



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## A Catholic way of dying

A family blesses their mother in her final days, page 4.

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Brooklyn Ortman holds the camera for a selfie with her family—her siblings Holden, left, Brynklie and Hudson, and her parents, Alison and Jed. The couple adopted Holden five years ago. (Submitted photo)

## Adoptive families serve as witnesses that adoption is ‘a possible and beautiful way’

By Natalie Hoefer

In September 2000, Pope John Paul II addressed the following words to adoptive parents: “The existence of so many children without families suggests adoption as a concrete way of love. ... To adopt a child is a great work of love. When it is done, much is given, but much is also received. It is a true exchange of gifts.”

Many families in central and southern Indiana have embraced this “great work of love.” In honor of November as Adoption Awareness Month, *The Criterion*

spoke with three adoptive families in the archdiocese from Dearborn County, Indianapolis and Millhausen.

Each serves as a witness to Pope John Paul II’s message to adoptive parents—that adoption, “despite its difficulties,” is “a possible and beautiful way.”

### ‘Born in our hearts, not from our bodies’

The adoption journey for Alison and Jed Ortman began as a thought before they were even married.

“As we shared our hopes and dreams of what we wanted for our prospective family, we both oddly agreed that we

See ADOPTION, page 9

## Fall meeting of bishops must seek ‘the truth in love,’ archbishop says in homily

BALTIMORE (CNS)—More than 200 bishops and archbishops and six cardinals concelebrated the opening Mass for the fall assembly of the U.S. Conference of Catholic Bishops

(USCCB) and the first in-person gathering for the prelates since November 2019.

The pandemic moved their past three full meetings to videoconferencing.

Archbishop José H. Gomez of Los Angeles, the USCCB’s president, was the



Archbishop William E. Lori

principal celebrant. The bishops, masked and adequately spaced, along with some laypeople, filled the pews of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary for the evening Mass on Nov. 15.

Among the concelebrants were Baltimore Archbishop William E. Lori and Archbishop Christophe Pierre, apostolic nuncio to the United States, Pope Francis’ representative.

One of the most contentious items on the bishops’ agenda for the meeting was to be discussion and action on a new pastoral document titled “The Mystery of the Eucharist in the Life of the Church.”

Preliminary discussion in June about such a document was extensive and showed some division among the bishops about the themes of the document and even whether the conference should issue one. In the end, 75 percent of the bishops voted in favor of the document’s crafting.

In his homily, Archbishop Lori welcomed the bishops to the basilica, noting that this year America’s first cathedral marked the 200th anniversary of its dedication.

“Not only does this church reflect of the genius of architect Benjamin Henry Latrobe, it also remains after more than two centuries a parish vibrant in faith,

See BISHOPS, page 8

## A ‘fist-shaking’ dare to God leads a woman to a devotion to him

(Editor’s note: The Criterion invited our readers to share the special moments in their lives—or the one thing—that has brought them closer to God. Here are some of their stories.)

Third of three parts

By John Shaughnessy

The turning point for Janine Schorsch came when she was in college—a time when she remembers being “a spoiled, tantrum-throwing” young adult who didn’t believe in God.

“For about four years, mid high school through most of college, I chose

to become an atheist,” she recalls. “God and all his rules just weren’t worth it anymore. He was an unnecessary encumbrance.”

Yet everything changed when she agreed to be part of a survey during a rare moment of free time before a class.

“To my surprise, it was not so much a survey as an attempt to bring me to God. Two young women shared with me their experiences, telling how they saw God in so many moments of their life.”

As an example, one of the students recalled thinking about a friend she hadn’t heard from in years and just then she

See DARE, page 2



Above: Janine Schorsch (Submitted photo)

# DARE

continued from page 1

received a phone call from the friend. "I scoffed and labeled it coincidence," Schorsch says. "They were relentless, repeatedly asking me to pray with them for Jesus to come into my life and save me. Being too polite to just get up and leave, I finally agreed to pray with them. But I flat out told them I didn't mean it, I didn't believe it, and that it was a dare to God. If he wanted me, he could come and get me."

She views it as her "rebellious, fist-shaking" moment at God. After that moment, she soon realized how God had wanted her all along.

"Approximately two weeks later, walking across campus, I was literally stopped in my tracks," she recalls. "I realized that everything, absolutely everything, in my life had worked to my good since that eventful prayer. I truly

identified with St. Paul when he was blinded and thrown from his horse. "I was completely overwhelmed by the love of my God, who would answer a spoiled, tantrum-throwing child who had the nerve to dare him, by wrapping his arms around me in love."

She has felt God's embrace ever since, even through—and maybe especially through—the tough times.

"My life has had its share of troubles," says Schorsch, now 69 and a member of St. Teresa Benedicta of the Cross Parish in Bright in the Batesville Deanery. "But I've never spent one moment of my life without the sure knowledge that God holds me in his tender hands. The God that sent two personal messengers to me so long ago will never let me go."

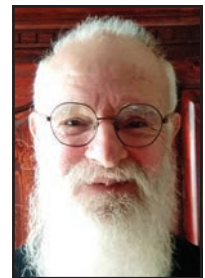
"All the times since then when I have been blessed to be a witness to others, all the times since then when I have been blessed to see others be witnesses to God, they draw me ever closer to God." †

## A daily ritual leads to a greater awareness of God's presence

By John Shaughnessy

Gary Taylor draws near to God's presence and mercy in a ritual he follows every day.

Taylor's ritual begins with the daily Scripture readings for Mass provided by the Church.



Gary Taylor

"If I fail to read, hear and reflect upon the word of God, my initial faith encounter with him fades away. I do not know him, and he does not know me," Taylor says.

"I keep God's presence front and center through my spiritual practice of keeping the lectionary readings of the Church with me and turning to them often within the day."

As he focuses on the readings, he also prays over them and writes reflections on them—a continuous process that makes him even more aware of God's presence in his life.

"I have many binders of these

reflections and use them for spiritual reading, mental prayer and adoration," says Taylor, a member of St. John the Baptist Parish in Osgood in the Batesville Deanery. "This habitual spiritual practice most definitely has brought me closer to God."

Taylor shared one of his reflections, "Our Hope is in God's Mercy." Here are some excerpts from that reflection:

"Our hope, O Lord, is in your mercy. We trust in your mercy. Let our hearts rejoice in your salvation; be good to us, O Lord!"

"Jesus' presence is with us in every moment. He is close at hand. His teachings are written in our hearts."

"In every circumstance, each one of us should hope, with the grace of God, to persevere 'to the end' and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ."

"Be humble. He who humbles himself will be exalted. Humility is the foundation of prayer. Be a beggar before God; be holy serving all God's children. Become the mercy you hope in!" †

## A special blanket covers a man with the comfort of God and the warmth of others

By John Shaughnessy

For Tom Yost, the blanket on the chair next to his bed is much more than a source of warmth and comfort. It's a reminder of a poignant time when God was there for him—and so were the members of his parish.

"In the summer of 2018, I was diagnosed with prostate cancer and received nine weeks of 45 radiation treatments from September to Thanksgiving that fall," recalls Yost, the pastoral associate of Our Lady of Perpetual Help Parish in New Albany.

"Before I started radiation treatments, our parish prayer blanket ministry lovingly presented me with a blessed blanket with my name and the name of the parish sown on it. Each time I received a treatment on the table underneath the radiation machine, I had my

blanket laying over my chest and prayed in silence. My God and my parish were with me each time I received a treatment.

"God's presence and the prayers of Our Lady of Perpetual Help parishioners kept me calm and confident throughout the treatment. I received a very good report right before Christmas indicating that the radiation treatments were successful."

In the nearly three years since then, Yost has been going for checkups and tests every six months. He also continues to ask for God's healing touch every day. And he's ever thankful for the presence of God and his fellow parishioners in his life.

"Each day of life is truly a gift," he says. "And the prayer blanket remains near me on a chair next to my bed." †

## Public Schedule of Archbishop Charles C. Thompson



November 30–December 2, 2021

**November 30 – 10 a.m.**  
Clergy Advent Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis

**December 1 – 10 a.m.**  
Mass for seniors of archdiocesan high schools at St. Malachy Church, Brownsburg.

**December 1 – 12:30 p.m.**  
Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis

**December 2 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**December 2 – 12:45 p.m.**  
Lunch gathering with Marianhill priests, Indianapolis

**December 2 – 3:30 p.m.**  
Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

**December 2 – 6 p.m.**  
Catholic Community Foundation Evening of Lights at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

## Woman sees that Jesus 'is waiting for us to invite him' into our lives

By John Shaughnessy

People can sometimes feel God's presence in life-changing moments. At other times, people can sense God presence in the everyday moments of life.



Diane Schmidt

Diane Schmidt recently experienced the closeness of God as she returned home from an appointment with her eye doctor.

"After an eye check that had my left eye dilated, I was trying to drive home to Carmel from downtown Indy

with one eye working and the other one stinging and draining profusely down my face," recalls Schmidt, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese.

"I was looking for street signs in the traffic while squinting and dabbing the

eye, but I could hardly see out of either of them with the other one now watering too. I started to panic."

At that point, Schmidt remembered the advice that her pastor, Father Thomas Haan, shared with parishioners concerning times when they needed help.

"Father Haan suggested we just ask Jesus to help us," she says. "He said to say, 'Jesus! Jesus! Jesus!', and he will be there for whatever is needed."

"So I pleaded to Jesus to stay with me, to be on my shoulder, to help me. Instantly, this soothing warmth came over me. I calmed down and was able to focus. He kept me calm and safe. He even nudged me not to take the route I had planned to take. When I got home, I heard that an accident had just occurred on that road."

Schmidt's experience served as a reminder to her of how Jesus is there for people in times of need, in life-changing moments and everyday moments.

"Father Haan is right, Jesus is just waiting for us to invite him in." †



Tom Yost shows the blanket, a gift from his parish, that gave him a sense of comfort and support during his treatments for cancer. (Submitted photo)

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# Expanded Choice program opens door to Catholic education for more families

By Victoria Arthur

Across Indiana, educators and school choice advocates are spreading the word: A Catholic or other non-public-school education is now within financial reach for most Hoosier families seeking it for their children.

Sweeping changes to Indiana's Choice Scholarship Program, more commonly known as the voucher program, passed by the state legislature earlier this year extended eligibility to middle- and upper-middle-class families and significantly increased the scholarship amount that all qualifying students receive.

"This legislation is transformational," said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools.

"We had always done a pretty good job of taking care of the families that needed the most assistance financially. But we found over the years that families who were really struggling were the middle-income families who had not been able to get support, especially those with multiple school-age children.

"That was the crux of this year's legislation – the recognition that those families needed help as well. Now we need to make sure as many families as possible are aware of these new opportunities."

In all five Catholic dioceses in Indiana, efforts are under way to do just that. From school open houses to communication initiatives at parishes, administrators and advocates are hitting the highlights of the expansion legislation.

Eight out of 10 families in Indiana now qualify for a Choice Scholarship, or voucher, for their child to attend the school of their choice. Prior to the passage of this year's legislation, eligibility for vouchers stood at a maximum family income of 150 percent of the federal Free and Reduced Lunch program. Now that threshold has jumped to 300%.

Moreover, those who qualify now are eligible to receive a greater amount to help cover the cost of tuition at a non-public school. Before the expansion legislation was passed in April, the Choice Scholarship program operated under three tiers. Based on family income, students received vouchers of either 50, 70 or 90 percent of state tuition support—that is, the percentage of the total amount of money Indiana would spend to educate those students at their local public school. Now, all eligible students will receive a 90 percent voucher.

"The extra financial assistance provided by this program is a game-changer for many of our families," said Kelly Lucas, director of marketing and enrollment management at Bishop Chatard High School in Indianapolis.



Dan Thompson, director of business operations at Bishop Chatard High School in Indianapolis, speaks with visitors at a Nov. 4 open house about tuition assistance options, including Indiana's newly expanded Choice Scholarship Program. (Submitted photo)

During both an open house and a financial aid night held this month, administrators at the archdiocesan high school for the Indianapolis North Deanery welcomed prospective new families and outlined the new opportunities presented by the school choice expansion.

As is the case at many schools throughout the state, leaders there are working on messaging to erase the stigma sometimes associated with the program, including downplaying the term "voucher" in favor of "Choice Scholarship" or "grant."

"We know there are still some families out there that have some hesitation about the program," said Dan Thompson, director of business operations at Bishop Chatard. "Parents will tell us they don't want to take away from families that have a greater need. Some people still don't fully understand that it's their tax dollars going back to work for them. So there is definitely a learning curve."

Bishop Chatard has extended its efforts to educate families about the program to all of its feeder schools—the Catholic elementary schools of the deanery. The school's president, Bill Sahn, meets with deanery principals on a monthly basis and has been providing them with templates and marketing materials to share with their respective families since the legislation passed in the spring.

"We started promoting it right away and continue to do everything we can to

get the message out," Sahn said.

The efforts clearly are working there and elsewhere. Statewide, more than 8,000 more students are receiving Choice Scholarships this school year than last, according to INPEA data. In the 2020-21 school year, approximately 36,000 Indiana children were participating in the program. As the 2021-22 school year is now in full swing, nearly 44,000 students are attending Catholic and other non-public schools around the state with the help of Choice Scholarships.

Indiana, which has long been considered a pioneer in school choice, this year marked the 10th anniversary of the Choice Scholarship Program. The INPEA and the Indiana Catholic Conference (ICC) were key members of the coalition that led to that groundbreaking legislation, signed into law by then-Gov. Mitch Daniels in 2011.

Recently the INPEA honored Indiana House Speaker Todd Huston with its Legislative Leadership Award for his

role in passing this year's expansion legislation, along with his longstanding efforts to promote school choice.

"For so many years, leaders in our state have said we value education, we know the importance of a great school, and we want to give students and families as many options as possible," said Huston, whose children have attended public schools.

"And we're going to continue to focus on that, recognizing that for the vast majority of our kids in the state of Indiana, public schools are going to be their choice. For others, it's going to be charters and private schools. It just gets down to the key principle of making sure children are in the school that best meets their needs."

(For more information about the Indiana Choice Scholarship Program and other school choice initiatives, visit [inpea.org](http://inpea.org). Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

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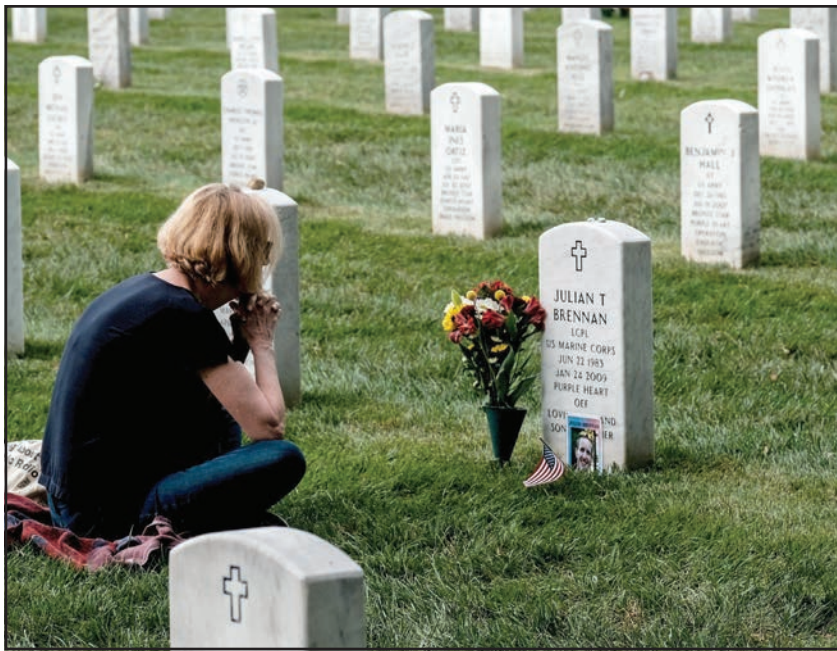
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## Editorial



Marian Brennan sits at headstone of her nephew LCPL Julian T. Brennan in Arlington National Cemetery in Arlington, Va., on Sept. 11, the 20th anniversary of the September 11 attacks. The Church traditionally encourages Catholics in November to meditate on death, judgment, heaven and hell to help them prepare for death. (CNS photo/Michael A. McCoy, Reuters)

## Prepare to die

We are sorry if that headline startled you, but it says exactly what the Church tells us, especially during the month of November, what we must do. It wants us to prepare for our death, whenever it might be. Death could come at any time, as the news media report daily shootings and other violence.

That realization has been even more true this past year because of COVID-19. The growing death toll of the pandemic is truly tragic.

The Church has traditionally urged people to meditate on the four last things during November: death, judgment, heaven and hell.

November is a good month during which we can consider death. Nature cooperates. Leaves are falling off trees, leaving them bare. We can't grow flowers outdoors until spring. Colder temperatures have arrived, and central Indiana recently saw its first snowfall.

As we grow older, we realize that death is a natural part of life. Everyone dies. There are no exceptions. But we should not be afraid of death if we are prepared for it, because then our death will mean everlasting life in heaven where we will live forever in communion with God and all the saints who have gone before us, including members of our families and friends. It will be a joyous time—as long as we prepare for our death.

How should we prepare for our death? Jesus was quite explicit about that. He told the rich young man, who asked what he must do to gain eternal life, "If you wish to enter into life, keep the commandments" (Mt 19:17).

On another occasion, he said that the two greatest commandments are, "You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength," and, "You shall love your neighbor as yourself" (Mk 12:30).

However, Jesus was even more explicit in telling us how we must love our neighbor as ourselves. He explained exactly how he will judge us during the last judgment. Check out Matthew's Gospel, chapter 25, verses 31-46. That's where he tells us that those who will

inherit the kingdom prepared for them are those who feed the hungry, give drink to the thirsty, welcome strangers, clothe the naked, care for the ill and visit those in prison. They will enter heaven because "whatever you did for one of these least brothers of mine, you did for me" (Mt 25:40).

On the other hand, he said, those who do not do those things will go off to eternal punishment for not loving their neighbors.

The Church has turned this Gospel passage into its corporal works of mercy, with a couple additions: feed the hungry, give drink to the thirsty, shelter the homeless, clothe the naked, visit the sick, visit the prisoners, bury the dead and give alms to the poor. It has also taught the spiritual works of mercy, actions that will help our neighbors in their spiritual needs: counsel the doubtful, instruct the ignorant, admonish the sinner, comfort the sorrowful, forgive injuries, bear wrongs patiently and pray for the living and the dead.

Perhaps not all of us can perform all of the duties Jesus has commanded, because of infirmities or other problems, but most of us can do some of them.

The Church itself has always been involved in all of those ministries. Food kitchens and parishes feed the homeless and those down on their luck. Catholic agencies provide shelter for the homeless and provide clothing for those who need it. We welcome immigrants and refugees and help them get acclimated to American society. Our hospitals help heal the sick and we have active programs of visiting prisons. Parishes bury the dead and we are always urged to give alms to the poor.

You can see that preparing to die can often mean keeping active while serving our neighbors. It doesn't mean that we should just sit around and pray, although that should be part of our lives at all stages.

So, prepare to die because death is inevitable. We just don't know when it will happen.

—John F. Fink

## Be Our Guest/Ann Margaret Lewis

### Love and a Catholic way of dying

The second Sunday of September of 2008, Mom called me to say, "Ann, I'm turning yellow."

My mother, Mary Ann Goetz, had had her gall bladder removed two weeks before. Although 80, she'd weathered that procedure with flying colors, impressing the medical staff with her stamina.

Yet something was wrong.

A few days later, we learned Mom had a cancerous pancreatic tumor and only months to live.

Despite the diagnosis, Mom wanted chemo. However, after several weeks of trying to increase her strength for the treatment, my seven siblings and I realized we had to prepare for the inevitable and help her approach death with hope.

November 17 marked the 13-year anniversary of her death. At this time of year, when Christians celebrate our beloved dead and the mystery of eternal life, I want to share one of the most difficult—and rewarding—events of my life and some tips that I learned along the way about the Catholic way of dying.



#### Working as a team

When managing a situation like this, it's always best that a family come together and communicate to make the process easier.

My dad died of cancer in 1980, and Mom raised those of us who remained across the country from Alaska to New Jersey. Only two siblings lived near Mom.

Every Sunday evening, we held a conference call to determine what needed to be done and establish a schedule for each of us to care for her. With each of her children taking turns, the burden was lighter, especially for those who lived near Mom who had been carrying most of the load.

#### Necessary evils: legal and business issues

We realized we had to clear up business and legal issues so Mom didn't have that additional stress. My mother had little money—only possessions really, furniture and mementos—but we wanted Mom's wishes on these things made clear so there would be no contention.

My eldest sister Theresa brought up a will. "Mom," she said, "just in case things don't go well, we should get all your paperwork in order." How hard it was to begin that conversation! But in the end, we were able to respect Mom's wishes and there was little disagreement over who got what when Mom passed.

Even more important was managing her medical care. When one is faced with a terminal illness, hospitals ask for an advance directive. Advance directives, sometimes called "living wills," specify the type of care a patient wants to receive should they become unable to voice their wishes.

However, advance directives can also be misinterpreted by medical staff, creating decisions that go against Catholic teaching on life issues. Also, advance directives are not as flexible as having a medical (or durable) power of attorney—an individual who knows the patient's wishes and values and who can make decisions in an instant if the patient is unable to do so.

That's why, instead of using an advance directive, the National Catholic Bioethics Center recommends that Catholics arrange a medical power of attorney. This executor should discuss with the patient ahead of time what their wishes are under certain medical circumstances so they can best speak for the patient should the need arise. My sister Theresa volunteered for this position because she lived nearest to my mother.

#### Caring for the soul

Through his death on the cross, Christ destroyed death and enabled us

to accept grace through the Church and her sacraments. The best way to prepare our ailing loved ones for the "inevitable," then, is through these same means.

We made certain, therefore, that our mother had regular access to anointing of the sick, the Eucharist and spiritual support from her priest.

When she passed into a coma, we prayed the rosary and Divine Mercy chaplet at her bedside, and I placed her brown scapular I'd found in her jewelry box around her neck.

We did our best to manage Mom's pain with medication. There was still some suffering on her part, but I took solace in our Catholic faith, which teaches that suffering unites us with Christ on the cross for the good of our soul. Any pain my mom finally endured, therefore, was not worthless. It enabled her to cling to Christ for strength and become "as a little child" to enter the Kingdom of Heaven.

We chose a Catholic hospice service for Mom in her final days so she might die peacefully at home. Its staff offered wonderful guidance and spiritual assistance. Also, friends and family arranged for Masses to be said for her during her final days and after her passing to further care for her soul.

#### The value of life to the end

Another important focus in this situation is showing a person their own value and maintaining their dignity as they approach their end. I know with my mother this was a bit of a trial.

Four days before her death she grew upset.

"I am not strong enough," she said. I knew she meant she could not handle the pain and her inability to care for herself. She'd always been proud, healthy and independent, so this was an immense struggle for her.

I said, "Mom, you have to make yourself strong in here." I tapped her chest.

"I don't know how to do that," she said. "Yes, you do, Mom. You pray," I said and placed her rosary in her hand.

I believe I was meant to be there for that moment. She needed to hear this. After that, she did not fret her discomfort as much as our having to care for her. My second-eldest sister Karen, a registered nurse, reassured her that it was an honor to care for her, and I pointed out what a gift my mother had given to the world in my sister, a wonderful nurse.

Mom cried. Karen and I cried. But Mom knew how much her life was valued. Before this, she had refused to let us feed her, insisting that she lift her own spoon though she was too weak. Now, she finally allowed me to feed her oatmeal with raisins. She smiled and said it was delicious. She had become a little child again.

Mom finally passed into a peaceful coma and released her final breath just as her children began to pray the rosary at her bedside. She died as I hope to die—loved, and perfectly prepared to meet our Redeemer.

#### The Catholic way of dying

Through communicating with each other, handling the business and legal necessities together while Mom was still able to have such conversations, praying and caring for her spiritual welfare through the Church and the sacraments, and ensuring her of the value of her life to the end, my family was able to handle my mother's passing well because of a treasure of Catholic resources.

We grieved, of course, but were at peace with the great love and reverence we'd shared for this wonderful woman who had given us life.

(Ann Margaret Lewis is a member of Holy Name of Jesus Parish in Beech Grove and the executive assistant to the director of communications for the archdiocese. For more information on handling end of life issues, visit the archdiocesan Office of Human Life and Dignity resource page at: [cutt.ly/EndofLifeResources](http://cutt.ly/EndofLifeResources).) †

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Christ is both king and servant

*“As the visions during the night continued, I saw one like a Son of man coming, on the clouds of heaven; when he reached the Ancient One and was presented before him, the one like a Son of man received dominion, glory, and kingship; all peoples, nations, and languages serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed” (Dn 7:13-14).*

This Sunday, we celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe (Christ the King). We Americans have a difficult time relating to the idea that Jesus is a king. We rejected the idea of royalty more than 200 years ago in favor of an experiment in democratic governance that our founders insisted was the best way to organize society and ensure human rights and freedom. We accept no earthly kings, queens or dictators, but we can accept Christ as our king when we understand that, as he tells Pilate in Sunday’s Gospel reading, “My kingdom does not belong to this world” (Jn 18:36).

The key to understanding Jesus Christ as “king of the universe” can

be found in the readings selected by the Church for this great feast. In the responsorial psalm (Ps 93), the psalmist celebrates the splendor and the permanence of the reign of God and of his precepts. God alone rules in heaven and on Earth, and his decrees alone are trustworthy. The prophet Daniel (Dn 7:13-14) tells of a king whose dominion shall never be overcome, “his kingship shall not be destroyed” (Dn 7:14). And finally, we have the images presented to us in the Book of Revelation (Rev 1:5-8), which presents Jesus in triumph, and in the Gospel of St. John, which shows Jesus as defeated and preparing for his crucifixion.

What kind of king stands before a representative of Roman authority and power in absolute humiliation and apparent helplessness? What kind of king accepts willingly the unjust punishment and cruel death that is waiting for him on the cross? Surely this is a very different kind of king who can say, “If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here” (Jn 18:36).

Jesus is a king who is also a servant, a slave occupying the lowest rung on the socio-political ladder of his time—and of all times. He rules not by asserting earthly power, or by manipulating the opinions of others, but by accepting the will of his Father and by giving his life as a ransom for our sins.

Jesus is the ultimate servant-leader. As he tells his disciples, and all of us, the pathway to the kingdom of heaven is a service road not a grand highway, and true greatness is measured by our willingness to serve others. If we wish to follow Christ our King, we must give up our old ideas about leadership, governance and political power and replace them with humble, self-sacrificing service.

The Solemnity of Christ the King is a day for Catholics to rededicate ourselves to the truth of Christ’s sovereignty over all things visible and invisible by listening to his voice and by obeying his word. It is only under the reign of Christ who is both king and servant that we will experience true freedom and see renewal in our Church and in our country. Especially as we journey together in the “synod of synods,” we must listen prayerfully

to God’s word as it reveals who Jesus is and who we are as women and men called to follow him. His way leads unfailingly through the pain of the cross to the joy of everlasting life.

As missionary disciples of Jesus Christ, we realize our freedom most fully in service to God, to his people and to all his creation. We achieve freedom and the realization of our fundamental rights and dignity when we empty ourselves of our own comfort and bear witness to the kingdom of God even when it demands suffering and obedience—even unto death.

The sovereign ruler that we adore is nothing like the earthly rulers who claim our obeisance, our deferential respect, because of their political authority or persuasive rhetoric. Our sovereign Lord is also our servant. He is ruler over all things seen and unseen because he is God’s only-begotten Son who has given himself unselfishly for the redemption of the world.

“I am the Alpha and the Omega,” says the Lord God, “the one who is and who was and who is to come, the almighty.” (Rev 1:8). Come, let us adore him, Christ our King. †



# Cristo, la piedra angular

## Cristo es a la vez rey y siervo

*“En esa visión nocturna, vi que alguien con aspecto humano venía entre las nubes del cielo. Se acercó al venerable Anciano y fue llevado a su presencia, y se le dio autoridad, poder y majestad. ¡Todos los pueblos, naciones y lenguas lo adoraron! ¡Su dominio es un dominio eterno, que no pasará, y su reino jamás será destruido!” (Dn 7:13-14).*

Este domingo celebramos la Solemnidad de Nuestro Señor Jesucristo, Rey del Universo (Cristo Rey). A los estadounidenses nos cuesta relacionarnos con la idea de que Jesús es un rey ya que hace más de 200 años rechazamos la idea de la realeza en favor de un experimento de gobierno democrático que nuestros fundadores insistieron en que era la mejor manera de organizar la sociedad y garantizar los derechos humanos y la libertad. No aceptamos reyes, reinas o dictadores terrenales, pero podemos aceptar a Cristo como nuestro rey cuando comprendemos que, como le dice a Pilato en la lectura del Evangelio del domingo: “mi reino no es de este mundo” (Jn 18:36).

La clave para entender a Jesucristo como “rey del universo” se encuentra en las lecturas seleccionadas por

la Iglesia para esta gran festividad. En el salmo responsorial (#93), el salmista celebra el esplendor y la permanencia del reino de Dios y de sus preceptos. Solo Dios gobierna en el cielo y en la Tierra, y únicamente sus decretos son dignos de confianza. El profeta Daniel (Dn 7:13-14) habla de un rey cuyo dominio nunca será vencido, “su reino jamás será destruido” (Dn 7:14). Y por último, tenemos las imágenes que nos presenta el Apocalipsis (Ap 1:5-8), que presentan a Jesús triunfante, y el Evangelio de san Juan, que muestra a Jesús derrotado y preparándose para su crucifixión.

¿Qué clase de rey se presenta ante un representante de la autoridad y el poder de los romanos en absoluta humillación y aparente impotencia? ¿Qué clase de rey acepta de buen grado el castigo injusto y la muerte cruel que le espera en la cruz? Seguramente se trata de un rey muy diferente que puede decir: [Si mi reino fuera de este mundo] “mis propios guardias pelearían para impedir que los judíos me arrestaran. Pero mi reino no es de este mundo” (Jn 18:36).

Jesús es un rey que a la vez es siervo, un esclavo que ocupa el peldaño más bajo de la escala sociopolítica de su época y de todos

los tiempos. No gobierna haciendo valer el poder terrenal, ni manipulando las opiniones de los demás, sino aceptando la voluntad de su Padre y dando su vida como rescate por nuestros pecados.

Jesús es el líder-servidor por excelencia. Tal como les dice a sus discípulos, y a todos nosotros, el camino hacia el Reino de los Cielos es un camino de servicio, no una gran autopista, y la verdadera grandeza se mide por nuestra voluntad de servir a los demás. Si queremos seguir a Cristo nuestro Rey, debemos abandonar nuestras viejas ideas sobre el liderazgo, el gobierno y el poder político y sustituirlas por un servicio humilde y abnegado.

La solemnidad de Cristo Rey es un día para que los católicos nos reafirmemos en la verdad de la soberanía de Cristo sobre todas las cosas visibles e invisibles, para escuchar su voz y obedecer su palabra. Únicamente bajo el reinado de Cristo, que es a la vez rey y siervo, experimentaremos la verdadera libertad y veremos la renovación en nuestra Iglesia y en nuestro país. Especialmente mientras caminamos juntos en el “sínodo de sínodos,” debemos escuchar en oración la Palabra de Dios que nos revela quién

es Jesús y quiénes somos nosotros como mujeres y hombres llamados a seguirlo. Su camino nos conduce infaliblemente a atravesar el vía crucis para llegar a la alegría de la vida eterna.

Como discípulos misioneros de Jesucristo, alcanzamos nuestra libertad más plenamente en el servicio a Dios, a su pueblo y a toda su creación. Alcanzamos la libertad y la materialización de nuestros derechos fundamentales y nuestra dignidad cuando nos vaciamos de nuestra propia comodidad y damos testimonio del Reino de Dios, incluso cuando este exige sufrimiento y obediencia, hasta la muerte.

El gobernante soberano que adoramos no se parece en nada a los gobernantes terrenales que reclaman nuestra obediencia, nuestro respeto deferente por su autoridad política o su retórica persuasiva. Nuestro Señor Soberano es también nuestro servidor. Es el soberano de todo lo visible y lo invisible, porque es el Hijo unigénito de Dios que se ha entregado desinteresadamente por la redención del mundo.

“Yo soy el Alfa y la Omega—dice el Señor Dios—, el que es y que era y que ha de venir, el Todopoderoso” (Ap 1:8). ¡Adoremos a Cristo Rey! †

# 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).

## November 22, Dec. 6

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com) or [soulcore.com](http://soulcore.com).

## November 24, Dec. 8, 12

**Group Lectio** via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: [vocation@thedome.org](mailto:vocation@thedome.org).

## November 25

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Thanksgiving Day Mass and Food Blessing**, 9 a.m., bring a food item to be blessed. Information: 317-257-4297 or [bulletin@saintmatt.org](mailto:bulletin@saintmatt.org).

St. Louis de Montfort Parish, 11441 Hague Rd., Fishers, Ind. (Lafayette Diocese). **Thanksgiving Dinner**, 11 a.m.-2 p.m., free. Information: 317-517-4256.

## November 27

St. Louis Parish, 3 St. Louis Place, Batesville. **Batesville Deanery Adoration Summit**, 10 a.m.-2 p.m., Mass at 11 a.m., lunch provided, talks by Msgr. Joseph F. Schaedel, Father Daniel Mahan, Father Michael Keucher and Father Jonathan Meyer, free. Registration: All Saints Parish Office, 812-576-4302.

## November 28

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, 6 p.m., featuring St. Matthew choir and instrumentalists, activities for children age 4 to second grade during program, babysitting available, refreshments available after program, free. Information: 317-257-4297 or [bulletin@saintmatt.org](mailto:bulletin@saintmatt.org).

## November 28, Dec. 5

**Benedictine Conversations** via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: [vocation@thedome.org](mailto:vocation@thedome.org).

## November 29

The Villages of Indiana online. **Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register: 317 775-6500 or visit [www.villageskids.org](http://www.villageskids.org).

St. Simon the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30-8:30 p.m., fellowship ministry for singles ages 45 and older, Euchre tournament and Mexican snack pitch-in, free. Information: [martinlow8@cs.com](mailto:martinlow8@cs.com) or 317-826-6000.

## December 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated,

widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## December 3

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Cole Daily (Lafayette Diocese), celebrant, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

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

St. Alphonsus Liguori Church, 1870 W Oak Street, Zionsville (Lafayette Diocese). **Advent Transformation Night**, 6:30 p.m., Encounter event with worship, talk and prayer, Father Ben Muhlenkamp speaking, free. Information: 317-795-4912 or [indianapolis@encounterschool.org](mailto:indianapolis@encounterschool.org).

## December 4

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

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian**

## Devotional Prayer Group.

Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: [tana.donnelly@frontier.com](mailto:tana.donnelly@frontier.com).

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-spired Annual Christmas Sale and Open House**, 9 a.m.-3 p.m.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Black Catholic Women Advent Gathering – This is Us: Women of the Bible**, 9:30 a.m.-5 p.m.,

Child Jesus Sister Maria Rukwishuro, facilitator and Divine Word Missionary Father Charles Smith Mass celebrant. In-person registration: [cutt.ly/BLKWomen21](http://cutt.ly/BLKWomen21). Online registration: [cutt.ly/BLKWomen21online](http://cutt.ly/BLKWomen21online). Information: Pearlette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## December 7

Ritz Charles, 12156 N. Meridian St., Carmel. **Right to Life of Indiana Christmas Gala**, 6:30 p.m., former Vice President Mike Pence Lifetime Achievement Award recipient, emcee Emmy-winning anchor and reporter Brooke Martin, keynote by pro football champion Matt Birk, Christian music artist Colton Dixon performing,

individual reservation \$100, table for 10 \$1,000, table sponsorships available. Information and reservations: [www.irtl.org/gala](http://www.irtl.org/gala) or 317-413-9123.

## December 8

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **75th Anniversary Mass and Reception**, 6 p.m., reception follows Mass in the activities center. Information: 317-257-2266 or [cduenne@ihmindy.org](mailto:cduenne@ihmindy.org).

## December 11

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Our Lady of Guadalupe Celebration**, 9-11 p.m., Mass, dancers, mañanitas, free. Information: 317-546-4065 or [dbergeron@saintlawrence.net](mailto:dbergeron@saintlawrence.net). †

# Wedding Anniversaries

## PAUL AND ROMAIN DELUCIO



**PAUL AND ROMAIN (LUERMAN) DELUCIO**, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 70th wedding anniversary on Nov. 22.

The couple was married in St. Andrew Church in Richmond on Nov. 22, 1951.

They have four children: Paula Ripberger, Joan Woodruff, Rick and Tom DeLucio.

The couple also has 13 grandchildren and 23 great-grandchildren. †

## JERRY AND BETTY MCKEAND



**JERRY AND BETTY (CHAMBERS) MCKEAND**, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will celebrate their 70th wedding anniversary on Nov. 22.

The couple was married in St. Patrick Church in Indianapolis on Nov. 22, 1951.

They have seven children: Judy Gilbert, Janet Rikke, David, Jim, Kevin, Steve and Tom McKeand.

The couple also has 16 grandchildren and 19 great-grandchildren.

They will be celebrating with a special Mass and dinner with family. †

## ROLAND AND RUTH FEGAN



**ROLAND AND RUTH (WILLIAMS) FEGAN**, members of St. Simon the Apostle Parish in Indianapolis, will celebrate their 60th wedding anniversary on Nov. 23.

The couple was married in St. John Church in Loogootee, Ind. (Evansville Diocese) on Nov. 23, 1961.

They have five children: Rhonda Koehl, Renee Metzelaar, Rosemary, Roland, Jr., and Ryan Fegan.

The couple also has 16 grandchildren and 3 great-grandchildren. †

## CLAYTON AND JOAN CLAIRE MCGRANAHAN



**CLAYTON AND JOAN CLAIRE (KLUMPE) MCGRANAHAN**, members of St. Lawrence in Lawrenceburg, will celebrate their 50th wedding anniversary on Nov. 24.

The couple was married in St. Antoninus Church in Cincinnati, on Nov. 24, 1971.

They have one child, Sean McGranahan.

The couple also has one grandchild. †

## Retreat centers offer Advent-related retreats in November and December

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

**Benedict Inn Retreat & Conference Center**, 1402 Southern Ave., Beech Grove. Information and registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

• **Nov. 29: Come to the Manger Advent Retreat**, 6-9:30 p.m., Benedictine Sister Julie Sewell presenting \$45, includes dinner.

• **Dec. 8: Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance.

• **Dec. 11: Come to the Manger Advent Virtual Retreat**, via Zoom, 9-11:30 a.m., Benedictine Sister Julie Sewell presenting \$35.

**Mount Saint Francis Center for Spirituality**, 101 St. Anthony Dr., Mt. St. Francis.

• **Dec. 11: Pilgrimage: Advent Hope**, 9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vince Petersen, bring water bottle and lunch, rain or shine, \$30. Information and registration: [mountsaintfrancis.org/pilgrimage](http://mountsaintfrancis.org/pilgrimage) or 812-923-8817.

**Oldenburg Franciscan Center**, 22143 Main St., Oldenburg.

• **Dec. 10: A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-933-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

**Our Lady of Fatima Retreat House**, 5353 E. 56th St., Indianapolis. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

• **Dec. 1: Advent with St. Joseph Day of Reflection with Father James Farrell**, 8:30 a.m.-2 p.m., \$45 includes continental breakfast, lunch, program, and Mass.

• **Dec. 2: Advent with St. Joseph Evening of Reflection with Father James Farrell**, 5:30-9 p.m., \$45 includes light dinner, program, and Mass.

• **Dec. 15, 16, 17: Advent Days of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$28 per person, dinner additional \$9.

**Saint Meinrad Archabbey Guesthouse**, 100 Hill Dr., St. Meinrad.

• **Dec. 17-19: Christmas for Adults**, what the gospels have to say about Jesus' birth, Benedictine Father Colman Grabert presenting, \$255 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats). †

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



# The Face of Mercy

By Daniel Conway



## Universal synodal process offers a time of ‘mutual listening’

Last month, dioceses throughout the world began a formal process of listening for the Holy Spirit’s guidance as we journey together as God’s people. This is what the word “synod” means—to journey together, to be gathered as fellow travelers in a Church that is on a journey to a better future—now and in eternity.

The synodal process is designed to unfold in three stages: The first stage involves receiving input from the parish level. The second stage will feature discussions at the diocesan and national levels. The third stage will involve international discussions with the process concluding in October 2023, with a general assembly of the Synod of Bishops in Rome.

Pope Francis has called this a time of “mutual listening that involves the entire people of God.” But the Holy Father insists that this listening process is not about garnering opinions or taking a survey but listening to the Holy Spirit. “The Holy Spirit needs us,” Pope Francis says. “We listen to Him when we listen to each other. And when we leave no one behind or excluded.”

When Pope Francis inaugurated this synod process, he said that “celebrating a synod means walking on the same road, walking together.” He also observed that: “the Gospels frequently show us Jesus on a journey; he walks alongside people and listens to the questions and concerns lurking in their hearts. He shows us that God is not found in neat and orderly places, distant from reality, but walks ever at our side. He meets us where we are, on the often-rocky roads of life.”

“Are we prepared for the adventure of this journey?” the pope asks. Or are we fearful of the unknown, preferring to take refuge in the usual excuses: “It’s useless” or “We’ve always done it this way”? The listening process that we are undertaking as a pilgrim people will only be effective if it is prayerful, open and capable of generating concrete action in response to the needs of others.

Will we truly listen to the Holy Spirit? Or will we be too preoccupied with our own comfort and concerns to be open and attentive to the will of God or the needs of our sisters and

brothers in Christ? These are questions that Pope Francis has asked us to consider prayerfully as we undertake this process of encounter, attentive listening and spiritual discernment that will continue here in central and southern Indiana—and throughout the universal Church—for the next six months.

Pope Francis asks: Are we capable of *really* listening? Or have we become so distracted by the noise that surrounds us, and by the endless quarreling and divisiveness in our society and, yes, even in our Church, that we no longer know *how* to listen? These are tough questions, but the pope believes it’s urgent that we address them—especially in this time of pandemic, global economic crisis and general decline in moral and spiritual values.

Why is listening so important today? What are we listening for? According to our Holy Father, we are listening for the guidance of the Holy Spirit in response to the pressing spiritual and temporal needs of people in every region of the world. Above all, we

are listening so that we can more effectively carry out our mission: *To joyfully proclaim the Gospel of Jesus Christ to all people by living his mission of mercy, hope and salvation.*

This mission cannot be fulfilled, Pope Francis teaches, unless we first encounter Christ in his people, unless we listen prayerfully to God’s word, and unless we can discern what the Holy Spirit is saying to us here and now.

In his recent book, *Let Us Dream: The Path to a Better Future*, Pope Francis writes:

“What the Lord asks of us today is a culture of service, not a throwaway culture. But we can’t serve others unless we let their reality speak to us. To go there, you have to open your eyes and let the suffering around you touch you, so that you hear the Spirit of God speaking to you from the margins.

“As disciples of Jesus Christ, we cannot serve others unless we open our eyes to the needs of others, unless we let their suffering touch our hearts, and unless we listen, letting their reality speak to us.” †

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

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



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

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

**El rostro de la misericordia**/Daniel Conway

## El proceso sinodal universal nos brinda un tiempo de ‘escucha mutua’

El mes pasado, las diócesis de todo el mundo iniciaron un proceso formal para escuchar la guía del Espíritu Santo mientras “caminamos juntos” como pueblo de Dios. Ese es el significado de la palabra “sínodo”: viajar juntos, estar reunidos como compañeros de viaje en una Iglesia que avanza hacia un futuro mejor, ahora y en la eternidad.

El proceso sinodal está diseñado para desarrollarse en tres etapas: La primera consiste en sesiones de escucha a nivel parroquial. En la segunda etapa se llevarán a cabo diálogos a nivel diocesano y nacional. La tercera etapa constará de diálogos internacionales y el proceso concluirá en octubre de 2023, con una asamblea general del Sínodo de los Obispos en Roma.

El Papa Francisco ha denominado este período como un tiempo de “escucha mutua que involucra a todo el Pueblo de Dios.” Pero el Santo Padre insiste en que este proceso de escucha no consiste en recabar opiniones o hacer una encuesta, sino en escuchar al Espíritu Santo. “El Espíritu Santo nos necesita,” dice el Papa Francisco. “Lo escuchamos cuando nos escuchamos unos a otros. Y cuando no dejemos a nadie atrás ni excluido.”

Cuando el Papa Francisco inauguró este proceso sinodal, dijo que “celebrar un Sínodo significa caminar por el mismo sendero, caminar juntos.” También observó que: “Los Evangelios nos muestran con frecuencia a Jesús en un camino; camina junto a la gente y escucha las preguntas y preocupaciones que agobian sus corazones. Nos muestra que Dios no se encuentra en lugares pulcros y ordenados, apartados de la realidad, sino que camina siempre a nuestro lado. Se encuentra con nosotros donde estamos, en los caminos, a menudo difíciles, de la vida.”

“¿Estamos preparados para la aventura que implica este viaje?” pregunta el Papa. ¿Acaso tenemos miedo a lo desconocido y preferimos refugiarnos en las excusas de siempre: “eso no sirve de nada” o “siempre lo hemos hecho así”? El proceso de escucha que emprendemos como pueblo peregrino solamente será eficaz si se hace de manera piadosa, abierta y es capaz de generar acciones concretas en respuesta a las necesidades de los demás.

¿En verdad escucharemos al Espíritu Santo? ¿O estaremos demasiado preocupados por nuestra propia comodidad y preocupaciones como para estar abiertos y atentos

a la voluntad de Dios o a las necesidades de nuestras hermanas y hermanos en Cristo? Estas son las preguntas que el Papa Francisco nos ha pedido que consideremos en oración a medida que emprendemos este proceso de encuentro, escucha atenta y discernimiento espiritual que continuará aquí en el centro y el sur de Indiana y en toda la Iglesia universal durante los próximos seis meses.

El Papa Francisco nos pregunta: ¿En verdad somos capaces de escuchar? ¿O nos hemos distraído tanto por el ruido que nos rodea, y por las interminables peleas y divisiones en nuestra sociedad y, sí, incluso en nuestra Iglesia, que ya no *sabemos* escuchar? Son preguntas difíciles, pero el Papa considera que es urgente que las abordemos, especialmente en esta época de pandemia, crisis económica mundial y declive general de los valores morales y espirituales.

¿Por qué es tan importante escuchar hoy en día? ¿Qué estamos escuchando? Según nuestro Santo Padre, debemos estar atentos a la guía del Espíritu Santo para responder a las apremiantes necesidades espirituales y temporales de las personas en todas las regiones del mundo. Por encima de todo, debemos escuchar para poder llevar a cabo

nuestra misión con mayor eficacia: *proclamar con alegría el Evangelio de Jesucristo a todas las personas que viven su misión de misericordia, esperanza y salvación.*

Según nos enseña el Papa Francisco, esta misión no puede cumplirse a menos que primero encontremos a Cristo en su pueblo, a menos que escuchemos en oración la Palabra de Dios, y a menos que podamos discernir lo que el Espíritu Santo nos dice aquí y ahora.

En el libro que publicó recientemente y que se titula *Soñemos juntos: El camino a un futuro mejor*, el Papa Francisco escribe:

“Lo que el Señor nos pide hoy es una cultura del servicio, no una cultura del descarte. Pero no podemos servir a los demás si no dejamos que su realidad nos hable. Para ir allí, hay que abrir los ojos y dejar que nos toque el sufrimiento que nos rodea, para poder escuchar al Espíritu de Dios hablar desde los márgenes.

“Como discípulos de Jesucristo, no podemos servir a los demás si no abrimos los ojos a las necesidades de los otros, si no dejamos que su sufrimiento nos toque el corazón y si no escuchamos, dejando que su realidad nos hable.” †

# Experience fun and faith-filled history at Oldenburg's Holidays Under the Spires

By Natalie Hoefler

Oldenburg—known as the Village of Spires—is beautiful to visit any time of year. The church spires, architecture and German-translated street signs herald the Deutsch roots of the town's origins in 1817.

Add snow, lights, decorations, and German food and sweets, and the town becomes a portal to an old-world Bavarian Christmas experience.

This spirit is captured during Oldenburg's annual Holidays Under the Spires event, which will take place this year on Dec. 4.

Stop by the Sisters of St. Francis' Immaculate Conception convent for cookies, breads and gifts for purchase.

Stores—most opening at 8 a.m. and closing at 8 p.m.—will offer sales and raffles for items, and “pop-up” shops will appear on Water, Pearl and Main streets (*Wasser, Perlen* and *Haupt Strassen*). And look for Santa and his elves traversing the streets handing out treats to good boys and girls.

The town also boasts restaurants offering German and American fare, like homemade sausage patties at The Brau Haus and the “world famous” fried chicken at Wagner Village Inn, to name two.

After dinner and 5:30 p.m. Mass at historic Holy Family Church across from the Franciscan Sisters' convent, enjoy the town's festively lit streets on foot or by car.

The shopping, food and old-world feel make for a fun day for anyone. But for Catholics, there are extra treasures in the faith's physical and spiritual influence on Oldenburg.

The Sisters of St. Francis arrived in 1851 from Austria to establish a new congregation to teach

the German-speaking immigrant children in southeastern Indiana. They went on to create a convent and academy in Oldenburg, and helped found and staff Catholic schools throughout the Midwest, including Marian University in Indianapolis.

On the motherhouse grounds—which are free to explore—numerous structures are registered in the National Register of Historic Places (NRHP). Among them are the convent, chapels and cemetery. Normally the convent is open for tours during Holidays Under the Spires, but the sisters cancelled tours this year out of an abundance of caution due to the pandemic.

Holy Family Church and cemetery across the street from the convent are also listed on the NRHP. The church for the 184-year-old parish was built in 1862, and many of the cemetery's tombstones are engraved in German.

To print an Oldenburg walking tour brochure of all the historic sites in the town, go to [cutt.ly/OldenburgWalkingTour](http://cutt.ly/OldenburgWalkingTour).

The Holidays Under the Spires is enjoying its return from a one-year hiatus due to the pandemic. This year, a few of the nearly 20-year-old event's



Spires of Holy Family Church and of the Sisters of St. Francis' convent and chapels pierce the skyline of Oldenburg. (Photo courtesy of Holidays Under the Spires)

regularly-occurring activities—such as performances, tours of the sisters' convent and a craft show in Holy Family's gym—are cancelled in order to prevent the spread of the coronavirus, with hopes to resume next year.

So, come to the festival for the fun of Holidays Under the Spires, but take time to appreciate the historic and living faith in Oldenburg.

(For more information on Holidays Under the Spires, go to [holidaysunderthespires.com](http://holidaysunderthespires.com).) †

# 'An Evening of Lights' event celebrates Advent and honors deceased loved ones

By Natalie Hoefler

The archdiocesan Catholic Community Foundation will host “An Evening of Lights” event at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis beginning at 6 p.m. on Dec. 2. The deadline to register is Nov. 22.

During the event, Archbishop Charles C. Thompson will light a Christmas tree and lead a prayer service to help prepare hearts for the coming of Christ as the light of the world.

A new addition to the ceremony this year is a supervised program for children ages 4 and older as an alternative to participating in the prayer service.

Doors will open at 6 p.m., and the service will begin at 6:30 p.m. A reception with light refreshments will follow the program.

For a donation of \$10 or more, a luminaria can be dedicated in memory of a loved one. The luminarias will be

lit during the event. The donations will be invested in the Catholic Community Foundation to support the growth of parish, school and agency ministries in the archdiocese.

“In light of the pandemic, we know the past year has been difficult for so many, but COVID has particularly impacted families whose loved one passed,” said event coordinator Kimberly Pohovey, archdiocesan director of major and planned gifts. “Our hope is to provide a tangible way for families to remember that their loved ones live on in Christ's light.”

“Of those who have attended Evening of Lights in past years, we have received comments expressing their gratitude for the archdiocese providing such a meaningful remembrance of their loved ones.”

To register for the event by Nov. 22, go to [cutt.ly/EveningOfLights](http://cutt.ly/EveningOfLights). For questions, contact [ccf@archindy.org](mailto:ccf@archindy.org) or call 317-236-1482. †



Archbishop Charles C. Thompson blesses those present during the 2018 archdiocesan “An Evening of Lights” event at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Submitted photo)

# BISHOPS

continued from page 1

worship and service, and for us and for our nation, it stands as the home of American synodality,” he said.

He noted that plaques on the walls of the church commemorate the seven Provincial Councils of Baltimore that were held there 1829-1849, as well as the three Plenary Councils held in 1852, 1866 and 1884. Those councils led to the annual meetings of the U.S. bishops and eventually to the creation in 1917 of the episcopal conference that is now the U.S. Conference of Catholic Bishops.

“While those synods were not as inclusive as the synodal path pointed out by Pope Francis, they were nonetheless indicative of a desire on the part of the bishops to meet, to pray, to talk things out, and where possible, to reach consensus, and to do so for the good of a growing Church in a restless and divided nation,” Archbishop Lori said.

“It seems appropriate, then, that we celebrate a tradition of synodality, in these days when the ‘Synod on Synodality’ is underway throughout the Church,” he said.

The Church in the U.S. and around the world is engaged in a listening phase in preparation for the 2023 meeting of the world Synod of Bishops on synodality, called for by Pope Francis, around the theme, “For a Synodal Church: Communion, Participation and Mission.” Diocesan phases of the synod are currently in progress.

“Our predecessor-bishops dealt with problems not unlike the ones we grapple with: the challenge of immigration, liturgical and catechetical matters, the rights of workers, the need for Catholic education, relations between bishops

and priests, and more broadly, the relationship of faith and culture in America,” Archbishop Lori said.

He reminded the bishops of today that those prior meetings often included sharp differences of opinion. “Yet, for the divisions that ran through the American hierarchy of that day, they managed to preserve robustly an essential unity of faith, and they proclaimed and taught the faith boldly and persistently.”

He noted that the bishops in 1852 First Plenary Council failed to adequately address the issue of slavery.

“Such silence may have preserved a degree of unity among bishops hailing from the North and the South, but in hindsight, failure to condemn slavery stands as a blot on American conciliarism. Similarly, the bishops gathered for the Second Plenary Council did not fully grasp the immense pastoral need and opportunity presented by 4 million emancipated slaves,” Archbishop Lori said.

In his own 2019 pastoral reflection, “The Journey to Racial Justice—Repentance, Healing and Action,” Archbishop Lori acknowledged the Church's historical involvement in a society in which the institution of slavery was deeply embedded.

He noted in that document that previously published research showed Archbishops John Carroll, Maréchal and Samuel Eccleston “possessed enslaved persons, which included making provisions for their manumission or sale. Father Leonard Neale, who later became archbishop of Baltimore, was a member of the Society of Jesus who made decisions affecting the lives of the enslaved persons held by the Jesuits.”

In the homily, Archbishop Lori said, “Our predecessors maintained a kind of unity by avoiding the divisive issue of slavery, and then missed the opportunity to serve the pastoral and material needs of the emancipated slaves.

“This reminds us that the synodal path is not the path

of least resistance, nor is synodal unity based on the avoidance of sensitive or painful problems. Rather, we must seek to know and do the truth in love,” he said.

Archbishop Lori suggested that as the bishops sift through materials for their meeting, they should ask themselves who might be left behind in their deliberations, whether the most vulnerable and defenseless have been overlooked, and what pastoral problems or opportunities may have been tabled.

He said the conciliar path is paved with prayer, noting that the bishops' predecessors understood that they needed to depend completely on the eucharistic Lord and the Holy Spirit, and listen attentively to the word of God.

“This is how we grow in our capacity to listen to one another as we journey together,” he said.

Archbishop Lori also noted that the synodal way is rooted in the received faith of the Church.

“We are rooted in something much bigger and more beautiful than ourselves, and before this faith and its author Jesus Christ, we stand together in amazement. As we do so, the Spirit speaks to our hearts, individually and collectively.”

He said the bishops can model synodality by helping one another and participating in the wisdom and love of the Holy Spirit, with selflessness and humility.

“By manifesting such virtues and attitudes, our proceedings—our gatherings, our deliberations—overcome the din of noisy ideologies of right and left, overwhelming them, not by the volume of our voices, but by our love for the Lord, for his Church, for his people and for one another.”

(The public sessions of the bishops' fall meeting began on Nov. 16 as The Criterion was going to press. Coverage of the bishops' meeting will continue in our Nov. 26 issue.) †



# ADOPTION

continued from page 1

would want four children and that we would be open to adoption,” said Alison.

The couple, members of Immaculate Conception Parish in Millhousen, wed in 2007. By 2014, the Ortman had two daughters and a son.

“We both continued to pray that if God wanted us to adopt, that he would lead us and provide for our family,” said Alison. “We both knew that we were called to do more. We leaned on our faith and together with our children we began our adoption journey.”

Among those they told, the decision was not always met with joy.

“We were often asked, ‘Why would you do that if you can have your own children?’ We’d explain that we felt called to share our family with a child that needed a secure home,” said Alison.

“Our favorite question was, ‘How can you love a child so much that is not your blood?’ I already love someone unconditionally in front of God, and that person is my husband or wife!”

The two-year wait was not without its down times—or its signs that God was at work. Toward the end of that time, not knowing that an adoption was just around the corner, Alison was feeling hopeless.

“I gave it to God and prayed about it,” she said. “Literally right after that, on our adoption agency’s website, a message popped up saying for all those thinking of giving up, don’t. Keep going. I thought, ‘Yep, that’s God talking to me.’”

Not long after that, the Ortman received a call—a mother who had given birth the day before was at a nearby hospital seeking adoption for her son.

“At the time we were stressed about financing the cost for a baby’s delivery, so it was such a blessing to find out we wouldn’t have to worry about that,” said Alison.

And then they found out the birth mother lived so close they could see the roof of her house from their own.

“We’d never met her, and she didn’t know us,” Alison said. “Of all the adoption agencies, ours just happened to pop up, and she just happened to pick us.”

Within 24 hours, Alison and Jed were holding their infant son, Holden.

“He was born of our hearts, not from our bodies,” said Alison.

She and Jed chose to make their adoption open, keeping in touch with the birth mother.

“We’ve seen her twice and exchange emails every couple of months,” said Alison. “There are things I’ll never be able to tell him about his family history, so we want to keep that open.”

She said their family would be incomplete without Holden, now 5.

“Although adoption can be challenging at times, we have had the support of our family, friends and our Catholic Church community,” she said. “Steadfast to our Catholic faith and sharing it with our children has been an important key in the success of our adoption.”

“Our son’s story of how he came into our family was God’s work at his finest,” said Alison. “You just can’t *not* say God played his role in this.”

## ‘God wanted us to be a family’

Doug and Brenda Chappell had been married for 19 years and were still childless in 2014.

“For years I always had a heartbreak on Mother’s Day because I hadn’t had any children,” said Brenda.

That year the couple, members of St. John the Evangelist Parish in Indianapolis, made a pilgrimage to the Holy Land. It was there that Brenda “received a clear directive that I need to leave my job. I never heard God so clearly in my life.”

She listened, quit her job and started looking for different employment in 2015.

“I was in the middle of a final interview [for a new job] when God came in a rush saying, ‘You’re not supposed to be doing this,’” Brenda recalled.

She started doing a “lot of adoration and soul searching” regarding why God didn’t want her to work.

And then the signs came in 2016.

Brenda said that, “out of the blue, our friends, both who adopted, sent texts asking, ‘Why haven’t you adopted?’”

“Then, in the middle of a Steven Curtis Chapman concert, they stopped [playing] and started talking about adoption. I looked at Doug and said, ‘I think we’d better pay attention.’ We both felt like we’d been hit with a hammer.”

Not long after the concert, she went on an eight-day silent retreat, where it became “very clear that I had left my job so we could adopt.”

The couple worked with St. Elizabeth | Coleman Pregnancy and Adoption Services in Indianapolis to

find an agency that offered adoption from China.

By November of 2017, they had welcomed 4-year-old Kenzli into their home.

“The minute I opened her file, I just started bawling because I knew she was the one we were supposed to adopt,” said Brenda.

The Chappells had marked on their adoption application form certain special needs they would accept. So, the fact that Kenzli had had a liver transplant and would need special care was not a concern.

In fact, it was her condition that led to the adoption of their second daughter from China, 3-year-old Kateri, in 2019.

Like Kenzli, Kateri had had a liver transplant. She had already been adopted and was living in Texas when the parents, who already had a special needs child, realized they would not be able to care for Kateri as they had hoped.

“The adoption agency said, ‘Who can handle a post-liver-transplant kid?’ A month after we got the call, we’re holding this little girl,” Brenda said.

Doug looks at their adoption journey and sees that “this whole process was completely driven by God.”

While Brenda had been discerning why God called her to leave her job, he was going through the diaconate discernment process.

“I wasn’t chosen,” said Doug. “Looking back, it was God saying, ‘You can’t have two medical-needs daughters and be going through the diaconate program.’”

Because of their condition, the girls, now 8 and 5, are “always at risk to pick up any germs or viruses out there,” said Brenda, so they require vaccines, daily medicine, monthly lab tests, dietary restrictions and more.

The Chappells, now married 26 years and in their 50s, are grateful for the pro-life decision Kenzli’s and Kateri’s parents made in offering them for adoption.

“There are millions of kids out there who need to be adopted, and I thank God every day that their parents chose life,” said Doug.

“A lot of people tell us [the girls] are lucky to have us. We feel like we’re lucky to have them. We don’t think of us as rescuing them, but that God wanted us to be a family.”

## ‘Adoption changes you and refines you’

For 21 years, the home of Sandy and Scott Gill lacked the joyful sound of children.

“I always felt, ‘We have this house, we have to fill it.’ For years, I prayed and prayed for two children—not one, so it wouldn’t be spoiled,” said Sandy.

Then one day, Scott opened the phone book, called the Indiana Department of Child Services and asked if it was possible to adopt through them.

Since this is the agency that oversees fostering and adoption of children in its care, the answer was a resounding yes.

The Gills, members of All Saints Parish in Dearborn County, began fostering children in 2005. They fostered 26 children during the next three years.

“It was crazy, but we learned a lot and had a lot of help from family and friends,” said Sandy.

By the end of that time, they had adopted four of the 26 children, three girls and one boy.

“They ranged in age from four months to four years—that was a big learning curve for us,” Sandy admitted.

“All of the children we adopted came through prayer,” said Sandy.

First came Brook and Courtney.

Sandy said she “thought of my prayer for two children, not just one, and thought, ‘Oh!’”

“Then I started praying for a little boy who would have the same sweet temperament of another little boy we fostered. When Tyler came along, I knew he was that child. He had the same temperament—and my favorite name!”



Brenda and Doug Chappell smile with their adopted daughters Kateri, left, and Kenzli. (Submitted photo)



Sandy Gill and her late husband Scott pose for a photo with their adopted children Serena, left, Courtney, Tyler and Brooklynn during a 40 Days for Life campaign in Cincinnati. (Submitted photo)

“I remember holding the kids’ hands during an outing and thought, ‘Is that it? Just three?’”

But Sandy didn’t pray for a fourth child. Nevertheless, shortly after the day she thought “Just three?” she received a call from Scott saying the agency was bringing a baby named Serena who was up for adoption.

“When I got home, I asked Scott how, because I hadn’t been praying for one,” she recalled. “Scott smiled and said, ‘But I’ve been praying for a baby for you!’”

“They say be careful what you pray for! Adoption changes you and refines you to be the best person who God made you to be.”

Their children are now 18, 16, 15 and 12.

As with raising any family, “Every child is unique,” said Sandy, and there were some challenges. But the couple found strength in meeting with other adoptive families who suggested resources and offered support.

That support proved helpful in a different way this year when Scott died on April 1 at the age of 60.

But Sandy, also 60, counts her blessings.

“The biggest thing is nurturing others so they can reach their potential in life,” she said.

“The neatest thing is when you see the kids playing saints or Jesus in the school play. [Recently] Serena got to lead the first decade of the rosary for her class at Mass. When I coached, I enjoyed seeing what the children could do through love and guidance.”

Sandy offered advice for couples considering adoption.

“Are you ready to love and fight for a child’s best interests, and are you ready to turn your life upside down and grow in a dimension God knew was there all along? Are you ready to give a child a home who needs one?” she said.

“If you’re considering it, go for it. It will definitely make you a stronger person.”

And there can be unexpected benefits, too, said Sandy.

“Some of our nieces and nephews picked their career based on what they saw of the children who came through our home. It sparked their interest on how to help kids,” she said.

There are times when she wonders, “Where would our children be if we hadn’t adopted them?” Sandy said.

“They have to bloom where they’re planted, but you can give them that start in life.” †

# Brebeuf celebrates three state championships in fall sports

By John Shaughnessy

Ted Hampton tried to find the right words to capture the emotional journeys that three sports teams of Brebeuf Jesuit Preparatory School in Indianapolis traveled during a jam-packed 24 hours on Oct. 29-30.

Brebeuf's athletic director finally shared this thought, "It's overwhelming in such a positive way. It's like having three weddings in 24 hours."

On the evening of Oct. 29, the Brebeuf boys' soccer team won the Indiana High School Athletic Association Class 2A championship with a 3-1 victory over the team from West Lafayette High School.

The next day, Brebeuf's boys' cross country team finished first in the IHSAA state championship, outrunning teams from much larger schools across the state.

And later that day in a semi-state match, Brebeuf's girls' volleyball team won a five-set thriller over the team from Silver Creek High School, setting up its trip to the Class 3A championship on Nov. 6—a match that the Brebeuf girls won in another five-set thriller over the team from Belmont High School.

Each of the teams faced adversity on the way to their state championships. Here's a look at their seasons through the perspective of their coaches.

## 'We became a family'

After more than 40 years of coaching soccer, Brebeuf's boys' head coach Carlos Zavaleta approaches the sport he loves this way, "Soccer is just a game. As coaches, we try to teach life through soccer."

And one thing that Zavaleta believes about life is that it's filled with ups and downs, so it's best to keep calm, focused and forward-looking through it all.

Which is exactly what he did when his team's first nine games ended with seven losses and two ties. While understanding that his team had faced a tough early schedule, he also made changes in the way he used his players. And he kept preaching a constant message.

"In order to succeed in a team sport, you have to become united, you have to become a family. From the beginning, we talked about respect for each other, the coaches, the other teams, the refs, the parents—for everyone. When you have that respect for each other, you start bonding. One of the things that brought us together was that we kept picking each other up through that tough time. It's like being part of a family.

"After that, the main message was, 'To just trust, to believe in yourself.' I knew we had good talent, and if they continued to work hard and buy into the system, that was all just preparation for what was to come. We started to win, and the belief became bigger and stronger."

Zavaleta credits the seniors and captains of the team for embracing that message and fostering it in their younger teammates.

"A big part of our success was our leadership," the coach says. "Not just our assistant coaches and captains, but our upperclassmen, too. They kept repeating the message and believed it. It wasn't easy at times, but once the leadership buys in, the younger kids follow it."

It all led to celebrating a state championship together.

"There were a lot of emotions—mostly how difficult it is to get to that point, let alone winning it," Zavaleta says. "It was very special. I love these kids. Once they brought that love to each other, we became a family."

## 'It's a dream come true'

Before the boys' cross country state championship, Brebeuf's head coach Karl Knerr gathered his team for the pre-race ritual he has developed during his 32 years of coaching at the school.

Together in a circle with their coaches, the seven runners prayed the Hail Mary, asking the Blessed Mother to keep them from injury. Then they prayed the St. Ignatius Prayer for Generosity, a prayer Knerr uses to take his runners' focus off themselves and onto running "tough and strong for God."

The last part of the ritual ends with Knerr telling the youths, "Remember why we do this—for the greater glory of God!"

As his team headed for the start line, Knerr thought about how this season was his hardest year of coaching, as some of his key runners struggled with injuries. Now his team was healthy—the intention of his daily rosary for the previous six weeks.

In 2019 and 2020, Knerr had watched his teams finish third in the state meet. This year, as always, the 1974 graduate of Brebeuf—and a captain of his cross country team back then—hoped for something more.

"It would be nice to give back to the school I love, that has given so much to me," he says.

He could sense that possibility of *something more* coming into shape as he watched his runners cross the finish line.

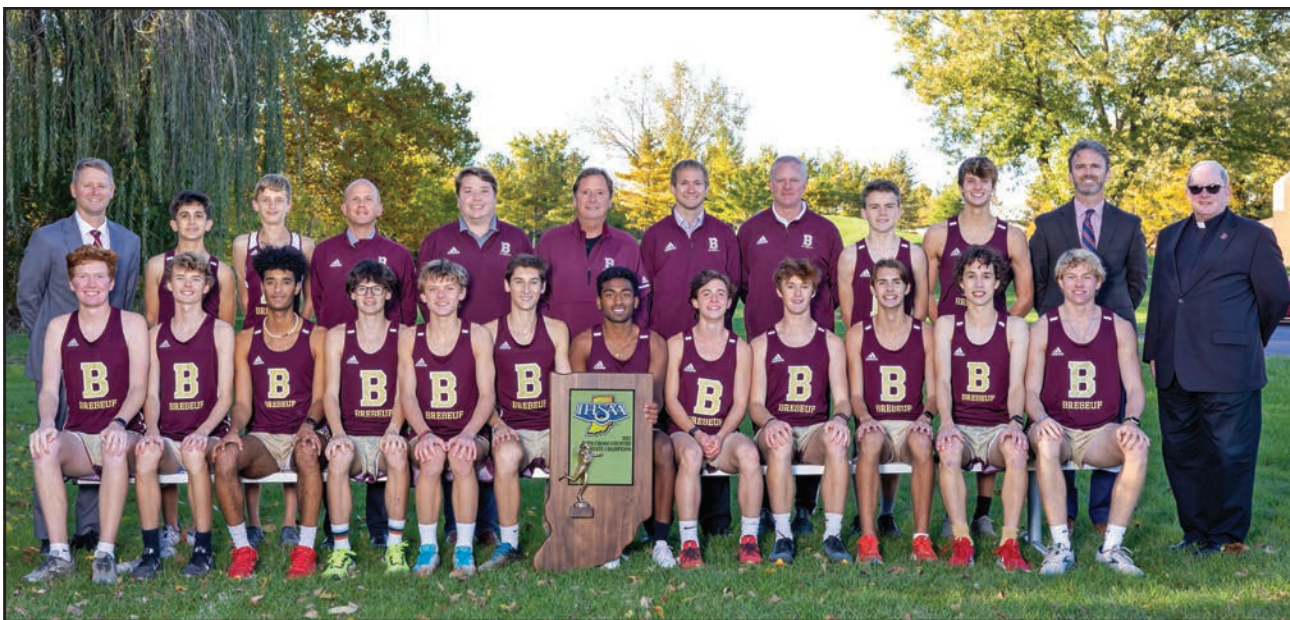
"It was beautiful to watch them all come in. Right after they finish the race, they know to wait for each other—until the last brother comes in. When they were together, I told them, 'Regardless of what happens, I'm proud of you. We did our best.'"

Their best turned out to be the best in the state.

"They *wanted* that state championship," their coach says. "For what we had to do to get there, the looks on



The boys' soccer team of Brebeuf Jesuit Preparatory School in Indianapolis earned the Indiana High School Athletic Association Class 2A state championship on Oct. 29. (Submitted photo)



Brebeuf's boys' cross country won the Indiana High School Athletic Association state championship on Oct. 30. (Submitted photo)



Brebeuf's girls' volleyball team claimed the Indiana High School Athletic Association Class 3A state championship on Nov. 6. (Submitted photo)

their faces were priceless. It was just pure joy. Being one of the smaller schools to have ever won, it's a dream come true. And it means everything to me to bring a state championship to Brebeuf."

Still, for Knerr, the championship wasn't the only reason to celebrate this team.

"They form this great brotherhood. The seniors have been incredible mentors for the younger runners. This is something we'll always have forever."

## The joy of being blue

Four days after the Brebeuf girls' volleyball team won its state championship, head coach Kathryn "Kat" Haughs had one important change she needed to make in her office.

For the past year—ever since Brebeuf's team lost in the 2020 Class 3A state championship match—a second-place, red-ribboned medal was on prominent display in Haughs' office, an ever-present reminder from the coach to her players that there was more work to be done to win a state championship.

So on that Wednesday afternoon, Haughs had the great satisfaction of replacing the red-ribboned medal with this year's first-place, blue ribboned medal. The emotion and thrill of winning the five-set, championship-match thriller still flowed through her.

"I always tell my kids I'm not an emotional person, but that's the first time I've cried as a coach," Haughs says, in recalling the moment the team clinched the

championship. "I was so proud of all the kids."

The head coach wasn't the only one crying after the championship. Tears of joy flowed from many of the players as they swarmed together in a group hug.

Haughs views the state championship as a reflection of the team's talent, hard work and chemistry.

"Team chemistry is a priority," says Haughs, a parent of a 2-year-old daughter and a 5-month-old son with her husband Will. "I tell the girls that during the season, we're like a family. You don't always have to like each other, but you have to love each other. We do a lot of team-bonding activities to keep the kids together."

That focus on team chemistry reflects a change in Haughs, a longtime club volleyball coach now in her third year of leading Brebeuf's program.

"My approach is much different from when I first started," she says. "When I started, it was all about competition, all about winning. Now, my goal is that when they leave through my doors in four years, they're going to be confident servant-leaders. I see a bit of a bigger picture these days. I think the wins and the trophies are a by-product of happy kids who have a balanced life athletically, socially and academically."

It's all led to a joy that continues.

"The girls are just reliving it each day."

So is the school, after winning three state championships in nine days.

"There's such a buzz around the campus," Haughs says. "It's just electric around campus." †

# Faith *Alive!*

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## Thanksgiving is the ‘perfect moment’ to exercise our gratitude

By Shemaiah Gonzalez

I have a theory. It is very unofficial. I haven't done any scientific research on it. I wouldn't even know where to begin—especially since I am not a scientist.

Here's my theory: Those people who go around the table and say what they are thankful for at Thanksgiving dinner are happier than those who don't.

There is something magical about hearing gratitude spoken aloud. It fosters more gratitude. As we listen to our loved ones share the people and moments that are special to them, we begin to look at our own life in this light.

You might say to yourself, “But you don't have to eat dinner with my cousin Chad who hates my politics and chews with his mouth open.”

And I'm telling you, change the conversation. Gratitude creates unity and couldn't we all use some of that right now? By demonstrating a thankful posture, you encourage this view in others.

One year, my family celebrated Thanksgiving with friends, a “Friendsgiving,” if you will. The host family established this tradition of going around the table and sharing what we were thankful for.

We were, of course, starving, after a morning of fasting for the big meal, but as each person shared, we found ourselves sitting taller, finding ourselves fortified.

I remember my son, then preschool age, shared something simple in his small mousy voice. Across the table, my normally cynical urbane friend wiped tears from his eyes. This act set the tone for the rest of the meal. We each knew we had much to be thankful for.

St. Paul, in his Letter to the Ephesians, reminded the Christians of Ephesus (and us) to our call to unity. He writes, “[I] urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace” (Eph 4:1-3).

This past year or two, we have focused on what we were missing out on, in-person this and unmasked that.

We began to look at others as



Family and friends gather for a Thanksgiving Day feast featuring foods from local farms, ranches and purveyors in Arizona. Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture. (CNS photo/Nancy Wiechec)

whether they were in our group or not; our political persuasion, vaccinated or unvaccinated, our ethnic background, until

the divisions became so bewildering, one wondered if any people agreed enough on any topic to be a group.

It is so much easier for us to concentrate on what we do not have or what is different between us instead of living “in a manner worthy of the call [we] have received” through Christ Jesus.

To agree to work toward unity? That's the kind of radical behavior we as Catholic Christians are called to be a part of. Just as God reconciled us to him, we, too, are to be reconciled to each other.

Thanksgiving is the perfect moment on the calendar to remind us to return to a thankful posture. Gratitude opens the door for this behavioral adjustment. St. Paul appeals to us to treat each other with humility, gentleness, patience and love. What if our Thanksgiving table was filled with these character traits instead of tension, strife and conflict?

Missionary Elisabeth Elliot said, “Thanksgiving is a spiritual exercise, necessary to the building of a healthy soul.” Elliot knew something about this revolutionary change in heart. Her husband, Jim, was killed on the mission field.

Instead of turning to hatred or division, Elliot knew the boundless love and grace of Jesus and returned to serve the very same people who had killed her husband. She knew that the love of Jesus was transformative.

I like the idea of gratitude as a spiritual exercise. Exercise is difficult at first. The first time you try to run or to lift a weight, it is hard, but as you get stronger, you are able to perform the exercise more easily.

Same with spiritual exercises. At first, it is awkward and challenging, but as you practice, you find yourself able to be grateful, to see the world through that new lens ... and to see people in this light too.

Elliot said thanksgiving “takes us out of the stuffiness of ourselves into the fresh breeze and sunlight of the will of God.”

I don't know about you, but when I walk in my own will, I am unable to see beyond cousin Chad's politics or the way he chews with his mouth open. When I walk in the “sunshine of the will of God,” I see my cousin, my co-worker, my enemy, in a new light: Jesus the light of the world.

Honestly, this is the only way I can live in a manner worthy of the call of Christ. I cannot do it on my own. Unity seems like a huge, lofty, pie-in-the-sky sort of goal right now, but I am willing to take that one step forward, by learning to be grateful.

So, this Thanksgiving, I'm asking, What are you thankful for? Go ahead. Say it aloud. I'm listening.

(Shemaiah Gonzalez is a freelance writer. Her website is [www.shemaiahgonzalez.com](http://www.shemaiahgonzalez.com).) †



Volunteers Catalina Enriquez, left, and Amanda Auguste distribute potatoes at St. Jerome Church in the East Flatbush section of Brooklyn, N.Y., on Nov. 19, 2019, during the annual turkey and trimmings giveaway sponsored by Catholic Charities Brooklyn and Queens. Thanksgiving Day is observed on Nov. 25 this year. (CNS photo/Gregory A. Shemitz)

## Worship and Evangelization Outreach/Ken Ogorek

## Sharing three key traits of an ideal Catholic leader

Patrick Lencioni's book, *The Ideal Team Player*, identifies three traits—humble, hungry and smart—as very helpful for leadership team members, including the leader, to have and to cultivate.

In my retreat work with Catholic leadership teams (for example, parish staffs) I've found it very fruitful to focus first on how these traits make us better disciples of Jesus, then move on to their role in helping us serve God's people more effectively by His grace and mercy.

Here are a few thoughts I tend to share on retreats and days of reflection with various Catholic audiences.

**Humility**

It's often helpful to know what a thing is not, as well as what it is. Humility is not humiliation. Neither is humility the same as false modesty.

A humble person, then, has two traits (among others).

- Humble people are comfortable knowing they're creatures, not the Creator.
- Humble folks are also aware of their woundedness.

We're all wounded by original sin. We all struggle at times to behave as we should. A humble person knows that createdness and woundedness are among the great equalizers. No disciple of Jesus is greater than her or his Master—or superior in dignity to any other human person.

**Hunger**

Zealots are no fun to be around; they suck the joy out of many situations. Zeal, though—properly understood—is essential for disciples of Jesus and valuable on a Catholic leadership team.

Lencioni might say that hunger shows itself in a strong work ethic, coupled with a healthy work/life balance. I like pointing out that zeal for doing God's work in our life enhances our disciple relationship with Jesus

as well as how we serve in roles of Catholic leadership.

To be zealous without being a zealot helps us function effectively as leaders and teammates. Hunger so described is one of a few ideal traits for fruitful Catholic leadership.

**Smarts**

Common sense and empathy go a long way toward successful careers and relationships.

A people-smart person has a high degree of common sense about how communication is likely to be received by the intended audience—whether the recipient of what's said/how it's said is an individual or a group.

Emotional intelligence like this is among the most precious transferable life skills a person can possess and cultivate.

Beyond humble, hungry and smart, it's fruitful to encourage Catholic leadership team members to consider what additional traits make for ideal coworkers in the vineyard.

(Ken Ogorek is the director of catechesis for the archdiocese.) †



## Love's Litmus/Natalie Hoefler

## What it means to 'hope all things'

The meaning of some lines in I Cor. 13:4-7 are clear—"Love is patient, love is kind" (I Cor. 13:4).



Others are more vague, like love "hopes all things" (I Cor. 13:7).

But with the words of Pope Francis and the actions of Providence Sister Dorothy Rasche, the meaning takes shape.

In his apostolic exhortation, *Amoris Laetitia* (The Joy of Love), Pope Francis comments on the words "love hopes all things."

"The phrase speaks of the hope of one who knows that others can change, mature and radiate unexpected beauty and untold potential," he notes.

This explanation perfectly describes the love Sister Dorothy feels for the female inmates she ministers to at the Rockville Correctional Facility in Rockville.

For her 24 years—and continuing—of serving in this capacity, she recently received the Corrections Ministry Service Award from the archdiocesan Corrections Ministry.

"I had been visiting men's and women's prisons for years," she told *The Criterion*. She said the late Father Joseph Kuran, who at the time was pastor at St. Joseph Parish in Rockville, "asked if any of the Sisters of Providence would be willing to go with him to the Correctional Facility, and I said yes. That was in October of 1997."

Each Friday evening from 7-8:30 p.m. she holds a Catholic worship service that all are invited to attend. The participants are currently involved in a Bible study on the Nicene Creed.

When asked what keeps her in the ministry, her answer is immediate: "Love of the women. I love them, and they love me."

Sister Dorothy specifically loves "their humanness. They're no different than any other person. They have the same problems, the same concerns, the same yearnings and desires as anyone else. They just happen to have gotten caught up in something ill and now are paying for it. "Some of them are using this time to make life better for themselves and their families," she added.

In a press release about Sister Dorothy receiving the award, Corrections Ministry coordinator Deacon Marc Kellams stated that "95% of those who are imprisoned are eventually released. If they are released with a love of the Lord in their hearts, they have a much better chance to be successful and thus not recidivate. Recognizing [Sister Dorothy's] selfless service is a mere token of our appreciation.

"Ministry in the jails and prisons could not occur without the selfless acts of so many who have dedicated their time and prayer to serve. People like Sister Dorothy faithfully visit inside the walls and serve as the face of Christ to those who are so desperate for hope. Christ gives them that hope."

The women are not the only ones who benefit from Sister Dorothy's long term, loving presence.

"They strengthen my faith," she said of the women. "Seeing the faith they exhibit under the circumstances. Their hope, their resilience—they inspire me."

There are other groups in whom we as Catholics are called to "hope all things." They're often those marginalized by society—the poor, immigrants, refugees, the elderly, children, those with special needs, those suffering from an addiction.

You don't have to look far for them. Often, they exist within your own family or among your friends—a spouse seeking employment, a grandparent who wonders what they have to live for, a child struggling in school, a friend suffering from a substance abuse disorder.

Perhaps you can be the one to show someone who is struggling that you believe in them, that you see their beauty, that you trust in their potential—that you "hope all things" in them. †

## That All May Be One/Fr. Rick Ginther

## A pope's message for the unity of faith still resonates

As I write this on November 10, the Church is celebrating the memorial of Pope Saint Leo the Great.

This 5th century bishop of Rome (440-461AD) was a towering figure.

He was a key figure in the 4th Ecumenical Council, Chalcedon. This council confirmed the two natures of Christ, human and divine, in one person.

It was Pope Leo who asserted the universal jurisdiction—Petrine supremacy—of the Roman bishop.

He defended Rome against the Huns, facing down Attila outside of Rome.

He was declared a Doctor of the Church and is only one of two popes so named.

The Eastern Catholic Churches and Eastern Orthodox Churches honor him in their liturgical calendars.

What does such a pedigree have to do with ecumenism?

Well, the Office of Readings for this day offers an excerpt from a sermon Pope Leo preached on the anniversary of his installation as Bishop of Rome.

Its content is stunning in its theology of the individual Christian.

"Although the universal Church of God is constituted of distinct orders of members, still, in spite of the many parts of its holy body, the Church subsists as an integral whole, just as the Apostle says: *We are all one in Christ*. No difference in office is so great that anyone can be separated, through lowliness, from the head. In the unity of faith and baptism, therefore, our community is undivided."

The common dignity shared by all the baptized is then supported through quotes from the apostle Peter. "*And you are built up as living stones into spiritual houses, a holy priesthood, offering spiritual sacrifices which are acceptable to God through Jesus Christ*. And again: *But you are a chosen people, a royal priesthood, a holy nation, a people or election*."

"For all, regenerated in Christ, are made kings by the sign of the cross; they are consecrated priests by the oil of the Holy Spirit, so that beyond the special service of our ministry as priests, all spiritual and mature Christians know that they are a royal race and are sharers in the office of the priesthood." (*Sermo 4, 1-2; PL 54, 148-149*)

Fifteen hundred years later, the Second Ecumenical Vatican Council promulgated *Lumen Gentium* (LG), the Dogmatic Constitution on the Church (November 21, 1964).

In paragraph 10, it notes: "Christ the Lord, High Priest taken from among men, made the new people 'a kingdom and priests to God the Father'. The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood ..."

"Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ."

There is a poignant irony here. The Reformers of the 16th century insisted on the priesthood of the people, at times to the diminishment of the ministerial priesthood. Sadly, this was a reaction to the centuries' old diminishment within the Church of the priesthood of the faithful!

By the 20th century, a growing sense of the "both/and" of Pope Leo had re-emerged. An ecumenical impetus was born.

The dignity of all Christians baptized into Christ Jesus impels us to relationships with other Christians.

It impels us to be thankful for this shared dignity and calling during the approaching holiday.

It impels us to pray earnestly "that all may be one."

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Inter-religious Affairs. He is also the pastor of Our Lady of Lourdes parish in Indianapolis.) †

## The Human Side/Fr. Eugene Hemrick

## In a spirit-breaking time, faith provides a needed direction

Do you feel the world is coming apart and keeping faith in it has become exceedingly difficult? The causes of this despondency can range from leaders who spend more time criticizing one another rather than confronting climate change to fights over vaccines, "the big lie" and civility itself.

Added to this, our moral compass is out of sync. Secularism, which believes we do not need God, is on the rise. When order is disrupted, disorder reigns, as do bizarreness and chaos. Worse is the loss of faith and a sense of trust and commitment.

How then do we maintain faith amid mind-blowing godlessness?

One meaning of "life" is we are en route, on a journey, and we constantly need updating. A misconception of faith is to think it was dropped into our lap from heaven and will always be strong. As heavenly as it is, it is prone to human weakness.

Patience counsels, "Don't let anything break your spirit." Today's news, however, is often a spirit-breaker. To realize this, just reflect on how well we sleep after experiencing disturbing news.

In an age of spirit-breaking, faith would counsel we examine our journey to check if we might need to change its direction. What needs to be rearranged to make us more well-disposed?

Have we taken an account of the ratio between negativity and positivity we ingest? When last did we try to increase our positive outlook and lower

our negativity? Have we checked what influences us most in our thinking and worldview?

Do we ever think of God's providence? Although our world may seem to be falling apart, do we ever ask if God is challenging us providentially to rethink how precious our faith is, to realize it is the glue that keeps us unified within ourselves and needs continuous care?

Undoubtedly, much of today's dysfunction exists, causing us to see our world coming apart and attacking our faithfulness. The positive side of this distress is that it prompts us to go within ourselves to check where our faith really is and to consider the strength needed to sustain it.

(Father Eugene Hemrick writes for *Catholic News Service*.) †



**Solemnity of Our Lord Jesus Christ, King of the Universe/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, November 21, 2021

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its year. As it looks back through the days and months of 2021, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.



The Book of Daniel supplies the first reading for this Mass that celebrates

Christ as the king of the universe. When this book was written, God's people were experiencing many trials. The book includes a certain literary exaggeration among its techniques, impressing upon readers the depth of the troubles being faced by God's people at the time, but also dramatizing God's redemption and protection. God subdues every evil force.

In this reading, a certain unnamed representative of God appears. He is identified by his title, "Son of Man" (Dn 7:13). He is not always eagerly received, however. Still, his forbearance clearly is a model to follow. He will prevail. (In the New Testament, Jesus was called the "Son of Man.")

For its second reading, the feast's liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed mysterious as Revelation.

This reading, however, is straightforward and bold, leaving no question as to its message, that Jesus, the holiest and the perfect, rose from the dead and rules the world. He fills with eternal life and strength all who love God. Jesus has no equal. He has no substitute. His way is the only way. His example alone is worth imitating. He gives life. He is victorious.

St. John's Gospel furnishes the last reading. It is a bittersweet reading for this great, joyous feast. In this scene, Pontius Pilate, the Roman governor of the Holy Land, called "*Palestina*" at the time of Jesus, went immediately to the heart of the charge against Jesus.

Was Jesus a king? Did he rival the mighty emperor of Rome? Jesus replied, but by referring to a reality very different from what Pilate has in mind. Pilate was interested in the political and social stability of the Roman Empire. Jesus spoke of a kingdom much more profound, that of human hearts, an eternal kingdom.

Jesus affirmed kingship. He was indeed the king, anointed by God to bring all people back to the Father in heaven.

He is the sole provider of everlasting life. He gives peace of heart and strength of purpose. He provides direction. He is Lord.

**Reflection**

Admitting that the high and mighty come, they also go. Politicians, athletes and entertainers gleam like shooting stars, but they vanish. Enduring on the public stage for almost seventy years, however, has been Great Britain's Queen Elizabeth II.

She has consistently been among the world's most respected women. Her claim to fame has not been about sheer power. Instead, it is about inspiring patriotism and high ideals through example.

She came to be a symbol of devotion to responsibility naturally.

Elizabeth II grew into adulthood during the Second World War when her parents, the late King George VI and Queen Elizabeth, were treasured examples of the highest national and human values. They inspired their people, and this inspiration uplifted British hearts.

In the war's darkest days, rumors circulated that the king and queen, or certainly their daughters, would flee to the safety of Canada. Once, a man shouted at the present queen's mother, "Are you going to Canada?" (To escape the trials and tribulations in Britain.)

Her mother turned, and in her legendary poise and quickness of thought, said, "My daughters will not go without me. I will not go without the king. And the king? The king? The king will never, ever, ever leave you!"

The royal family never left. Their steadfastness earned for them the British people's love. Elizabeth II enjoys it still.

Christ the king will never, ever leave us. †

## Daily Readings

**Monday, November 22**

St. Cecilia, virgin and martyr  
*Daniel 1:1-6, 8-20*  
 (Response) *Daniel 3:52-56*  
*Luke 21:1-4*

**Tuesday, November 23**

St. Clement I, pope and martyr  
 St. Columban, abbot  
 Blessed Miguel Augustin Pro, priest and martyr  
*Daniel 2:31-45*  
 (Response) *Daniel 3:57-61*  
*Luke 21:5-11*

**Wednesday, November 24**

St. Andrew Dũng-Lạc, priest and companions, martyrs  
*Daniel 5:1-6, 13-14, 16-17, 23-28*  
 (Response) *Daniel 3:62-67*  
*Luke 21:12-19*

**Thursday, November 25**

St. Catherine of Alexandria, virgin and martyr  
*Daniel 6:12-28*  
 (Response) *Daniel 3:68-74*  
*Luke 21:20-28*

**Friday, November 26**

*Daniel 7:2-14*  
 (Response) *Daniel 3:75-81*  
*Luke 21:29-33*

**Saturday, November 27**

*Daniel 7:15-27*  
 (Response) *Daniel 3:82-87*  
*Luke 21:34-36*

**Sunday, November 28**

First Sunday of Advent  
*Jeremiah 33:14-16*  
*Psalms 25:4-5, 8-9, 10, 14*  
*1 Thessalonians 3:12-4:2*  
*Luke 21:25-28, 34-36*

**Question Corner/Fr. Kenneth Doyle**

### People suffering from dementia can receive Communion, anointing of the sick

**Q** My husband converted to Catholicism before we were married 34 years ago. He was not big on going to confession.



Now he has dementia. He comes to Mass with me on Sundays, after being away for quite some time.

I'm not sure that he could go to confession anymore because of his mental status.

Does that mean that he can never receive

the Eucharist again? And how will he be able to receive the last rites? (Indiana)

**A** Here's what I think you should do. Ask your parish priest (or another priest whom you know) to visit your husband. Explain to the priest ahead of time that your husband is dealing with dementia and may well not be able to confess his sins.

When he sees your husband, if the priest agrees with your assessment, then the priest can give him absolution simply by asking if he is sorry for any sins. After that, of course, your husband is free to receive the Eucharist. I'm assuming that he recognizes

that holy Communion is the true body and blood of Christ. I would be very generous in making that determination.

And as for the last rites, that one is even easier.

It should be noted first, though, that last rites really include primarily reception of holy Communion under the form of viaticum following the words in the official ritual for ministry to the sick. It also includes the anointing of the sick, which, indeed, can be given anytime people are seriously ill and not just when they are near to death. On such an occasion, the sacrament of penance or reconciliation can also be celebrated depending on the ability of the person involved.

The anointing of the sick can be administered to any Catholic who asks for it, not just someone in the state of grace. And if the person is willing but unable to confess serious sins by number and kind, the priest can absolve him anyway.

**Q** I'm looking for some direction on an old Catholic tradition—the nativity fast. Although I'm a lifelong Catholic, educated in Catholic schools, I had never heard of this until I watched a documentary about how Catholics celebrated Christmas during the Renaissance.

I'd love to learn how I can participate in this fast and why the tradition went away. As a Catholic millennial, I am looking for ways to be more introspective this Christmas and focus on the birth of Jesus, as it is easy to get distracted by all the festivities that come with this season. (Virginia)

**A** The nativity fast is still practiced today by the Eastern Orthodox Churches and by Eastern Catholics. It lasts for 40 days—from Nov. 15 through Dec. 24—and offers Christians the opportunity to prepare for the feast of Christmas by disciplining their bodies.

By abstaining from certain food and drink—particularly from meat, fish, dairy products, olive oil and wine—as well as by focusing more on prayer and almsgiving, the nativity fast seeks to make one more conscious of his or her dependence on God.

Christmas Eve (Dec. 24) is a strict fast day, called *Paramony* (literally, "preparation") on which no solid food is eaten until the first star of the evening is seen in the sky. In general, those participating in the nativity fast are encouraged to spend more time in reflective thought and in reading the Scriptures.

(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

### Our Sacred Privilege

By Dr. Cheryl Lynn Bergin

Our sacred privilege calls us to touch the Untouchables. Some people seem Repulsive, until you help them. We care for \* everyone at our Jesuit University hospital. It is our Sacred privilege to serve prisoners And homeless persons. Some come in Chains with guards. Some have no home to Return to. They have no place to bathe, Eat or sleep. Some have bugs on them. The Dirty and clean, imprisoned and free, blind and sighted, rich and poor. \* We see and serve them all. It is my sacred Privilege to touch their hands, eyes and faces. I ignore my Revulsion and focus on the light inside my patients. I see their dignity and beauty. I see Jesus' fully human side. Vision care—or any care—is not reserved for the rich In fine clothes wearing expensive perfumes. We are called to Love God and serve others. Lord, help me to care for everyone, Especially the untouchables. Touch heals. It is a Great privilege to help those Everyone would rather not see, smell or touch. I \* see Your Divine Light in them. Let it shine! Amen.



(Dr. Cheryl Lynn Bergin is a member of St. Bartholomew Parish in Columbus. Photo: This photo of a stained-glass window depicting St. Lucy—patron saint of the blind, visually impaired, eye care professionals and photographers—was taken in the chapel of the Jesuit-founded Saint Louis University Hospital, whose ophthalmology hospital Dr. Bergin worked in after receiving her clinical doctorate in optometry from the University of Missouri in St. Louis.) (Submitted photo by Dr. Cheryl Lynn Bergin)

# 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.

**ARMBRUSTER, Anne T.**, 89, Good Shepherd, Indianapolis, Oct. 27. Mother of Suzanne Bennett, Estelle Britner, Beth Mislán, Rosanne Strevels, Mary Tieken, Daniel, Michael, Robert and Stephen Armbruster. Sister of Estelle Redoutey. Grandmother of 32. Great-grandmother of 31.

**BOWMAN, Rose C.**, 86, St. Joseph, Corydon, Oct. 28. Mother of Melissa Bailey, Nancy Hollely, Debra Mills, Ben, Donald and Tom Bowman. Grandmother of seven. Great-grandmother of four.

**DENNIS, Anthony C.**, 40, St. Barnabas, Indianapolis, Oct. 29. Father of Isaac Dennis. Son of Susie Dennis. Brother of Marisol Dennis.

**HOLZER, Sandra M.**, 78, St. Matthew the Apostle, Indianapolis, Oct. 26. Mother of Nadine Pedue, Brice and Mike Holzer. Sister of Dexter Rose. Grandmother of seven.

**KELLY, Jr., John T.**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 25. Father of Cecilia Enlow. Brother of Cecilia Jones, Barbara Morreale, Alice, Kevin and Michael Kelly. Grandfather of four.

**MCGEE, Richard Y.**, 86, St. Bartholomew, Columbus, Oct. 23. Husband of Donnette McGee. Father of DeeDee Beckham, Cathy Hayati, Wendy Gonzalez, Carrie Leisure, Lynn Lucas, Sarah Woolwine, Chuck, Rick and Tim McGee. Brother of Sarah Healy and Michael McGee. Grandfather and great-grandfather of several.

**MCHUGH, Irene**, 97, St. Malachy, Brownsburg, Oct. 21. Mother of Robert, Ted and Tim McHugh. Sister of Phyllis Hughes. Grandmother of 15. Great-grandmother of 23. Great-great-grandmother of five.

**MCMULLEN, Barbara A.**, 87, St. Bartholomew, Columbus, Oct. 19. Mother of Erin Beckman, Marylove, Sheila and Michael McMullen. Sister of Eleanor Knudson. Grandmother of three. Great-grandmother of five.

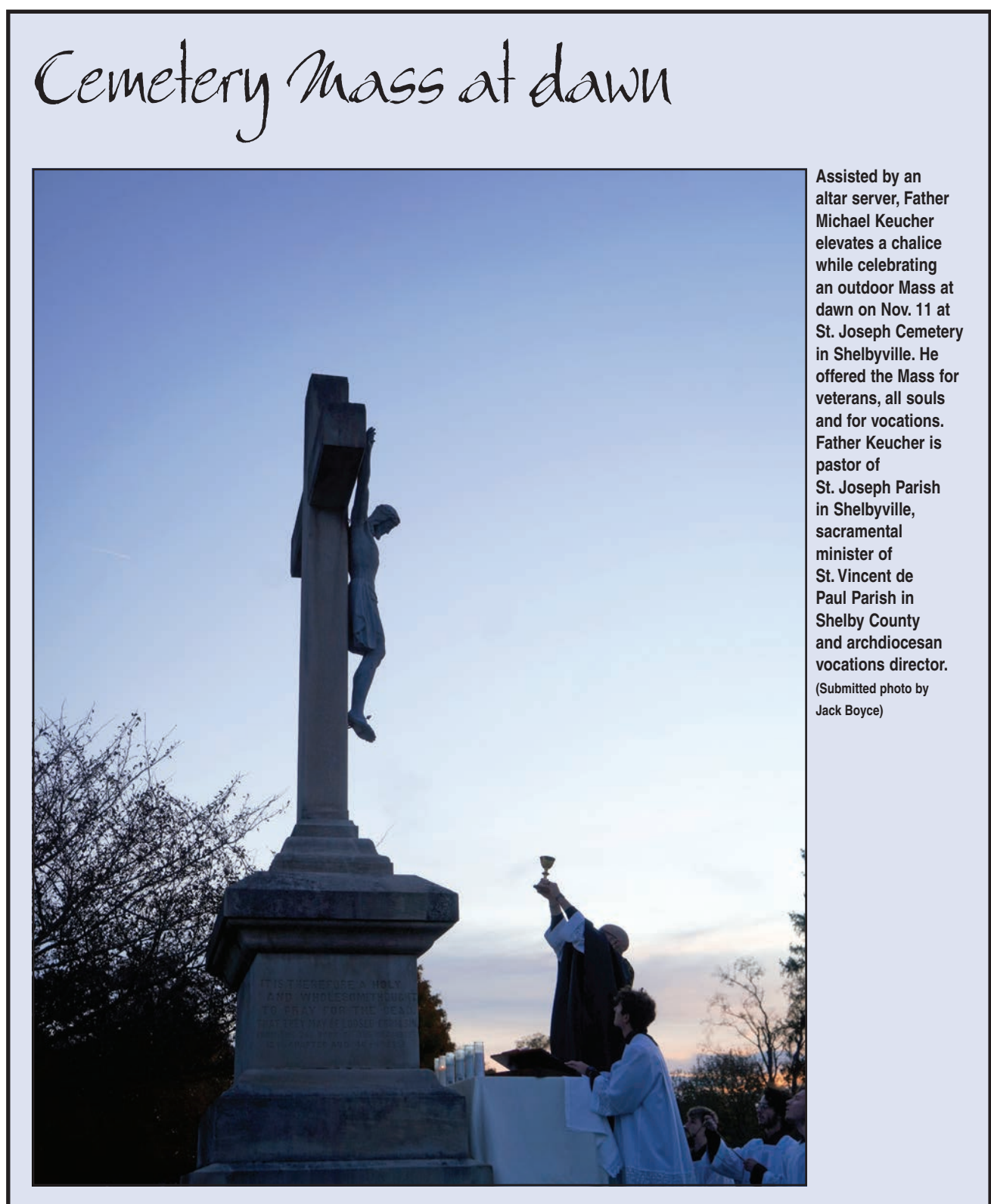
**MILLS, Mary C. (Sahm)**, 54, St. Jude, Indianapolis, Oct. 5. Mother of Emily and Sarah Kays. Sister of Joanne Sauter and Raymond Sahm.

**MYERS, Richard**, 59, St. Malachy, Brownsburg, Oct. 14. Husband of Catherine Myers. Father of Catie, Mary and Rory Myers. Brother of Michael Boyd. Grandfather of one.

**PIERCE, William**, 63, Holy Family, New Albany, Oct. 25. Husband of Theresa Pierce. Father of Juli Ring and BJ Pierce. Brother of Carolyn Gardner, Christine Hutcherson, Charles, Jim, John and Stephen Pierce. Grandfather of four.

**RENNIER, Mary A.**, 85, Holy Spirit, Indianapolis, Oct. 22. Wife of Carl RENNIER. Mother of Tina Boling, Anna Harvey, Debbie Snow, Floyd, James, Joe and Steve RENNIER. Sister of Connie Christianson, Carolyn Zentz and Albert Duvall. Grandmother and great-grandmother of several.

**ROHAN, Edward M.**, 82, St. Luke the Evangelist, Indianapolis, Oct. 29. Husband of Barbara Rohan. Father of



Assisted by an altar server, Father Michael Keucher elevates a chalice while celebrating an outdoor Mass at dawn on Nov. 11 at St. Joseph Cemetery in Shelbyville. He offered the Mass for veterans, all souls and for vocations. Father Keucher is pastor of St. Joseph Parish in Shelbyville, sacramental minister of St. Vincent de Paul Parish in Shelby County and archdiocesan vocations director. (Submitted photo by Jack Boyce)

Christina, Patrick and Peter Rohan. Grandfather of 10.

**RUTHERFORD, Mary (Hilgenhold)**, 88, St. Michael, Cannelton, Oct. 28. Mother of Susan Smith, Ann Sullivan and

Jeff Rutherford. Grandmother of five. Great-grandmother of five.

**SCHROEDER, Ronald**, 88, Holy Spirit, Indianapolis, Oct. 29. Husband of Betty

Schroeder. Father of Karen Scott and Donald Schroeder. Brother of Melissa Bowen. Grandfather of two. Great-grandfather of four.

**SMITH, Raymond**, 77, St. Malachy, Brownsburg, Oct. 10. Husband of Linda Smith. Father of Jennifer Alston, Dianna Rains, Rachel, Douglas and Matthew Smith.

Grandfather of 11. Great-grandfather of one.

**TUCKER, Rose Marie**, 92, Holy Family, New Albany, Oct. 26. Mother of Patty Duffy, Tammy Simms, Linda Stein, Carol Wibbels, Gary and Rick Tucker. Sister of Frank Ringley. Grandmother of 14. Great-grandmother of 15. †

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**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)

## Franciscan Sister Joan Luerman served in Catholic schools for 55 years

Franciscan Sister Joan Luerman died on Nov. 4 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 86.

The Mass of Christian Burial was celebrated on Nov. 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Joan was born on Aug. 17, 1935, in Richmond, where she grew up as a member of the former St. Andrew Parish there. She joined the Sisters of St. Francis on Sept. 7, 1953, and professed final vows in on Aug. 12, 1959. Sister Joan earned a bachelor's degree at Marian University in Indianapolis and master's degrees at Clarke College in Dubuque, Iowa, and at Seattle University in Seattle.

During 68 years as a member of the Sisters of St. Francis, Sister Joan ministered in Catholic

education for 55 years in Indiana, Michigan, Missouri and Ohio before retiring to the motherhouse in 2010.

In the archdiocese, she served in Indianapolis at Our Lady of Lourdes School from 1955-56 and at St. Christopher School from 1975-78. Sister Joan also served at St. Vincent de Paul School in Bedford from 1958-64 and 1981-2010. In her second period at St. Vincent, she also ministered as a pastoral associate in the Bloomington Deanery faith community.

In 2003, Sister Joan was honored with a career achievement award at the archdiocese's Celebrating Catholic School Values gala.

Sister Joan is survived by her sisters Frances DeLucio of Richmond, Antonia Krebs of Wisconsin, and Mary Coblentz of Florida.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

# Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

## Batesville Deanery

Nov. 30, 7 p.m. at St. Mary, Greensburg  
 Dec. 3, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County  
 Dec. 5, 9:30 a.m. at Immaculate Conception, Millhousen  
 Dec. 10, 9 a.m.-9 p.m. at Camp River Ridge, 6145 Harvey Branch Road (A-frame house), Oldenburg.  
 Dec. 12, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora  
 Dec. 12-14, 7-7:50 a.m. and 6-6:50 p.m. at St. John the Baptist, Osgood  
 Dec. 14, 7 p.m. at St. Catherine of Siena, St. John the Evangelist Church, Decatur County  
 Dec. 15, 6 p.m. at St. Vincent de Paul, Shelby County  
 Dec. 15 and 16, 6:30 p.m. at Holy Family, Oldenburg  
 Dec. 17, 9 a.m.-1 p.m. and 2:30-6:30 p.m. for St. Louis, Batesville, and St. Anthony of Padua, Morris, at St. Louis  
 Dec. 17, 9 a.m.-9 p.m. at St. Joseph, Shelbyville  
 Dec. 21, 6-7 p.m. at St. Michael, Brookville  
 Dec. 22, 7 p.m. for St. Louis, Batesville, and St. Anthony of Padua, Morris, at St. Louis  
 Dec. 22, 6:30-7:30 p.m. at St. Peter, Franklin County  
*Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:*  
 Half-hour before all Masses at Oratory of SS. Philomena and Cecelia, Oak Forest  
 Expanded reconciliation times at St. Charles Borromeo, Milan; St. Maurice, Napoleon; and St. Nicholas, Ripley County.  
 Contact parishes for details.

## Bloomington Deanery

Dec. 2, 7 p.m. at St. Vincent de Paul, Bedford  
 Dec. 9, 6-9 p.m. for St. Charles Borromeo Parish and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center  
 Dec. 14, 6:30 p.m. at St. John the Apostle, Bloomington  
 Dec. 15, 6:30 p.m. at St. Jude the Apostle, Spencer  
 Dec. 16, 6 p.m. at St. Martin of Tours, Martinsville  
 Dec. 16, 7 p.m. at St. Agnes, Nashville

## Connersville Deanery

Dec. 1, 6:30 p.m. at St. Gabriel, Connersville  
 Dec. 6, 6 p.m. at St. Elizabeth of Hungary, Cambridge City  
 Dec. 14, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Church, Richmond  
 Dec. 16, 6:30 p.m. at St. Mary, Rushville

## Indianapolis East Deanery

Nov. 30, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at Our Lady of Lourdes  
 Dec. 1, 7 p.m. at St. Thomas the Apostle, Fortville  
 Dec. 14, 7 p.m. at Holy Spirit  
*Additionally, reconciliation in the East Deanery is available on the following dates:*  
 Dec. 14, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, 5353 E. 56th St.

## Indianapolis North Deanery

Nov. 28, 2 p.m. at St. Lawrence  
 Nov. 29, 7 p.m. at St. Joan of Arc  
 Nov. 30, 7 p.m. at St. Matthew the Apostle

## Indianapolis South Deanery

Dec. 15, 7 p.m. for St. Jude, St. Mark the Apostle and Nativity of Our Lord Jesus Christ at St. Jude  
 Dec. 16, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus  
 Dec. 18, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood

## Indianapolis West Deanery

Dec. 9, 7 p.m. for St. Thomas More, Mooresville, and St. Ann, (South Deanery) at St. Thomas More  
 Dec. 10, noon-1 p.m. at St. Malachy, Brownsburg  
*Additionally, recurring Advent opportunities for reconciliation in the West Deanery are as follows:*  
 Sundays: 8-8:30 a.m. at St. Anthony; 9:30-10 a.m. at Holy Angels; 1:45-2:45 p.m. at St. Monica; 3 p.m. at St. Gabriel the Archangel  
 Mondays: 5:15-5:35 p.m. at St. Michael the Archangel  
 Tuesdays: 5-5:45 p.m. at St. Michael the Archangel; 6-7 p.m. at St. Monica  
 Wednesdays: 5:30-5:50 p.m. at St. Susanna, Plainfield; 6 p.m. at St. Gabriel the Archangel; 6-7 p.m. at St. Monica; 6-7 p.m. at Mary, Queen of Peace, Danville  
 Thursdays: 6-7 p.m. at St. Monica; 7-8:30 p.m. at St. Malachy, Brownsburg  
 Fridays: 4-5 p.m. at St. Christopher; 5-5:45 p.m. at St. Michael the Archangel; 5:30-6 p.m. at St. Susanna, Plainfield; 7 p.m. at St. Gabriel the Archangel  
 Saturdays: 10-10:30 a.m. at St. Susanna, Plainfield; 3-4:30 p.m. at St. Anthony; 3:45-4:30 p.m. at Mary, Queen of Peace, Danville; 4 p.m. at St. Gabriel

the Archangel; 4-4:45 p.m. at St. Monica; 4-5 p.m. at St. Michael the Archangel; 4:30-5 p.m. at St. Christopher

## New Albany Deanery

Dec. 1, 6:30 p.m. at St. Michael, Bradford  
 Dec. 9, 6:30 p.m. at St. John Paul II, St. Paul Campus, Sellersburg  
 Dec. 14, 7 p.m. at St. Mary, Lanesville  
 Dec. 15, 7 p.m. at Our Lady of Perpetual Help, New Albany  
 Dec. 15, 7 p.m. at St. Mary, Navilleton  
 Dec. 19, 4 p.m. at St. John the Baptist, Starlight  
 Dec. 21, 7 p.m. at St. Anthony of Padua, Clarksville  
 Dec. 22, 7 p.m. at St. Mary-of-the-Knobs, Floyd County

## Seymour Deanery

*Parishes in this deanery are expanding reconciliation periods and priest availability. Contact parishes for information.*

## Tell City Deanery

*As of press time, no services have been scheduled. Contact parishes for information or see next week's Criterion.*

## Terre Haute Deanery

Dec. 1, 8, 9 and 15, 7 p.m. at St. Benedict, Terre Haute  
 Dec. 10, 9 a.m.-9 p.m. "Twelve Hours of Grace" at St. Margaret Mary, Terre Haute  
 Dec. 15, 6:30 p.m. at Sacred Heart, Clinton  
 Dec. 16, 1:30 p.m., Sacred Heart of Jesus, Terre Haute †

## Employment

### Director of Pastoral Care St. Elizabeth Seton Catholic Church

St. Elizabeth Seton Catholic Church, which serves a Roman Catholic community of more than 9,700 in Carmel, IN, seeks candidates for our position of Director of Pastoral Care to serve seniors in our area with compassionate, supportive care.

The successful candidate will be responsible for providing pastoral care, support, programs and resources to meet the needs of the members of the community with the love of Christ and extending the resources of the parish to meet each person in their specific circumstances – whether one is middle-aged to senior, or struggling with physical or mental-emotional health, grieving, or otherwise in need of support. By providing practical assistance and spiritual guidance for life's transitions and crises, the Director of Pastoral Care will serve as a leader in the community and resource to the parish in implementing an integrated and Comprehensive vision of Pastoral Ministry.

The responsibilities of the Director will cover many functions relating to spiritual health, counseling and education: providing spiritual support services and outreach programs; collaborating with parish staff to educate parishioners on mental health issues; coordinating "needs specific" support groups; palliative and bereavement care; Responsibilities also include maintaining a network of institutional/community contacts, organizations, and volunteers to ensure that each person has access to appropriate, helpful resources; Home visits and hospital visits/One-on-one visits with parishioners dealing with transitions; Follow-up with the bereaved/ One-on-one bereavement sessions as needed.

The Successful candidate will be a Catholic in good standing, a Bachelor's degree is required (master's preferred) Pastoral Ministry, Catholic Studies, Theology, Divinity Studies, Clinical Pastoral Education preferred, but not required. Additionally, prefer five+ years' experience in pastoral care in a church setting or in a counseling setting. Working with the aging population also preferred.

Qualified and interested candidates are invited to send letter (email preferred) of interest and resume to:



Kevin Sweeney  
 Director of Operations and Finance  
 St. Elizabeth Seton Catholic Church  
 10655 Haverstick Road  
 Carmel, IN 46033  
[kevin.sweeney@setoncarmel.org](mailto:kevin.sweeney@setoncarmel.org)

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## Employment

### Seccina Memorial High School Development Director

Seccina Memorial High School, the archdiocesan high school for the East Deanery of Indianapolis, is seeking a full-time Development Director. The successful candidate will learn donors' passions and match them with school priorities, invite support from 100+ alumni and friends annually, and collaborate in the stewardship of donor relationships. This individual is directly involved in strategy development for the annual fund and other major development initiatives. The Development Director reports to the President. Interested candidates who are committed to the mission of Catholic school education and the highest standards of ethics, professionalism, and collaboration are invited to send a cover letter, resume, and salary history in confidence to:

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# United Catholic Appeal is 'vital' to 'provide Catholic presence'

By Leslie Lynch

Special to *The Criterion*

FLOYD COUNTY—This year's United Catholic Appeal theme is "United in the Eucharist." That resonated deeply for the 65 people gathered for the Miter Society Mass at St. Mary-of-the-Knobs Church in southern Indiana on Oct. 21.

Motioning toward people clustered in conversation after Mass, Chuck Ledbetter of St. Michael Parish in Charlestown said, "We are united in the Eucharist, here—we are united in one body in Christ."

People traveled from as far as Orleans and North Vernon to hear Archbishop Charles C. Thompson speak at the Mass and following dinner.

The United Catholic Appeal supports wide-ranging needs in the archdiocese. From formation of youth and seminarians, to serving the homeless, hungry and immigrants, to caring for retired priests—many of whom continue to serve parishes in various capacities—much is accomplished when all give what each is able.

"Every dollar donated to United Catholic Appeal goes to ministry," said Archbishop Thompson.

"We like to make our donations where they make the biggest difference," said Mary Kay Wolford. Her husband Carl added, "The United Catholic Appeal uses your gifts wisely. It's very clear as to where and how the money is used."

The Wolfords are members of Holy Family Parish in New Albany.

In his homily, Archbishop Thompson tied the theme of United in the Eucharist to the upcoming Eucharistic Revival that will begin in the United States next summer during Corpus Christi weekend.

"The Eucharist is our source and our summit," he said. "It's not a thing—it's an event."

"Everything we need to understand about stewardship is found in the Eucharist. Christ freely gave his life for our salvation and we are all called to respond to that ultimate gift by loving God, serving our neighbors, and caring for all that has been entrusted to us."

At the reception, Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development, noted, "Regardless of how disconnected we may have felt during these very difficult times, the fact is that we are always united together in the Eucharist. It is what truly

binds us together. Now, more than ever, our community needs to see our strength and our goodness."

The Miter Society is composed of United Catholic Appeal donors who have given \$1,500 or more to the annual campaign.

"God has blessed us as a family, and we are very grateful," said Larry Ricke of St. Mary-of-the-Knobs Parish. "The United Catholic Appeal provides extraordinary services to many people."

Ledbetter agreed.

"Being good stewards is vitally important now, even more so than before," he said. "We marginalized each other with the pandemic. We've operated in a fear mode. We need to recognize the presence of Christ, get rid of the fear."

Archbishop Thompson praised the faithful in central and southern Indiana for its presence during the pandemic.

"Throughout the pandemic, what a witness our Church has been!" he said. "In our schools, our charities, our in-person worship, we didn't slow down—we did more!"

"How do we continue to provide Catholic presence as we come out of the pandemic? The United Catholic Appeal is vital."

He again linked the appeal's United in the Eucharist theme to stewardship.

"The Eucharist isn't something that we just experience at Mass," he said. "We need to respond to the Eucharist every day by going out into the world to gratefully share God's gift to us. People don't come into the Church unless we go out first."

Archbishop Thompson highlighted some of the United Catholic Appeal's fruits.

"The Archdiocese of Indianapolis is part of [the United States Conference of Catholic Bishops] Region 7, along with the rest of Indiana, Illinois and Wisconsin. Our archdiocese is number two for vocations.

"Last year, 867 veterans and 6,641 people with a disability received food, shelter and clothing from the Archdiocese's Catholic Charities agencies. More than 800 homeless families received a safe place to rest. More than



Archbishop Charles C. Thompson serves as principal celebrant at the Miter Society Mass in St. Mary-of-the-Knobs Church in Floyd County on Oct. 21. Concelebrating with him are Fathers William Marks, left, William Ernst, Anthony Hollowell, Stephen Banet, Daniel Atkins, Wilfred "Sonny" Day and Msgr. William F. Stumpf. Altar server Garrett Jennings holds the missal for the archbishop. (Submitted photo by Leslie Lynch)

48,000 people who were hungry were served hot meals. Countless mothers, after receiving support, chose life for their babies instead of abortion."

Mark and Lisa Huber, members of St. Mary-of-the-Knobs, noted that their youngest son is a seminarian at Saint Meinrad Seminary and School of Theology in St. Meinrad.

"It's been a challenging year and a half because of the pandemic," said Lisa. "The archdiocese does a lot for seminarians and we appreciate that."

Before introducing the archbishop, Moore highlighted a set of video stories produced for this year's United Catholic Appeal.

"Each of the six stories show how we are united in the Eucharist through various ministries from all over our archdiocese. They cover discipleship, formation, service, youth, community, and outreach."

"We must have a personal encounter with the second person of the Trinity before we can bring Jesus to others," said Archbishop Thompson. "This is our call: to know him. That is the grace we need to carry out our work."

(Leslie Lynch is a member of St. Mary Parish in Lanesville. For more information on the United Catholic Appeal, visit [www.archindy.org/UCA](http://www.archindy.org/UCA) or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

**Happy Thanksgiving**



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