, but only the Father" (Mk 13:30-32).

Every material thing that God has made is finite. And everything in the physical universe will pass away at a time that is unknown to us: "In those days after that tribulation the sun will be darkened, and the moon will not give its light, and the stars will be falling from the sky, and the powers in the heavens will be shaken" (Mk 13:24-25). Only spiritual beings, which share in God's own life, will survive—either in the eternal joy of heaven or in the everlasting pain of hell.

In this Sunday's first reading (Dn 12:1-3), we hear the words of the visionary prophet Daniel:

"Many of those who sleep in the dust of the Earth shall awake; some shall live forever, others shall be an everlasting horror and disgrace. But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever" (Dn 12:2-3)

Heaven and hell are articles of faith for Catholics. We believe that we are called to live forever in communion with all the angels and saints in the joy of God's presence. But we also know that we are free persons who are permitted to choose for ourselves.

God does not force himself on his creation. He has sent his Son to redeem us from the power of sin and death. He loves us, guides and supports us, always. But in the end, it's up to us. Will we say "Yes" to God's invitation? Or will we remain stuck in our sins, unable to let go of the selfish desires and actions that prevent us from embracing the light of Christ over the powers of darkness?

The readings for this Sunday present us with some serious reflections on the truth of our individual mortality and the fundamental option that each of us has to either embrace the mystery of God or to reject what we cannot know and fend for ourselves in the face of death.

But the readings are not meant to be hopeless or discouraging. On the contrary, we are invited to hope in the Lord and to trust that God's love and

mercy will triumph over every evil that we meet as individuals and as the world that God created and loves unconditionally.

This is why in the Responsorial Psalm we sing:

"Therefore my heart is glad and my soul rejoices, my body, too, abides in confidence; because you will not abandon my soul to the netherworld, nor will you suffer your faithful one to undergo corruption. You will show me the path to life, fullness of joys in your presence, the delights at your right hand forever" (Ps 16:9-11).

As disciples of Jesus Christ, we have complete confidence in the power of God (Father, Son, and Holy Spirit) to sustain us through whatever trials and tribulation lie ahead for us. We believe that God loves us and wants the best for us.

Yes, we must cooperate with God's grace in order to gain our place (unmerited and undeserved) in our heavenly home. But the Holy Spirit has been given to us precisely to assist us in making the right choices. Come, Holy Spirit. Fill our hearts with the wisdom and the power to choose everlasting joy in heaven. †



Cristo, la piedra angular

¿Acepta la invitación de Dios?

A medida que el año eclesial se acerca a su fin, las lecturas dominicales nos dicen que, en efecto, las cosas empeorarán antes de mejorar. Esto es obviamente cierto para nosotros como individuos ya que cada uno debe experimentar la muerte—la destrucción de nuestros cuerpos físicos—antes de poder entrar en la vida nueva y mejor que se nos ha prometido en Cristo.

Observemos que esta nueva vida se nos promete, pero no está garantizada. Somos libres de rechazar la oferta de unión con Dios, y podemos elegir pasar la eternidad apartados del abrazo amoroso de Dios.

Sin embargo, nos anima la esperanza de que nosotros, y todos nuestros hermanos y hermanas, veamos la luz y busquemos el perdón de nuestro Padre celestial, que está deseoso de compartir con nosotros la alegría del cielo.

De hecho, toda la creación comparte el mismo destino y nuestra fe nos dice que todas las cosas experimentarán el mismo tipo de disolución física que cada uno de nosotros conocerá en la muerte; Jesús nos lo confirma en la lectura del Evangelio del 33.º domingo del tiempo ordinario (Mc 13:24-32):

"Les aseguro que no pasará la

actual generación hasta que todo esto acontezca. El cielo y la tierra pasarán, pero mis palabras no pasarán. En cuanto al día y la hora, nadie sabe nada, ni los ángeles del cielo ni el Hijo. Solamente el Padre lo sabe" (Mc 13:30-32).

Cada cosa material que Dios ha hecho es finita y todo en el universo físico pasará a mejor vida en un momento que desconocemos: "Cuando hayan pasado los sufrimientos de aquellos días, el sol se oscurecerá y la luna perderá su brillo; las estrellas caerán del cielo y las fuerzas celestes se estremecerán" (Mc 13:24-25). Solamente los seres espirituales que participan de la propia vida de Dios, sobrevivirán, ya sea en la alegría eterna del cielo o en el dolor eterno del infierno.

En la primera lectura de este domingo (Dn 12:1-3), escuchamos las palabras del profeta visionario Daniel:

"Despertarán muchos que duermen en el polvo de la tierra: unos a una vida eterna, otros a la vergüenza y al desprecio eternos. Los sabios brillarán como el resplandor del cielo, y los que convirtieron a otros a la justicia lucirán como las estrellas para siempre" (Dn 12:2-3).

El cielo y el infierno son artículos

de fe para los católicos puesto que creemos que estamos llamados a vivir para siempre en comunión con todos los ángeles y los santos en la alegría de la presencia de Dios, pero también sabemos que somos personas libres con libre albedrío.

Por lo tanto, Dios no se impone a su creación. Envió a su Hijo para redimirnos del poder del pecado y de la muerte. Nos ama, nos guía y nos apoya, siempre, pero al final, somos nosotros quienes tomamos la decisión. ¿Aceptaremos la invitación de Dios? ¿O seguiremos atascados en nuestros pecados, incapaces de desprendernos de los deseos y acciones egoístas que nos impiden abrazar la luz de Cristo frente a los poderes de las tinieblas?

Las lecturas de este domingo nos plantean serias reflexiones sobre la verdad de nuestra mortalidad individual y la "opción fundamental" que cada uno de nosotros tiene de abrazar el misterio de Dios o rechazar lo que no podemos conocer y valernos por nuestra cuenta ante la muerte.

Sin embargo, las lecturas no pretenden ser desesperanzadoras ni desalentadoras. Por el contrario, se nos invita a esperar en el Señor

y a confiar en que Su amor y Su misericordia triunfarán sobre todo mal que encontremos como individuos y como el mundo que Dios creó y ama incondicionalmente.

Por este motivo, en el salmo responsorial cantamos:

"Por eso se alegra mi corazón, mi interior se regocija, todo mi ser descansa tranquilo, pues no me abandonarás en el reino de los muertos, no permitirás que tu fiel vea la tumba. Tú me muestras el camino de la vida, junto a ti abunda la alegría, a tu lado el gozo no tiene fin" (Sal 16:9-11).

Como discípulos de Jesucristo, tenemos plena confianza en el poder de Dios (Padre, Hijo y Espíritu Santo) para sostenernos ante cualquier prueba y tribulación que nos aguarde. Creemos que Dios nos ama y quiere lo mejor para nosotros.

Si bien es cierto que debemos cooperar con la gracia de Dios para ganar nuestro lugar (inmerecido e inmerecido) en nuestro hogar celestial, se nos ha dado el Espíritu Santo precisamente para ayudarnos a tomar las decisiones correctas. Ven, Espíritu Santo. Llena nuestros corazones con la sabiduría y el poder para elegir la alegría eterna en el cielo. †

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 19

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Remembrance Mass in Memory of All Children Lost Too Soon**, 5:30 p.m., organized by St. Joan of Arc Respect Life. Information: emfrey96@gmail.com, 317-283-5508.

November 20

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

Sisters of Providence, 1 Sisters of Providence, Providence Hall Dining Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, 2-3:30 p.m., third Wednesday of each month, for people with early-to-moderate memory loss and their caregivers, beverages and snacks provided, free. Information, registration: events.SistersofProvidence.org, 812-535-2873, memorycafe@spsmw.org.

November 21

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

November 22

Holy Trinity Cemetery's

outdoor pavilion, 2357 Green Valley Road, New Albany. **Service for Miscarried Babies**, 4 p.m., includes readings, prayers, blessing and burial of caskets containing babies miscarried at Baptist Health Floyd hospital since May 19, service lasts about 45 minutes, rain or shine. Information: Teri Popp, 812-944-0417, teri.ccna@gmail.com.

November 23

Knights of Columbus Fatima Council, 1040 N. Post Road, Indianapolis. **Christmas Bazaar**, 9 a.m.-4 p.m., benefitting God's Embrace Coffee Shop which employs people with disabilities, local craft vendors, visit from Santa and the elves, kids' Christmas craft station, bring an unwrapped toy for Toys4Tots and receive a free hot chocolate or apple cider, raffle tickets \$1 or six for \$5, free admission. Information: 317-402-1930.

November 24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: mariasolito@gmail.com.

November 28

St. Louis de Montfort Parish, Craig Willy Hall,

11441 Hauge Road, Fishers, Ind. (Lafayette Diocese). **Thanksgiving Dinner**, 11 a.m.-2 p.m., dine-in or take-out, includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, free. Information: 317-517-4256.

November 29-December 5

St. Teresa Benedicta of the Cross Parish, 23345 Gavin Lane, Bright. **Bright Lights Drive-Thru Christmas Light Display**, Mon.-Sat., 6-10 p.m. Sun. 6-9 p.m., Nov. 29 opening night concert by My Brother's Keeper 7 p.m., free. Information: 513-788-1596, brightlightsdcc@gmail.com.

December 1

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, 6 p.m., featuring choir, handbell choir and other instrumentalists, free. Information: 317-257-4297, bulletin@saintmatt.org.

December 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 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.

Marian University Marian Hall Theatre, 3200 Cold Spring Road, Indianapolis. **Free Advent Concert**, 6:30-8 p.m., featuring Catholic composer John Angotti, contemporary renditions of traditional Advent and Christmas carols, light refreshments to follow, penance service following from 8-9 p.m. Information: jgarcia@marian.edu.

December 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, 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 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Friday Devotion**, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

SS. Peter and Paul Cathedral Parish, 1347 N. Meridian St., Indianapolis. **Young Adult Catholics First Friday Adoration**, 7-7:15 p.m. social in rectory, 7:15-7:30 p.m. reflection in Blessed Sacrament Chapel, 7:30-8:30 p.m. eucharistic adoration and confession in chapel, 8:30-9 p.m. social in rectory, free. Information: 317-592-4006, emastronicola@archindy.org, indycatholic.org.

December 7

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

Virtual Prayer with the Sisters of Providence, 7-7:45 p.m., for single women ages 18-42, prayer and sharing on topic of anger. Information, registration: events.sistersofprovidence.org, 361-500-9505, jluna@spsmw.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **SPREAD Advent Retreat**, 1-5:30 p.m., for adults with intellectual and developmental disabilities, includes 4:30 p.m. Mass. Information: 317-236-1448, jbryans@archindy.org.

December 8

St. Monica Parish, 6131 N. Michigan Road, Indianapolis. **Mass in French / Messe en français**, 5 p.m. / 18h, coordinated by ACFADI (*Apostolat des Catholiques Francophones de l'Archidiocèse d'Indianapolis*), second Sunday of each month / le deuxième dimanche de chaque mois. Information: acfadi2014@gmail.com, rvermett@iu.edu.

Marian University, Norman Center Room 222, 3200 Cold Spring Road, Indianapolis. **People of Peace OFS Monthly Meeting**, 12:30-3 p.m., explore Franciscan spirituality with lay Franciscans, free. Information: 317-762-6259, popofsindy@gmail.com.

December 9

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Confraternity of Christian Mothers**, 6 p.m. Mass followed by meeting, for all Catholic women, free. Information: 217-638-7433, paulabeechler@gmail.com.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., sacrament of reconciliation, no appointment needed. Information: 317-545-7681, lcoons@archindy.org.

Retreats and Programs

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

December 2

Mount St. Francis Center for Spirituality, 101 St. Anthony Road, Mt. St. Francis. **Advent Reflections: An Evening in the Chapel, O Antiphons,**

and the Wisdom of Pope Francis, 6:30-8:30 p.m., facilitated by Judy Ribar, free. Information, RSVP: mountsaintfrancis.org/advent-evening-of-reflection, 812-923-8817.

December 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting,

freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

December 13-15

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Benedictine Spirituality as Lived in Marriage**, for married couples, Deacon Rich and Cherie Zoldak presenting, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

December 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks—Divine Presence: Mary's Journey**, 10:45 a.m.-noon,

Franciscan Sister Olga Wittekind presenting, online option available, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

December 27-29

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Young Adult Retreat**, 5 p.m. Fri. (vespers)-1 p.m. Sun. (lunch), for young adults ages 18-39, quiet day of reflection with spiritual direction available, includes overnight accommodations and meals, \$50 single room. Registration: 812-357-6501, yae@saintmeinrad.edu.

2025

January 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional \$11. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

January 10

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

Retreat centers offer Advent-related retreats in December

To help prepare hearts for the coming of the Lord at Christmas, several retreat centers in the archdiocese are offering Advent-related retreats in December. Here is a compilation of the sites and their Advent-related offerings:

Mother of the Redeemer Retreat Center, 8220 W. State Rd. 48, Bloomington. Information: 812-825-4642 ext. 1.

—**Dec. 7: Advent Day of Reflection: "The Word was made flesh and dwelt in Mary,"** 9 a.m.-1 p.m., Franciscan Friars of the Immaculate Father Matthias Sasko facilitating, free; no advance registration required.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Information, registration: retreats@mountsaintfrancis.org, 812-923-8817, tinyurl.com/adventfamily24.

—**Dec. 14: Advent Family Day: Preparing Your Heart and Home for Christmas**, 9 a.m.-4 p.m., Judy Ribar facilitating, includes lunch, retreat materials, arts and crafts materials, \$75 per family.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Information, registration: 812-933-

6437, center@oldenburgosf.com, oldenburgfranciscancenter.org.

—**Dec. 20: A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction.

—**Dec. 21: Advent Mindfulness Retreat: Cultivating Peace Within**, 9:30-11:30 a.m., \$30, \$45 with continuing education units.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Registration: archindy.org/fatima-events, 317-545-7681, lcoons@archindy.org.

—**Dec. 5: Trust on the Road to Bethlehem—Evening of Reflection**, 5-9 p.m., author Stephanie Engelman presenting, includes Mass, dinner and program, \$45.

—**Dec. 6: Trust on the Road to Bethlehem—Day of Reflection**, 9 a.m.-2 p.m., author Stephanie Engelman presenting, includes Mass, lunch and program, \$45.

—**Dec. 10, 11, 12: Advent Days of Silence**, 8 a.m.-4 p.m., \$45 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$32 per night, dinner additional \$11 per meal.

—**Dec. 15: Stations of the Nativity**, 2-3 p.m., Father Keith Hosey leads outdoor stations from Annunciation through Flight into Egypt, will move to chapel if inclement weather, free. †

Remember: November is Adoption Awareness Month, more help needed

The archdiocesan Office of Marriage and Family Life works to pastorally accompany adoptive and foster families in our parishes and communities, and to provide resources at the parish level. As Catholics, we are moved by our faith to be on the front lines of supporting the dignity of every child, mother, father and family.

Currently, the United States is in great need of foster and adoptive families. In Indiana, there are more than 11,000 children in foster care. Statistics show that about 50% of families stop fostering after just one year, but if they are supported by a team in their parish or community, 90% continue to foster.

To this end, following are resources and actions that parishes and individuals can use to support adoptive and fostering parents:

—St. Elizabeth | Coleman Pregnancy & Adoption Services (Indianapolis);

—Adoption Bridges of Kentuckiana (New Albany);

—“Walking with Moms in Need” parish tool kit and local resources;

—“Be Not Afraid” Discernment Retreat for couples thinking about adopting or fostering;

—Springs of Love Parish Teams supporting Foster and Adoptive families;

—Prayers for those hoping to adopt a child.

For more information on resources for fostering and adoption, go to: marriageandfamily.archindy.org/adoption-and-fostering or call the archdiocesan Office of Marriage and Family Life at 317-236-7310. †



The Face of Mercy

By Daniel Conway



The Holy Spirit guides married couples to Jesus Christ

During his general audience on Wednesday, Oct. 23, Pope Francis offered reflections on the relationship between the Holy Spirit, who the Holy Father calls “the gift of God,” and the various ways that the Holy Spirit guides the people of God toward Jesus, our hope.

“Today, in particular” the pope said, “we would like to gather a few crumbs of the doctrine of the Holy Spirit developed in the Latin tradition, to see how it enlightens all of Christian life and the sacrament of marriage in particular.”

Pope Francis begins by referring to the teaching of St. Augustine, who developed the Church’s doctrine of the Holy Spirit. According to the Holy Father:

[Augustine] sets out from the revelation that “God is love” (1 Jn 4:8). Now love presupposes one who loves, one who is beloved and love itself that unites them. The Father is, in the Trinity, he who loves, the source and origin of everything; the Son is he who is beloved, and the Holy Spirit is the love that unites them. The God of Christians is therefore a “sole” God, but not solitary; His is a

unity of communion and love.

The great mystery that we call the Holy Trinity, three persons in one God, is a threefold expression of love, loving and being loved. It is, therefore, a unity of communion and love.

The Holy Spirit is the bond of unity between the Father who loves and the Son who is loved.

“He is the We,” the pope says, “the divine We of the Father and the Son, the bond of unity between different persons.”

This “unity of communion and love” is the model for sacramental marriage.

According to Pope Francis, the woman and man who unite in holy matrimony become “the first and most elementary realization of the communion of love that is the Trinity.” They stand before each other as an “I” and a “you,” and, the pope says, they stand before the rest of the world, including their children, as a “we.”

How beautiful it is to hear a mother say to her children: “Your father and I ...”, as Mary said to Jesus when they found him at the age of twelve in the temple, teaching the Doctors (Lk 2:48),

and to hear a father say: “Your mother and I,” as if they were one. How much children need this unity—mother and father together—unity of parents, and how much they suffer when it is lacking! How much the children of separated parents suffer, how much they suffer.

To successfully reflect the unity of communion and love, marriage needs the support of the Holy Spirit who is God’s gift to them.

According to Pope Francis, “Where the Holy Spirit enters, the capacity for self-giving is reborn.” The pope affirms that, as the reciprocal gift of the Father and the Son in the Trinity, the Holy Spirit is also “the reason for the joy that reigns between them.” He notes that when speaking about the three persons in the Holy Trinity, the Fathers of the Church were not afraid to use “the image of gestures proper to married life, such as the kiss and the embrace.”

So, the Holy Spirit brings both hope and joy to the couple who are united in marriage. The Spirit is the bond of love that keeps them together as “one flesh, made in the image and likeness of God” (Gn 1:27).

According to the Holy Father, “No one says that such unity is an easy task, least of all in today’s world; but this is the truth of things as the Creator designed them, and it is therefore in their nature.”

The Holy Spirit’s role as the bond of the unity of communion and love between married couples is not something that is often discussed. Therefore, the spiritual formation of married couples becomes a responsibility of the whole Church. As the pope observes:

It would not be a bad thing, therefore, if alongside the information of a legal, psychological and moral nature that is given in the preparation of engaged couples for marriage, we were to deepen this “spiritual” preparation, the Holy Spirit who makes unity. An Italian proverb says, “Never place a finger, never intervene, between husband and wife.” There is in fact a “finger” to be placed between husband and wife, the “finger of God,” that is, the Holy Spirit!

(Daniel Conway is a member of The Criterion’s editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)

“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

El Espíritu Santo guía a los matrimonios hacia Jesucristo

Durante su audiencia general del miércoles 23 de octubre, el papa Francisco ofreció reflexiones sobre la relación entre el Espíritu Santo, a quien el Santo Padre llama “el don de Dios,” y las diversas formas en que este guía al pueblo de Dios hacia Jesús, nuestra esperanza.

“Hoy”—comenzó el Papa— “queremos recoger algunas migajas de la doctrina del Espíritu Santo desarrollada en la tradición latina, para ver cómo ilumina toda la vida cristiana y, especialmente, el sacramento del matrimonio.”

El Papa Francisco inició su audiencia haciendo alusión a la enseñanza de San Agustín, quien desarrolló la doctrina de la Iglesia sobre el Espíritu Santo. Según el Santo Padre:

[Agustín] parte de la revelación de que “Dios es amor” (1 Jn 4:8). Ahora bien, el amor presupone alguien que ama, alguien que es amado y el amor mismo que los une. El Padre es, en la Trinidad, el que ama, la fuente y el principio de todo; el Hijo es el que es amado, y el Espíritu Santo es el amor que los une. El Dios de los cristianos es, por tanto, un Dios “único,” pero no solitario; la suya es una unidad de

comunidad, de amor.

El gran misterio que llamamos la Santísima Trinidad, tres personas en un solo Dios, es una triple expresión de amor, de amar y de ser amado, y constituye, por tanto, una unidad de comunión y amor.

El Espíritu Santo es el vínculo de unidad entre el Padre que ama y el Hijo que es amado.

El Sumo Pontífice prosigue: “Él es, en otras palabras, el Nosotros, el Nosotros divino del Padre y del Hijo, el vínculo de unidad entre diferentes personas.”

Esta “unidad de comunión y amor” es el modelo del matrimonio sacramental.

Según el Papa Francisco, la mujer y el hombre que se unen en santo matrimonio se convierten en “la primera y más básica realización de la comunión de amor que es la Trinidad.” Cada integrante de la pareja se reconoce como un “tú” y un “yo” y, según el Papa, se presentan ante el resto del mundo, incluidos sus hijos, como un “nosotros.”

Qué hermoso es oír a una madre decir a sus hijos: “Tu padre y yo ...,” como dijo María a Jesús, que tenía entonces doce años, cuando lo

encontraron enseñando a los Doctores en el templo (Lc 2,48); y oír a un padre decir: “Tu madre y yo,” casi como si fueran una única persona. ¡Cuánto necesitan los hijos esta unidad—“papá y mamá juntos”—la unidad de los padres, y cuánto sufren cuando falta! ¡Cuánto sufren los hijos de padres que se separan, cuánto sufren!

Para reflejar con éxito la unidad de la comunión y el amor, el matrimonio necesita el apoyo del Espíritu Santo, que es un don de Dios para ellos.

Según el Papa Francisco, “Allí donde entra el Espíritu Santo, renace la capacidad de entregarse.” El Santo Padre afirma que, como don recíproco del Padre y del Hijo en la Trinidad, el Espíritu Santo es también “a razón de la alegría que reina entre ellos.” Señala que al hablar de las tres personas de la Santísima Trinidad, los padres de la Iglesia no temían utilizar “la imagen de gestos propios de la vida conyugal, como el beso y el abrazo.”

Así pues, el Espíritu Santo aporta tanto esperanza como alegría a la pareja que se une en matrimonio; es el vínculo de amor que los mantiene unidos así lo pensó el Creador cuando “creó al ser humano a su imagen

y semejanza [...]: hombre y mujer los creó” (Gn 1:27). Según el Santo Padre, “Nadie dice que esa unidad sea un objetivo fácil, y menos en el mundo actual; pero ésta es la verdad de las cosas tal y como el Creador las concibió y, por tanto, está en su naturaleza.”

El papel del Espíritu Santo como vínculo de la unidad de comunión y amor entre las parejas casadas no es algo de lo que se hable a menudo. Por lo tanto, la formación espiritual de los casados se convierte en responsabilidad de toda la Iglesia. Tal como señala el Papa:

No estaría mal, por tanto, si, junto a la información de orden jurídico, psicológico y moral que se da en la preparación de los novios al matrimonio, se profundizara en esta preparación “espiritual,” el Espíritu Santo que hace la unidad. Dice un proverbio italiano: “Entre mujer y marido no pongas el dedo.” En cambio, hay un “dedo” que se debe poner entre marido y mujer, y es precisamente el “dedo de Dios”: ¡es decir, el Espíritu Santo!

(Daniel Conway es integrante del comité editorial de The Criterion.) †

TEENS

continued from page 1

I felt it the most on Monday when we went into the church and we got our feet washed by the junior leaders. Afterward, we had the option to either stay in the church or go to bed. I stayed in the church for a while just listening and praying, and it was really nice.”

As the adult coordinator of the program which marked its 20th year this fall, McSweeney cherishes these reactions. She also always savors one other notable change that she has witnessed constantly in her 19 years of being involved in the SLP.

“One of the greatest parts of this program is that all of the students arrive on Sunday wearing school colors and names that show division and judgment. And by the time they leave, they are all wearing the same shirt, and you can’t tell who comes from what school,” says McSweeney, the associate director of Fatima. “They have realized that they are more alike than they are different in a way that I don’t believe they get anywhere else.”

So it was again this year for the 56 sophomores from eight Catholic high schools: Bishop Chatard, Brebeuf Jesuit, Cardinal Ritter, Cathedral and Roncalli, all in Indianapolis, and Father Michael Shawe Memorial in Madison, Our Lady of Providence in Clarksville, and St. Theodore Guérin in Noblesville, Ind., in the Lafayette Diocese.

During the program, all of the sophomores were asked—and even challenged—to do one thing that is hard for nearly everyone to do in a group of strangers, and maybe even more so for teenagers to do.

To allow themselves to be vulnerable, to open their hearts to people they’ve never previously met.

‘It was a little tough’

Hoping to ease the sophomores into that deep sharing, the program began on a beautiful, sunny Sunday with sack races, three-legged races and a scavenger hunt that led the teens to cheer, smile and laugh with each other.

Yet when they first met in small groups to talk about their lives, there was often an awkward period of silence among the teens—for at least 15 minutes or so—until someone finally spoke.

“We talked about being vulnerable,” said Zachary Orr, a 15-year-old sophomore at Our Lady of Providence High School. “We took turns asking questions of each other. That’s where I felt we all opened up to each other. That was different for me. It was a little tough, but I also had encouragement from my peers.”



Sophomores from eight Catholic high schools across central and southern Indiana listened to presentations and shared their own hopes and hardships during the Student Leadership Program at Our Lady of Fatima Retreat House in Indianapolis on Oct. 27-29. (Submitted photo)

Another source of encouragement led 15-year-old Erin Iannucci to go beyond her natural tendency to stay quiet in a group of strangers.

“I recently had a retreat,” said Erin, a sophomore at Brebeuf Jesuit Preparatory School. “When I told one of the retreat leaders I was doing this, he said, ‘Well if you want to build actual connections and not just sit there doing nothing, then you actually have to put yourself out there and be like, here’s who I am. And then they’re more willing to do that too.’”

“I put myself out there. It was hard, but so worth it.”

The teens talked about the stresses of school and shared the hardships and the hopes they have.

“I’m not a very vulnerable person,” said Andie Papesh, a sophomore at Bishop Chatard High School. “But being around so many people who were being vulnerable, I was able to let myself experience that vulnerability and be that for other people.”

As the students grew closer to each other, McSweeney and SLP co-leader John Hannagan also strived to lead them to another deeper relationship.

With God.

‘I had never really thought about being in relationship with God in that way’

“As with anyone that walks through our doors at Fatima, my hope is for the students to find a connection to God,” McSweeney says. “We have students that give personal witness talks in the chapel on Monday evening, and then we go into a foot-washing ceremony. I’ve had a number of students talk about how powerful that experience is and how close they felt to God during that time—and the change they felt in themselves.”

“I can’t explain exactly what happens during this time, but I can tell you that God makes himself very present to these students in a way they have never experienced before.”

Cal Cranney had that experience of drawing closer to Christ after having his feet washed in Fatima’s chapel.

Erin Iannucci, who is looking forward to receiving the sacrament of confirmation during this school year, also felt the program has deepened her relationship with God.

“To be connected with God is to serve other people,” Erin said. “I understand that, but seeing it at this retreat has really helped me to take it farther. I had never really thought about being in relationship with God in that way.”

It’s the kind of reaction from teenagers that leads McSweeney to get emotional.

“Their entire lives are spent learning the history of our faith, the foundation of our faith and the beliefs of our faith, but it’s not often that they have an experience

to truly *encounter* God,” McSweeney said. “They feel like God is untouchable for them and they are not worthy of his love—not all, but many students feel that way. Or they feel shame for not following all of the rules and expectations they have been taught about. This is typical for teens.”

“This program provides hope for them and for me. It is a powerful experience for me to see them realize how loved they are by God.”

‘We must learn not only how to give but how to receive’

There’s one more essential part to the program—its emphasis on



A three-day leadership program for Catholic high school sophomores from across central and southern Indiana ended with a Mass in the chapel of Our Lady of Fatima Retreat House in Indianapolis on Oct. 29. (Submitted photo)

encouraging the students to be leaders in their schools. By focusing on them as sophomores, SLP gives the students the opportunity to make a difference for the more than 2 1/2 years they still have in high school.

“The true goal is to help students understand what it means to be a servant leader—a leader that empowers and helps to create more leaders, as opposed to a leader who just creates followers,” McSweeney said.

She shares a success story connected to Cathedral High School.

“Cathedral students were concerned years ago about the division between grade levels, so participants in the program went back to the school with suggestions on how to change that,” she says. “The school sent these students to see how other schools dealt with this issue. They came up with the ‘house’ or ‘county’ system which puts students of all different grade levels together in a ‘house’ or ‘county.’ It has provided unification among the students.”

Equally satisfying, McSweeney has seen many of the program’s past participants go on to service leadership roles in education, health care, law, business, faith and other fields.

“I sometimes think about some of the young people who have attended this program. And I am reminded that God does amazing things if we will just get out of his way and let him do what he does best—love,” she says. “Teens need to know they are loved, especially by God.”

In the closing Mass of the program, Father James Farrell shared one more reminder with the students.

“Jesus says the one who is the greatest serves all,” Father Farrell said in his homily. “To become more like him, he gives us the gesture of the washing of the feet to show us what that looks like—‘As I have done for you, so you must do for me’ (Jn 13:15).”

“In the body of Christ, we must learn not only how to give but how to receive. Sometimes I’m great at doing for others, so when it comes time to allow someone to do for you, let someone do it. Sure, we’re all called to be servant leaders, but even the servant leader has times when he or she must be served, must be cared for, must experience kindness, love and compassion.”

These three gifts were experienced and shared for three days by 56 sophomores from across central and southern Indiana—a group that began as strangers and became transformed.

“We all just connected so quickly, and it was great,” Cal Cranney said. “Everyone said it was so amazing how quickly we became friends.” †

A moment of defeat leads to a new way to bring others to God

By John Shaughnessy

One of the paradoxes of life is that a success story can often be tied to a moment that is initially considered as a defeat.



Gary Schorr

Gary Schorr experienced that reality as a teenager. At the time, he was a senior at Cathedral High School in Indianapolis, still on fire in his faith from his experience of being one of the students from across the archdiocese who was chosen as a sophomore to participate in the Student Leadership Program (SLP) at Our Lady of Fatima Retreat House in Indianapolis.

Wanting to return as a leader of the program in his senior year, Schorr wasn’t selected. Disappointed for a time, the 2015 Cathedral graduate eventually tried to focus on one of the foundations of SLP—that God has a plan for every person, even if it’s not his or her initial desired plan.

“I was called to do something else,” he says now. “I knew from my experience at SLP that I enjoyed being in the retreat and religious education setting, so one way I stayed involved was teaching Sunday school to second graders preparing for their first Communion.”

“I also remained active in retreats, helping local parishes with kids preparing for confirmation. I enjoyed the work and felt it was a way to make a difference.”

That influence continued during his years as a student at the University of

Notre Dame, where he graduated in 2019.

“While at Notre Dame, I helped launch what is now the largest retreat on campus. After graduation, I started an endowment for the retreat to keep it free for attendees in perpetuity. We were the first endowed pool to use an innovative crowd-sourcing model, given I was less than two years out of graduation and could not fund it all myself.”

“My passion for the pivotal role that a great retreat can have—and the continuous call to action—trace back to my experience with SLP. I am sure it will keep inspiring the future leaders in our community.”

He knows the experience has continued to inspire the way he approaches his faith, his family and his work in an investment firm in Austin, Texas.

“Professionally, my firm invests on behalf of a family and their charitable

foundation, so our performance directly impacts the charitable efforts they serve. This direct tie to our communities is both humbling and motivating.”

So is the way he tries to live his faith.

“Not only do I look to be a good son and brother, but I’m preparing for my wedding in January, and learning to serve my future wife has been central to my faith formation in this season of engagement,” says Schorr, a member of St. Ignatius Martyr Parish in Austin.

For Schorr, striving to be a leader still guides him. So does the growth that comes from facing a disappointment and finding a new way to make a difference.

“Growing in my faith as a man of God takes long-term commitment, humility and a willingness to do the small things,” he says. “Developing these traits at SLP has opened my mind and heart to how I can grow in my faith.” †

OCIA

continued from page 1

reception of the Eucharist at the Easter Vigil, which is the culmination of OCIA.

“The new name makes clear that it’s several liturgical moments that are part of this process,” explained Ute Eble, archdiocesan director of catechesis. “When we welcome a person into the OCIA process, we are praying this person into the Church.”

Often celebrated at the same time as these rites for catechumens are rituals for those baptized in other Christian communities, known in OCIA as candidates, who seek to be received into the full communion of the Church.

Most of these rituals in OCIA take place during Sunday Mass in parishes. Father Brockmeier noted that this is because the rituals aren’t just for those seeking to be welcomed into the Church but for all the faithful.

“Welcoming someone into the Church is welcoming them into the community of the parish,” he said. “If people can see that it is part of their mission as a member

of a parish to actively welcome and foster the faith of those who are coming into the Church through OCIA, that will be fruitful not only for the person coming into the Church but also for the parish as a whole.”

He went on to explain that “the purpose and vision of OCIA” is to help people “find in the Church a place of real community where they encounter Christ through the love of others, where they can join the community in serving and living out the Gospel.”

Eble said that the rituals of OCIA happening during Sunday Mass can be a way for lifelong Catholics to grow in their faith.

She noted that witnessing people publicly embracing the faith of the whole parish community “can be a really powerful inspiration for the people in the pew to investigate further where they need to turn around their lives.”

People choosing to take part in OCIA and ultimately be received into the Church, Father Brockmeier and Eble said, are often the fruit of individual Catholics accompanying friends, relatives, co-workers or neighbors as they come to know Christ and how he is working in their lives.

That accompaniment continues in OCIA as parish communities give spiritual support to catechumens and



Washington Cardinal Wilton D. Gregory baptizes Andre Gouyet during a celebration of the Easter Vigil on April 8, 2023, at the Cathedral of St. Matthew the Apostle in Washington. (OSV News photo/Mihoko Owada, Catholic Standard)

‘The new name makes clear that it’s several liturgical moments that are part of this process. When we welcome a person into the OCIA process, we are praying this person into the Church.’



—Ute Eble, archdiocesan director of catechesis

candidates as they journey through the rituals toward their full reception into the Church.

“The Church is called to accompany those who are seeking Christian initiation so that they can come to know not only the teachings of the Church but the life of the Church, the people of the Church and the mission of the Church,” Father Brockmeier said. “That happens when we create and form relationships, walking with people through their discovery and encounter with the Church.” †

University president ‘appalled’ by attack on two Jewish students on campus

CHICAGO (OSV News)—Two Jewish students were attacked on the campus of Catholic-run DePaul University in Chicago on Nov. 6 and the school’s president said he was “appalled” by the incident. The attack was part of a wave of anti-Jewish hostility in the Chicago area in recent weeks.

DePaul’s president, Robert Manuel, said in a letter dated the same day to faculty and staff, “We are outraged that this occurred on our campus. It is completely unacceptable and a violation of DePaul’s values to uphold and care for the dignity of every individual.”

Manuel said in the letter the students were “visibly showing support for Israel,” which has been embroiled in a war with the Hamas militant group in the Gaza Strip since October 2023, when Hamas militants attacked Israel, killing 1,200 men, women and children and taking 250 hostages. He said the DePaul students were punched multiple times and “sustained physical injuries but declined medical treatment.”

“We recognize that for a significant portion of our Jewish community, Israel is a core part of their Jewish identity. Those students—and every student—

should feel safe on our university campus,” he said.

Manuel said the school’s “guiding principles and shared expectations” explicitly state that “DePaul will not tolerate any acts of hatred or violence.”

A co-founder of the Chicago Jewish Alliance told Reuters he knew both students whom police said were males ages 21 and 27. Josh Weiner confirmed that one of them is a former member of the Israel Defense Forces.

On Nov. 7, Chicago Police labeled the incident a hate crime and put out a community alert seeking tips about two men pictured in an incident report, one of them wearing a mask, who allegedly carried out the attacks. The report said one of the suspects made antisemitic comments while “repeatedly striking a victim.”

Philip Cunningham, a theology professor and the director of the Institute for Jewish-Catholic Relations at St. Joseph’s University in Philadelphia, noted in an interview with OSV News on Nov. 11 that both U.S. Conference of Catholic Bishops and the Vatican have very strong positions against antisemitism.

In particular, the Second Vatican

Council document “*Nostra Aetate*” (“In Our Time”), the “Declaration on the Relation of the Church to Non-Christian Religions,” states: “In her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel’s spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone” (#4).

The 1965 document was the Catholic Church’s first formal denunciation of anti-Semitism and affirmation of ties between Jews and Catholics.

“So how a particular Catholic university handles such incidents on its campus in collaboration with the legal authorities, of course, should also be very strong in not tolerating any kind of race-based antipathy, action, etc.,” Cunningham told OSV News.

Several Chicago news outlets reported the attack on the DePaul students took place hours before pro-Palestinian protesters marched outside a downtown Chicago synagogue and reportedly vandalized an area inside the building. Two men faced trespassing and property damage charges over the incident.

According to a 2024 report on hate crimes and hate incidents issued by the Chicago Commission on Human Relations, there were 50 reported anti-Jewish incidents in 2023 and 50 reported anti-Jewish incidents from Jan. 1 through June 13 of this year. Reports of anti-Muslim incidents numbered 16 in 2023 and three in 2024 during the same reporting period.

On Oct. 26, a man reportedly from Mauritania was charged with a hate crime for allegedly shooting a 39-year old man in Jewish headwear while on his way to a synagogue on Chicago’s north side. The suspect then engaged law enforcement in a gun battle, before sustaining serious injuries and being taken to the hospital. The victim sustained a non-life-threatening injury to his shoulder.

“These acts of violence against Jews have no place in our city or communities and must be condemned. Let us unite in our common humanity and work to heal divisions and uphold values of peace, compassion and respect,” said a statement from the Archdiocese of Chicago sent to OSV News on Nov. 8. †

PRAYER

continued from page 1

Father John Hollowell and Father Jonathan Meyer, who serve at her parish, St. Teresa Benedicta of the Cross, in Bright in the Batesville Deanery.

“Father Hollowell and Father Meyer have both encouraged us to ask others, ‘What is one thing that I can pray for you today?’ We begin each Mass by turning

to someone and asking that question,” Schorsch says. “We were even given bracelets to wear with those words, reminding us to ask others. I have asked people I know and many more that I don’t. The response has always been so positive.”

That simple question has led to a wealth of interactions with people that, Scorsch says, “have literally stunned me.”

“A man asked for prayers for his brother who had been diagnosed with cancer the previous day. A receptionist asked for prayers for her friend who had just brought her baby home from the hospital. The baby was in need of a heart transplant. A customer care representative on the phone shared that she had felt a ‘heavy heart’ and had just prayed that morning for guidance. She said, ‘Please pray for me.’”

There was also the exchange she had with a teller at her bank when Schorsch asked the woman if she needed to have a prayer said for her.

“She visibly relaxed her shoulders as if dropping a heavy load as she responded, ‘Yes! I have so many problems at home.’”

The second approach that Father Hollowell recommended has had similar results for Schorsch.

“Father Hollowell shared in a homily that he prays

a rosary for someone every day and then sends a note, telling that person the date and that they were the intention of his prayer,” she says. “He encouraged us to do the same.”

That encouragement has led Schorsch to pray about 400 rosaries so far and to write the same number of notes.

“I don’t usually receive a response, but it is overwhelming when I do. I have had people ask me if I knew that they needed prayers on a certain day and others just sharing how they had been deeply touched by knowing that I said a rosary for them.

“I prayed individual rosaries over the summer for the children I had taught in family faith formation. Parents shared with me how excited their children were and what a difference it made for them.”

Both approaches have also made a difference in Schorsch’s faith and life.

“We can be so unaware of the need in others’ lives,” she says. “God, through the guidance of our priests, has allowed me to carry hope and comfort to so many people.”

“I cannot envision a life in which I do not offer prayer for others. Through these prayers, my own faith has grown exponentially. I see God working through me, and I feel the joy of serving him.” †

‘We can be so unaware of the need in others’ lives. God, through the guidance of our priests, has allowed me to carry hope and comfort to so many people.’



—Janine Schorsch

SURVEY

continued from page 3

Church and to a deeper relationship with Christ.

According to recent statistics, the Catholic Church in Indiana has a chance to grow by re-engaging lapsed Catholics. “With 41% having a favorable view and 28% neutral, there is a potential to bring them back to the Church through targeted messaging,” Ogorek noted.

As the archdiocese moves forward in enhancing its communications efforts, the hope is to increase staff.

“The ability to listen, gather data and

discern a path forward is a sign of a healthy organization that’s committed to long-term success,” said Sally Krause, archdiocesan director of communications. “The study that Hiron helped us conduct and their subsequent recommendations are setting us out in the right direction. I am excited to be the steward of this plan and to gather many great minds for its implementation.”

“We are blessed to have the award-winning news team of *The Criterion* in place,” Ogorek noted, “but our hope is to add a much-needed digital media specialist to run a news platform that will complement our print media.”

Communications must continue to be a vehicle “for carrying out the heart of the



‘The study that Hiron helped us conduct and their subsequent recommendations are setting us out in the right direction. I am excited to be the steward of this plan and to gather many great minds for its implementation.’

—Sally Krause, archdiocesan director of communications

Church’s mission, namely, evangelization and catechesis,” Ogorek continued, “and archdiocesan leadership is already acting

on some of these survey results, and will continue doing so as our pastoral planning process continues.” †

Pope Francis urges leaders to serve with humility, care for vulnerable

VATICAN CITY (CNS)—People in positions of authority should care for the vulnerable and exercise their power with humility, not with hypocrisy and arrogance, Pope Francis said.



Pope Francis

Reflecting on the day’s Gospel reading from St. Mark, the pope highlighted Jesus’ warning about “the hypocritical attitude of some scribes” who use their prestige in the community to look down on others.

“This is very ugly, looking down on another person from above,” the pope told visitors gathered in St. Peter’s Square on Nov. 10.

“They put on airs and, hiding behind a facade of feigned respectability and legalism, arrogated privileges to themselves and even went so far as to commit outright theft to the detriment of the weakest, such as widows.”

In St. Mark’s Gospel, Jesus denounces the scribes who “devour the houses of widows and, as a pretext, recite lengthy prayers” (Mk 12:40), adding that “they will receive a very severe condemnation.”

Pope Francis said that rather than using their authority to serve others “they made it an instrument of arrogance and manipulation,” to the point where “even prayer, for them was in danger of no longer being a moment of encounter with the Lord, but an occasion to flaunt respectability and feigned piety, useful for attracting people’s attention and gaining approval.”

As a result, the pope said those leaders “behaved like corrupt people, feeding a social and religious system in which it was normal to take advantage of others behind their backs, especially the most defenseless, committing injustices and ensuring impunity for themselves.”

In contrast, Jesus “taught very different things about authority,” Pope Francis said.

“He spoke about it in terms of self-sacrifice and humble service, of maternal and paternal tenderness

toward people, especially those most in need,” he said. “He invites those invested with it to look at others from their position of power, not to humiliate them, but to lift them up, giving them hope and assistance.”

After reciting the *Angelus*, the pope prayed for the victims of a Nov. 9 volcanic eruption in Indonesia, which he visited in September. He also expressed his closeness to the people of Valencia, Spain, affected by severe floodings and mudslides.

The pope also recalled the situation in Mozambique, where 21 people have been killed in clashes with police following a disputed election in October. He prayed for the people of Mozambique, asking that “the present situation does not cause them to lose faith in the path of democracy, justice, and peace.”

The day before the opening of COP 29, the U.N. climate conference in Baku, Azerbaijan, Pope Francis prayed that participating nations “may make an effective contribution for the protection of our common home.” †

Knights exceeds \$100 million in support for vocations to priesthood, religious life

(OSV News)—As Catholics in the U.S. wrapped up National Vocation Awareness Week on Nov. 3-9, one of the world’s largest Catholic fraternal organizations announced it has provided more than \$100 million to date to those in formation for ordained ministry or religious life.

In a media release, the Knights of Columbus said that its local councils—which globally total more than 16,800—have helped to donate more than \$100 million directly to seminarians, postulants and novices.

That support is channeled through the Knights’ Refund Support Vocations Program (RSVP), which was launched in 1981 as vocations in North America began to decline.

Through RSVP, every \$500 a local council provides to a seminarian or religious life aspirant is incentivized by a refund of \$100 from the Knights’ Supreme Council, up to \$400 for \$2,000 donated.

In addition, the local council must offer non-financial support through letters, personal visits to the seminary or religious

residence, or invitations to attend council events.

The program works to form “strong and long-lasting bonds” with those seeking to dedicate their lives to the Church, said the Knights.

Donations to RSVP hit an all-time high last year, with more than 2,700 local councils contributing \$4.1 million, according to the Knights.

Supreme Knight Patrick Kelly noted that the Knights’ own founder, Blessed Michael McGivney, “almost had to leave seminary after his father’s death because of the financial strain facing his family.”

The son of Irish immigrants, Father McGivney—who was born in 1852 in Waterbury, Conn.—first had to leave school at the age of 13 to supplement his family’s meager income by working in a brass factory. He eventually completed his education and enrolled in seminary classes at St. Mary’s College in Montreal, but his formation was imperiled when his father died in 1873.

“Thankfully, the Bishop of Hartford [Connecticut] stepped in and provided the necessary scholarship that allowed McGivney to continue his studies at

St. Mary’s Seminary in Baltimore,” said Kelly. “Were it not for that crucial financial support, the Knights of Columbus would not exist.”

With the cost of seminary formation averaging as much as \$55,000 annually in some parts of the nation—and with many seminarians and religious life aspirants

pursuing their vocations after incurring student loans debt for undergraduate degrees—initiatives such as RSVP have become increasingly vital.

Kelly noted that “RSVP and our other vocation scholarships are really our way of paying that forward, and supporting the next generation of priests and religious.” †



Members of the Knights of Columbus lead a procession from Our Lady of Sorrows to the Cathedral of Our Lady of Victory in Victoria, Texas, on May 28 during the National Eucharistic Pilgrimage. (OSV News photo/Janet Jones, courtesy of The Catholic Lighthouse)

Tom McNulty
BROKER/ATTORNEY
317.507.0688 • mcnultyre@gmail.com

Patrick McNulty
BROKER

Brian Candlish
BROKER

Jamy Brase
BROKER

Andy Barnett
BROKER

Steve Hullett
BROKER

Experience counts... Let us share ours with you!

Serving our friends and customers for over 35 years in Central Indiana. Specializing in Brokerage, Legal, and Investment Services for all types of real estate transactions.

MCNULTYRE.COM

SIMPLY CATHOLIC

Christ's life, death and resurrection sheds light on 'four last things'

By David Werning

First of two parts

(OSV News)—At the end of our earthly lives, our faith tells us there will be four last things: death, judgment, hell and heaven. Reflecting on such ominous topics in the month in November can seem appropriate for both the pessimist and the optimist alike.

On the one hand, the pessimist, who focuses exclusively on his or her demise, finds the cold, dark nights of late fall and early winter, with the season's gaunt and barren trees, a perfect composition of death.

The optimist, on the other hand, while acknowledging the inevitability of death, takes comfort in the seeds of life that are buried beneath winter's snows and that will rise again, in the words of an English hymn, "like wheat that springeth green." November's two great feasts—All Saints and All Souls—remind one of the lasting hope we have in Jesus, who has saved the world by his cross and resurrection. The forces of darkness cannot overcome him who is the light of the world.

Clearly, bringing Jesus' saving acts to bear upon the four last things makes all the difference. Without faith, death can be seen as a hopeless inevitable reality. Rather than being an experience that one lives, including reflecting on it and preparing for it, death becomes something to be forestalled at all cost when one's life is going well and hastened when one's life becomes unbearable.

Thus, life itself becomes simply another possession that one can have or throw away, rather than a gift to be experienced. Moreover, without faith, judgment and hell and heaven are parts of a grand fairy tale made up by weak people unwilling to face "reality" (see "*Evangelium Vitae*," #22).

The Christian, by contrast, sees the four last things precisely as parts of a very real and profoundly meaningful life with God that extends beyond the grave. Indeed, life cannot be understood fully without acknowledging all four. Each of them reflects God's love and mercy and justice in its own way.

Given the promises of Jesus—that he would, once and for all, destroy the power of death and open the gates of heaven—every Christian (and everyone searching for the truth) should develop a healthy appreciation of the last things. Death, judgment, hell and heaven—understood in relation to Christ—must be a part of one's overall examination of life.

Otherwise, one may miss the blessings such an examination brings.

Worse, if God and his truth are shut out willfully, one may suffer the fate of the damned (see "*Gaudium et Spes*" #19; "*Lumen Gentium*" #16).

—Death

Among the four last things, death is seen by both believers and nonbelievers as the end of the physical existence human beings enjoy on this Earth, but that's where the agreement ends. A faithless view stops at the grave. There's nothing more to consider. The Church, on the other hand, sees death within the context of God's revelation in which there's a lot more to consider.

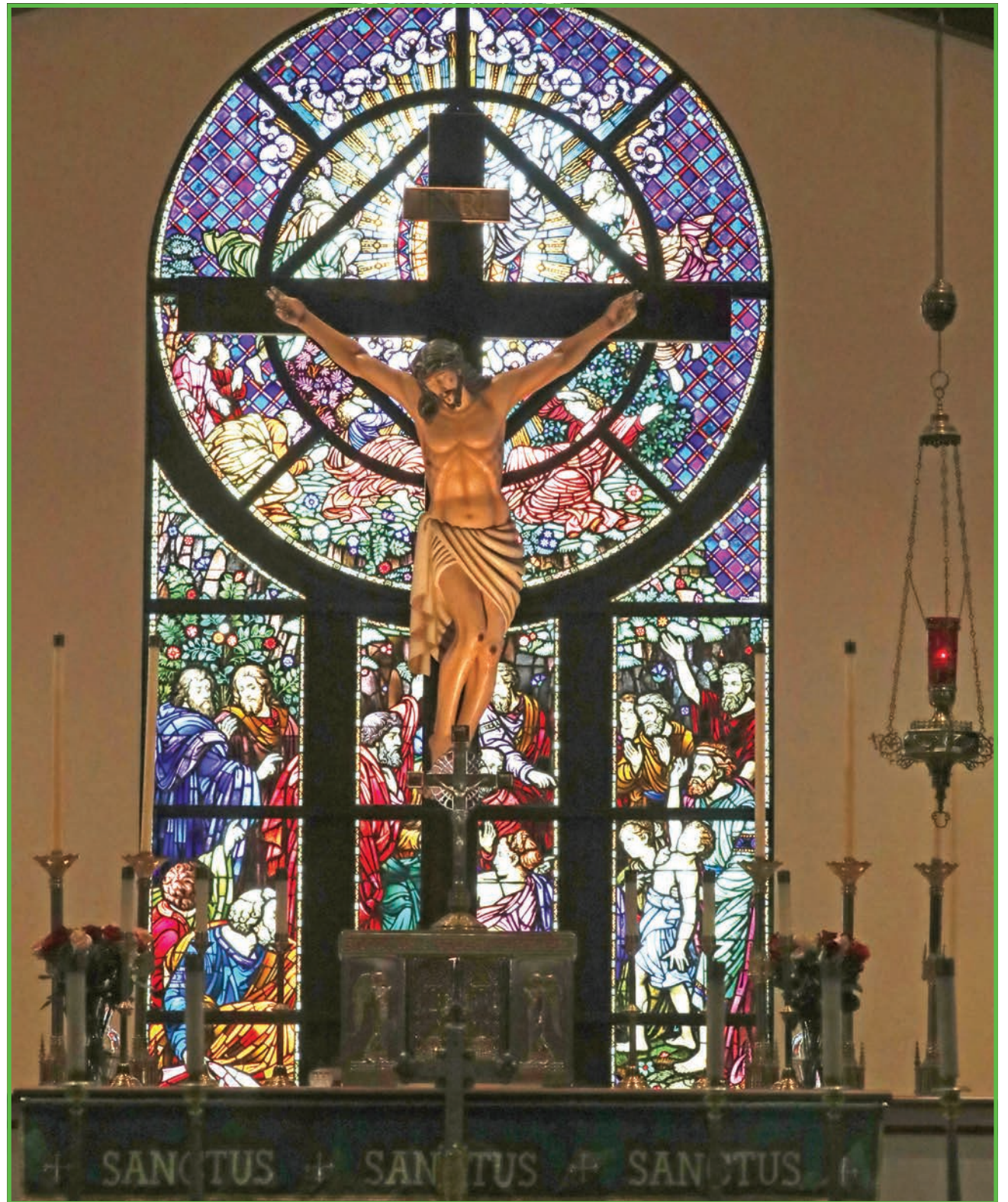
Based on Scripture and tradition, and ultimately on Jesus' witness, the Church recognizes death as the just punishment for the freely chosen sins of human beings: "God did not make death, nor does he rejoice in the destruction of the living. For he fashioned all things that they might have being. ... It was the wicked who with hands and words invited death" (Wis 1:13-14, 16; see also Wis 2:23-24).

In the creation stories found in the book of Genesis, the authors convey the truth that God created a universe that is good, and it is designed according to his laws. God also created human beings to enjoy a relationship with him, which was to be marked not only by fidelity to his will, but also by stewardship of his creation and even by the generation of new life.

God made human beings in his image, male and female he made them: a communion of persons (reflecting the Trinity) who enjoyed—each one of them—the gifts of reason and free will.

In other words, when making man and woman, God did not desire automatons, but sons and daughters who would choose freely to love each other and their Creator.

Human beings, however, chose not to honor their relationship with God and instead invited death into the world by committing the original sin: rejecting the world as God created it and, instead, asserting themselves as equals to God. Hence, the separation from God and the loss of mortal life. Before the first sin, human beings



A crucifix hangs on Oct. 29 near the altar at Immaculate Conception Church in Cottonwood, Ariz. Understanding death, judgment, hell and heaven in light of Christ's life, death and resurrection can help Catholics live out their faith more fully in their daily lives. (OSV News photo/Bob Roller)

had eternal communion with God as a gift. After sin, an eternity without God is a real possibility.

But it's not the only possibility. God, who gave the gift of freedom to man and woman, is supremely free. He could have responded to sin in a number of ways: scrap everything and start again, or create a new world with new creatures.

God responded, however, by honoring the relationship with human beings, even though they did not. And he did so in a just and merciful way that allowed both the consequences of sin to follow (i.e. death) and the gift of freedom to remain intact.

In a word, God's response is Jesus. From the moment man and woman sinned, God set into motion his plan of salvation. Human beings could never offer an adequate recompense for their sins, so God offered it for them (and continues to offer it in the Mass) in the person of Jesus (see Rom 5:17).

In effect, God opened the floodgates of his love. The world that had been marred by sin is thoroughly bathed in love through Jesus, "who destroyed death and brought life and immortality to light" (2 Tim 1:10).

The sinless one died for the sinners. What could underscore so powerfully the goodness of creation and, at the same time, the evil of sin? What could convince human beings better—or more gently—that God still desires their eternal happiness than his responding to the evil of sin not with anger, not with bloodlust, but with love?

Jesus has saved the world through his life, death and resurrection. Human beings now have the opportunity to accept salvation, to turn back to God by receiving

his forgiveness and yielding to his will and, after dying themselves, to enter eternal life.

Understood in the light of Jesus, death takes on a new meaning. It no longer has power over a person who abides in Jesus, for that person has been freed "from the law of sin and death" and received "the spirit of life in Christ Jesus" (Rom 8:2). St. Paul received this revelation more fully than most and, with the help of grace, ordered his life upon it: "For to me life is Christ, and death is gain. ... I am caught between the two. I long to depart this life and be with Christ, [for] that is far better. Yet that I remain [in] the flesh is more necessary for your benefit" (Phil 1:21, 23-24).

St. Paul grasped the essential meaning of Jesus' saving grace for humanity. While living, he was already united to Jesus, for the kingdom of God was already present in a hidden way (see Lk 17:20-21) and, by his ministry, Paul could bring more people to the faith as well. As for death, that would only deepen his union with Jesus.

Therefore, death need not be hastened or forestalled, but can be greeted with serenity when it comes. Passing from this life to the next is simply moving from one way of living in Jesus to another. St. Paul tried to peel away a bit of the mystery by saying, "that which is corruptible must clothe itself with incorruptibility, and that which is mortal must clothe itself with immortality" (1 Cor 15:53).

Indeed, the Scriptures show that Jesus' body had been transformed after the resurrection (see Mk 16:12; Lk 24:16; Jn 20:14, 21:4). The meaning is this: For one who remains faithful to Jesus, life is changed, not ended, at death.

(David Werning writes from Virginia.) †

Journey of the Heart/Jennifer Burger

In the unsettling moments of fog in our lives, don't worry; God finds us

As I was waking and getting ready for work one morning in October, the refrain of a hymn kept popping into my head: *"Eye has not seen, Ear has not heard, what God has ready for those who love him ..."*



I couldn't recall having recently sung or heard this during Mass or anywhere else, so I took it as an invitation from God to pay attention to see and hear what he had ready for me that day!

It was a crisp morning, and the display of fall colors certainly caught my attention. But what I was most drawn to on my way to work was the fog resting just above the ground in several open fields that I had passed.

There is something mysterious yet beautiful about a morning fog—a layer of misty cloud touching close to the ground, an in-between place between warm earth and cold air.

The convergence of two opposite conditions gives way to the fog that holds its own nature that is suspended until the day overcomes the night and is lifted. It has a dream-like quality that lingers, as if holding the remembrance of the day past and the

possibilities of the new day as it whispers "not yet ..."

When we find ourselves in our own fog, the feeling is not quite so dreamy. These are the times in our lives when there is a similar convergence—change and transitions such as life-death or endings-beginnings—and we become overwhelmed by the weight of emotions or circumstances, or we are in the thick of too much, and we find it difficult to see things clearly, feeling disorientated or lost.

This kind of fog may hold for us sadness, confusion, lethargy, indecision—to name just a few—as we grasp and struggle to search for clarity or close our eyes until it has passed.

While we may not enjoy being in this kind of fog, can we see the mystery and beauty in it?

The interesting thing about morning fog (or any fog) is that it reveals something that is always there: water vapor that condenses and becomes water droplets that hang in air. Is not God present in our lives the same way?

With eyes to see and ears to hear, God reveals himself to us always, but especially in times of such cloudiness.

The fog becomes a sacred space for us where God's love and mercy bend down and meet us in our places of convergence, creating a blanket of comfort and security

where we can be held, suspended in his grace.

In this stillness of his presence, we are free to remember, to collect, and the veil starts to open as we are given a glimpse of God's wisdom of revelation and can find "readiness" in our "not yet."

As the sun warms the air and the fog lifts, a balance is restored. And so too with God. He remains in our heart as we begin a new day.

The second half of the refrain of this beautiful hymn of comfort is: *"Spirit of Love, come give us the mind of Jesus, teach us the wisdom of God."*

This is what God has ready for each of us—and has already given us—a Savior.

The fogs in our lives will certainly return as our worlds collide. Whether circumstances lead us there, or we somehow find ourselves there, God is also there, pouring out his wisdom, love and mercy through the one who shows us the way.

May we avail ourselves to the Spirit and find great comfort in this!

(Jennifer Burger is program manager at Our Lady of Fatima Retreat House in Indianapolis and a member of St. Simon the Apostle Parish in Indianapolis. She is also a spiritual director.) †

Evangelization Outreach/Jenny Bryans

Use your everyday 'superpower' to re-gift and build the kingdom of God

"What is your mundane superpower?"

This is a fun question my daughter asks someone when she is getting to know them. A mundane superpower is a unique gift or talent that you recognize in yourself or someone else has seen in you. These truly are gifts from God that make us unique and special.



It seems like a silly question, but it is such a vital question to ask ourselves and others we meet.

Special gifts are given by God to all! We often don't see them because we are focusing too much on what we can't do. Or we think our gifts are small and insignificant.

"Superpowers" or gifts also coincide with our struggles or challenges. So often those with a disability have incredible gifts that are not recognized because we tend to focus on what they "can't do."

I recently learned of a friend's superpower when I picked him up for lunch. I have a terrible sense of direction, and I often rely on my phone maps app to tell me how to get anywhere.

My friend, David, who is blind, kindly let me know that I wouldn't need my phone map, because he can tell me how to get to the restaurant quicker. He proceeded to give me precise directions and tell me what intersection I was approaching before I could read the street sign. I was in awe of his spatial awareness and guidance. This is one of his superpowers!

What is your mundane superpower? Do we listen to God's calling to use our gifts? What about those we know or are getting to know in our parishes; do we know what gifts they have?

God gives us just the right mundane superpowers to lean us in the right direction, but we still need the guidance of our Father, Son and Holy Spirit to use those gifts for his glory.

God gives us just the right mundane superpowers to lean us in the right direction, but we still need the guidance of our Father, Son and Holy Spirit to use those gifts for his glory.

In the Gospel of Luke, we learn about four men that open their hearts and use their gifts to bring a man that is paralyzed to Jesus. "But not finding a way to bring him in because of the crowd, they went up on the roof and lowered him on the stretcher through the tiles into the middle in front of Jesus" (Lk 5:19). These four men show us what it means to use "superpowers" for God's glory! They put their faith and love in action and gave this man hope.

Isn't that what each of us is called to do? Jesus calls us to open our hearts and use our gifts and recognize others' gifts so that all may experience Jesus, no matter what the cost or effort.

What bold efforts are we doing to make sure all those that need and want to experience Jesus get that opportunity?

Gifts from God are called charisms, given by the Holy Spirit for the good of the community. To learn more about charisms, visit this link at St. John the Evangelist Parish in Indianapolis: <https://www.stjohnsindy.org/charisms.html>

The gifts God gives us are meant to be used and shared. In this case, it is good to "re-gift"!

(Jenny Bryans is the archdiocese's Disabilities Ministry Coordinator. She can be reached at 317-236-1448 or jbryans@archindy.org.) †

Media Mindfulness/Sr. Hosea Rupprecht, F.S.P.

At this time of year, let us take time to thank God for media technologies

As the temperature outside drops and the leaves turn brilliant colors, our thoughts turn toward the annual celebration of Thanksgiving.



What a wonderful tradition we have as Americans to not only gather on this festive day with loved ones, but to have a special opportunity to thank almighty God for all the gifts he has bestowed on us as individuals, as families, as communities, as a nation, as a Church.

There is so much to be thankful for, right? Yes, we and society in general have our share of difficulties, but if we choose to see the world through eyes of faith, then we believe that God has plans for us even if it's hard to understand those plans in the midst of our trials and tribulations.

As a member of the community of the Daughters of St. Paul, I spend Thanksgiving with my religious family rather than my biological family. We celebrate by going to Mass, having a lovely meal and praying together.

We often invite those we know would otherwise be alone to join us for the meal. It's not until sometime in the late afternoon or evening that I do a video call with my parents and (if I'm lucky) my siblings, who are scattered throughout North America.

What makes it possible for me to see my family with my own eyes, and for them to see me? Media technologies. Believe me, I thank God often for the ability to video chat with my family because I only get to see them in person once a year.

There are lots of other media technologies to be thankful for as well. In fact, as Daughters of St. Paul,

we have a special prayer, based on the writings of our founder, Blessed James Alberione (1884-1971), called The Cantic of Praise for the Media.

Vatican II's document on media, *"Inter Mirifica,"* calls media "wonderful technological discoveries" and confirms that, "if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the kingdom of God."

So, as you go about your Thanksgiving rituals this year, remember to thank God for the many ways in which media technologies have benefited you personally, and humankind as a whole. For sure, abuses abound in digital media, and we offer prayers of intercession for that, too. However, let Thanksgiving be a time when we focus on the positive contribution media technologies make possible for us every single day.

Cantic of Praise for the Media, based on the writings of Blessed James Alberione:

May you be praised, Lord God, for the printed word—bread for our minds, light for our lives.

We give thanks for the talents and dedication of all who serve the truth in love, and for all whose technical and professional skills make possible the production of books, newspapers, magazines and reviews.

We celebrate, Lord, the marvel of television, which brings into the heart of our homes the joy and pain of human living. Music, drama and laughter are shared in ways undreamed of in the past.

May you be praised, Lord God, for the radio, which soars on the wings of the wind and provides for each nation an immediate

channel for news, views and entertainment, and a means of offering to the listening world its own distinctive voice.

We celebrate, Lord, the writers, artists, directors and all those whose gifts light both theater and cinema and provide audiences with a heightened awareness of their human condition.

We celebrate the wonder of digital communication, which manifests a new iconography and links people around the globe in solidarity of faith, hope and love.

We give thanks for the gift of artificial intelligence, which can offer so much to the growth of the human family. May it always be used for building up the common good of all people and never for evil.

We thank you, Lord God, for the unending Pentecost of your creative Holy Spirit, which enables your sons and daughters to be afire with your truth, beauty and goodness.

May the blind see, the deaf hear, and the poor receive justice through the proclamation of the Good News via today's media.

Together let us rejoice in the God-given talents and the creative gifts of those who promote the dignity of the human person, and who build communion among peoples the world over through their dedication and love.

Amen.

(Sister Hosea Rupprecht, a Daughter of St. Paul, is the associate director of the Pauline Center for Media Studies. The above prayer and other media-oriented prayers can be found in the prayer book, Live Christ! Give Christ! Prayers for the New Evangelization available from Pauline Books & Media.) †

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

The Sunday Readings

Sunday, November 17, 2024

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

The Book of Daniel provides the first reading for Mass this weekend. Michael, the “great prince” of the angels, is the center of attention (Dn 12:1). He is one of the few angels who is mentioned by name in the Scriptures.



Michael’s role in Daniel was to defend God’s people. In this role, he, of course, was God’s servant and instrument.

Michael and the other angels oppose the devils, the fallen angels.

In this reading, Michael protects God’s people. The fundamental point is that God protects the good from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress. Persecution, hardship and terror are everywhere. Some will die. The names of all will be recorded. The dead will awaken. Some will live forever. Others will be cast into eternal doom. Living forever will be the wise who, in the Scriptures’ judgment, are not necessarily persons of high intelligence, but those able to perceive the greatness of God in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews. This New Testament book, majestic in its eloquence and deep in its message, extols Jesus. Drawing upon symbols in ancient Judaism, it describes Jesus as the one and eternal high priest. He offered in himself the ultimate and profound sacrifice.

One with God, Jesus sits at the right hand of God’s throne, judging the good and the bad. He vanquishes all enemies of God, the right and the just.

He makes holy all who have been perfected by their turning to God and by having had their sins forgiven.

St. Mark’s Gospel supplies this weekend’s third reading. Many scholars believe that this Gospel was the first of

the four to be written. It may have been composed in Rome. Some think that the author had close connections with Peter, wondering if the author of this Gospel might not have been a scribe, writing at the Apostle’s behest.

In any case, the Gospel apparently was written in a time of anxiety. Outright persecution lay menacingly on the horizon. Christians knew what it meant to be on wrong side of power in the Roman Empire. The empire played for keeps.

Maybe this experience led the Evangelist to note that, while difficult times might come, no power on Earth, not even the mighty Roman emperor, would be able to thwart God’s plan of salvation. Even if evil seemed to prevail, the heavenly forces of God would descend from the clouds in glory and transport the faithful to everlasting joy and reward.

Reflection

The readings this weekend set the stage for next weekend, the great feast of Christ the King. They also address a situation as ancient in Christianity as the days of the Apostle Peter in Rome. They speak of the devout living among the enemies of God, amid harsh times.

In frankness, the readings put reality before us. Life on Earth is no paradise. It has never been paradise for anyone loyal to God. A month ago, millions in this country coped with Hurricanes Helene and Milton.

Events in our everyday lives remind us that the world is not safe. Deliberate human evil is mighty. Enemies of God are real and active. Leading us astray in our own hearts are temptations from the world, the flesh and the devil.

Just as real is the fact that nothing is strong enough to stand against God. He always gives peace and a sense of fulfillment. Christians have nothing to fear. Jesus is their never-failing guide and protector. So, next weekend, the Church will joyfully celebrate Christ the King. †

Daily Readings

Monday, November 18

The Dedication of the Basilicas of SS. Peter and Paul, Apostles
St. Rose Philippine Duchesne, virgin
Revelation 1:1-4; 2:1-5
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, November 19

Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, November 20

Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, November 21

The Presentation of the Blessed Virgin Mary
Revelation 5:1-10
Psalm 149:1-6, 9
Luke 19:41-44

Friday, November 22

St. Cecilia, virgin and martyr
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, November 23

St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Agustin Pro, priest and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, November 24

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

Question Corner/Jenna Marie Cooper

Indulgences contribute to the purification of souls in purgatory

Q Please explain what an indulgence is and how it can reduce or eliminate the time a soul must spend in purgatory.



Are perhaps one of the more misunderstood parts of Catholic practice. But indulgences are deeply rooted in several key Catholic theological concepts, such as the nature of purgatory, the Church’s authority, the spiritual power of prayer and sacrifice and the communion of saints.

The *Catechism of the Catholic Church* gives us a quick working definition of an indulgence when it states: “Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in purgatory” (#1498).

Canon 992 of the *Code of Canon Law* further tells us: “A member of Christ’s faithful who is properly disposed and who fulfils certain specific conditions, may gain an indulgence by the help of the Church which, as the minister of redemption, authoritatively dispenses and applies the treasury of the merits of Christ and the saints.”

Breaking this down into more practical terms, an indulgence is a spiritual benefit attached to certain pious acts specified by the Holy Father—such as, for example, visiting a designated pilgrimage site during a jubilee year—which can eliminate (in the case of a plenary indulgence) or reduce (with a partial indulgence) the amount of time a soul spends in purgatory.

In addition to devoutly completing the pious act in question, people seeking to earn a plenary indulgence must also: 1. Pray for the pope’s intentions; 2. Make a good confession and receive holy Communion close to the time of earning the indulgence; and 3. Be sincerely repentant of their sins, to the point of no longer having any sense of attachment to sin.

While the process of earning an indulgence is relatively straightforward, the spiritual mechanics of how and why indulgences work can be a bit more subtle.

First of all, it’s important to keep in mind that souls in purgatory are all destined for heaven, and thus that they have already repented of and been forgiven for their sins. We also need to understand that, strictly speaking, purgatory is a state outside of linear time as we experience it on Earth. So even though we speak of purgatory as a time of “temporal punishment,” this does not mean that purgatory is akin to a jail sentence with indulgences being like a sort of parole.

Recalling the catechism’s reminder that “every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on Earth, or after death” (#1472), we can more accurately understand purgatory as a phase of spiritual purification to prepare souls still affected by the spiritual consequences of their sins to enter eventually into the full presence of God in heaven.

Just like our prayers and sacrifices can help ourselves and others grow closer to God in this life, the Church teaches that we can help the souls in purgatory move farther along on their spiritual journey even after their deaths. While our simple prayers can always help the souls in purgatory, indulgences are an especially powerful means of providing this kind of spiritual assistance.

Indulgences work because we believe that many of the Church’s saints already prayed, sacrificed and patiently suffered enough during their earthly lives to have already been purified enough to enter heaven; and that all their additional good deeds on top of what was needed for their own salvation created a kind of surplus of grace which the catechism refers to as “the Church’s treasury” (#1476).

Because the Holy Father, as the successor to St. Peter, shares in St. Peter’s power to bind and loose (see Mt 16:19), the pope therefore has the authority to distribute the extra grace in the Church’s treasury to souls that need it. Indulgences are essentially the means by which the pope distributes these spiritual goods.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Food for My Soul

By Paige Hash

I rise, walk forward, ready to receive,
eyes locked on the crucifix above,
in my heart I believe
there is no greater love.

I bow in appreciation of Who is before me,
disguised in a piece of bread,
raised up for all to see
as “Body of Christ” is said.

I do believe, I do,
as I proclaim “Amen.”
The host is something new,
the Paschal mystery come to life again.

It’s not easy to understand
this God-given favor.
Holding Him who holds the universe, in my hand,
is something to savor.

I consume Him with the desire
that His presence will make me whole,
fill me with love, set me on fire,
because He is the food for my soul.



(Paige Hash is a member of St. Mary Parish in Greensburg. Photo: A refugee from Myanmar prepares to receive the Eucharist during a Mass for peace in Myanmar celebrated at St. Mark the Evangelist Church in Indianapolis on March 20, 2022.) (File photo by Natalie Hoefler)

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.

BABCOCK, William J., 56, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 24. Husband of Margaret Babcock. Father of Marina and Martin Babcock. Son of David and Ann Babcock. Brother of Daniel Babcock.

BANET, Franklin D., 87, St. Mary-of-the-Knobs, Floyd County, Oct. 25. Father of Pamela Gulett, Virginia Monohan, Theresa Poe and Franklin Banet. Brother of Venita Lynch, David and Edmund Banet. Grandfather of 18. Great-grandfather of 36.

BROWNING, Claire, 96, St. Michael the Archangel, Indianapolis, Oct. 26. Mother of Eve Minton. Grandmother of eight.

DILL, Barbara A., 64, St. Pius X, Indianapolis, Oct. 27. Wife of Jay Dill. Mother of Anne, Jaycob and Jerrod Dill. Sister of Mary Farmer, Beth Sims, Jerry, Joe and Wayne Schuetter.

DOLL, Judith, 81, Holy Family, Oldenburg, Oct. 13. Sister of Linda Gregory, Lois Miller, Joan and Ken Raver. Aunt of several.

EBERLE, Robert M., 69, St. John Paul II, Sellersburg, Oct. 24. Husband of Kathleen Eberle. Father of Jennifer Briand. Brother of John

Eberle. Grandfather of two.

ECKLES, Eleanor, 98, St. Barnabas, Indianapolis, Oct. 27. Mother of Laurel Roberts, Dennis, John, Paul and Terry Eckles. Grandmother of 13. Great-grandmother of 16.

FISCHER, Marjorie A., 87, Holy Family, Oldenburg, Oct. 17. Sister of Lorraine Fullenkamp, Rita Glaub, Dolores Scheele, Clifford and Ronald Barnhorst. Aunt of several.

GUY SMITH, Maryann (Hickman), 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 20. Wife of Jim Smith. Mother of Sandra Doud, Kimberly Dorosh, Janet Thomason and Sharon Wisner. Stepmother of Brian, Chris, Jeff and Tom Smith. Sister of Kathleen Kennedy. Grandmother of 12. Step-grandmother of 13. Great-grandmother of one. Step-great-grandmother of two.

JACOBI, Lena G., 15, St. Joseph, Corydon, Oct. 26. Daughter of Kevin and Stefanie Jacobi. Sister of Lilyan and Landyn Jacobi. Granddaughter of Steve and Kim Dyson and Paul and Naomi Jacobi.


JORDAN, Mary Joan, 95, St. Mark the Evangelist, Indianapolis, Nov. 3. Sister of Patricia Raftery, Elizabeth Tanasovich and David Weber. Aunt of several.

KELLEY, William M., 89, St. Louis, Batesville, Oct. 27. Husband of Kim Kelley. Father of Betsy Garnica, Karen Liederbach and William Kelley II. Brother of Robert Kelley. Grandfather of seven. Great-grandfather of six.

LAMPING, Edith, 82, Holy Family, Oldenburg, Oct. 26. Mother of Diane Fullenkamp, Donna Hoeing, Cindy and Mike Lamping. Sister of Theresa Bedel, Jerry and Ken Merkel. Grandmother of four. Great-grandmother of five.

LOGSTON, Annette R., 94, St. Malachy, Brownsburg, Oct. 29. Mother of Bernard

Praying for the faithful departed



Father Jonathan Meyer, who serves in the four parishes in Dearborn County in the Batesville Deanery, celebrates Mass on Nov. 7 in Riverview Cemetery in Auora. November is a month in which the Church traditionally focuses on prayer for the faithful departed.
(Submitted photo)

and Jeffery Logston. Grandmother of two. Great-grandmother of six.

LOWE, Rebecca A. (Glass), 41, St. Martin of Tours, Martinsville, Oct. 14. Wife of Josh Lowe. Mother of Malcolm and Maxwell Lowe. Daughter of Dennis Glass. Sister of Rob Glass.

NOLOT, Kenneth E., 74, St. Mary-of-the-Knobs, Floyd County, Oct. 28. Husband of Rosie Nolot. Father of Chris Nolot. Brother of Barbie Acrey, Carol and Paula Nolot. Grandfather of two.

O'CONNELL, Joseph A., 71, St. Mark the Evangelist, Indianapolis, Oct. 9. Husband of Virginia O'Connell. Father of Katharine Marsee and Joseph O'Connell II. Brother of Mary Kissel. Grandfather of three.

RABY, Mattie, 90, St. Joan of Arc, Indianapolis, Oct. 10. Wife of Robert Raby, Sr. Mother of Oedies Gardner, Kimberly, Y. Grace and Robert Raby II. Grandmother of six.

RILEY, Samuel P., 71, St. Joseph, Corydon, Oct. 24.

Father of Mary Ann Alcorn, Tammy Bennett and Sara Beth Fuller. Brother of Gene and Mark Riley. Grandfather of six. Great-grandfather of one.

ROBERTS, Miriam L., 94, St. Lawrence, Indianapolis, Oct. 13. Mother of Lisa Coffey, Chris, Steve, Tim and Vince Roberts. Sister of Jim and Mike Sanders. Grandmother of 20. Great-grandmother of 28.

RUDOLF, Samuel K., 45, St. Louis, Batesville, Oct. 24. Husband of Karen Saunders. Father of Alex Rudolf. Son of Kenneth and Ruth Ann Rudolf. Brother of Chris, Keith and Matt Rudolf.

SCHEELE, Dolores V., 82, Holy Family, Oldenburg, Oct. 20. Mother of Roberta Weisenbach, Edward and Mike Scheele. Sister of Lorraine Fullenkamp, Rita Glaub, Clifford and Ronald Barnhorst. Grandmother of four. Great-grandmother of one.

STEPHANS, Sr., Lance M., 72, St. Malachy, Brownsburg, Oct. 29. Husband of Judith

Stephens. Father of Adam, Eric and Lance Stephens, Jr. Brother of Joann Mattox. Grandfather of three.

VOGELGESANG, Julene M. (Weber), 92, All Saints, Dearborn County, Oct. 29. Mother of Vicki Clark and Nick Vogelgesang. Sister of Marcia Thelen. Grandmother of 11. Great-grandmother of 15. Great-great-grandmother of two.

WALKER, Patricia C., 89, St. Mary, Greensburg, Oct. 27. Mother of Kimberly Kazimier, Kelley Oakley and Greg Walker. Sister of Harry and Ronald Rasdall. Grandmother of six. Great-grandmother of four.

WARNER, Sr., Jack S., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 28. Father of Marilyn Vining and Jack Warner, Jr. Grandfather of eight. Great-grandfather of 12.

WILLHELM, Joe, 86, St. Gabriel, Connersville, Oct. 18. Husband of Sallie Willhelm. Father of Gayla

Stottlemire. Brother of Barbara Allen, Rita Erlewein, Joan Fearnow, Margaret Hamilton, Elizabeth Mains, Francis, Louis and Tommy Willhelm. Grandfather of three. Great-grandfather of three.

WILLIAMS, Alan E., 82, St. Martin of Tours, Martinsville, Oct. 15. Husband of Karen Williams. Father of Greg, Patrick and Peter Williams. Brother of Pat Marcela and Susan Robertson. Grandfather of six.

WINTERNHEIMER, Shirley R., 91, Prince of Peace, Madison, Oct. 28. Wife of Roy Winternheimer. Mother of Cheryl Roberts and Mark Winternheimer. Grandmother of seven. Great-grandmother of six.

WOOD, George W., 96, St. Lawrence, Indianapolis, Oct. 15. Father of Sally Allen, Sylvia Brothers, Eileen McMahan, Alice Wessel and Kathy Wood. Grandfather of 11. Great-grandfather of 17. Great-great-grandfather of one. †

Providence Sister Marian Brady served in Catholic education for 60 years, in Clarksville and Indianapolis

Providence Sister Marian Brady, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Nov. 3 at the Gibson Hospice Center in Terre Haute. She was 97.

The Mass of Christian Burial was celebrated on Nov. 8 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Marian was born on March 19, 1927, in Washington, D.C. She entered the Sisters of Providence on Feb. 11,

1949, and professed final vows on Aug. 15, 1956.

Sister Marian earned a bachelor's degree in English at Trinity Washington University in College in Washington, D.C., and a master's degree and doctorate in philosophy at The Catholic University of America in Washington.

During her 75 years as a member of the Sisters of Providence, Sister Marian ministered in Catholic education for 60 years, spending 35 years on the faculty of The Catholic University of America from 1981-2016. In 2023, she returned to

the motherhouse and committed herself entirely to prayer.

In the archdiocese, Sister Marian served at the former Ladywood School in Indianapolis from 1951-55 and at Our Lady of Providence High School in Clarksville from 1956-57.

She is survived by a sister, Therese Donohue of Amherst, Mass., and a brother, Rupert Brady of Bethesda, Md.

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. †

According to statistics, 50% of marriages end in divorce.

DON'T BECOME A STATISTIC! **FIND HOPE!**

Feb 14-16, 2025

RETROUVAILLE OF LOUISVILLE

For more information go to: helpourmarriage.org, call 502-479-3329, or email: 3012@helpourmarriage.org

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

ARCHDIOCESE OF INDIANAPOLIS
UNIVERSITY OF NOTRE DAME
CDU

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 Victim Assistance Coordinator, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410

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

Game, set, match!: Brebeuf boys reign as state champs in tennis

By John Shaughnessy

The photograph captures a slightly different perspective of a team celebrating a state championship—more real, more reflective of what most high school sports teams experience in a season.

In this state championship photo, not everyone is grinning like a child who just got everything he or she wanted for Christmas. Of course, there are smiles of great joy on some of the athletes' faces, but there are also looks of grit and toughness, and even a hint of all the hard work that teammates share trying to reach their goals.

Combine the joy, the grit and the hard work and you get a picture of the qualities that most high school athletes bring to their sport. You also get a picture like the one connected to this story about the boys' tennis team of Brebeuf Jesuit Preparatory School in Indianapolis.

For the Brebeuf players and coaches, that photo—showing their arms around each other—now captures a moment that will live in their hearts and minds forever.

On Oct. 19 in Indianapolis, the Brebeuf team achieved its dream of winning the state championship in what its head coach Brandon Gill describes as “an epic state finals” match against the team from Center Grove High School.

With the teams tied at 2-2 after the first four matches, the state championship came down to the nail-biting fifth match, with the final two points being played out in volleys that lasted beyond 20 times. When Brebeuf finally earned the winning point that secured the state championship, the team was swarmed by friends, classmates and family members in a scene that Gill describes as “pandemonium.”

“In that moment, I was trying to get to my guys to give them all a big hug, but it was definitely a lot of elation,” Gill recalls.

Later, he would have some quieter time with the teammates who played that day, Ethan Birge, Owen Birge, Andrew Held, Will Hutchinson, Harry Stutler, Anthony Suscha and Tony Tancredi.

“I told them that nothing was given to them, they earned everything this season, and they showed a lot of resiliency and mental toughness to come through in the big moments,” Gill says. “And it wasn't just one person. They each had big moments along the way where they had to come through.”

Developing an increased emphasis on resiliency and mental toughness in the players became a more focused pursuit for Gill when he began working with them last spring. For his 11th season of coaching at Brebeuf, he wanted the team to be more disciplined, to be more accountable, to be more of a team that cared about each other.

“Tennis is so very individual, but you have to have a mindset that it's still a team sport,” Gill says. “You have other high school sports like that—cross country and golf. It's very easy to slip into an individual mindset when you're playing on a high school tennis team, and we were really trying to hit home that you guys have to play for one another. And when things aren't going great, you're not digging deep for yourself, you're digging deep for your teammates.”

“We had a mental toughness coach, Tommy Short. He was extremely helpful when we'd have team sessions. It was more time for the kids to bond outside of the competitive landscape.”

The bond among the players shined through in two of the team mantras that



The players and coaches of the boys' tennis team of Brebeuf Jesuit Preparatory School in Indianapolis pose with their Indiana State High School Athletic Association state championship trophy after their thrilling victory over the team from Center Grove High School on Oct. 19 in Indianapolis. (Photo courtesy of Mike Hoffbauer)

they constantly shared with—and shouted to—each other during practices and matches: “All in!” and “Commitment over feelings.”

That commitment led the team to fight back and win a regional match against the team from Carmel High School after losing the first two matches and trailing in a third. It also led to a 24-1 record for the season and the state championship.

In leading the team to the championship as a head coach, Gill added to the individual state championships and the team state championships that he experienced when he played tennis as a student at Park Tudor High School in Indianapolis, where he graduated in 2001.

“One thing I did tell the boys is that the feeling I had of winning state individually was great, but it didn't match the feeling of what it was like to win state as a team. To win it as a team, the feeling of that is completely different. It's more joyful to share it with other people.”

“The joy I feel of being in charge of a group of guys and having that experience together is something that is greater than an individual accomplishment. You're sharing that experience with the kids, the parents. That's what high school tennis is all about.”

When Gill sees his players now, the looks of grit and toughness that some of them had in that championship photo have changed dramatically. Everyone smiles a little wider now when they see other. Everyone's eyes shine a little brighter.

“As time goes on, it's always going to be something that we can look back on, and we'll have those memories forever,” Gill says. “When you win as a head coach or a player for the first time, it's something that is always going to have an imprint. You definitely have to enjoy it, and we will. We're over the moon about that. It's a great accomplishment.”

Gill pauses before adding, “But we're hungry to do it again.” †

Classified Directory

Employment

Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

Duties include:

- Completing repairs, preventative maintenance and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- A verifiable background in building maintenance.
- A working knowledge of all building systems and components.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: dherbertz@archindy.org.

Employment

ASL Interpreters Needed!

The Disabilities Ministry of the archdiocesan Office of Catechesis is in urgent need of American Sign Language (ASL) interpreters for 7:30 a.m. Mass at St. Jude Parish in Indianapolis, and sacramental prep assistance for two children at St. Matthew the Apostle Parish in Indianapolis.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.

Call

317-236-1585

**TO ADVERTISE IN
The Criterion**

Construction

Brothers Construction

Masonry • Fencing
Chimneys cleaned \$99

Since 1974

317-357-4099

JW FENCE

Done in one week
or FREE

Since 1976

317-357-1103

Medicare Insurance

Health Insurance Professionals



Dan Shea, RHU
Long time
Parishioner of St
John the Evangelist
Indianapolis.

Turning 65, retiring, SS disability, or Medicare supplement premiums continuing to increase? Confused with what type of plan fits your needs, or how to enroll into Medicare part B?

- ❖ Give us a call and allow us to review your needs, for your unique circumstances.
 - ❖ With over 30 years experience we represent several companies for Medicare Supplements, Rx, & Advantage plans, as well as Life companies.
 - ❖ Serving 126 Parishes in 39 Counties
- Gives us a call or send us an email, we will set up a visit today!**
PH: 317-787-4638
danshearhu@gmail.com

Hauling and Tree Removal Services

Fred & Sons'
Hauling & Tree Removal Service
FredAndSons.com

317-626-5973

Call today for prompt service!

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

Sisters of Providence celebrate significant jubilees

(Editor's note: The Criterion published an article in its Oct. 25 issue about jubilarians from the Sisters of Providence of Saint Mary-of-the-Woods. The following is an article about additional jubilarians from the community based in western Indiana.)

Criterion staff report

In 2024, eight members of the Sisters of Providence of Saint Mary-of-the-Woods celebrated 60 years in the congregation.

60-year jubilarians

Sister Carole Ann Fedders, formerly Sister Joseph Marie, was born in New Albany. She entered the congregation on Sept. 12, 1964, from Holy Spirit Parish in Louisville, Ky., and professed final vows on Oct. 29, 1972.

Sister Carole Ann earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in education at Indiana University in Bloomington.

In the archdiocese, she ministered in various capacities at the motherhouse from 1975-76 and 1991-2016 and 2019-present. Sister Carole Ann also served in prison ministry in Terre Haute from 2016-17 and in the Rite of Christian Initiation of Adults at Sacred Heart Parish in Clinton from 2017-19. She also served in the dioceses of Evansville and Lafayette and in Michigan and Missouri.

She currently has a ministry of presence in Providence Health Care at the motherhouse.

Sister Mary Beth Klingel, formerly Sister Mary Hope, was born in Jasper, Ind. She entered the congregation on Sept. 12, 1964, and professed final vows on Sept. 6, 1970.

Sister Mary Beth earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in liturgical studies at the University of Notre Dame in northern Indiana.

In the archdiocese, she served at the former St. Margaret Mary School in Terre Haute from 1968-70 and at St. Margaret Mary Parish in Terre Haute as pastoral associate from 1976-2004 and as parish life coordinator from 2004-05. At the motherhouse, Sister Mary Beth served on the Corporate Renewal Team from 1972-76, in preparation for formation ministry and congregation services from 2006-07, as director of novices from 2007-11 and general councilor from 2011-22. She currently ministers as guest services coordinator for Woodhaven Retreat and Guest House at the motherhouse.

Sister Constance Kramer, formerly Sister Marita, was born in Dayton, Ohio. She entered the congregation on Sept. 12, 1964, and professed final vows on Oct. 4, 1970.

Sister Constance earned a bachelor's

degree in mathematics at Saint Mary-of-the-Woods College, a master's degree in mathematics at Indiana State University in Terre Haute and a master's degree in pastoral ministry at Trinity University in San Antonio, Texas.

In the archdiocese, she served at Our Lady of Providence High School in Clarksville from 1970-73, in Indianapolis at the former Ladywood-St. Agnes School from 1973-75, in pastoral ministry at the Indiana University Medical Center from 1978-79, as director of religious education at St. Simon the Apostle Parish from 1980-81, at St. Thomas Aquinas Parish from 1981-83 and as a pastoral associate at Holy Spirit Parish from 1984-89. She has also served at various times in Indianapolis as a group consultant and facilitator and as a retreat and spiritual director.

Sister Constance also served at the former St. Ann Parish in Terre Haute as director of religious education from 1991-93 and as parish life coordinator from 1993-2012.

She also ministered in Anderson, Ind., and in Illinois.

Sister Constance currently serves as a retreat and spiritual director and as a grief specialist and in wake and funeral ministry at the motherhouse.

Sister Mary Mundy, formerly Sister Jolene, was born in Celestine, Ind. She entered the congregation on Sept. 12, 1964, and professed final vows on Oct. 7, 1973.

Sister Mary earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in education at Indiana University and a master's degree in pastoral studies at the Aquinas Institute of Theology in St. Louis.

In the archdiocese, she served at the former St. Mary-of-the-Woods Village School in St. Mary-of-the-Woods from 1968-69 and at All Saints School (now St. Anthony School) in Indianapolis from 1971-81. Sister Mary also ministered at the motherhouse as director of novices from 2000-07.

She has also ministered in the Evansville Diocese and the Fort Wayne-South Bend Diocese. Sister Mary currently serves as a pastoral associate at Holy Rosary Parish in Evansville.

Sister Rosemary Nudd, formerly Sister Elizabeth Mary, was born in Chicago. She entered the congregation on Sept. 12, 1964, and professed final vows on Aug. 25, 1973.

Sister Rosemary earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree and doctorate in English at Vanderbilt University in Nashville, Tenn.

In the archdiocese, she served in the English department at Saint Mary-of-the-Woods College from 1981-2014. Sister Rosemary also served in various positions at the motherhouse in the Providence Spirituality and Conference Center from 2015-21.

She also ministered in Illinois, Missouri and Tennessee.

Sister Mary currently serves in special



Sister Carole Ann Fedders, S.P.



Sister Mary Beth Klingel, S.P.



Sister Constance Kramer, S.P.



Sister Mary Mundy, S.P.



Sister Rosemary Nudd, S.P.



Sister Barbara Reder, S.P.



Sister Marsha Speth, S.P.



Sister Ann Sullivan, S.P.

projects in the congregation's archives.

Sister Barbara Reder, formerly Sister Alexia Marie, was born in Cincinnati. She entered the congregation on Sept. 12, 1964, and professed final vows on Dec. 27, 1975.

Sister Barbara earned a bachelor's degree in home economics at Saint Mary-of-the-Woods College, a master's degree in public health at the University of California Los Angeles in Los Angeles and a master's degree in public management at Seattle University in Seattle.

In the archdiocese, she served at the former St. Leonard of Port Maurice School in West Terre Haute from 1965-67, as a pastoral associate at St. Thomas Aquinas Parish in Indianapolis, and as a pastoral associate and later a parish volunteer at St. Malachy Parish in Brownsburg from 2007-20. At the motherhouse, Sister Barbara has ministered in various positions from 2020-present.

She has also served in California and is currently ministering at the motherhouse as treasurer at Providence Hall, as a driver and in health care ministry.

Sister Marsha Speth, formerly Sister Marcia Ann, was born in Vincennes, Ind. She entered the congregation on Sept. 12, 1964, and professed final vows on Nov. 9, 1974.

Sister Marsha earned a bachelor's degree in education at Saint Mary-of-the-Woods, a master's degree in religious education at Seattle University and a master's degree in spiritual direction from the Aquinas Institute of Theology.

In the archdiocese, she served at the former St. Mary-of-the-Woods Village in St. Mary-of-the-Woods in 1969 and in Indianapolis at St. Thomas Aquinas School from 1972-77, at Central Catholic

School from 1977-78, at South Central Catholic School from 1978-79, as a pastoral associate at St. Agnes Parish in Nashville from 1979-86, as a provincial councilor for the St. Gabriel province in Indianapolis from 1986-91, and as assistant manager for the resource center of the archdiocesan Office of Catholic Education in 1992.

She served at the motherhouse as a general councilor from 2001-06, as vicar general from 2006-11, and as director of postulants from 2011-23.

Sister Marsha has also ministered the Diocese of Gary, Ind., and in Illinois.

She currently serves as a spiritual director and in health care ministry at the motherhouse.

Sister Ann Sullivan, formerly Sister John Margaret, was born in Galesburg, Ill. She entered the congregation on Sept. 12, 1964, and professed final vows on Oct. 13, 1973.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in counseling psychology at Illinois State University in Normal, Ill.

Sister Ann served at Saint Mary-of-the-Woods College from 1984-88, 1992-95 and 2010-15. She served at the motherhouse as a provincial councilor from 1988-92, as director of the White Violet Center for Eco-Justice from 1995-2008, and as a counselor, consultant and retreat and workshop presenter from 2015-20.

Sister Ann also ministered in Illinois and Oklahoma. She currently serves in health care and prayer.

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

Be on the lookout for hope; keep moving forward in faith, pope writes

VATICAN CITY (CNS)—Christians should make a practice each night of identifying signs of hope, even small ones, that came their way during the day, Pope Francis wrote.



Pope Francis

Living the virtue of Christian hope means "knowing how to discern, everywhere, evidence of hope, the breaking through of the possible into the impossible, of grace where it would seem that sin has eroded all trust," the pope said in the introduction to the book, *Hope Is a Light in the Night*.

In preparation for the Holy Year 2025, Libreria Editrice Vaticana, the Vatican publishing house, prepared collections of Pope Francis' writing and preaching about Christian virtues with new introductions from the pope.

Vatican News on Nov. 6 published the English-language translations of the pope's prefaces for the

collection on hope and for one on faith, titled *Faith Is a Journey*.

For the theme of the Holy Year, which he will open on Dec. 24, Pope Francis chose "Pilgrims of Hope."

Reflecting on Christian hope, he wrote in the new book, is especially important "in times like the ones we are living, in which the Third World War being fought 'piecemeal' that is unfolding before our eyes can lead us to assume attitudes of gloomy discouragement and ill-concealed cynicism."

Christian hope is not optimism, he wrote. Rather, it is "waiting for something that has already been given to us: salvation in God's eternal and infinite love."

God's love and promise of salvation "gives flavor to our lives" and is "the hinge on which the world remains standing, despite all the wickedness and nefariousness caused by our sins as men and women.

"To hope, then, is to welcome this gift that God offers us every day," Pope Francis wrote. "To hope is to savor the wonder of being loved, sought, desired by a God who has not shut himself away in his impenetrable

heavens but has made himself flesh and blood, history and days, to share our lot."

In encouraging people to go on the daily hunt for hope, the pope said the signs can be simple: "a smile from someone you didn't expect, an act of gratuitousness observed at school, a kind act encountered in the workplace, a gesture of help, even a small one.

"Let us train ourselves to recognize hope," he said. "We will then be able to marvel at how much good exists in the world. And our hearts will light up with hope. We will then be able to be beacons of the future for those around us."

The pope's introduction to the book on faith as a journey ties in closely with the practice of making a pilgrimage—especially one on foot—during the Holy Year.

"Walking is good for us: it connects us with what is happening around us, helps us discover the sounds, smells, and noises of the reality that surrounds us—in other words, it brings us closer to the lives of others," he said. †