



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Joyful Witness

God calls each of us to encourage vocations, writes columnist Kim Pohovey, page 12.

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## Synod is a time to listen, discern, not despise, pope says

VATICAN CITY (CNS)—The Synod of Bishops for the Amazon is a time of reflection, dialogue and listening to the needs and sufferings of indigenous people, Pope Francis said.



Pope Francis

“The Holy Spirit is the primary actor in the synod. Please, do not kick him out of the room,” the pope said, opening the gathering’s first working session on Oct. 7.

Speaking off-the-cuff, the pope said he was saddened to hear a “sarcastic” remark from a synod participant about an indigenous man wearing a feathered headdress who presented the offertory gifts at the synod’s opening Mass on Oct. 6.

“Tell me: What difference is there between having feathers on your head and the three-cornered hat worn by some officials of our dicasteries?” he asked, eliciting applause from synod participants.

Instead of becoming a series of reductive discussions that only undermine “the poetry” of indigenous people and their cultures, he said, the synod is a way for the Church to walk with them “under the guidance of the Holy Spirit.”

The synod was not called to “invent social development programs or museum-like cultural guardianships or pastoral actions in the same noncontemplative style that leads to actions that give counter signs,” the pope said.

“We come to contemplate, to understand, to serve the people, and we do it by following a synodal path,” he said. “We do it within the synod, not in roundtables, not in conferences and hidden discussions. We do it within the synod because a synod is not a parliament.”

The first full day of the synod began with a prayer service in front of the altar of St. Peter’s Basilica with members of indigenous communities standing arm-in-arm with cardinals and bishops singing as

See SYNOD, page 8

## ‘Hearts fixed on Jesus’



Jose and Nuri Ordaz, members of St. John the Evangelist Parish in Indianapolis, dote on their 5-month-old son Joshua during the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6. (Photo by Natalie Hoefler)

## Archbishop Thompson urges Catholics to defend life with trust in ‘Christ Our Hope’

By Natalie Hoefler

Perhaps it seems odd to some: The Catholic Church designates the month of October to highlight the importance of respect for life—just one month for a cause that should have no boundaries.

But the Church understands the timelessness of this issue. According to Archbishop Charles C. Thompson, one

need only look to this year’s theme for Respect Life Month for proof.

“This year’s Respect Life theme is Christ Our Hope: In Every Season of Life,” he said. “It is a theme worth contemplating beyond a single day, month or even a year. These words are meant to be embraced for a lifetime.”

The archbishop spoke these words on Oct. 6 during his homily at SS. Peter

and Paul Cathedral in Indianapolis, where he served as principal celebrant for the archdiocesan Respect Life Sunday Mass.

“In Christ Our Hope we find meaning, purpose, dignity and joy in the existence of human life from the moment of conception to natural death, culminating in eternal life with God,” he continued.

See LIFE, page 8

## Bishop Simon Bruté College Seminary supporters learn about team approach to promoting vocations

By Sean Gallagher

Archbishop Charles C. Thompson recently announced a restructuring of the staff of the archdiocesan vocations office aimed at encouraging all priests, deacons, religious and lay Catholics across central and southern Indiana to promote vocations to the priesthood and consecrated life.

The seeds of such a “culture of vocations,” as Archbishop Thompson described it, were on display on Sept. 23 during the annual Celebrate Bruté event at Bishop Simon Bruté College Seminary in Indianapolis.

Some 175 priests, seminarians and supporters of the archdiocesan-operated college seminary from across central and southern Indiana gathered to learn more about the priestly formation that takes place at Bishop Bruté.

The changes made in the archdiocesan vocations office were also discussed.

An aspect of the priestly formation at Bishop Bruté that was highlighted during Celebrate Bruté was the fraternity that is nurtured among its current 41 seminarians who come from eight dioceses.

“These young are learning not only how to have that fraternity and community with each another,” said Archbishop Thompson, “but to take that witness to a world that’s desperately hungry for a sense of belonging, a sense of meaning, a sense of what it means to be part of a family, the human family and, more importantly, the family of God.”

Building up fraternity among future priests during their time in seminary will benefit them after they enter ordained

See BRUTE, page 2



Archbishop Charles C. Thompson speaks on Sept. 23 on the grounds of Bishop Simon Bruté College Seminary in Indianapolis to some 175 supporters of the archdiocesan-operated college seminary during its annual Celebrate Bruté event. (Photo by Sean Gallagher)



Supporters of Bishop Simon Bruté College Seminary in Indianapolis listen on Sept. 23 to the seminary's choir. The approximately 175 supporters of the archdiocesan-operated seminary were there for its annual Celebrate Bruté event. (Photo by Sean Gallagher)

## BRUTE

continued from page 1

ministry, Archbishop Thompson said.

"That community, that foundation that these young men are forming here is something that they're forming for a lifetime," he said. "They may not even appreciate it right now fully. But I think any priest would tell you how important it is to have that connection."

Archdiocesan seminarian Liam Hosty has been part of the seminarian community at Bruté for three years. In that time, he's begun to value the fraternity nurtured there.

"It's grown more and more every year since I've been here," said Hosty in an interview with *The Criterion*. "It's helped me grow in a priestly identity while being formed academically, pastorally and spiritually."

Hosty, a member of St. Barnabas Parish in Indianapolis, is a senior at Bishop Bruté and at nearby Marian University.

In remarks to those attending, Father Andrew Syberg, a formation dean at the seminary, reflected on the expansive nature of the seminary community.

"The community of Simon Bruté is not confined to community here in these walls," said Father Syberg. "It is extended out to you. The future of our Church relies on all of us to encourage vocations and to form men for the priesthood. We all have a part to play in this."

Listening to Father Syberg was Crystal Platteter, a member of St. Vincent de Paul Parish in Bedford. She appreciates the priestly formation that takes place in the seminary and lets fellow Catholics in the Bloomington Deanery know about it.

"What happens here is good," she said. "Sometimes all we hear out there is bad stuff. But what happens in this building is solid, concrete goodness."

For the past six years, Father Eric Augenstein has served as archdiocesan vocations director, helping young men discerning a possible priestly vocation and overseeing the priestly formation of archdiocesan seminarians, including those at Bishop Bruté.

He spoke with those at the gathering about the staffing changes in the vocations office, emphasizing the team approach being taken to promote vocations by the new director of vocations, Father Michael Keucher, and the five associate directors who minister in

various places across the archdiocese.

"It is an opportunity for us as brother priests to come together to do this work of vocations and to work alongside all the other priests, religious and lay people of our archdiocese in doing that work," said Father Augenstein. "It's not something that one person does alone. It's something that we do as a Church. So, this team-based model will help us to promote that throughout our archdiocese."

In the restructured vocations office, Father Augenstein serves as director of seminarians, overseeing the seminarian application process and the formation of seminarians. He will continue to minister as pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

Father Douglas Marcotte, pastor of St. Simon the Apostle Parish in Indianapolis and one of the new associate directors of vocations, attended Celebrate Bruté.

In an interview with *The Criterion* afterward, he spoke about the advantages of the new team approach to promote vocations.

"Vocations is the work of the whole Church," Father Marcotte said. "I think in many ways this new model emphasizes that and allows us to really work at vocations according to what our local communities need."

"Something that works in the city of Indianapolis may be different from what works in the Batesville Deanery, which might be different from something that works in New Albany or Tell City."

He was also encouraged by seeing so many supporters at the gathering.

"It just re-emphasizes that the people of God in central and southern Indiana care deeply about supporting young men who feel like they have a call to the priesthood," Father Marcotte said. "That's so crucial for each one of us."

"We not only need to listen to and be open to that call, but we also need to receive the support of our brothers and sisters in Christ. As we know, we're not meant to live this life for ourselves or on our own. We're meant to live it for and with one another. That was on display in a beautiful way at the Celebrate Bruté event."

(For more information on Bishop Simon Bruté College Seminary in Indianapolis, visit [bishopsimonbrute.org](http://bishopsimonbrute.org). For more information about vocations to the priesthood in the Archdiocese of Indianapolis, visit [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



## Public Schedule of Archbishop Charles C. Thompson

October 12 – 24, 2019

**October 12 – 4 p.m.**

Confirmation Mass for youths of St. Charles Borromeo Parish, Bloomington, at St. Charles Borromeo Church

**October 13 – 2 p.m.**

Blessing of new Eagle Scout projects at Our Lady of Fatima Retreat House, Indianapolis

**October 16 – 10 a.m.**

Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**October 17 – 10 a.m.**

Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center

**October 19 – 11 a.m.**

Confirmation for youths of St. Michael Parish, Charlestown; St. Francis Xavier Parish; Henryville; St. Joseph Parish, Corydon; and Our Lady of Perpetual Help and St. Mary parishes, both in New Albany; at Our Lady of Perpetual Help Church

**October 19 – 2 p.m.**

Confirmation for youths of St. Mary Parish, Lanesville, and Holy Family Parish, New Albany, at Holy Family Church

**October 20 – 2 p.m.**

Confirmation for youths of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville; St. Mary-of-the-Knobs Parish, Floyd County; and St. John Paul II Parish, Sellersburg, at St. Mary-of-the-Knobs Church

**October 22 – 10 a.m.**

Fall Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, North Vernon

**October 22 – 2 p.m.**

Council of Priests meeting at St. Joseph Parish, North Vernon

**October 23 – 2 p.m.**

Pastoral Planning Committee meeting at Archbishop Edward T. O'Meara Catholic Center

**October 23 – 7 p.m.**

Confirmation Mass for youths of St. Gabriel the Archangel Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

**October 24 – 7 p.m.**

Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral

(Schedule subject to change.)

## Fetal remains found in rural Illinois have been returned home to Indiana

SOUTH BEND, Ind. (CNS)—Indiana Attorney General Curtis Hill said on Oct. 3 he has overseen the return of the remains of 2,246 aborted fetuses back home to Indiana after they were discovered in September at the Illinois home of the late Dr. Ulrich "George" Klopfer.

An investigation into thousands of medical records found in close proximity to the fetuses confirmed they all were aborted by Klopfer during a period from 2000 to 2002 at three clinics he once ran in Indiana, located in Fort Wayne, Gary and South Bend.

"This investigation has been a team effort involving multiple offices and agencies since the day it began, and it remains a team effort as we proceed forward," Hill said at a news conference. "Our priority throughout this process is to give proper respect to the remains of these unborn children and to the women and families associated with them."

He added, "We are still working through the decision-making process in regard to ultimate disposition of these remains, and we will continue to proceed with appropriate care and consideration at each step of the way. For now, we can simply let everyone know that these remains are back home in Indiana."

He said the Coroner's Office of

St. Joseph County assisted his office in bringing the remains back to the state.

"We have taken custody of the remains," said St. Joseph County Coroner Michael McGann. "We will treat them with due respect and will maintain their integrity until such time as we are directed with respect to their proper disposition."

Indiana has a law, upheld by the U.S. Supreme Court, that requires the burial or cremation of aborted fetal tissue. Klopfer, who lived in Will County, Ill., had kept the remains in a biological-preserving chemical.

To maintain "decorum, respect and safety," civil authorities are not currently publicizing the whereabouts of the preserved fetuses, Hill's office said.

The Sept. 13 disclosure that the preserved remains of 2,246 aborted babies had been found at Klopfer's rural Illinois home sparked outrage and demands for immediate investigations by authorities.

In Washington on Oct. 1, Republican Sens. Mike Braun and Todd Young, both of Indiana, introduced the Dignity for Aborted Children Act, which is co-sponsored by 10 other GOP senators. The Klopfer scandal prompted the bill, which mirrors the Indiana law requiring the burial or cremation of aborted fetal tissue. †



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# Discipleship is at the heart of United Catholic Appeal

By Leslie Lynch

Special to *The Criterion*

NEW ALBANY—For Connie Ignacio, stewardship is a way of life.

“I can’t live without God. How can I not give back? I do my best to emulate Jesus’ teachings,” said Ignacio, a member of St. John Paul II Parish in Sellersburg after a Sept. 19 Mass and dinner at Our Lady of Perpetual Help Parish in New Albany to support the annual archdiocesan-wide United Catholic Appeal (UCA).



Connie Ignacio

The theme for this year’s appeal is “Go and Make Disciples.”

Ignacio’s deliberate focus on a life of discipleship summarized both Archbishop Charles C. Thompson’s remarks and the quiet but passionate quality shared by more than

100 people attending the event. Ignacio volunteers at a food bank. Fellow St. John Paul II parishioner Marlene Chua volunteers at the parish and is drawn to the UCA goal of caring for priests.

The UCA begins in late October and early November with mailings and weekend Mass collections in all parishes in central and southern Indiana.

This year’s UCA goal is \$6.5 million. Money raised supports dozens of causes no single parish or deanery could independently support, such as providing shelter and food support for those in need, supporting Catholic school students and staff, funding catechetical programs and young adult ministries, providing counseling and material assistance for crisis pregnancies, sponsoring seminarian formation and sustaining retired priests.

The gathering at Our Lady of Perpetual Help sought to thank and honor the campaign’s most dedicated supporters. Many of those in attendance were members of the appeal’s Miter Society—people who give \$1,500 or more annually to the appeal—and others who might be interested in that level of support.

Others were members of the Legacy Society, focused on the future with planned gifts contributed through the archdiocesan Catholic Community Foundation—providing for the Church in their wills, for example, or by starting an endowment.

In his homily, Archbishop Thompson spoke of the necessary first step of

encounter with Jesus. “Only after that personal encounter,” he said, “will his teachings make sense. Then it’s up to us to persevere in discipleship.”

Although Marilyn Pitzulo was away from the Catholic Church for 30 years, she spent much of that time serving immigrants and others in urban ministries in Indianapolis.

“My worldview was established the day my mother had me baptized Roman Catholic,” said Pitzulo, a member of Our Lady of the Springs Parish in French Lick.

Rubbing shoulders with Catholic Charities in various capacities helped steer her back to the Church in 2017. She offered this insight: “Look for where the Lord is working, and partner there.”

Her husband Tony spoke of his return to the Church through the lens of the annulment process and growth. The support of priests and volunteers has been invaluable to him. “The process cleanses you. I am so much more content now,” he said. “Marilyn and I talk a lot about our faith, how we’ve grown, [and] how we can give back.”

Jim Evrard, a member of St. Mary Parish in Lanesville, said of stewardship: “I need to do this spiritually. I feel a calling. We’re not giving to just one cause; I let the archdiocese do the hard part of deciding who gets what.”

His wife Maxine added, “The United Catholic Appeal helps all over in central and southern Indiana. Each element has its own importance, and they all depend on each other.”

In his remarks during dinner, Archbishop Thompson said, “If we are not transforming the world, the world is transforming us.”

He spoke of the 24 seminarians and 48 retired priests supported, 800 homeless families sheltered, 48,000 meals served, 1,100 students in inner-city schools aided, and thousands of mothers who chose life for their babies, all served by UCA.

“Every dollar raised for the United Catholic Appeal goes directly to ministry,” he said. “Thanks to the many ministries supported, we get a glimpse of God’s love for humanity and our call to be part of his plan to love our neighbor as ourselves.”

Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, said, “As disciples, we are called to actively serve. ‘Actively’ is a key word. That is one reason I’m so excited about the theme of this year’s appeal—Go and Make Disciples. Not sit on the sidelines or wait to be invited,



Tony Pizulo, left, and his wife, Marilyn Pizulo of Our Lady of the Springs Parish in French Lick, enjoy a visit with Archbishop Charles C. Thompson after the Sept. 19 United Catholic Appeal Mass and dinner at Our Lady of Perpetual Help Parish in New Albany. (Submitted photo by Leslie Lynch)

but take action. Archbishop Thompson reminded us at Mass that we become disciples by our witness. It is through our words and actions that we honor Jesus Christ.”

In this year’s UCA video, Joan Hess, agency director for Catholic Charities in Tell City, said, “We’re all the hands and feet of God. If the little toe isn’t there, you’re off balance.”

Father Vincent Gillmore, who was ordained in June and serves as associate pastor of Our Lady of the Greenwood Parish in Greenwood, noted in the video, “We have to decide to be disciples every day. To be a disciple

is to be a good steward of God’s gifts. Stewardship is not a way of life; it is the way of life.”

(Leslie Lynch is a freelance writer and member of St. Mary Parish in Lanesville. For more information about supporting the United Catholic Appeal or the Catholic Community Foundation, contact Jolinda Moore at 317-236-1462, 800-382-9836, ext. 1462, or e-mail [jmoore@archindy.org](mailto:jmoore@archindy.org). Online resources for the United Catholic Appeal can be found at [www.archindy.org/uca](http://www.archindy.org/uca); Catholic Community Foundation resources are available at [www.archindy.org/ccf](http://www.archindy.org/ccf).) †

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I certify that the statements made by me above are correct and complete.

*Mike Krokos*

Signed: Mike Krokos, Editor



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## Editorial



**Brandt Jean, the younger brother of murder victim Botham Jean, hugs former Dallas police officer Amber Guyger after delivering his impact statement to Guyger at the Frank Crowley Courts Building in Dallas following her Oct. 2 sentencing to 10 years in prison for murdering Botham. (CNS photo/Tom Fox pool via Reuters)**

## Teenager's actions offer 'an incredible example of Christian love'

There is plenty of news that could cause one to shake their head in disbelief these days.

Impeachment talk in Washington, thousands of fetal remains recently found in an abortion doctor's home in Illinois now returned to their rightful place of rest in Indiana (see related story on page 2), and another mass shooting over the weekend—this one in Kansas City, Kan.—leaving four dead and five wounded.

What is someone to think when they see such nonstop chaos around nearly every corner? And we could argue these headlines offer only a small sampling here in the United States.

Initially, we may wonder: Why do these things happen? What is society coming to? Are we not called to love each other and be our brothers' and sisters' keepers?

Thankfully, there are examples of goodness and faith to report as well, where the light of Christ shines through to overcome the darkness. The stories are seen through young and old, reminding us that God's grace is available to all humanity.

In Dallas last week, we saw firsthand the power of a person's heartfelt actions when the brother of a murder victim publicly forgave the person who killed his older brother.

Eighteen-year-old Brandt Jean forgave former Dallas police officer Amber Guyger in a courtroom on Oct. 2 even though she fatally shot his 26-year-old brother, Botham Jean, in his apartment last year.

The story made headlines when it occurred in September of 2018. Guyger said she believed Botham Jean was a burglar, but she was the one who entered his apartment without permission and later said she believed she was entering her own apartment. She shot and killed Botham Jean. Guyger last week was convicted of murder and sentenced to 10 years. Some were upset that Guyger wasn't given a harsher sentence and protested what they viewed as a light sentence.

"I don't want to say twice or for the 100th time what you've or how much you've taken from us. I think you know that. But I just, I hope you go to God with all the guilt, all the bad things you may have done in the past," Brandt said in his victim impact statement to Guyger.

"I want the best for you. Because I know that's exactly what Botham would want you to do. The best would be to give your life to Christ. I'm not going to say anything else," Brandt continued. "I think giving your life for Christ would be the best thing that Botham would want you to do. Again, I love you as a person, and I don't wish anything bad on you."

Brandt then asked and was granted permission by the court to give Guyger a hug. The emotional moment was captured on video and in photographs, and it paints a powerful picture of God's abundant mercy through the actions of a teenager. And we hope and pray it moved a tremendous number of hearts in the process.

Bishop Edward J. Burns, who heads the Diocese of Dallas, said as much, calling the act "an incredible example of Christian love."

"I pray we can all follow the example of this outstanding young man. Let us pray for peace in our community and around the world," Bishop Burns said in the statement.

It's not often when we see selfless acts of love after a senseless, tragic act have such a powerful impact. But as Catholic Christians, we know God works in mysterious ways.

A teenager's words and actions offer us a much-needed reminder that everyone can be forgiven—even those who have committed grievous crimes.

We also believe the Holy Spirit was very much at work here as well, during this month of October, Respect Life Month, reminding us that human life is sacred—from conception until natural death.

The unborn, the hungry, the homeless. Yes, even the prisoner. We are all God's children.

—Mike Krokos

## Reflection/John Shaughnessy

# Embrace the gift of life

I once entered a funeral home to pay my respects to a mother and father whose infant son had died. The child had been born with severe respiratory and neurological problems. He also had other birth defects, all of which led to him spending a significant part of his less-than-one-year life in a children's hospital.

Some people said it was better for the infant and his parents that he died. Surely now, the thought was, the infant will have the peaceful, beautiful life that all children deserve. But when the infant was alive, the parents never gave any indication that it was better for their son to die. Instead, they loved and cared for him. And they swear that he returned their love and taught them through his pain and suffering.

Standing with the infant's father at the funeral home, I noticed a stuffed animal had been placed in the coffin. I asked the father if it was a favorite toy of his son. He answered, "No, that's a new one that we got for him. We were kind of selfish about his toys. We wanted to keep them for ourselves, to have something of his."

In those words, it was evident that his

son had touched his life with love.

That moment also revealed a glimpse of the depth of God's love for us. God knows what it means to have a child die. God knows the pain, the heartbreak, the devastation. Yet he endured it all to offer us the gift of eternal life.

The bond between the father and the infant son mirrors the bond between God the Father and God the Son. Through the pain, the suffering and the death, there are lessons about the power, the purpose and the promise of our lives.

Our power is in the love we share in whatever time we have together.

Our purpose is to live in such a way that the people whose lives we touch will be blessed by our hope, our joy and our love.

Our promise is to be reunited with God, the Father who longs to be with his children.

They're all part of the gift of life we've been given.

Embrace the gift of life.

*(This reflection is an excerpt from John Shaughnessy's new book, Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. It is available on [www.amazon.com](http://www.amazon.com).) †*

## Reflection/Laura Kelly Fanucci

# The ministry of making room

Our family learned this summer that we are expecting a baby in March—due on the feast of the Annunciation. It is a delightful date to think of welcoming another child.

As the weeks progress, our baby's presence grows. I have to make room for my expanding waistline with looser shirts and roomier jeans. Soon the bin of maternity clothes will be dragged out from under the bed, since none of my regular clothes fit the way they did a month ago.

Making room for a new member of our family is a long and gradual process. I'm not the only one who will have to adjust. Baby's brothers are facing a bedroom shuffle as we think about where another child will sleep.

We'll pull out the bins of tiny clothes and rearrange closets. My husband will reassemble the crib in our bedroom, and we'll move the furniture again.

But making room for others is a pressing call—for our Church and country, too. The question looms: How can our communities become places of welcome?

We follow a Lord who made room at the table for sinners and taught that when we welcome a stranger, we welcome him (Mt 25:35). We believe in a God of radical welcome, who reminds us that "you too should love the [stranger], for that is what you were in the land of Egypt" (Dt 10:19).

How does this call to welcome urge us to make room for others?

A reader recently asked me to write about what she called "the ministry of moving over": the simple act of scooting into the center of the pew to allow parents with young children to sit on the end—and have an easy escape route to leave with a cranky baby or toddler.

I loved her phrase, a powerful reminder that the smallest acts of making room and extending welcome can make a huge difference.

Anyone might have good reason to need a seat on the end of a pew. But if pure preference is keeping us from moving in and giving up a favorite view, why not take up the ministry of moving over and share our seat with a smile?

Welcoming the stranger can be as radical as considering our political stance, or as

personal as deciding to open our family to new life. It might also be as simple as letting someone who needs the end of the pew have the seat that will make them feel welcome.

If we want our Church, our communities and our families to be known for our loving welcome—reflecting the same mercy that God offers—we might ask how we make room for others.

Who doesn't want a Church brimming with new members and younger generations? If this means I share a pew with families whose children are rowdier than mine, what a gift to stretch my prayer to include their needs.

I can always offer a warm smile, knowing the effort it takes to bring young children to Mass—now a countercultural act in our society that no longer values religious practice.

As my own body stretches to make space for someone new, I feel the inconvenience of making room. It would have been simpler and smoother not to worry about the work or cost of raising another child.

But I would miss out on the gifts that this stranger is waiting to bring—to me, to our family and to our Church.

If I can make room to meet my growing baby's needs, I can certainly scoot over the next time anyone needs my pew. What a beautiful reminder of how moving over can widen the love God asks us to share.

*(Laura Kelly Fanucci is a mother, writer and director of a project on vocation at the Collegeville Institute in Collegeville, Minn. She is the author of several books, including Everyday Sacrament: The Messy Grace of Parenting, and blogs at [www.motheringspirit.com](http://www.motheringspirit.com).) †*

## Letters Policy

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

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

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org).

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Working to reclaim unity in a divided Church

*“What unites us is much greater than what divides us.” (Pope St. John XXIII)*

The publication date for this column is Friday, Oct. 11, the Feast of Pope St. John XXIII. It’s also the 57th anniversary of the opening of the Second Vatican Council in 1962.

Good Pope John, as he was popularly known, was canonized a saint, alongside Pope St. John Paul II, by Pope Francis on April 27, 2014. Although he only served as pope for a little more than 4 years, John XXIII’s many contributions to our Church and to the world have made him a larger-than-life figure known for his personal holiness, his pastoral sensitivity and his wise political skill.

In 1881, Angelo Roncalli (the namesake of our own Roncalli High School in Indianapolis) was one of 13 children born to sharecroppers in the Lombardy region of Italy.

He was ordained a priest in 1904 and spent many years serving as a military chaplain, seminary professor and spiritual director and, ultimately, as a papal ambassador to Bulgaria, Greece, Turkey and France. During World War II, he was personally responsible for rescuing thousands of people (mostly Jews) from the Nazis and the horrors of the Holocaust.

Angelo Roncalli was named a cardinal and appointed the Patriarch of Venice by Pope Pius XII in 1953. Just five years later, following the death of Pius XII, he was elected pope.

Most people (including the cardinal-electors) assumed that the 76-year-old pope would be a “caretaker.” They expected him to maintain order and not rock the boat until a younger man was elected following his death. Imagine their surprise when Good Pope John didn’t follow that script!

From the beginning, with his choice of the name “John” and with his determination to escape the Vatican at regular intervals to conduct pastoral visits in his diocese, Roncalli insisted that he was going to make his own decisions and do whatever was necessary to serve the people of Rome and the universal Church.

Pope John’s greatest decision, of course, was the calling of the Second Vatican Council, which caught the whole world by surprise. The council initiated changes that still effect the way our Catholic faith is practiced six decades later. Our liturgy, our catechesis, our social ministry, our ecumenical and interfaith relationships, and our interaction with the world at large have all changed since 1959 when Pope

John XXIII announced his decision to convene the Second Vatican Council. We can argue about the successes and failures of efforts to implement these changes, but there is no question that Vatican II happened because of the vision and pastoral leadership of this larger-than-life Good Pope John.

Pope St. John XXIII is an important figure for us today for many reasons, but one stands out, especially for our archdiocese, for the Church in the United States and for the universal Church.

“What unites us, is much greater than what divides us,” Pope St. John XXIII said. And his entire ministry—both before and after his papal election—was devoted to uniting what had become divided.

In his years in Bulgaria, Greece and Turkey, Angelo Roncalli fought to establish strong relations between Christians and Muslims. During the Second World War, he was tireless in promoting unity among Jews and Christians—using every means at his disposal to help Jews escape from their Nazi persecutors.

After being elected pope, one of John XXIII’s first acts was to eliminate the description of Jews as *perfidius* (Latin for “faithless”) in the prayer for

the conversion of the Jews in the Good Friday liturgy. He also made a confession for the Church of the sin of anti-Semitism committed throughout the centuries.

Finally, in international affairs, Pope John engaged in dialogue with the communist countries of Eastern Europe, and he worked to reconcile the Vatican with the Russian Orthodox Church. In his encyclical “*Pacem in terris*” (“Peace on Earth”), John XXIII also sought to prevent nuclear war and tried to improve relations between the Soviet Union and the United States.

Of course, “What unites us is much greater than what divides us” does not mean anything goes. Pope John knew that we can never compromise our principles to maintain false unity. Still, he would urge us to work harder at listening to one another, to engage in respectful dialogue about important matters, and to build bridges instead of walls (as Pope Francis says).

Peace on Earth requires all of us to forgive one another, to respect our mutual dignity and human rights, and to commit to the common good of all.

May the intercession of this good pope, St. John XXIII, bring us all closer together—here in central and southern Indiana, in our nation and throughout the world community. †



# Cristo, la piedra angular

## La obra de recobrar la unidad de una Iglesia dividida

*“Lo que nos une es mucho más grande que lo que nos divide.” (Papa San Juan XXIII)*

La fecha de publicación de esta columna es el viernes 11 de octubre, la festividad del papa san Juan XXIII que también coincide con el aniversario 57 de la inauguración del Concilio Vaticano II en 1962.

El 27 de abril de 2014 el papa Francisco canonizó al “buen papa Juan,” como se lo conoce popularmente, junto con el papa san Juan Pablo II. Aunque se desempeñó como papa solamente por un poco más de cuatro años, los numerosos aportes de Juan XXIII a la Iglesia y al mundo lo convirtieron en una figura mítica conocida por su santidad personal, su sensibilidad pastoral y su sabiduría en las artes políticas.

En 1881, Ángelo Roncalli (que lleva el mismo nombre de nuestra escuela preparatoria Roncalli en Indianápolis) fue uno de los 13 hijos nacidos de aparceros de la región de Lombardía en Italia.

Se ordenó como sacerdote en 1904 y pasó muchos años como capellán militar, profesor seminarista, director espiritual y, finalmente, como embajador papal en Bulgaria, Grecia, Turquía y Francia. Durante la Segunda Guerra Mundial, fue personalmente responsable de rescatar a miles de personas (principalmente judíos) de los

nazis y los horrores del holocausto.

En 1953, el papa Pío XII nombró a Ángelo Roncalli cardenal y lo asignó al patriarcado de Venecia. Tan solo cinco años más tarde, después de la muerte de Pío XII, fue elegido papa.

La mayoría (incluidos los cardenales electores) supusieron que el papa de 76 años sería un “cuidador.” Esperaban que mantuviera el orden y que no agitara las aguas hasta que un hombre más joven lo sucediera tras su fallecimiento. ¡Imagínense en la sorpresa cuando el buen papa Juan no se guio por el libreto!

Desde el principio, al elegir el nombre “Juan” y su determinación de escaparse del Vaticano regularmente para realizar visitas pastorales en su diócesis, Roncalli insistió en que iba a tomar sus propias decisiones y a hacer lo que fuera necesario para servir al pueblo de Roma y a la Iglesia universal.

La decisión más importante del papa Juan fue, por supuesto, convocar al Concilio Vaticano II, algo que tomó por sorpresa al mundo entero. En el concilio se iniciaron los cambios que aún hoy afectan la forma en que se practica nuestra fe católica seis décadas más tarde. Nuestra liturgia, catequesis, ministerio social, relaciones ecuménicas e interconfesionales, así como nuestra interacción con el mundo en general han cambiado desde 1959 cuando el papa Juan XXIII anunció su decisión de convocar al Concilio Vaticano II.

Podríamos argumentar acerca de los esfuerzos satisfactorios y los fracasos de la implementación de estos cambios, pero no hay duda de que el Concilio se llevó a cabo gracias a la visión y el liderazgo pastoral del mítico buen papa Juan.

Por muchas razones, el papa san Juan XXIII es una figura importante para nosotros hoy en día, pero una de ellas se destaca, especialmente para nuestra arquidiócesis, para la Iglesia en los Estados Unidos y la Iglesia universal:

“Lo que nos une es mucho más grande que lo que nos divide,” dijo el papa san Juan XXIII. Y todo su ministerio, antes y después de su elección como Papa, se dedicó a unir aquello que se había dividido.

Durante sus años en Bulgaria, Grecia y Turquía, Ángelo Roncalli luchó para entablar relaciones sólidas entre los cristianos y los musulmanes. Durante la Segunda Guerra Mundial promovió incansablemente la unidad entre judíos y cristianos, utilizando para ello todos los medios que tenía a su disposición para ayudar a los judíos a escapar de la persecución nazi.

Tras su elección como papa, uno de los primeros actos de Juan XXIII fue eliminar el adjetivo *perfidius* (“impío” en latín) con el cual se calificaba a los judíos en la oración de su conversión en la liturgia del Viernes Santo. También elaboró una confesión para

la Iglesia con respecto al pecado del antisemitismo cometido durante siglos.

Por último, en el campo de las relaciones internacionales, el papa Juan entabló conversaciones con los países del bloque comunista de Europa Oriental como parte de su labor de reconciliar el Vaticano con la Iglesia ortodoxa de Rusia. En su encíclica “*Pacem in terris*” (“Paz en la Tierra”), Juan XXIII también procuró prevenir una guerra nuclear e intentó mejorar las relaciones entre la Unión Soviética y los Estados Unidos.

Por supuesto, la frase “lo que nos une es mucho más grande que lo que nos divide” no significa que todo se valga. El papa Juan sabía que jamás podemos comprometer nuestros principios para mantener una falsa unidad. Aun así, nos exhortaba a esforzarnos por escuchar al otro, a entablar conversaciones respetuosas sobre asuntos importantes y a construir puentes en vez de muros (como dice el papa Francisco).

La paz en la Tierra requiere que todos nos perdonemos, que respetemos mutuamente nuestra dignidad y nuestros derechos humanos, y que nos comprometamos con el bien común para todos.

Que la intercesión del buen papa, san Juan XXIII, nos una a todos, aquí en el centro y el sur de Indiana, en nuestro país y en toda la comunidad internacional. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## October 15

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Rise and Shrine Bus Trip to the Shrine of Christ's Passion in St. John, Ind.**, led by Father James Farrell, 8:30 a.m. Mass before departure, continental breakfast, interactive walking tour, catered lunch buffet, 7 p.m. return, \$85 includes transportation and food. Information: Cheryl McSweeney, 317-545-7681, ext. 106. Registration: [www.archindy.org/fatima](http://www.archindy.org/fatima).

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Indianapolis Prayer Breakfast**, business owner and CEO Bill Moore keynote, 7:15-9 a.m., \$30 per person, \$200 for table of eight, \$500 sponsorship includes table for eight. Register by Oct. 13. Registration and information: [www.indyprayerbreakfast.com](http://www.indyprayerbreakfast.com).

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, child care

available. Information and child care reservations: Chris Rogers, [chris@nadyouth.org](mailto:chris@nadyouth.org), 812-923-8355.

## October 17

St. Elizabeth Coleman Pregnancy and Adoption Center, 2500 Churchman Ave., Indianapolis. **Planned Giving Workshop**, sponsored by Catholic Charities Indianapolis, 11:30 a.m., no charge, includes light lunch. Reservations requested: Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org), 317-236-1411. Information: [www.archindy.org/cc/indianapolis/happening](http://www.archindy.org/cc/indianapolis/happening).

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

## October 18

Intercultural Pastoral Institute, 4052 E. 38th St., Indianapolis.

**Tacos, Tequila y Teologia**, sponsored by the Intercultural Ministry Office, for ages 18 to 35, Catholic speaker Lili Morales presenting, entertainment by the Real Conkistadora Band, no charge to attend, tacos and drinks available for purchase (must

be 21 to purchase alcohol). Reservations requested: [bit.ly/2kq7K2G](http://bit.ly/2kq7K2G) (case sensitive). Information: [sllacsa@archindy.org](mailto:sllacsa@archindy.org), 317-236-1443.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, world traveler Matt Javit presenting on *Faith-filled Career Gap: 800-Day Journey to 35 Countries on 5 Continents*, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Oct. 17. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## October 18-19

St. Mary Parish Center gymnasium and cafeteria, 415 E. 8th St., New Albany. **Yard and Bake Sale**, 8 a.m.-2 p.m., lunch available for purchase. Information: 812-944-0417, [info@stmarysna.org](mailto:info@stmarysna.org).

## October 19

Holy Name of Jesus Parish, 87 N. 17th St., Beech Grove. **Fall Rummage Sale**, hosted by Holy Name of Jesus Altar Society, all proceeds support church and school, linens, knick-knacks, clothes, electronics, dishes, jewelry

and more, 8 a.m.-3 p.m. Information: 317-784-6860, [p108cmaster@sbcglobal.net](mailto:p108cmaster@sbcglobal.net).

St. Charles Borromeo Parish, 213 W. Ripley St., Milan. **Harvest Dinner**, fundraiser for parish rectory improvements, roast pork, ham dinner, country store, raffle for quarter of a beef, half a hog and quilts, silent auction for theme baskets, \$10 adults, \$5 ages 5-12, free for ages 4 and younger. Information: 812-654-7051, [st.charleschurch@yahoo.com](mailto:st.charleschurch@yahoo.com).

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at the Clinic for Women abortion center, 3607 W. 16th St., concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: [peggygeis@att.net](mailto:peggygeis@att.net).

## October 20

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St Meinrad (one mile east of Saint Meinrad Archabbey). **Pilgrimage**

**honoring the Blessed Mother**, Benedictine Father Kolbe Wolniakowski presenting "Mary, Our Faithful Mother," hymns, rosary procession, Litany of the Blessed Virgin, 2-3 p.m. CT. Information: Mary Jeanne Schumacher, [mschumacher@saintmeinrad.edu](mailto:mschumacher@saintmeinrad.edu), 812-357-6501 during business hours, 812-357-6611 day of event.

St. Isidore the Farmer Parish, 6501 St. Isidore Road, Bristow. **Shooting Match/Festival**, 10:30 a.m. CT, food, raffle, bingo, children's games. Information: 812-843-5713.

Saint-Mary-of-the-Woods Conservatory of Music, Cecilian Auditorium, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bohlen Design: Four Generations of Indiana Architectural Prominence**, hosted by the Sisters of Providence and Saint Mary-of-the-Woods College, Dr. James Glass presenting on the architecture and architects of Saint Mary-of-the-Woods Historic District, 1 p.m. slide presentation, 2:15 p.m. building tour, freewill offerings accepted.

Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

St. Catherine of Siena Parish, St. Maurice Campus Hall, 1963 N. St. John St., Greensburg. **Country Breakfast**, benefiting Maryknoll Missions, 8 a.m.-noon, sausage, biscuits and gravy, eggs, potatoes, pastries, fruit beverages, carry out available, free will offering. Information: 812-663-4754, [stcatherinevs@gmail.com](mailto:stcatherinevs@gmail.com).

## October 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, rosary 5:40 p.m., dinner 6 p.m., presentation on Flame of Love movement by Lori Brown, \$15. Information: 317-748-1478, [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## Retreats and Programs

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

### October 25-27

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"We Walk the Faith: From where we come—To where we go" Men's Retreat**. Conventual Franciscan Father Vince Peterson facilitating, Fri. 6 p.m. through Sun. 10 a.m. Mass, \$215 includes four meals and single room for two nights. Information or to register: [www.mountsaintfrancis.org/retreat-offerings](http://www.mountsaintfrancis.org/retreat-offerings), 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **3rd Annual "Peace in the Mourning"**

**Grief Retreat**, planned by widows who want others to experience the peace they found in previous retreats, Providence Sister Connie Kramer, Father James Farrell and Marilyn Hess presenting, Fri. 6:30 p.m.-Sun. 1 p.m., \$200 includes overnight accommodations and meals. Scholarships available, contact Cheryl McSweeney, 317-545-7681, ext. 106. Information and registration: Khristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

### October 28

Mount St. Francis Center for Spirituality, Retreat Center

kitchen, 101 St. Anthony Dr., Mt. St. Francis. **Cooking with Chef Brandon**, 6-9 p.m., \$75, register by Oct. 21. Registration: [www.mountsaintfrancis.org/registration](http://www.mountsaintfrancis.org/registration). Information: 812-923-8817.

### November 1-3

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **A Weekend-long Alcoholics Anonymous Meeting in Five Sessions**, Benedictine Father Colman Grabert presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

## VIPs

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



**Clifford and Jean (Simmermeyer) Meer**, members of St. Anthony of Padua Parish in Morris, celebrated their 65th wedding anniversary on Oct. 9.

The couple was married in the former St. Mary-of-the-Rock Church in Franklin County on Oct. 9, 1954.

They have 12 children: Elene, Karen, Marla, Mary, Rosalie, Susan, Andy, Cliff, Jr., Joe, Richard, Ted and William.

The couple also has 50 grandchildren and 32 great-grandchildren. †



**Maurice and Mary Ann (Werner) Hartman**, members of St. Nicholas Parish in Sunman, will celebrate their 60th wedding anniversary on Oct. 17.

The couple was married in Holy Family Church in Oldenburg on Oct. 17, 1959.

They have eight children: Marcia Parcel, Marlene Riehle, Malcolm, Manuel, Mark, Marvin, Mathias and Max Hartman.

The couple also has 22 grandchildren and eight great-grandchildren. †



**David and Rita (McGary) Berg**, members of St. Michael Parish in Greenfield, celebrated their 60th wedding anniversary on Sept. 5.

The couple was married in Holy Cross Church in Batavia, Ill., on Sept. 5, 1959.

They have seven children: Donna Bettler, Mary Eddy, Margaret Hays, Teresa, David, Paul and Peter Berg.

The couple also has 20 grandchildren. †

## Corrections Ministry conference planned in Bloomington on Nov. 16

"The Face of Corrections Ministry" is the theme of this year's Corrections Ministry conference to take place at St. Paul Catholic Center, Lower Level, 1413 E. 17th St., in Bloomington, from 8 a.m.-4 p.m. on Nov. 16.

Sponsored by the archdiocesan Secretariat for Pastoral Ministries, the conference is for clergy, lay volunteers, those in correction professions or anyone interested in learning more about corrections ministry. Parish teams are especially encouraged to attend.

Congregation of St. Joseph Sister Helen Prejean, a proponent of ending the death penalty, will be the featured speaker. The story of her entry into the cause is told in her 1994 book

*Dead Man Walking*, which was made into a major motion picture in 1995.

The day will include breakout sessions addressing the issues that corrections ministry volunteers face, and a panel discussion of former inmates on their experiences while incarcerated and how ministry volunteers have affected their lives.

There is no charge to attend; however, freewill offerings will be accepted. Lunch will be provided.

Registration is requested online by Nov. 11 at [www.archindy.org/corrections](http://www.archindy.org/corrections).

For additional information, contact Keri Carroll at 317-236-1521 or e-mail [kcarroll@archindy.org](mailto:kcarroll@archindy.org).

## Correction

Correction: The Harley-Davidson of Indianapolis Ride to Support the Little Sisters of the Poor on Oct. 13 does not include children's activities as announced in last week's issue of *The Criterion*. †

## Annulment information night planned at the Catholic Center on Oct. 21

Two archdiocesan offices, the Metropolitan Tribunal and the Office of Marriage and Family Life, are hosting an annulment information night at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on Oct. 21.

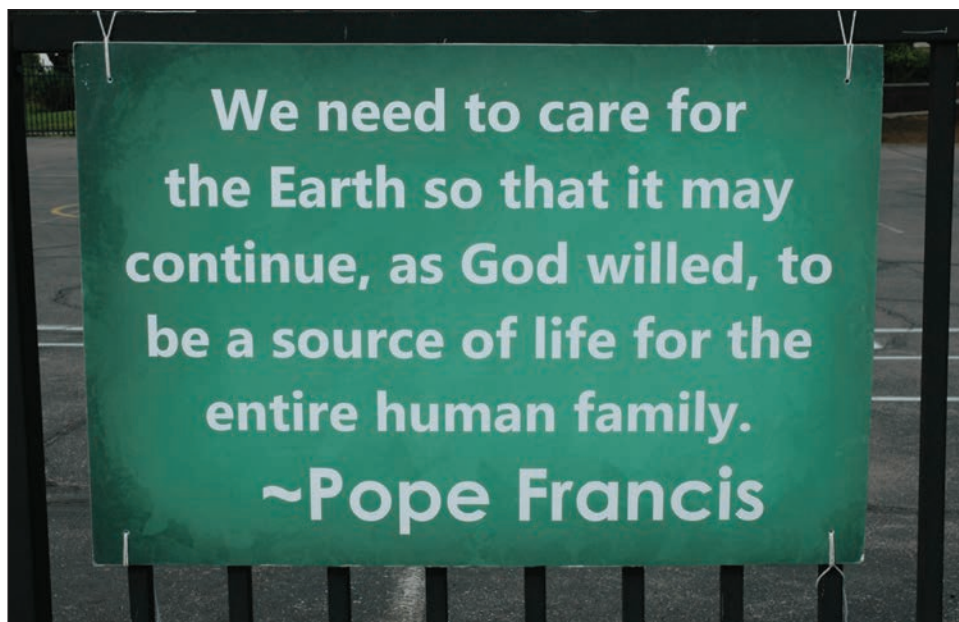
The information presented is for those curious about how the annulment process works, both in the midst of a

divorce and in preparing to begin the process.

There is no cost to attend, and no registration required.

Light snacks and beverages will be served.

For more information contact Gabriela Ross at 317-592-4007 or e-mail [gross@archindy.org](mailto:gross@archindy.org), or Tara Sheringer at 317-236-1511 or e-mail [tsheringer@archindy.org](mailto:tsheringer@archindy.org).



## Students strike for climate change

On Sept. 27, students of St. Thomas Aquinas School in Indianapolis participated in a strike for climate change, chanting “Protect our planet” as they walked outside their school at 46th and Illinois streets, holding up signs they had created to raise awareness about the issue. St. Thomas science teacher Sandy Hoy said, “The aim of the strike is to get youth involved in trying to influence the communities of our world—in our case, Indianapolis and Indiana—to commit to tougher climate targets and faster transitions to renewable energy to stop climate change.” The student strike culminated several days of activities that included a prayer service, lessons about God’s creation, discussions about the constitutional rights of assembly and free speech, and a presentation by a speaker about climate change. (Photos by John Shaughnessy)

## Pope to cardinals: Loving, loyal service requires feeling God’s love

VATICAN CITY (CNS)—In a ceremony to create 13 new cardinals, Pope Francis reminded new and old members of the College of Cardinals how much their ministry and service depends on their realizing how much God loves them and has been compassionate with them.

“Unless I feel that I am the object of God’s compassion, I cannot understand his love,” he said on Oct. 5 during the consistory, a prayer service during which he personally welcomed 12 bishops and one priest from 13 countries into the College of Cardinals. There were no new cardinals created from



Pope Francis

the United States.

A person either feels God’s love or doesn’t, he said, and “if I don’t feel it, how can I share it, bear witness to it, bestow it on others?”

“Am I compassionate toward this or that brother or sister, that bishop, that priest? Or do I constantly tear them down by my attitude of condemnation, of indifference?” he asked, adding that it is a measure of one’s loyalty in ministry. “So many disloyal actions on the part of ecclesiastics

are born of the lack of a sense of having been shown compassion, and by the habit of averting one’s gaze, the habit of indifference.”

Pope Francis’ meditation at the ceremony focused on the many ways God has shown his love and concern for his children.

In fact, he said, “the Lord’s compassion is not an occasional, sporadic emotion, but is steadfast and indeed seems to be the attitude of his heart, in which God’s mercy is made incarnate.”

Jesus is the compassionate redeemer of humanity, the pope said. “He incarnates God’s will to purify men and women afflicted by the scourge of sin. He is ‘the outstretched hand of God,’ who touches our sickly flesh and accomplishes this work by bridging the chasm of separation.”

While God is “drenched with compassion,” Pope Francis said, many times people—even Jesus’ disciples—appear to lack compassion; they make excuses or feel indifferent.

The position or ministry someone has in the Church “is not enough to make us compassionate,” he said. An intense, personal awareness within of having been the object of God’s compassion is needed.

This is why, he said, “I ask this of you, brother cardinals and those about to become cardinals: Do you have a lively

awareness of always having been preceded and accompanied by his mercy?”

Without this feeling of his love, it cannot be understood, explained or shared, he said.

“The readiness of a cardinal to shed his own blood—as signified by the scarlet color of your robes—is secure if it is rooted in this awareness of having been shown compassion and in the ability to show compassion in turn,” the pope said. “Otherwise, one cannot be loyal.”

The pope asked the new cardinals to pray that the Apostle Peter would intercede on their behalf for the grace “to have a compassionate heart, in order to be witnesses of the one who has looked with favor upon us, who chose us, consecrated us and sent us to bring to everyone his Gospel of salvation.”

Choosing prelates from 13 different nations—eight of whom belong to religious orders—the pope had said he wanted to signal “the missionary vocation of the Church that continues to proclaim the merciful love of God to all men and women of the Earth.” The Oct. 5 ceremony fell during the extraordinary Missionary

Month.

The consistory brought to 225 the total number of cardinals in the world; 128 cardinals are under the age of 80 and eligible to vote in a conclave.

After the new cardinals professed their faith by reciting the Creed and formally swore fidelity and obedience to the pope and his successors, they approached Pope Francis one by one to receive their biretta, their cardinal’s ring and the assignment of a “titular” church in Rome, which makes them part of the Roman clergy.

Speaking on behalf of the new cardinals, Cardinal Miguel Angel Ayuso Guixot, president of the Pontifical Council for Interreligious Dialogue, told the pope, “It’s a bit a consistory of religious!”

The Church is a missionary Church that wants to bring God’s mercy and good news everywhere, but especially to those who are suffering because of violence or injustice, Cardinal Ayuso said.

The new cardinals, he said, were praying to have more compassionate hearts, to heal people’s wounds and promote a culture of inclusion and dialogue. †

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# LIFE

continued from page 1

Many aspects of today's culture defy the sanctity of life. Archbishop Thompson listed several, including "abortion, gun violence, racism, opioid addiction, capital punishment, physician-assisted suicide, scapegoating immigrants, rejecting refugees, human trafficking, and the list goes on."

He admitted that Christianity's counter-cultural message of respect for all life from conception to natural death can be met with "trials, push back, rejection and even defeat." But "with Christ Our Hope, we [need] not despair

in the midst" of such challenges. Strengthened by trust in this truth, all Catholics are called to "tirelessly defend the dignity of each person and the sacredness of life by means of constant prayer, witness, respect, advocacy and every effort to promote this very core principle of Catholic teaching," he said. "May we never lose hope, regardless of the season of life, keeping our eyes, minds and hearts fixed on Jesus. ... Hope in Jesus Christ will not disappoint."

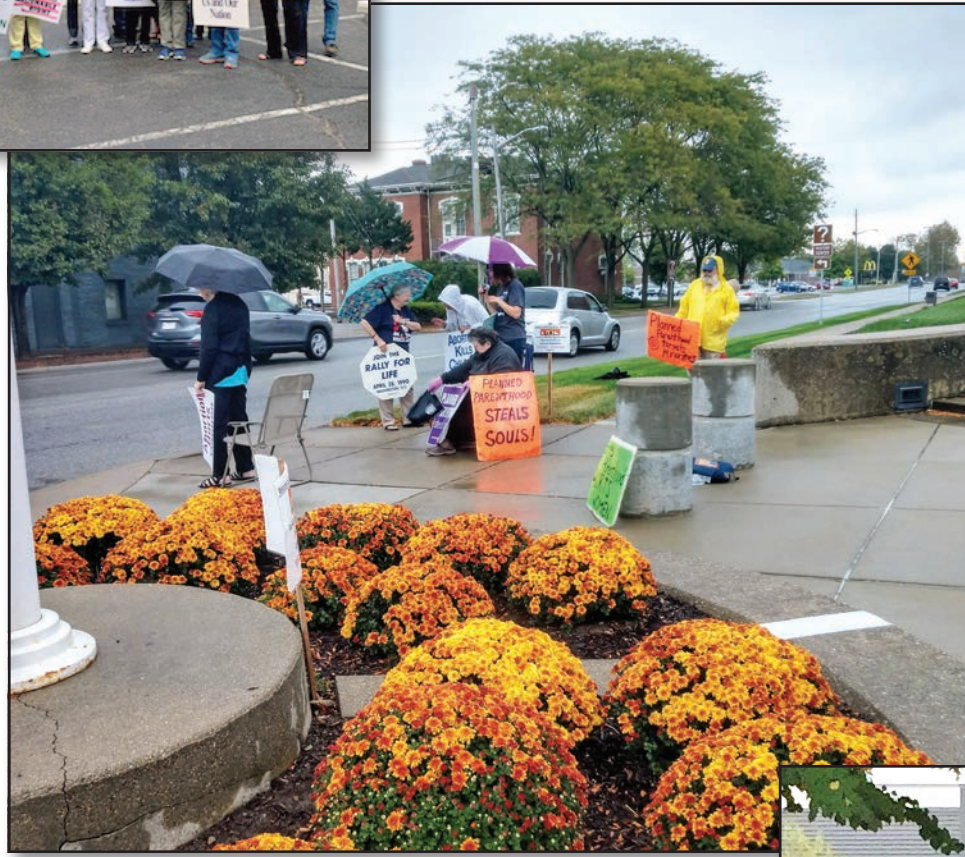
(For ideas on observing Respect for Life Month, go to the United States Conference of Catholic Bishops' sponsored site at [www.respectlife-month.org/](http://www.respectlife-month.org/).) †



Members of the Indianapolis chapter of the Ladies Ancient Order of Hibernians kneel in the foreground as Father Patrick Beidelman, left, Archbishop Charles C. Thompson and Dominican Father Reginald Wolford (obscured by the archbishop) bless the gifts during the archdiocesan Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6. Kneeling behind the priests are Deacons Michael Braun, left, and Stephen Hodges. (Photo by Natalie Hoefler)



Above, members from Richmond area churches, including St. Elizabeth Ann Seton Parish, gather for a photo before dispersing to stand in prayer during the Richmond/Wayne County Life Chain event. (Submitted photo courtesy of Richmond, Ind., Life Chain)



Right, rain didn't stop Catholics from the Columbus area from standing for life at the Columbus Life Chain event on Oct. 6. (Submitted photo by Lisa Duke)

# Catholics standing for Life



Members of St. Paul the Apostle Parish in Greencastle stand on the steps of their church holding signs in support of life during the Greencastle Life Chain event on Oct. 6. (Submitted photo)



Left, Deacon Michael Stratman, his wife Cindy, right, and their granddaughter, Rachael Stratman, all members of St. Patrick Parish in Terre Haute, participate in that city's Life Chain event on Oct. 6. (Submitted photo by Tom McBroom)

### Criterion staff report

Each year during Respect Life Month in October, Catholics and Christians of other faith communities come together in cities and towns across the country in an ecumenical prayer effort called Life Chain. Life Chain is a peaceful and prayerful public witness of pro-life individuals standing for 60-90 minutes praying for the United States and for an

end to abortion. Per its website: "It is a visual statement of solidarity by the Christian community that abortion kills children and that the Church supports the sanctity of human life from the moment of conception until natural death." At least 11 communities around central and southern Indiana held Life Chain events. The Criterion will feature pictures from those events throughout the month of October. †

## Respect Life award winner says 'it's important not to forget' the lonely, dying

By Natalie Hoefler

In an article in the Dec. 7, 2018, issue of *The Criterion*, Barbara Hinkle commented on a nursing home ministry she created in March of that year. "You gain a reward from the experience, maybe even more than the person you're helping," said the member of St. Gabriel Parish in Connersville. Hinkle now has indeed received a reward—a tangible one. For creating the Compassionate Visitors and Vigil Keepers Group, she received the archdiocesan Office of Human Life and Dignity's 2019 Archbishop Edward T. O'Meara Respect Life Award at the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6. "I was absolutely shocked," she said of her reaction to receiving news of the honor a few weeks ago. "I was just very surprised and humbled. I'm thankful that God has put me in the place where I have the time and can do this kind of work. I give the glory back to him." The mission of Compassionate Visitors and Vigil Keepers Group is to serve in local nursing homes "to bring joy and hope to the lonely, and peace and comfort to the dying ... regardless of their religious affiliation," as a brochure for the ministry states. Hinkle had already started a ministry to bring the Eucharist to homebound Catholics and those in nursing homes. It was through this ministry that she

recognized a deeper need. "I feel like it's the Holy Spirit that directly inspired me to come up with the idea of doing this ministry of serving those [in nursing homes] with no family, no friends to visit [them] or be with them when they die," she said. Hinkle acknowledged the group—and the award—would not be possible without volunteers and the support of her husband Larry, her parish's pastor Father Dustin Boehm "and so many others." To have her role in founding Compassionate Visitors and Vigil Keepers Group be honored on Respect Life Sunday "means a lot," she said. "That's exactly what we're doing—we're respecting the life and dignity of the elderly and people who have often been forgotten, alone and lonely," Hinkle continued. "They're just as important as anyone else. The ones who are just waiting 'til their day comes, it's important not to forget them and to remember them." After all, one never knows the difference a little time and respect can make. As Hinkle noted in the 2018 *Criterion* article: "We may be the only form of God's love they ever know. They might know Jesus through us."

(For more information on the Compassionate Visitors and Vigil Keepers Group in Connersville, contact Barbara Hinkle at [barbhinkle@hotmail.com](mailto:barbhinkle@hotmail.com).) †



Barbara Hinkle, a member of St. Gabriel Parish in Connersville, holds the Archbishop Edward T. O'Meara Respect Life Award she received at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6. Posing with her are Archbishop Charles C. Thompson, archdiocesan Office of Human Life and Dignity coordinator Brie Anne Varick, and Deacon Michael Braun, director of the archdiocesan Secretariat for Pastoral Ministries. (Photo by Natalie Hoefler)

# SYNOD

continued from page 1

they waited for Pope Francis. When the pope arrived, he led the invocation of the Holy Spirit's assistance with the chanting of "Veni, Creator Spiritus" ("Come, Holy Spirit") before processing with the large group from the basilica to the synod hall. In his speech, the pope said it was important that the Church stand with the people of the Amazon and steer clear of

ideologies and "ready-made programs that attempt to 'discipline' the Amazonian peoples, discipline their history and their culture." Ideologies, he said, are a "dangerous weapon" that can lead the Church toward a pretentious attitude that reduces the understanding of indigenous people and their cultures to "categories of 'isms'" and prejudiced name-calling. The pope also encouraged synod participants to reflect, to listen with humility and to speak with courage, "even if you are embarrassed."

Like at the Synod of Bishops on young people last year, he said, there will be a time of silent reflection after every four speeches in the synod hall. "Someone told me, 'It's dangerous, father, because they are going to fall asleep.' The experience at the synod on young people, where we did this, was the contrary. They usually fell asleep during some of the interventions and would wake up in the silence," he said, drawing laughter from participants. Highlighting the importance of responsible journalism in reporting the synod accurately, the pope urged

participants to act with prudence when speaking to the press, adding that the synod "can be ruined a bit" by members speaking too freely with reporters. Pope Francis said this often leads to forming two synods: one inside the Vatican and one outside. "There is the inside synod that follows the path of Mother Church, of caring for the processes, and the outside synod that, due to information given flippantly and given with imprudence, causes those who inform to commit errors," the pope said. †



During the Indianapolis Life Chain event along North Meridian Street on Oct. 6, members of St. Luke the Evangelist Parish in Indianapolis and staff from its school hold a chain of prayers made by St. Luke students. (Photo by Natalie Hoefler)

## High school award winners started pro-life club in midst of peer 'backlash'

By Natalie Hoefler

On Sept. 25, 2018, high school juniors Sally Jones and Margaret "Meggie" McPherson walked away from Right to Life of Indianapolis' Celebrate Life Dinner inspired—they felt in their hearts the need to start a pro-life club at their public high school, North Central in Indianapolis. On Oct. 6, the two young Catholic women walked away from SS. Peter and Paul Cathedral grateful—they felt in their hands the 2019 Our Lady of Guadalupe Pro-Life Youth Award each received for following through on their idea. "It's amazing to receive this award" from the archdiocesan Office of Human Life and Dignity, said Meggie, a member of St. Pius X Parish in Indianapolis. "It's awesome to see that our hard work has paid off, even with the hard times we went through." Sally echoed her friend's sentiments. The member of Immaculate Heart of Mary Parish in Indianapolis called the recognition "a great honor," noting that "all the backlash we got was worth it." The young women, now seniors, described the pushback they experienced when they publicized the pro-life club's first meeting last fall. Three times they printed out and hung 300 flyers around the school announcing their first meeting. Three times the

flyers were all ripped down by students, until the administration called for the vandalism to stop. "People would tear down our posters right in front of me and throw them away," said Meggie. "People I thought were my friends stopped talking to me. ... But then there were also people who were appreciative and who were grateful." For instance, she spoke of a message she received from a freshman, saying it was "really awesome to be able to have [the club] at North Central." It is comments such as the freshman's that "really make us keep doing this" club, said Sally. "We did this not only for ourselves and to fight against the culture of death, but also to help the people who don't have a voice and feel powerless, and feel like they can't speak up, to let others know there are more [pro-life students] out there." The group, which meets about once a month during the school year, is "small for now, but we hope to grow," Sally added. Right to Life of Indianapolis program director Mary Dougherty nominated the young women for the award. "I just think it was so brave of them to create the club in the face of so much challenge," said the member of Immaculate Heart Parish. "I'm just so excited to see them receive this award—they definitely earned it." †



The recipients of this year's archdiocesan Our Lady of Guadalupe Pro-Life Youth Award smile with their plaques of recognition: Margaret "Meggie" McPherson of St. Pius X Parish in Indianapolis, left, and Sally Jones of Immaculate Heart of Mary Parish in Indianapolis. They received the plaques from Archbishop Charles C. Thompson, archdiocesan Office of Human Life and Dignity coordinator Brie Anne Varick, and Deacon Michael Braun, archdiocesan Secretariat for Pastoral Ministries director, during the Respect Life Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 6. (Photo by Natalie Hoefler)



# Providence Food Pantry celebrates 25 years of service

By Shayna Tews

Special to *The Criterion*

WEST TERRE HAUTE—Struggling people in one small, western Indiana community need not look far for help when putting food on their tables.

Providence Food Pantry celebrated 25 years of feeding the community on Sept. 22 with an open house at its facility in West Terre Haute.

“The first year, we helped 1,200 families,” said Providence Sister Joseph Fillenwarth, director of the food pantry since 2006. “In 2018, we fed 6,000 families.”

The volunteer-operated pantry, which is open once a week on Thursday mornings, was created by the late Providence Sister Brendan Harvey in 1994. She and a group of women from a few local churches dreamed of a way to serve the poor of West Terre Haute, recalled Sister Joseph. So began the food pantry.

When it started, the pantry served the community from its humble dwelling in the basement of the former St. Leonard of Port Maurice Parish in West Terre Haute. Sister Joseph said when the campus of

the merged parish was sold in 2013, the Providence Food Pantry was suddenly faced with a one-week notice to vacate.

That’s when Accurate Insulation business owners Keith and Jamie Richey, members of St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods, stepped in and offered the use of half of their building on National Avenue in West Terre Haute—rent free.

Four years later when the Richeys decided to sell the building, Sister Joseph said the food pantry was the first to get the news.

“We were offered the building for \$30,000, and they only offered it to us,” she recalled. “I said, ‘Oh, that’s wonderful! But I don’t have any money.’”

Assistance came once again, this time through The Helping Hands thrift store, a non-profit in West Terre Haute that raises money for the food pantry and other local organizations. The group originally offered to give the food pantry \$10,000 toward the purchase of the building.

“The next day, I got a call from the whole board,” said Sister Joseph. “A member had prayed that morning and felt called for Helping Hands to give all \$30,000!”

The first thing the Providence Food Pantry bought for its newly owned building was a walk-in freezer and refrigerator, but this required the raising of more funds.

“I put a statue of St. Joseph where we were going to put the fridge,” explained Sister Joseph. “A couple came in and saw it and gave us \$10,000. The Young Men’s Club of West Terre Haute gave \$3,000.” It wasn’t long, she said, before the \$25,000 needed to pay for the refrigerator/freezer was raised.

John Etling, agency director for Catholic Charities Terre Haute, was on hand to help celebrate the quarter-century anniversary of the Providence Food Pantry.

“I think the people that show up here—the faces, the hands, the feet—they serve as an instrument to do [God’s] work,” he said. “This is just a wonderful example of what a community can do if that’s what their hearts direct them to do, and I think God’s right here with us right now.”

Even age doesn’t stop volunteers from being the hands and feet of Jesus. Annie Williams, who turns 98 this October, is one of the pantry’s 40 volunteers—and has been since it opened in 1994. Williams said she has seen the work of



During an open house at Providence Food Pantry in West Terre Haute on Sept. 22, volunteers Randi Everett, left, Grace Puller and Annie Williams smile behind boxes of items offered by the ministry. The open house was held to mark Providence Food Pantry’s 25th anniversary. (Submitted photos by Shayna Tews)

the food pantry change people’s lives.

“I think this [organization] helps immensely,” she said. “We have a lot of people come in with lots of kids. We’ve got one family who comes here [with] 10 in the family. And, you know, it’s hard to feed that many. It really is. We give them a lot of food.”

Clients are allowed to visit once a month, Sister Joseph explained.

“The shoppers get to choose the quantity [of food] based on the number of people in their family. It’s like a great big grocery store. Everybody gets their choice.”

Providence Food Pantry receives donations of food and support from nine local churches and other organizations, including The Helping Hands, as well as government food help, said Sister Joseph.

During the 25th anniversary celebration, coordinators of the annual Hunger Bust Run/Walk presented the pantry with a check for more than \$8,000, money generously donated from its eighth event, held in early September.

It’s understandable that the event’s co-coordinators are dedicated to the food pantry—they’re Jamie Richey and her mother Jeannette Wrin.

The run/walk “brings the whole community together to support the food

pantry,” Wrin noted.

Sister Joseph said the donation will go toward a new roof for the food pantry, “the last big thing we need to fix in this old building,” which she also endearingly describes as “beautiful and warm and loving.”

Etling noted the connection between the mission of the food pantry and the act of Christ feeding the masses.

“I think that work goes on [here] today, following that example that Jesus gave us,” he said. “He always said that he would be found among the poor. If we’re really looking for him, then that’s where we’ll go to find him.”

Sister Joseph also sees a divine hand in the work of the organization.

“God works here,” she said. “It’s ‘Providence Pantry,’ but it’s the providence of God, not the Sisters of Providence. He keeps giving and giving and giving.”

*(Providence Food Pantry, located at 701 W. National Ave., in West Terre Haute, is open on Thursdays from 8-10:30 a.m. Clients must have residency in West Terre Haute and may visit the food pantry once a month. For questions or information on volunteering or donating, call 812-535-2544. Reporter Natalie Hoefler contributed to this story.) †*



Providence Sister Joseph Fillenwarth, left, and Jeannette Wrin talk behind canned goods in Providence Food Pantry in West Terre Haute on Sept. 22 during an open house celebrating the ministry’s 25th anniversary of helping those in need.

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# Faith *Alive!*

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## Spread Gospel of life through pro-life actions every day

By Elizabeth R. Kirk

In October, the Church in the U.S. observes Respect Life Month, under the theme, “Christ Our Hope: In Every Season of Life.”

This theme recognizes that while the gift of life is under attack in every season—from conception through the end of life—it is always a blessing at each and every stage, and that Jesus Christ, as the source of our salvation and hope, gives us the strength to persevere in suffering and crisis.

This past year, the subject of abortion has been increasingly in the news. New York and Illinois passed expansive abortion rights laws, sweeping away restrictions on abortion and allowing abortions to take place into the third trimester.

On the other hand, numerous states, including Georgia, Kentucky, Mississippi, Missouri and Ohio, passed laws prohibiting abortions after a fetal heartbeat is detected, and Alabama banned abortions altogether—except in cases of a serious health risk to the mother.

The Kansas Supreme Court found a “natural right” to abortion in its 1859 state constitution, while voters in Louisiana will soon decide whether to amend their state constitution to declare that it contains no right to abortion.

Depending upon where we live, it is easy to become despondent about our ability to impact the culture because the law enshrines abortion as a fundamental right.

Given this polarized political climate, many wonder whether traditional pro-life efforts, typically aimed at supporting women in crisis pregnancies and protecting unborn life, are sufficient to build a culture with enough support and resources to make it possible to welcome children.

Some have called for an expansive view of pro-life legislation to include policies such as paid family leave, universal pre-K or subsidies for child care and funding



A woman sits at the bedside of her mother at de Greeff Hospice house in St. Louis. St. John Paul II said in his 1995 encyclical letter “*Evangelium Vitae*” (“The Gospel of Life”) that “everyone has an obligation to be at the service of life” (#79). (CNS photo/Lisa Johnston, St. Louis Review)

for foster care and adoption. Others are more critical, accusing pro-life advocates of caring only about unborn life, but little for the vulnerable poor, immigrants, the mentally ill or death-row inmates.

These are worthwhile public conversations. Law and policy matter

tremendously, in part because they shape human behavior. But whatever the legal landscape, these controversies should remind people of faith to be mindful of the call that each of us has been given to build up the culture of life by serving those around us—in our families, our neighborhoods and our communities.

As St. John Paul II said in his 1995 encyclical letter “*Evangelium Vitae*” (“The Gospel of Life”), “Everyone has an obligation to be at the service of life” (#79).

Of course, some are called to leadership in the important fields of legislation or public policy, but most are called to be simple workers in the vineyard and to have a small sphere of influence—a small one that has a mighty impact on the dignity of human lives.

There are countless concrete ways to do this. St. John Paul II said, “Our support and promotion of human life must be accomplished through the service of charity, which finds expression in personal witness, various forms of volunteer work, social activity and political commitment” (#87).

Indeed, he highlighted in a special way mothers who “devote themselves to their own family without reserve” (#86). The quiet, unsung sacrifice of an ordinary mother on behalf of her children is a countercultural witness to the dignity of each human life.

As Mary Hallan FioRito, an attorney, national pro-life speaker, and the Cardinal Francis George Fellow at the Ethics and Public Policy Center in Washington, explained:

“Sometimes people think they need to work for a pro-life organization to ‘do something.’ But there is so much that every single one of us can contribute. It can be as simple as sharing a story on Facebook or Twitter about perinatal

hospice, or about a micro-preemie beating the odds. No matter what your station in life is, ask God to help you to know what it is you can do to build a culture of life in your community. You are more influential than you realize.”

Holly Taylor Coolman, an assistant professor of theology at Providence College, encourages people to consider creative ways of being pro-life within their communities.

“Consider foster parenting or becoming a mentor to a local foster child. Send a word of encouragement to the parents of a special-needs kid. Drop a flower on the doorstep of a single mom,” she said.

Coolman also recommends supporting organizations dedicated to helping parents in crisis, especially those that might be overlooked, such as Parenting Inside Out, a highly successful program that assists incarcerated parents.

The theme of Respect Life Month this year challenges each of us to ask whether we are doing all that we can to welcome and protect human life, in every season of life.

It is through small, local efforts in our pregnancy resource centers, in our nursing homes and hospice centers and at every point in between that we help one another to bear the burdens of life, that we make it possible—and even appealing—to welcome every human life, and that we create the conditions for better laws and policies.

(Elizabeth R. Kirk is director of the Institute for Faith and Culture at the St. Lawrence Catholic Center at the University of Kansas. She serves as a consultant to the U.S. Conference of Catholic Bishops Committee on Pro-Life Activities, and is associate scholar at the Charlotte Lozier Institute.) †



A woman holds a baby at a maternity home in Riverside, N.J., one of six pro-life maternity homes in the Good Counsel network. Many wonder whether traditional pro-life efforts, typically aimed at supporting women in crisis pregnancies and protecting unborn life, are sufficient to build a culture with enough support and resources to make it possible to welcome children. (CNS photo/Jeffrey Bruno)

Joyful Witness/Kimberly Pohovey

## Listen: God calls each of us to encourage vocations

It's interesting how life comes full circle.

I sat in the gymnasium at my son's school during the senior awards ceremony. Toward the culmination of the program, they introduced senior Liam Hosty as the recipient of their highest spiritual award, named for the school's namesake, Angelo Roncalli, who became Pope John XXIII. It was explained that the following year he planned to attend Bishop Simon Bruté College Seminary in Indianapolis to discern a priestly vocation. As Liam made his way to the stage, the entire senior class spontaneously rose to their feet, clapping enthusiastically, giving him a standing ovation.

At the time, I did not know Liam. But I was moved by the support of his peers and the courage he had to decide to enter seminary. I brushed away tears thinking that the Church needs more young men like him, open to discerning a vocation.

At the same time, the Church also needs more people, like you and me, to support vocations. I remember wondering to myself, "What should I be doing?"

That thought stuck with me when, later that fall, I embarked on a new job working for the archdiocese. One of my new responsibilities was to support the marketing and development efforts of Bishop Simon Bruté College Seminary. Three years ago, I knew little about the seminary. Since that time, working with the staff and seminarians at Bruté has become one of the greatest joys of my career.

There are many misconceptions about a seminary. I have found Bruté to be a happy place, full of your typical college-aged young men who live in fraternity, play sports, pray daily, joke around, and are engaged students at nearby Marian University. The difference is that they are publicly declaring their willingness to listen carefully and pray unceasingly for God to direct their lives. Truly, shouldn't we all be doing that?

When I am at Bruté, I feel an overwhelming sense of peace, joy and God's presence. When I work with staff members there, I am in awe of their commitment to growing vocations. When I interact with seminarians, I am left with an enthusiastic hope for the future of our Church.

When I began my work with the seminary, my first initiative was to increase awareness of its existence. Many

Catholics throughout our archdiocese have never heard of Bruté seminary. I felt the best way to market the seminary was by involving the seminarians who benefit from its formation mission. I created a seminarian marketing committee who help me brainstorm ideas, write blogs and newsletter articles, and take photos and video. I love working with these seminarians who are intelligent, creative, authentic and just plain fun.

The seminarian leading the committee this year is, yes, senior Liam Hosty. I have had the privilege of watching him grow and mature through his years at Bruté. As he embarks on his final year and inevitably discerns whether he will continue on to major seminary, I harken back to that day in his high school gym when hundreds of students rose to their feet in homage to his decision to discern priesthood.

What would happen if every young man who even has an inkling of becoming a priest received that kind of affirmation? What would happen if each of us prayed for an increase in vocations or did something tangible to support vocations?

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

Twenty Something/

Christina Capecchi

## Wonderfully made: finding the courage to create

I was a sophomore in college when I received the little blue book, a gift from a friend who also wanted to be a writer. At the time, I was editing the student newspaper, poring over buried leads and dangling modifiers.

Written by the legendary Madeleine L'Engle, the title spoke to me—*Walking on Water: Reflections on Faith and Art*. It

promised something deeper behind my mad dash to produce a paper.

Perched on the top of a bunk bed in a dark dorm, I highlighted this affirmation: "God is constantly creating, in us, through us, with us, and to co-create with God is our human calling."

As I was writing headlines and wrangling reporters, I was answering a calling. I was creating with God, who formed cosmos out of chaos. My late-night work had a spiritual underpinning.

I pressed on. Every few years, I return to the book. It is the same, but I am different. A reporter. A graduate student. A newlywed. A mother.

I always pick up on the Catholic themes: wisdom from saints, a clear-eyed endorsement of icons and a meditation on Mary's *fiat*.

But I find different messages for different seasons. This time, I need courage. A longtime contract came to an end this year, and I have pushed myself to drum up new work. I'm re-examining my writing, my rate, my capacity for competing deadlines. I'm welcoming new ideas and new people. And for the first time in years, I'm contemplating new kinds of creative work. I've watched YouTube tutorials and signed up for a class, my chest throbbing.

There's an edge to the excitement that I actually like because it is unfamiliar. I haven't challenged myself like this in so long. The fear is a sign of the possibility.

And once again, *Walking on Water* resonates with me. "Unless we are creators, we are not fully alive," L'Engle writes.

I'm creating, and I feel fully alive. Lack of experience is not an issue, she reassures. "In a very real sense not one of us is qualified, but it seems that God continually chooses the most unqualified to do his work, to bear his glory."

It's not about talent or training. It's about creativity and courage. It's feeling unqualified, but still accepting the invitation of a blank canvas.

My friend Jackie is on a similar journey. For too long, she'd been an art major trapped in retail. Now, she's a working artist. She summoned the courage to quit her job at Hobby Lobby, where she'd made \$17 an hour as an assistant manager unloading merchandise and surveying shoplifters.

Jackie celebrated her newfound freedom with a trip to Mexico, where she landed a gig to paint two murals on a hostel: a cactus and an octopus. She hadn't painted much before, but the murals turned out beautifully—and she had a blast.

A business was born. She reserved the domain [muralsbyjackie.com](http://muralsbyjackie.com) and posted a Craigslist ad that generated a commission from a Wisconsin goat farm. Her next project will be a nursery.

Self-employment has been exhilarating, she said. "It's both exciting and scary. But I think the world needs more art."

Each of us is called to create with our paintbrushes, our homes and our lives. When we embrace art, we

Our Works of Charity/David Bethuram

## Compassion at the heart of senior's most important life lesson

(Editor's note: The names used in this column have been changed to protect individuals' privacy.)



Research shows that both older adults and their caregivers benefit in a variety of ways from storytelling. When an older person relays tales about the things that have mattered most in his or her life,

it helps the older person recall important life experiences, and the caregiver's experience is far more personal and richer.

I found this especially true when I visited a relative or fellow parishioner who was homebound. There was one gentleman, Charlie, whom I visited twice a month for nearly a year. He shared this story with me of when he worked as a taxi cab driver in Chicago many years ago. It changed him.

Charlie's story was about a time when he picked up a passenger in the middle of the night. When he arrived at the address, the building was dark, except for a light in a ground-floor window. He said that many drivers would wait for a couple of minutes and drive away in such circumstances.

But he thought of passengers who might need his assistance, so he went to the door and knocked. He heard the weak voice of an elderly woman: "Just a minute." The door opened, and he saw a small lady in her 80s, wearing a dress and a pillbox hat. She had a small suitcase in her hands.

He took the lady's suitcase and helped her walk to the cab. "Thank you for your kindness," she said. "It's nothing," he said. "I just try to treat my passengers the way I would want my mother treated."

She said, "You are a very decent person. I'm Grace."

When they got into the cab, Grace told him the address and asked Charlie to drive through downtown. He told her it was not the shortest way, but she said she was in no rush. "I am on my way to a hospice," she told him. "I have no family left." Charlie noticed tears in her eyes.

He quietly switched off the meter and asked what route she would like him to take. While they drove through the city, Grace showed him places that were important to her: the building where she worked as an elevator operator, the house where she and her husband lived just after they married, the warehouse which used to be a ballroom, where she went dancing as a young girl.

After two hours of driving, Grace quietly said: "I'm tired, let's go now."

Amid the Fray/Greg Erlandson

## Moral theologian says now is the time to create a pro-life culture

Charles Camosy is a most unusual pro-life optimist. Make that a Catholic pro-life optimist.



He chronicles the debased language of abortion supporters—calling an unborn baby's heartbeat a "cardiac pole vibration," for example—and describes our consumerist society as a "throwaway

culture" that devalues life, whether a baby's, a refugee's, a disabled person's or a dementia patient's.

But where others may see only cause for despair, Camosy understands the current moment of #MeToo and global climate change, political stalemate and ideological polarization as symptoms of a potential ethical and social realignment. And he sees Pope Francis as leading the way.

Quoting a leader of a Catholic renewal movement, Camosy said, "If you don't think Pope Francis is the cure, you don't grasp the disease."

As a moral theologian at Fordham University in New York, Camosy has been in the forefront of bioethical discussions about abortion and other life issues. In his new book, *Resisting Throwaway Culture: How a Consistent Life Ethic Can Unite a Fractured People*, Camosy argues that the Church is uniquely positioned to challenge a culture that has lost its moral bearings.

"I want to argue," he said recently, "that consistently resisting throwaway culture—beyond being the requirement of faith and reason—is the key to winning converts to the pro-life movement."

Recent popes, from St. John Paul II to Benedict XVI and Francis, have connected the opposition to abortion to Catholicism's broader consistent life ethic.

St. John Paul links "the Gospel of

Life" to issues like treatment of the poor, human trafficking, war and violence of all kinds.

Adding to this, Pope Benedict brought in the environment. "Our duties toward the environment flow from our duties toward the human person," he wrote.

Pope Francis has described our "throwaway culture" as both morally and environmentally devastating, the product of a consumerism that treats human beings and nature as objects to profit from and discard.

Camosy knows that the pro-life movement has never been the one-dimensional, single issue caricature its opponents and the media often portray it as.

In the early days of the abortion fight, anti-war activists, including Dorothy Day, were outspokenly anti-abortion. During the nuclear freeze movement of the 1980s, there was Prolifers for Survival. More recently, Rehumanize International

See **ERLANDSON**, page 15

See **CAPECCHI**, page 15

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, October 13, 2019

- 2 Kings 5:14-17
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings furnishes the first reading for Mass this weekend. Once the two books of Kings were a



single volume, but as time passed, editors divided the volume into two parts.

These writings are among what Scripture scholars have categorized as the Old Testament's "historical books." While they focus on the careers

of the early kings of Israel, as the name implies, none of the Old Testament is primarily about secular history in and of itself.

Instead, the Old Testament books all are concerned with religion and, more precisely, with the relationship between God and all the Hebrew people. In the view of the ancients, the most important question in life was how to be faithful to God. Nothing else mattered.

Therefore, while the kings are prominent in these books, religious figures very much are in evidence.

This weekend's reading is an example. The central personality is not a king, but rather it is Naaman. Two strikes are against Naaman. He is a Gentile, and he is a leper. It was much more than a coincidence of birth, nationality, religious choice or bad health. Each circumstance represented estrangement from God. Leprosy was seen, for instance, as punishment for sin.

Naaman was cured by bathing in the Jordan River. The Jordan formed an important border between the Promised Land, overflowing with life, and the foreign world, filled with treachery, death and people who were unbelievers. Crossing the Jordan symbolized, and indeed was, entry into the land of God's chosen people.

After being cured, Naaman went to thank God, represented by the prophet Elisha. It is a story, then, of divine mercy and being grateful to God.

St. Paul's Second Epistle to Timothy is the next reading. Paul reassures and challenges Timothy, an early convert to Christianity, one of his disciples and eventually a bishop. Paul assures

Timothy that anyone who truly dies with Christ by dying to sin receives everlasting life with God.

St. Luke's Gospel provides the last reading. Leprosy occurs throughout the Scriptures, but modern scholars do not know precisely what the disease was. Even so, the ancient problem obviously was chronic, progressive and a fearful fate.

Unaware of the scientific workings of disease, ancient Jews saw a curse from God in leprosy, assuming that, somehow, somewhere, the leper had disobeyed God.

Fearing contagion, communities forced lepers to live apart. Lepers were not allowed any communication whatsoever with those "clean" of leprosy. Lepers lived in total isolation, rejection and want to the point of starvation.

This reading also has an ethnic component. Jews scorned Samaritans. Samaritans long ago had tolerated pagan invaders. They had intermarried with the pagans, producing offspring not purely Hebrew, thereby blurring the identity of the chosen people. Jews thought that Samaritans were the worst of the worst, incapable of anything good.

Amid all this, Jesus reaches out to lepers, heals and forgives. His actions were works of God.

## Reflection

Presumably nine of the lepers cured in this story from St. Luke's Gospel, as Jews, saw themselves as being entitled to God's mercy and forgiveness.

The tenth leper, a Samaritan, was different. The Jews, at least, would have thought that his ancestors forfeited this claim to divine mercy. He had to live amid this perception. He was hopeless.

Nevertheless, the tenth leper believed in God, seeing that his mercy had come to him. He gave thanks to Jesus, whom the leper saw as the bearer of divine mercy.

By sinning we all have deserted God. We all are lepers and Samaritans in the biblical context. With unending love, God cures us of the weakening effects of our sin, restores us to life and welcomes us into the fold of those loyal to God.

We can repair our relationship with God with the help of his grace and mercy. God always forgives. †

## Daily Readings

Monday, October 14

St. Callistus I, pope and martyr  
Romans 1:1-7  
Psalm 98:1b-4  
Luke 11:29-32

Tuesday, October 15

St. Teresa of Jesus, virgin and doctor of the Church  
Romans 1:16-25  
Psalm 19:2-5  
Luke 11:37-41

Wednesday, October 16

St. Hedwig, religious  
St. Margaret Mary Alacoque, virgin  
Romans 2:1-11  
Psalm 62:2-3, 6-7, 9  
Luke 11:42-46

Thursday, October 17

St. Ignatius of Antioch, bishop and martyr  
Romans 3:21-30  
Psalm 130:1b-6b  
Luke 11:47-54

Friday, October 18

St. Luke, Evangelist  
2 Timothy 4:10-17b  
Psalm 145:10-13ab, 17-18  
Luke 10:1-9

Saturday, October 19

St. John de Brebeuf, priest,  
St. Isaac Jogues, priest, and companions, martyrs  
Romans 4:13, 16-18  
Psalm 105:6-9, 42-43  
Luke 12:8-12

Sunday, October 20

Twenty-ninth Sunday in Ordinary Time  
Exodus 17:8-13  
Psalm 121:1-8  
2 Timothy 3:14-4:2  
Luke 18:1-8

## Question Corner/Fr. Kenneth Doyle

### General conditions must be met before the anointing of the sick can be administered

**Q**I recently received the sacrament of the sick prior to a cardioversion, which involves an electric shock to



the heart. After the anointing, my wife mentioned to our pastor that we might be asking for the sacrament again, prior to some planned knee surgery.

If we understood correctly, our pastor said that he only

administered the sacrament for "serious" medical conditions—leading us to believe that we should not ask for it for "routine" knee surgery. My wife and I are both in our 70s.

We are aware of the consent that must be signed at the hospital prior to surgery, and we believe this document is based on the possible effects of the anesthesia. Considering this, and the fact of our ages, are we wrong to ask to be anointed prior to such knee surgery? Who makes the call on whether we should have the sacrament—we or our pastor? (Virginia)

**A**Both the *Code of Canon Law* and the *Catechism of the Catholic Church* offer some guidance as to when the sacrament of the sick can be administered. Canon 1004.1 says that it is given "to a member of the faithful who, having reached the use of reason, begins to be in danger due to sickness or old age."

The catechism highlights that this anointing is not meant to be limited to those who are right at the point of death (#1514). The pastoral judgment of the priest does determine when a person is eligible, but my experience has been that most priests tend to be permissive, especially when the person has asked for the sacrament.

In your own situation, I find your argument about anesthesia to be persuasive. In looking at parish websites with regard to this sacrament I found, for example, that St. Mary Parish in Sandusky, Ohio, says that "you may ask to receive the sacrament any time that you are to undergo surgery under general anesthetic."

**Q**In my new diocese, parishes do not seem to offer the precious blood at Communion time. Do certain dioceses

restrict that as a privilege, when in fact it is a command from Jesus? Christ opted to offer the two species to us separately: "Unless you eat the flesh of the Son of Man and drink his blood ..."

I am a religious sister with great devotion to the Eucharist for nearly 60 years, and I am wondering if the faith of Catholics who no longer believe in the real presence might not be strengthened by a catechesis on receiving under both species.

I would appreciate your thoughts. (New Jersey)

**A**For the first 11 centuries of the Church's history, the Eucharist was customarily received by the faithful under the forms of both bread and wine, but then that custom fell out of practice, in part because Catholics began to receive holy Communion less frequently.

In 1963, the bishops of the Second Vatican Council restored the option for the faithful to receive also from the chalice. The "Norms for the Distribution and Reception of Holy Communion under Both Kinds," issued by the U.S. Catholic bishops in 2002, leave to local bishops the determination as to the occasions on which both species are to be made available, and in practice, most bishops have ceded that judgment to local pastors.

However, there is a clear preference expressed—both in those norms and in the "General Instruction of the *Roman Missal*," which provides the Church's norms for the celebration of the Mass, for the availability of both species.

The general instruction says: "Holy Communion has a fuller form as a sign when it takes place under both kinds" (#281).

Both the general instruction and the norms do make it clear that distribution under both species is not mandatory, and that Christ is fully present when either the consecrated bread or wine is received alone.

My own experience, in celebrating Mass at many churches throughout the U.S., is that most parishes make both species available at most liturgies.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### Summer Mourn

By M. Lynell Chamberlain

The birds are awake and singing  
This early summer morn,  
As I lie here sleepless, grieving  
For the loss of those unborn.

How selfish can two people be?  
How little can they care?  
Children are love incarnate  
Not some burden we must bear...

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Blaise Wells, son of Jeremy and Amy Wolfe of All Saints Parish in Dearborn County, holds a sign outside a Planned Parenthood facility in Cincinnati on Sept. 28 during the fall 40 Days for Life campaign. Parishioners signed up to cover all of the time slots that weekend, creating a presence of prayer and witness from 7 a.m.-7 p.m. both days.) (Submitted photo by Amy Wolfe)



# 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.

**BANDY, Frances M.**, 86, St. Rita, Indianapolis, Sept. 9. Wife of Cephias Bandy. Mother of Pier Angela and Cephias Bandy. Sister of Pauline Morris and James Pennell. Grandmother of two.

**BENTON, Betty**, 89, Most Sacred Heart of Jesus, Jeffersonville, Sept. 4. Mother of Lindy Dennison, Vicki Moore, Cindy Weber and Jim Benton. Sister of Charles Metzmeier. Grandmother of eight. Great-grandmother of 15.

**BERETTA, Wanda A.**, 85, St. Jude, Indianapolis, Sept. 15. Wife of Gregory Beretta. Mother of Deborah Dodson, Kimberly Dolne, Anthony, Mark, Matthew and Timothy Beretta. Grandmother of 15. Great-grandmother of six.

**BISHOP, Vivian C.**, 86, St. Mary-of-the-Knobs, Floyd County, Sept. 21. Mother of Deborah Crawford, Karen Stoner, Vickie Wilson, Curtis, Dennis and Terry Bishop. Grandmother of 24. Great-grandmother of 24. Great-great-grandmother of three.

**BOTTORFF, Lester**, 87, St. Augustine, Jeffersonville, July 13. Husband of Helen Bottorff. Father of Teresa Currens, Pamela Bottorff Blanchard, Mary Bottorff Frey, Albert and David Bottorff. Grandfather of eight. Great-grandfather of eight.

**BUNTON, Mary**, 94, Holy Angels, Indianapolis, Sept. 13.

**CISLAK, Peter J.**, 88, St. Luke the Evangelist, Indianapolis, Sept. 28. Father of Carol De Smul, Susan Sololsky and Gregory Cislak. Grandfather of five. Great-grandfather of five.

**COULTER, Carol R.**, 81, St. John Paul II, Sellersburg,



## Pro-life petition

Pro-life leaders unfurl a petition in front of the U.S. Supreme Court building in Washington on Oct. 1 with more than 250,000 signatures calling for the court to overturn *Roe v. Wade*, the 1973 Supreme Court ruling that legalized abortion across the country. (CNS photo/Tyler Orsburn)

Sept. 25. Mother of Juanita Crim, Margaret Kaegi, Lydia Sheckell, Elise, Eric, Kevin and Steve Coulter. Grandmother of seven.

**DAVIDSON, Nora A.**, 68, Prince of Peace, Madison, Sept. 26. Wife of Larry Davidson. Mother of Chris Davidson. Sister of Norma Luke. Grandmother of eight. Great-grandmother of nine.

**DOWNES, James H.**, 92, Holy Cross, Indianapolis, Sept. 11. Father of Brenda Heatherly, Cathy Maxwell and John Downes. Brother of Patty Brown, Marietta Bustle, Linda Cravens, Sharon Hanley, Catherine Jones and Steve Downes. Grandfather of 30. Great-grandfather of eight.

**EDMONDS, Charles W.**, 73, St. Jude, Indianapolis, Sept. 25. Husband of Rita Edmonds. Father of Jennifer Turner, Andy and Charlie Edmonds, Jr. Brother of Sandra Margason. Grandfather of eight. Great-grandfather of seven.

**JOHNSON, Henry S.**, 91, Holy Spirit, Indianapolis, Sept. 18. Father of Diana Wysocki. Grandfather of three.

**LEE, Lois E.**, 89, Holy Spirit, Indianapolis, Sept. 22. Mother of Julie, Jeffrey and John Lee.

**MARRA, Charlotte A.**, 84, St. Augustine, Jeffersonville, Sept. 25. Wife of Michael Marra. Mother of Jessica Badgley, Jamie Kelly, Jill Morehead, Kristy Pavlata, Jennifer Wolf and Jeff Englum. Grandmother of nine.

**MILHARCIC, Louis**, 77, St. Christopher, Indianapolis, Nov. 11. Husband of Barbara Milharcic. Father of Kara Swinford and Louis Milharcic III. Brother of Mary Agnes Bussing, James and Matthew Milharcic. Grandfather of four.

**MILLER, Sylvia (Ellingsworth)**, 65, Most Sacred Heart of Jesus, Jeffersonville, Aug. 6.

Mother of Kathryn Daly and Lizzy Scott. Sister of Terri Ellingsworth Rickel and Tom Ellingsworth. Grandmother of six.

**MOCZARNIK, Adalbert J.**, 84, Prince of Peace, Madison, July 16, 2017. Husband of Gloria Moczarnik. Father of Stephanie Drossart, Catherine Elgeness and Brian Lesnick. Brother of Victoria Szuflita, Society of Our Lady of the Trinity Sister Agnes and Adam Moczarnik. Grandfather of 14. Great-grandfather of three.

**OSBORNE, Michael D.**, 64, Most Sacred Heart of Jesus, Jeffersonville, July 9. Husband of Susan Osborne.

Father of Aimee Buck and Michael Osborne. Son of Loretta Osborne. Brother of Laura Boone and Dinah Smith. Grandfather of two.

**RAMSEY, Imelda**, 87, St. Elizabeth Ann Seton, Richmond, Sept. 24. Mother of Lisa Owens, Kevin and Mark Ramsey. Grandmother of seven. Great-grandmother of 11.

**RATCLIFFE, Byron D., Sr.**, 61, Holy Angels, Indianapolis, Sept. 8. Husband of Chrystal Ratcliffe. Father of Breona Washington, Graham Rush, Brooke, Gabriel, and Byron Ratcliffe, Jr. Son of Harrison Payne and Kathryn Golden.

Brother of Constance Bentley, Deborah Burrus, Terrance Ridley, Bridget, Jillette, Charles, David, Edward and Robert Ratcliffe. Grandfather of seven.

**RIZZO, Anne-Marie**, 79, St. Christopher, Indianapolis, Sept. 25. Mother of Karen Payne, Dominique Yorlano and Steve Rizzo. Grandmother of nine. Great-grandmother of seven.

**SHADDAY, Dennis L.**, 72, St. Louis, Batesville, Sept. 26. Husband of Sheila Shadday. Father of Brittany, Miranda, Elliott, Ira and Jared Shadday. Brother of Richard Shadday. Grandfather of 14. †

## Providence Sister Eugene Francis Keaveney served in education, Providence Self Sufficiency Ministries

Providence Sister Eugene Francis Keaveney died on Sept. 23 at Mother Theodore Hall in St. Mary-of-the-Woods. She was 93. The Mass of Christian Burial was celebrated on Oct. 2 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Mary Elizabeth Keaveney was born on April 15, 1926, in Everett, Mass. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1945, and professed final vows on Aug. 15, 1952.

Sister Eugene Francis earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and a master's degree in educational administration from Rivier University in Nashua, N.H.

During her 74 years as a member of the Sisters of Providence,

Sister Eugene Francis ministered for 45 years as an educator in Catholic schools in Illinois, Indiana, Maryland, Massachusetts and Washington, D.C. In 1993, she retired from education and began ministry at Providence Self Sufficiency Ministries in Georgetown in the New Albany Deanery until returning to the motherhouse in 2005. Beginning in 2011, she dedicated herself entirely to prayer.

In the archdiocese, she served at St. John Paul II School in Sellersburg from 1957-59, Providence Retirement Home in New Albany from 1993-94, and at Providence Self Sufficiency Ministries in Georgetown from 1994-2005.

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. †

### 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](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

**1 Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810

**2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410

**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

## Judge temporarily stops 'heartbeat' law from taking effect in Georgia in January

ATLANTA (CNS)—A U.S. District Court judge on Oct. 1 temporarily blocked a Georgia law that would ban abortions once a fetal heartbeat is detected, which is around six weeks.

Known as the "heartbeat bill," it was signed into law on May 7 by Georgia Republican Gov. Brian Kemp and was to take effect on Jan. 1, 2020. The ruling by Judge Steve C. Jones will put it on hold while a lawsuit against it is argued in court.

The suit was filed by Planned Parenthood Southeast, Sistersong Women of Color Reproductive Justice Collective, Feminist Women's Health Center and several patients and doctors.

In reaction to Jones' ruling, a spokeswoman for Kemp was quoted by *USA Today* as saying, "Despite today's outcome, we remain confident in our position. We will continue to fight for the unborn and work to ensure that all Georgians have the opportunity to live, grow and prosper."

The measure makes exceptions to save the life of the mother and in the case of rape and incest if a police report is filed. It also makes exceptions to allow abortions when a fetus has serious medical issues.

When it was passed, Republican Rep. Ed Setzler, the bill's author, said the legislation was one of "common sense" to "balance the difficult circumstances women find themselves in with the basic right to life of a child."

In response, Democratic Sen. Jen Jordan said: "There's nothing balanced about it: It's an all-out abortion ban," and added that she was worried the new law would push obstetricians away from practicing in Georgia.

Current state law allows abortions up to the 20th week of pregnancy.

Kemp's signing of the "heartbeat" bill came after weeks of protests and amid outcry for legal action against it.

"We will not back down. We will always continue to fight for life," the governor said at the time about expected legal challenges to the new law. †

# Abuse will always be one in long list of betrayals of Christ, says speaker

NOTRE DAME, Ind. (CNS)—The annual University of Notre Dame forum on topics of importance began its 2019-20 season with the difficult issue of clergy sex abuse in a Sept. 25 keynote panel titled “The Church Crisis: Where Are We Now?”

The four panelists—Baltimore Archbishop William E. Lori, law enforcement consultant Kathleen McChesney, abuse survivor Juan Carlos Cruz and journalist Peter Steinfelds—brought a wide spectrum of experience with the topic. Journalist John Allen, longtime Vatican correspondent for the *National Catholic Reporter* and now editor of *Crux*, moderated the discussion.

Steinfelds, a journalist and educator, has reported on the sex abuse crisis for 30 years. A former columnist for *The New York Times* who continues a long career writing for *Commonweal*, he also has taught at Notre Dame, Georgetown and Fordham.

He led off the panel by discussing the precipitous drop in the number of clergy sex abuse cases, declining by almost 97 percent over the past 60 years. Such statistics should not blind the Church to the “excruciating” devastation caused by a single case of abuse, he continued, but the statistics cannot be ignored.

The sex abuse scandal will always remain one in the long list of betrayals of Jesus Christ over the centuries, Steinfelds said.

He suggested five reasons for the crisis:

- The abuse scandal has gone global, which constitutes one big story about Catholicism even though just a fraction of the abuse has touched the Church.

- The McCarrick case brought to a boil the long-simmering distrust of American hierarchy.

- The scandal has become part of a “Catholic civil war” over the papacy of Pope Francis.

- A growing number of state and federal investigations promise to produce a “drip, drip” of sensational headlines, draining resources and magnifying the ongoing hemorrhaging of the young from the faith.

- There is a “legacy of profound suffering, pain and desire for

acknowledgement, contrition, justice and vindication” by abuse survivors primarily from 30 to 60 years ago, a legacy Steinfelds compared to “landmines left buried in the ground after a war.”

He said the Church needs an accurate history of the sex abuse scandal, based on archives, oral histories and studies, and he asked Catholic colleges and universities to take on the task.

Cruz, a clergy sex abuse survivor from Chile and outspoken advocate for survivors, told the audience that he speaks from the heart. He traveled to Rome and successfully convinced a skeptical Pope Francis that complaints about Chilean priest abusers were credible and should not be dismissed.

Cruz acknowledged that it is difficult to speak out, but said he was honored to have such a platform to encourage other survivors to seek help.

While things have improved in the U.S., he said, they have gotten worse in other parts of the world, including both Chile and Peru. He said he thought the abuse would end with Pope Francis’ 2019 “*motu proprio*” that addresses bishops’ accountability on handling abuse cases.

Cruz charged that some bishops bow to the pope when they are in Rome, but when they go back home, it is business as usual and nobody holds them accountable.

Archbishop Lori was appointed to the U.S. bishops’ Ad Hoc Committee on Sexual Abuse in 2002, and helped write the “Charter for the Protection of Children and Young People.” In 2019, the Archdiocese of Baltimore was the first in the nation to implement a policy to hold bishops accountable for allegations against them of abuse or negligence in handling reports of abuse.

The archbishop observed there are many learning curves for a bishop, but “I don’t think any of the learning curves have been as steep as discovering, learning, struggling to deal in some adequate way with the ugly specter of child abuse.”

He said various policies had been in place—in some dioceses—since the 1980s, and the 2002 charter was an



Juan Carlos Cruz, an abuse survivor from Chile and advocate for survivors, gestures as he answers a question during a panel discussion titled “The Church Crisis: Where Are We Now?” at the University of Notre Dame in Indiana on Sept. 25. Other panelists are Peter Steinfelds, journalist and educator who has written for *Commonweal*; John Allen, editor of *Crux*; Kathleen McChesney, a former FBI executive assistant director; and Baltimore Archbishop William E. Lori. (CNS photo/Barbara Johnston, University of Notre Dame)

attempt to have all bishops deal with victims compassionately and try to prevent future abuse.

“But it’s one thing to have policies and procedures in place and another thing to draw out from them ... the moral imperative to address this in the way that God only knows it deserves to be addressed.”

Archbishop Lori said the numbers of abuse cases are significantly down, “but one case is still too many.” He emphasized that it is necessary always to see the charter and norms not just as policies to be complied with. Bishops and their co-workers, he said, also need to have “a conversion of mind and heart.”

The protection of children and care for survivors has to be as much a part of the Church’s life as evangelization, Catholic education and raising up vocations, the archbishop said.

McChesney had a long career in law enforcement, capped by service as FBI executive assistant director. She was appointed in 2002 as the first executive director of the U.S. bishops’ Office of Child and Youth Protection. She continues to consult on the topic.

She offered several observations, disappointments and predictions, based on her nearly two decades consulting on clergy sex abuse. First, she said it is “critical” for helping survivors heal to hold

someone accountable for their abuse; yet she emphasized that not all Catholic abusers have been priests; lay Church workers and volunteers also have been guilty.

She related that she has observed a serious lack of oversight of priests, because bishops do not have the time to see each priest every day and many priests are isolated. Laity can play a role in observing priests and helping them have healthy social relationships, she said.

Regarding seminaries, McChesney said the Church has been emphasizing seminary formation, but she believes selecting “healthy men” for the priesthood is far more important than formation.

Among her disappointments were some failures to act on many of the recommendations of lay review boards and survivors, and a lack of research into the causes of abuse since the charter and why oversight failed.

McChesney predicted cases will continue against living bishops who are thought to be negligent in the way they handled abuse claims and that additional scandals will happen, either financial or sexual, whether in schools, other ministries or seminaries.

“The Church will continue to be slow to reform,” she added. “I think that shouldn’t be an option, but I think that sadly, that is the way this Church works.” †

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## ERLANDSON

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([rehumanizeint.org](http://rehumanizeint.org)) expresses solidarity with all victims of violence, starting with the aborted.

Camusy sees a political realignment in the works, and an opportunity to harness the passion and energy of younger generations who are rejecting current political parties.

Catholics “owe our ultimate loyalty to Christ and his Church, not to a secular political party,” Camusy said. “We should expect not to fit into right/left categories. ... We are a pilgrim people who should expect to be politically homeless.”

With more Americans than ever before claiming to be independent, and with 50 percent of millennials refusing to identify with either party, now is the time to challenge the throwaway culture, he argues.

In our hyper-politicized national

environment, Camusy’s prescription for what to do next may surprise you.

Speaking at the Catholic Information Center in Washington on Sept. 18, he advocated “a strategic retreat from national politics,” at least temporarily, so that we can “focus more on living out and strengthening a culture of encounter in our own lives and local communities.”

He suggested that we not only engage with those who are suffering on the local level, but that we also pray, go to confession and adore the Eucharist: “Be still in the certainty that God is doing something new in us.”

It’s not a political platform. It’s an agenda for changing hearts. And that has been the goal of the pro-life movement all along.

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

## CAPECCHI

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reflect the creation story and our own origin, that we are fearfully and wonderfully made.

The hardest part is to show up—with your two hands, your beating heart, your busy schedule and your half-baked idea.

Push past the uncertainty and trust that shortcomings will enable you to go long in another direction, producing something a more proficient artist would overlook—something different, something else, something new. Something the world needs.

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

# Transform the world through your witness, archbishop tells leaders

By John Shaughnessy

Drawing from the wisdom of Pope Francis, Archbishop Charles C. Thompson shared a succinct lesson about faith and discipleship during a Mass that celebrated the leaders who serve on the front lines of religious education in the archdiocese.

“The Holy Father points out that faith always remains something of a cross,” the archbishop said in his homily during the “Co-workers in the Vineyard” Mass at SS. Peter and Paul Cathedral in Indianapolis on Sept. 25.

The archbishop then quoted this reminder from the pope, “We need to remember that all religious teaching ultimately has to be reflected in the teacher’s way of life which awakens the assent of the heart by its nearness, love and witness.”

Focusing on the congregation filled with teachers, principals, school presidents, youth ministers, parish catechetical leaders and other pastoral leaders, Archbishop Thompson added, “That in a nutshell is what it means for us to go out in the vineyards as co-workers—not only with one another, but co-workers remembering always that we are being given the privilege of participating in the life and mission of Christ.”

That participation requires Catholics

to share the life and mission of Christ with others, the archbishop continued.

“This missionary impulse of discipleship is evident in our Gospel reading as Jesus sends out the 12 [Apostles]. They are to take nothing with them but their faith and the power of God burning into their witness to bring about release, healing and restoration of hope.

“We who carry on those teachings—all that Jesus has given us through the Apostles—we are being sent to proclaim that Good News as well.”

The archbishop also stressed that followers of Christ should never “take for granted the divine mercy that has saved us from ourselves—from the lasting effects of sin and death.

“We gather here as co-workers in the vineyard with grateful hearts for the mercy of God that has been shown to us,” he said.

“Drawing grace and inspiration from the celebration of word and sacrament, may the missionary impulse of discipleship fuel our efforts in working together and transforming the world as we go about building the kingdom of God by the witness of our faith, word and deed.”

Near the end of the Mass, Archbishop Thompson took part in an awards ceremony honoring three leaders in the archdiocese who exemplify “the witness of our faith, word and deed.” Their stories are shared below. †



Archbishop Charles C. Thompson is pictured in SS. Peter and Paul Cathedral in Indianapolis on Sept. 25 with archdiocesan staff and the winners of awards that were presented in the areas of Catholic education, catechesis and youth ministry. Pictured, left, SS. Peter and Paul rector Father Patrick Beidelman, who also serves as executive director of the Secretariat for Worship and Evangelization; education honoree Sarah Jean Watson; archdiocesan superintendent of schools Gina Fleming; director of the archdiocese’s Office of Youth Ministry Paul Sifuentes; youth ministry honoree Monica Robinson; Archbishop Thompson; catechesis honoree Marianne Hawkins; archdiocesan director of catechesis Ken Ogorek; and archdiocesan director of the Secretariat for Pastoral Ministries Deacon Michael Braun. (Photo by John Shaughnessy)

## Award winner’s ‘true gift’ is leading people to God

By John Shaughnessy

Marianne Hawkins has this way of always giving credit to others.

She praises “all the great volunteers” who help with the faith formation of the children, youths and adults in her parish, downplaying that she coordinates all those programs. She marvels at the people who want to enter into full communion of the Church through the parish’s Rite of Christian Initiation of Adults (RCIA) program, sidestepping the fact that she leads them toward that goal.

She also glows about the parish youths who lead fundraisers so they can attend the National Catholic Youth Conference in Indianapolis in November, even giving a shout-out to Father Francis Kalapurackal for telling parishioners “to keep all your cars dirty for another week” to support the youths’ car-wash drive. She’s there right alongside the youths, too.

“My gift is to find the gifts of others and then utilize those people,” says Hawkins, coordinator of faith formation at St. Thomas More Parish in Mooresville.

Yet, it seems, everyone in the parish says Hawkins’ true gift is helping lead people to a closer relationship with God. Indeed, a wealth of tributes from parishioners of all ages led to her being selected for this year’s Excellence in Catechesis Award from the archdiocese.

“I’m walking on a cloud,” the mother of five and the grandmother of eight says about the honor—and then she praises the teamwork of the parish staff.

The award is especially meaningful to her because she views her Catholic faith as the root of her life, saying, “I have to have my Church to grow.” And helping people grow in their faith has been her goal in her 23 years of leading faith formation.

“Every person is different,” she says. “I try to establish a relationship with them. When I choose my catechists, I don’t necessarily go with those who know the faith. I’m looking for someone who is living their faith.

“I like a small parish because people don’t fall through the cracks. I know the people. I’m trying to find how we can get them in the door. Once they’re in, they’re hooked. And once they’re hooked on Jesus, they’re good. It’s just getting them in and providing a positive spiritual experience.”

In many ways, she sees herself as planting seeds of faith, believing God will make them grow.

“I want these seeds to bloom, to be passed on. We can just do so much, and then ultimately it’s God.” †



## Being present helps youth minister bond with teens

By John Shaughnessy

One of the greatest joys of Monica Robinson’s life has come by facing one of her fears.

“My oldest son, Kaleb, was getting to be middle-school aged,” recalls Robinson about that turning point 13 years ago. “I hadn’t done much with teenagers, and that age was a little scary to me. I thought, ‘My son is getting there soon, and I really need to get involved with them.’”

So the mother of three signed up to be a small group leader with the youth ministry program at SS. Francis and Clare of Assisi Parish in Greenwood, and she discovered something wonderful about the youths and herself.

“I loved it,” she recalls. “I was given sixth- and seventh-grade girls. That was 13 years ago, and I’m still in contact with several of those girls. We’ve formed friendships and accompanied each other through the years.”

That close bond with youths who want to grow in their faith has continued ever since for Robinson—a quality that has led the now-youth minister of her parish to be honored as the archdiocese’s Youth Ministry Service Leader of the Year.

She insists the true honor for her is sharing a faith journey with the youths.

“It’s a wonderful, mutual growing. I see the beauty of God in young people,” she says. “Working with young people keeps me young. It keeps my mind and my faith open to the presence of God. I think I have a gift for a ministry of presence. That’s really important. I tell them, ‘I’ll walk with you, and we’ll share together.’”

“The whole idea of the ministry of presence isn’t just with the youths. It’s with Christ as well. I’m more in touch with the Church’s teaching, and I can share that with young people. The more that my faith is alive, they can tap into that faith and seek it out themselves. It’s important for me to stay steeped in Christ.”

Her connection with the youths shows every Thursday when as many as 15 of them join her at a coffee shop at 6 a.m. on a school morning to talk about their faith.

“They want to dialogue, and they want to grow. They walk with each other. It’s a beautiful thing.”

Any fear she had has long ago been replaced by complete joy.

“It was totally the Holy Spirit that brought me to this. I absolutely love it. I’m 59, and I still have a passion. I still feel I can impassion them to be the Church of today, not just the Church of the future.” †



## Approach of faith, joy and care guides principal

By John Shaughnessy

Sarah Jean Watson’s flair for fun shows in the wacky costumes that the principal wears on special days at her school.

Her appreciation for her school’s teachers is defined by the time she told them there would be a staff meeting, and instead she took them on a field trip to an apple orchard.

Then there is the way she lives her Catholic faith so fully that it has a dramatic impact on the community of St. Lawrence School in Indianapolis.

Because of her approach to life, students, parents and staff members at the school have entered into full communion of the Catholic Church.

“Our goals as Catholic schools are to get everyone to heaven and make saints of our students and colleagues,” Watson says. “That’s how I try to approach every day.”

Her approach of faith, joy and care for others led her to be honored earlier this year with the 2019 “Lead, Learn, Proclaim Award” from the National Catholic Educational Association (NCEA). Chosen from more than 150,000 Catholic teachers and administrators across the nation, Watson earned the award for her dedication and commitment to excellence in Catholic education.

She also received recognition for that honor during the archdiocese’s “Co-workers in the Vineyard” awards ceremony at SS. Peter and Paul Cathedral in Indianapolis on Sept. 25, a ceremony that celebrated the contributions of people who work in the areas of Catholic education, catechesis and youth ministry.

Watson stresses inclusion at St. Lawrence, a school where the student body is “55 percent African-American, 25 percent Hispanic, 15 percent white and 5 percent multi-racial.” She also leads one of the five pilot schools in the archdiocese’s Latino Outreach Initiative. And she is an advocate for families who face deportation in the Indianapolis area.

“Those who are new to our country or who are first or second generation, they need Catholic schools,” she says. “We are truly being ‘Church’ when we reach out to the community around us.”

Watson is always reaching out to her students, starting with the announcement she shares every school day with them: “If no one yet has told you today, I love you very much.”

“I believe Catholic education is the best education we can provide to children holistically,” Watson says. “It’s part of who I am. It’s what I believe in.” †

