



The

# Criterion

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## Ken's 12-Pack

When it comes to morality, 'let your conscience be your guide,' page 10.

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## Words of Archbishop Thompson and Father Charles Smith inspire at National Black Catholic Men's Conference

By Natalie Hoefler

For three-and-a-half hours, joy, music and shouts of affirmation filled St. Rita Church in Indianapolis on Oct. 15 before and during the closing Mass of the National Black Catholic Men's Conference, held in Indianapolis on Oct. 13-16.

See more coverage, pages 7-9.

Archbishop Charles C. Thompson offered a conference keynote address before the Mass, and Divine Word Father Charles Smith—co-founder of the conference—offered the homily during the Mass.

"It was a godsend," Kerry Conwell, president of the St. Rita parish council, said of the evening. "You could just tell that the Holy Spirit had descended upon us here at the church today, and it was so wonderful to hear the archbishop speak."

"And then having Father Charles do the homily—it was just like when he was living here" at St. Rita Parish several years ago, he added.

Attended by an estimated 300 Black Catholic men from across the United States, the gathering began with a keynote address by Archbishop Thompson.

"We are indeed made for more" "I wanted to be with you this afternoon," the archbishop told the men gathered in the pews of the historically Black Catholic parish's church. "It's wonderful having you here in Indianapolis."

See CONFERENCE, page 8

## 'Forgive me, father': Vatican seminar looks at why people avoid confession

VATICAN CITY (CNS)—Every year for more than three decades, the Vatican tribunal dealing with matters of conscience has offered a course to help priests in their "ministry of mercy" as confessors.



Pope Francis

The huge number of participants, from 500 to 800 ordained and soon-to-be ordained men, who attend the course sponsored by the Apostolic Penitentiary each year attests to the importance and need for adequate formation concerning the sacrament of reconciliation, particularly when confession, as well as "the sense of sin," is in crisis, Pope Francis told participants in 2019.

It is a crisis on both sides of the confessional screen. Priests need better formation so that those seeking God's forgiveness truly experience "a real encounter with salvation in which the Lord's embrace can be perceived in all its strength, capable of changing, converting, healing and forgiving," the pope had said.

And the laity need to understand better the importance and joy of confession, according to the Apostolic Penitentiary, which decided to respond by offering a special seminar specifically for laypeople. The seminar was held in Rome and online on Oct. 13-14.

Of the more than half-dozen talks covering the usual biblical, theological and spiritual aspects of the sacrament, the most practical presentation was given by Msgr. Krzysztof Nykiel, regent of the Apostolic Penitentiary.

He gave a top 10 rundown of the most common "good" reasons people give for not going to confession, followed by a faith-based response to each objection.

Highlights from the monsignor's list of "I don't go to confession because ..." are summarized here:

See CONFESSON, page 2



Priests from across the country concelebrate with Archbishop Charles C. Thompson on Oct. 15 in St. Rita Church in Indianapolis during the closing Mass of the National Black Catholic Men's Conference. (Photo by Natalie Hoefler)

## The gift of sharing the Eucharist leads people to draw closer to others and to God

Part two

By John Shaughnessy

The woman's question jolted Betty Kapellusch.

A short time earlier, Kapellusch had brought Communion to the woman in one of the four nursing homes she visits as part of her ministry for St. Patrick Parish in Terre Haute. Now, she was taking the woman to a doctor's appointment, but she had to make a stop at the parish church first.

See EUCHARIST, page 16



As an extraordinary minister of holy Communion for St. Patrick Parish in Terre Haute, Betty Kapellusch shares the Eucharist with Betty Seprodi, a member of the parish for 73 years, during her weekly visit with Seprodi. (Submitted photo)



Volunteers and members of the local community distribute food at *Jesús Obrero* (Jesus the Worker) in Fort Myers, Fla., Parish on Oct. 4 amid the aftermath of Hurricane Ian. (CNS photo/Tom Tracy)

## Special collection this weekend to aid those impacted by hurricanes, flooding

Criterion staff report

Parishes in the Archdiocese of Indianapolis are taking up a special collection at all Masses on the weekend of Oct. 29-30 to support the USCCB Bishops Emergency Disaster Fund.

This fund helps individuals, communities and Catholic entities harmed by natural and other disasters. Hurricanes Fiona and Ian, tropical storms and flooding have caused significant loss of life and billions of dollars of damage in Florida, Haiti and Puerto Rico during the past three months.

The contributions received from the

faithful will support the efforts of Catholic Charities USA and Catholic Relief Services, the official relief agencies of the Catholic Church in the U.S., as they and their local agencies respond to immediate emergency needs for such necessities as water, food, shelter and medical care, and aid in long-term rebuilding and recovery efforts.

Donations also provide funding for grants to impacted dioceses for pastoral and reconstruction needs of the Church.

Checks are asked to be made out to parishes with a notation on the memo line for the "Bishops Emergency Disaster Fund." †

## What are the graces and blessings that you are grateful for, the ones that have touched and shaped your life?

One of the constant themes of Pope Francis' papacy is his reminder to us to be people who live lives of gratitude. The pope has said, "Truly we have received much, so many graces, so many blessings, and we rejoice in this. It will do us good to think back on our lives with the grace of remembrance. ... Perhaps we need to ask ourselves: Are we good at counting our blessings?"

As Thanksgiving approaches, *The Criterion* is inviting you, our readers, to tell us about the moments of your life, the parts of your life,

the people in your life whom you are grateful for—and why.

Whether it's a simple, everyday reason to be thankful or a life-changing one, we will look forward to learning about the graces and the blessings that have touched and shaped your life.

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



### Public Schedule of Archbishop Charles C. Thompson

October 28–November 9, 2022

<p><b>October 28 – 6 p.m.</b> Marian University Annual Gala at JW Marriott, Indianapolis</p> <p><b>October 29 – 4 p.m. CST</b> Wedding Anniversary Mass at St. Paul Church, Tell City</p> <p><b>October 30 – 10:30 a.m. CST</b> Confirmation Mass for youths of St. Meinrad Parish, St. Meinrad, and St. Boniface Parish, Fulda, at St. Boniface Church</p> <p><b>October 30 – 2 p.m. CST</b> Confirmation Mass for youths of St. Isidore the Farmer and St. Mark parishes, Perry County; St. Pius V Parish, Troy; and St. Paul Parish, Tell City, at St. Paul Church</p>	<p><b>November 1 – Noon</b> Mass for Solemnity of All Saints at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>November 3-6</b> National Religious Vocation Conference Annual Convocation, Spokane, Wash.</p> <p><b>November 8 – 10:30 a.m.</b> Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>November 9 – 11 a.m.</b> Mass and lunch with retired priests at St. Jude Parish, Indianapolis</p>
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## CONFESSION

continued from page 1

• "... I speak directly to God." Speaking with God is "excellent," he said, and it should be done throughout the day with prayer to know God's will. While "it is not impossible to obtain forgiveness" from God this way, "we would never be sure."

Only God can forgive sins, he said. So, before the birth of Christ and a life lived without him, humanity could only "hope" to have their sins forgiven. "With Christ, this mercy has descended onto Earth and is accessible" to everyone, and only through confession with a priest can one be certain of receiving that forgiveness.

• "... I don't like talking about my personal life" with another person. A priest is not just any other person but is one upon whom God has conferred his power to forgive on Earth, Msgr. Nykiel said. In confession, the priest serves *in persona Christi*—in the person of Christ.

Verbalizing and owning up to one's sins can be difficult or frightening, he said, but "we feel truly loved when everything about us is loved, not just the good or nice things we display" or when the lies and partial truths are believed. When people present their true selves completely to God, they let themselves be loved fully and completely by God.

• "... The priest may be a worse sinner than me." It is true that priests are not God, and it is "certainly easier and more uplifting to confess to a holy priest, like St. John Vianney and St. Padre Pio," he said.

But "the moral condition of the priest at the moment of absolution is wholly irrelevant to the validity of absolution," because the one absolving the sin is God through the priest, he said.

• "... I don't know what to say." This excuse is "the most prevalent," but also the easiest to overcome, Msgr. Nykiel said. Just tell the priest, "I want to confess, but I don't know what to say. Can you help me?"

Learning how to do "a good examination of conscience is helpful," he said, but what really counts is a sincere desire "to think about the truth of one's life before God."

• "... I'll be embarrassed." Feeling ashamed for one's sins "is already the first healthy sign" of a conscience that has not grown numb or blind to evil, he said. It also should be seen as part of contrition and a form of penance that can strengthen the desire for conversion.

• "... I always say the same things." While it may be good that there are no new sins to add to the list, confession is exactly what is needed, he said, to humbly plead with God for his mercy to fight and win the daily battle against one's vices.

• "... I'm not committing serious sins." One may not be guilty of committing theft or murder, but there are still eight other commandments to keep, Msgr. Nykiel said. Believing only serious crimes count as sin can also be a kind of "self-justification" and do-it-yourself redemption.


The unworthiness one feels before God "is always directly proportional to one's closeness to him," which is why the greatest saints always felt like the greatest sinners. "If we don't feel like we are sinners, then we still are not saints."

• "... I didn't like it the last time I went." Confessors might be distracted, unprepared, too "rigorous because he wanted to send me straight to hell" or too lax because "he wanted to almost canonize me despite my serious sins," the Monsignor said.

People can always seek out a different confessor, he said. But people also may be expecting more than the sacrament is meant for: to wipe away sin and experience God's healing through forgiveness, he said. It is not meant to fix one's problems or make feelings of guilt disappear.

Msgr. Nykiel concluded that every objection comes from the same root: "a resistance to love."

"The sacrament of reconciliation is too important and too essential to give up for any reason," he said. "Divine mercy is always waiting for us." †



### Pope's prayer intentions for November

- **Children Who Suffer**—We pray for children who are suffering, especially those who are homeless, orphans and victims of war; may they be guaranteed access to education and the opportunity to experience family affection.

See Pope Francis' monthly intentions at [archindy.org/popesintentions](http://archindy.org/popesintentions).



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

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# Papal trip to Bahrain to highlight importance of opening doors

VATICAN CITY (CNS)—Pope Francis is set to make a four-day visit to Bahrain, a journey that will make him the first pope to visit the Arab kingdom just off the coast of Saudi Arabia in the Persian Gulf.

The visit on Nov. 3-6 has two main goals: to speak at the Bahrain Forum for Dialogue: East and West for Human Coexistence, and to encourage the predominantly expatriate Catholic and Christian communities who live and work in the Muslim-majority region.

Underlining the theme of the visit, "Peace on Earth to people of goodwill," the pope is expected to be a "messenger of peace," appealing to all people and nations to come together, free from prejudice and open to seeing each other as brothers and sisters.

It will be the 13th Muslim-majority nation he has visited in his almost 10 years as pope.

Pope Francis is going to Bahrain to further promote interfaith cooperation because "there is a common interest among the monotheistic religions," Bishop Paul Hinder, administrator of the Apostolic Vicariate of Northern Arabia, told reporters by video call from Abu Dhabi on Oct. 24.

The common desire is to help "care for creation ... knowing that if there is a conflict between Christian- and Muslim-majority nations, it is a problem for the whole world, not just for one or two countries," said the 80-year-old Swiss bishop, who was first appointed auxiliary bishop of Arabia in 2003, and now oversees Bahrain, Kuwait, Qatar and, formally, Saudi Arabia.

The intention of the pope, he said, is "to make us understand that it is absolutely necessary" to find a place where there can be strong mutual respect and cooperation.

The pope will have a chance to underline the role governments, diplomats and members of civil society need to play when he meets with them on Nov. 3 at Sakhir Palace. The pope also will meet with King Hamad bin Isa Al Khalifa, who invited the pope and is sponsoring the Forum for Dialogue event.

Bahrain, a prosperous archipelago nation of about 30 islands, is the smallest country in the Middle East, with about 1.5 million people, about half of whom are foreign workers. About 74% of the residents are Muslim and 9% are Christian. People of the Hindu, Buddhist and Jewish faiths are among the other communities present.

Bishop Hinder said there are no official statistics for the number of Christians, but the Church estimates there are about 80,000 Catholics in Bahrain, about 1,000 of

whom are citizens of the kingdom.

Catholics in Bahrain hail mainly from the Philippines, India and Sri Lanka. South Americans, Europeans and Arabs from the Levant region account for the rest of the island's Christian population.

Bishop Hinder said Catholics are overjoyed that the pope is coming to encourage them in the faith.

They are "a small flock with little or practically no power," he said. The papal visit makes them "feel recognized. 'We exist!'" And it will boost their morale, he added.

The expatriate workers do not have an easy life, he said, not because they live in a Muslim country, but because it is a life filled with uncertainty as many try to figure out their next move: to stay, return home or seek employment in the West.

Freedom of religion is generally well-respected in Bahrain, "even if it isn't completely ideal," the bishop said. For example, there are no official legal obstacles to religious conversion, he said, but there can be huge pressure from society and especially from one's family against conversion.

Bahrain was the first country in the Persian Gulf to allow a Catholic church to be built—Sacred Heart Church—which was inaugurated in 1939 on Christmas Eve. On his last day in Bahrain, the pope will hold a prayer meeting there with bishops, priests, religious, seminarians and pastoral workers.

The country is now also home to the largest cathedral in the Persian Gulf region: Our Lady of Arabia Cathedral was consecrated in December in Awali, which is 16 miles south of the capital Manama. It was built to better serve the growing Catholic population—estimated at 2.5 million—throughout the Gulf region.

The pope will hold an ecumenical meeting and prayer for peace in the cathedral on Nov. 4, right after he meets with Sheikh Ahmad el-Tayeb, grand imam of Egypt's Al-Azhar mosque and university, and with members of the Muslim Council of Elders—an international group of Islamic



Pope Francis walks with Crown Prince Salman bin Hamad Al Khalifa, prime minister of Bahrain, during a private audience at the Vatican on Feb. 3, 2020. Pope Francis is set to be the first pope to visit Bahrain from Nov. 3-6. (CNS photo/Paul Haring)

scholars and experts—at the mosque of Sakhir Palace.

Pope Francis will celebrate Mass at Bahrain National Stadium in Awali on Nov. 5, and Bishop Hinder said organizers have set aside reserved seating for Catholics from nearby nations, especially from Saudi Arabia, which does not allow Christians to practice their faith openly.

The pope's visit will send "a strong signal" to Saudi Arabia, which will surely be watching, but is moving more slowly than some other nations in the region when it comes to greater respect for religious freedom and the dignity of all people, Bishop Hinder said.

"I am confident that going to a small state that does not have a lot of power in the game of Middle East politics" is perhaps "a good place for sending a signal" to the surrounding region, the bishop said.

While there have been some political reforms, Human Rights Watch has flagged several concerns, especially with the work visa sponsorship system, which gives employers excessive power over their foreign employees, and with the use of the death penalty and long prison sentences for pro-democracy activists.

Bishop Hinder said he would not expect the pope to raise those concerns publicly because, in his experience, more can be done "behind the scenes." †



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# The Criterion

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## Editorial

### Vote as if life depended on it

Every election season, someone remarks that “this is the most important election in our lifetime.”

This is normally considered to be mere political hyperbole, but this year there’s an element of truth in it. At the very least, what is at stake in the upcoming local, state and national elections is of critical importance to our lives as individuals, families and communities.

The Indiana Catholic Conference (ICC), which is the public policy voice of the Catholic Church in Indiana, recently issued guidelines related to political activity:

*Committed to principled nonpartisan engagement in the political process, the Church does not and will not engage in partisan politics. The Church does not support or oppose any candidate or party, but seeks to focus attention on the moral and human dimensions of issues. We strongly urge all parishioners to become informed on key issues and to vote.*

The Church does not tell us who or what to vote for (or against), but it reminds us of our moral duty to participate actively in our local, state and national governance—by electing responsible leaders who are committed to the common good, and by only approving initiatives that are in the best interests of diverse people and communities.

As Pope Francis has said, “We need to participate for the common good. Sometimes we hear: a good Catholic is not interested in politics. This is not true: good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern.”

What does the Church mean when it uses the term “the common good”?

The U.S. Conference of Catholic Bishops (USCCB), in its election guide titled “Forming Consciences for Faithful Citizenship: A Call to Political Responsibility,” speaks about the common good in this way:

*The common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily” (“Gaudium et Spes,” #26). ... The common good, in fact, can be understood as the social and community dimension of the moral good (“Compendium of the Social Doctrine of the Church,” #164).*

*Human dignity is respected and the common good is fostered only if human rights are protected and basic responsibilities are met. Every human being has a right to life, the fundamental right that makes all other rights possible, and a right to access those things required for human decency—food and*

*shelter, education and employment, health care and housing, freedom of religion and family life.*

*The right to exercise religious freedom publicly and privately by individuals and institutions along with freedom of conscience need to be constantly defended. In a fundamental way, the right to free expression of religious beliefs protects all other rights. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society. Rights should be understood and exercised in a moral framework rooted in the dignity of the human person (“Forming Consciences for Faithful Citizenship,” #49).*

Indications that something serves the common good are fairly straightforward, but it’s important to remind ourselves of the basic principles of economic, social and political responsibility that are required to foster and protect the common good.

Here are some of these basic

principles that we need to keep in mind as we prepare for the coming elections:

First, all human life is sacred. Archbishop Charles C. Thompson has often noted that the Church rightly insists that human life must be respected at every stage of existence—from the moment of conception until the time of natural death. Every form of deliberate

killing—including abortion, euthanasia, suicide, capital punishment and genocide—is morally unacceptable.

Second, as the U.S. bishops remind us, “The economy must serve people, not the other way around. It is therefore necessary that an economic system serve the dignity of the human person and the common good by respecting the dignity of work and protecting the rights of workers” (“Forming Consciences for Faithful Citizenship,” #50)

Third, as Pope Francis and the bishops tell us: “We have a moral obligation to protect the planet on which we live—to respect God’s creation and to ensure a safe and hospitable environment for human beings, especially children at their most vulnerable stages of development” (“Forming Consciences for Faithful Citizenship,” #54). This includes the rejection of racism, nativism, and injustice toward those who are different from us in any way.

Catholics in central and southern Indiana are urged to read the ICC and USCCB guidelines (both available at [indianacc.org/voting](http://indianacc.org/voting)) and then to vote as if life depended on it.

—Daniel Conway

## Forming Consciences



for Faithful Citizenship

Be Our Guest/Mary Marrocco

### Our identity is serving others, like Christ

It gives me pause to hear people say they “identify” as Christian or see questionnaires and forms asking people to check if they identify with a particular religion or none.



To identify as a Christian implies that this is a totally individual act and choice, self-determination expressed through the language of a

particular belief system.

But to become a Christian, one always needs a sponsor (godparent). Where we see an exception was in the early Church, when a person in a situation of immediate martyrdom could, at that moment, choose to be a Christian alone, without a sponsor.

We are perplexed these days about who we are, where we are going and whether we will survive as a planet.

No wonder there’s a desire to hear and respect the identities people claim and try to invent new ways of being in our eagerness to avert disaster. It’s natural, too, for Christians to pick up the language of our era and use it in expressing the faith.

But how do the words we use shape meaning and, yes, identity? Language is as transient and changeable as the humans who use it. And language is powerful, affecting how we perceive and live.

Whether we identify as Christian or as anti-choice, in picking up language we pick up its power, without necessarily knowing how to wield it wisely. How does this change us?

The power of the word is foundational to all religions that have sacred Scriptures and is at the heart of Christianity. Judeo-Christian tradition cherishes words, written and spoken, recognizing that the word carries a power like no other.

From the earliest days, Christians spoke of the Word (“Logos”) of God becoming flesh and dwelling among humans, so that humans might dwell with God.

How do we receive the language, or languages, of our time? How do we meet today’s words with the silent eternal language of the Word whom we have received and been asked to carry?

The Second Vatican Council described itself as listening to the signs of the times and called on the Church to continue to listen, recognizing that God’s eternal truth comes to us in a limited historical context.

You might say our two ears have to be cocked in different directions, one toward the infinite and the other toward the finite, a task both joyful and agonizing. Our faith makes it possible to hold this tension by giving us the one Christ.

That’s the tension in which we dwell.

Without the Spirit, the letter kills (2 Cor 3:6), yet it’s necessary that the Spirit be carried by the letter, so that not an iota is lost (Mt 5:18).

How do we hold the truth for the next generation, as it was held and passed on to us? Words alone are not enough, yet words—the least-false words possible—are needed to help us in our living and dying (in the truth).

St. Gregory of Nazianzus, one of the most brilliant theologians who ever wrote, delivered some of his greatest words in the most profound obscurity.

His writings on the Trinity were dismissed by many as heretical. He preached the sermons that became dogma to barely more than a dozen people in a small chapel. To write and share those words cost him.

Could we, all these centuries later, have received the witness and guidance of great teachers of the Trinity like St. Thérèse of Lisieux, a doctor of the Church, without the painstaking study and witness of Gregory?

Could we understand our life of sharing with God and sharing with one another in Christ without receiving the language that makes the Trinity approachable to our faith?

Our joyful task is to become Christian, which means to become, in Christ the incarnate Word, partakers of the Trinity who partakes in humanity. This truly is our identity.

What does this mean—for each of us and all of us—as we take up the task of listening to the signs of the times, while we live our faith in the world?

It relieves us of the burden of self-determination that identifying suggests, while breathing in the power of the Spirit to become full people, in real relationship with one another, through our relationship with the Trinity.

As a homiletics professor observed, the more we preach the one Christ, the more relevant our preaching will be. So too, the more we bear the eternal Word whom God has spoken out of the silence, the more we will be able to hear and speak in our own time

and language.

Can we perceive in ourselves God’s desire that we come to him not as individuals but together, carrying and supporting each other, listening even to our enemies while never ceasing to listen to the voice of God in Scripture and tradition?

We serve him in serving one another—rather than serving our own ideas and agendas. This word is clear and beautiful.

(Mary Marrocco is a columnist for Catholic News Service. She can be reached at [mary.marrocco@outlook.com](mailto:mary.marrocco@outlook.com).) †

*You might say our two ears have to be cocked in different directions, one toward the infinite and the other toward the finite, a task both joyful and agonizing. Our faith makes it possible to hold this tension by giving us the one Christ.*

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

must reflect a basic sense of courtesy and respect.

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# Christ the Cornerstone

## Missionary disciples, ordinary people called to follow Jesus

*“Jesus went up to the mountain to pray, and he spent the night in prayer to God. When day came, he called his disciples to himself, and from them he chose Twelve, whom he also named Apostles: Simon, whom he named Peter, and his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon who was called a Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor” (Lk 6:12-16).*

The publication date for this column is on Friday, Oct. 28, the feast of the Apostles Simon and Jude. To follow Jesus as the Apostles did requires courage and self-sacrifice, but it's also a way of life that is filled with joy and satisfaction.

The call to be a disciple comes from Christ through many diverse people and situations.

Some hear the call when they are children. Others become aware of Jesus' invitation to follow him later in life. In every case, the call is personal, an invitation from our Lord to know and love him intimately, to be a person for others, to live simply and to grow in holiness through a life of prayer and service.

All Christian vocations, including ordained ministry, religious life, marriage

and the dedicated single life, require surrender and self-sacrifice. Christian discipleship means embracing a lifestyle that demands discipline, obedience and a commitment to serving all God's people.

Being a missionary disciple is challenging in every age, but especially today. Why? Because everything in our culture argues against being a “person for others.” Instead, we are urged to look out for our own interests—first and foremost.

None of the 12 Apostles ended up being richly rewarded by earthly standards. None was wealthy or famous. Most were martyred (some brutally), and many suffered rejection and misunderstanding at the hands of the people they were trying to serve.

We know next to nothing about the details of Simon and Jude's missionary discipleship. Jude is named by Luke and in Acts. (Matthew and Mark call him Thaddeus.)

Jude, who is considered by many to be the patron saint of lost causes or desperate situations, is not mentioned elsewhere in the Gospels, except of course where all the Apostles are mentioned. There is also a New Testament letter attributed to him.

Simon is mentioned on all four lists of the Apostles, but we know little about

him. Tradition holds that saints Simon and Jude traveled to Persia together, where they were both martyred. This may explain why they share the same feast day.

Christ calls ordinary people, like you and me, to be his disciples. This call does not depend on human merit, culture, personality, effort or achievement. It is entirely God's gift—an invitation that is universal and unqualified.

All that's necessary to be a faithful missionary disciple of Jesus Christ is the willingness to take up your cross and follow him. No special talents are required. If we surrender our egos and place an absolute trust in God's grace and mercy, the Holy Spirit will show us the way.

Here in the Archdiocese of Indianapolis, we are blessed with outstanding women and men who have dedicated their entire lives to Christ. Some are priests and deacons. Others are consecrated religious. Still others are lay people who have responded generously to the Lord's call to take up their crosses and follow him in various ministries and apostolates.

Yes, these missionary disciples experience stress. Yes, they sometimes feel overworked and under-appreciated. Yes, they are embarrassed, hurt and angry

about the scandals that have hit us all so hard in recent years.

But the missionary disciples who serve the Church in central and southern Indiana are people of courage and compassion. They are people of prayer and people of action. They are faithful to our Church and to the people they serve. They have been chosen by Christ to be his ambassadors of mercy, hope and joy.

The great majority of our priests, deacons, religious and lay leaders will tell you that when they said “yes” to the Lord's call, they gained a whole lot more than they gave up. We owe all of them a tremendous debt of gratitude. There is a way of life that is filled with opportunities for joyful surrender to God's will. Let's pray for them. Let's thank them often, and let's support them in every way we can.

As we observe the feast of Saints Simon and Jude, let's pray especially for the pastoral leaders and faithful parishioners of St. Jude Parish in Indianapolis, St. Jude the Apostle Parish in Spencer and St. Simon the Apostle Parish in Indianapolis. May they be strengthened in their response to the call to holiness and serve one another as courageous missionary disciples in Jesus' name. †



## Cristo, la piedra angular

### Discípulos misioneros: gente común llamada a seguir a Jesús

*“Por aquellos días, Jesús se fue al monte a orar, y se pasó toda la noche orando a Dios. Cuando se hizo de día, reunió a sus discípulos y escogió de entre ellos a doce, a quienes constituyó apóstoles. Fueron estos: Simón, al que llamó Pedro, y su hermano Andrés; Santiago y Juan; Felipe y Bartolomé; Mateo, Tomás, Santiago, hijo de Alfeo, y Simón, el llamado Zelote; Judas, hijo de Santiago, y Judas Iscariote, que fue el traidor” (Lc 6:12-16).*

La fecha de publicación de esta columna es el viernes 28 de octubre que coinciden con las festividades de los apóstoles Simón y Judas. Seguir a Jesús como lo hicieron los Apóstoles requiere valor y abnegación, pero también es una forma de vida llena de alegría y satisfacción.

El llamado a ser discípulo proviene de Cristo a través de muchas personas y situaciones diversas.

Algunos oyen el llamado cuando son niños; otros toman conciencia de la invitación de Jesús a seguirlo más adelante en la vida. En todos los casos, se trata de un llamado personal, una invitación del Señor a conocerlo y amarlo íntimamente, a ser una persona dedicada a los demás, a vivir con sencillez y a crecer en santidad a través de una vida de oración y servicio.

Todas las vocaciones cristianas, incluida la ordenación, la vida religiosa,

el matrimonio y la soltería dedicada a Dios, requieren entrega y sacrificio. El discipulado cristiano implica adoptar un estilo de vida que exige disciplina, obediencia y un compromiso de servir a todo el pueblo de Dios.

Ser un discípulo misionero es un reto en todas las épocas, pero especialmente hoy en día. ¿Por qué? Porque todo en nuestra cultura refuta el ser una “persona dedicada a los demás.” Por el contrario, se nos insta a velar por nuestros propios intereses en primer lugar.

Ninguno de los 12 Apóstoles recibió recompensas en riqueza según los estándares terrenales. Ninguno se hizo rico ni famoso. La mayoría fueron martirizados (algunos brutalmente), y muchos sufrieron el rechazo y la incompreensión de la gente a la que intentaban servir.

No sabemos casi nada sobre los detalles del discipulado misionero de Simón y Judas. Judas figura en el Evangelio según san Lucas y en Hechos. (Mateo y Marcos lo llaman Tadeo.)

Judas, considerado por muchos como el santo patrono de las causas perdidas o de las situaciones desesperadas, no se menciona en ninguna otra parte de los Evangelios, excepto, por supuesto, cuando se menciona a todos los Apóstoles. También se le atribuye una carta del Nuevo Testamento.

Se nombra a Simón en las cuatro listas

de los Apóstoles, pero sabemos poco de él. La tradición sostiene que los santos Simón y Judas viajaron juntos a Persia, donde ambos fueron martirizados. Esto puede explicar por qué su festividad es el mismo día.

Cristo llama a personas corrientes, como usted y yo, a ser sus discípulos. Este llamado no depende del mérito humano, la cultura, la personalidad, el esfuerzo o los logros. Es un regalo de Dios, una invitación universal e incondicional.

Todo lo que hace falta para ser un fiel discípulo misionero de Jesucristo es la voluntad de tomar su cruz y seguirlo. No se requiere ningún talento especial. Si renunciamos a nuestros egos y depositamos toda la confianza en la gracia y la misericordia de Dios, el Espíritu Santo nos mostrará el camino.

Aquí, en la Arquidiócesis de Indianapolis, tenemos la bendición de contar con mujeres y hombres excepcionales que han dedicado su vida a Cristo. Algunos son sacerdotes y diáconos. Otros son religiosos consagrados, en tanto que otros son laicos que han respondido generosamente al llamado del Señor para tomar sus cruces y seguirlo en diversos ministerios y apostolados.

Sí, estos discípulos misioneros sienten estrés; sí, a veces se sienten sobrecargados de trabajo y poco valorados. Sí, se sienten

avergonzados, dolidos y enojados por los escándalos que nos han golpeado tan duramente en los últimos años.

Pero los discípulos misioneros que sirven a la Iglesia en el centro y el sur de Indiana son personas valientes y compasivas. Son gente de oración y gente de acción, fieles a nuestra Iglesia y a las personas a las que sirven. Han sido elegidos por Cristo para ser sus embajadores de misericordia, esperanza y alegría.

La gran mayoría de nuestros sacerdotes, diáconos, religiosos y líderes laicos le dirán que cuando aceptaron el llamado del Señor, ganaron mucho más de aquello a lo que renunciaron. Tenemos una enorme deuda de agradecimiento con todos ellos. La suya es una forma de vida que está llena de oportunidades para entregarse con alegría a la voluntad de Dios. Recemos por ellos Démosles las gracias a menudo y apoyémoslos en todo lo que podamos.

Al celebrar la fiesta de los santos Simón y Judas, recemos especialmente por los líderes pastorales y los fieles feligreses de la Iglesia de San Judas y la Iglesia de San Simón Apóstol en Indianápolis, así como la Iglesia de San Judas Apóstol en Spencer. Que se fortalezcan en su respuesta al llamado a la santidad y se sirvan unos a otros como valientes discípulos misioneros en el nombre de Jesús. †

# 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 2

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

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

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.

## November 4

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

## November 4-5

St. Agnes Parish, 1008 McLary Rd., Nashville. **Christmas and Craft Bazaar**, 9 a.m.-4:30 p.m. both days, crafts, Christmas décor and gifts, silent auction of gift baskets and trees, home baked goods, youth group boutique, quilt raffle. Information: 812-988-2778, [StAgnesNashville@gmail.com](mailto:StAgnesNashville@gmail.com).

## November 5

Holy Cross and St. Joseph Cemetery, 2446 S. Meridian St., Indianapolis. **Indulgence Walk**, 12:30-1:45 p.m., sponsored by Our Lady of the Most Holy Rosary Parish in Indianapolis, meet at Pleasant Run Parkway Gate, a plenary indulgence for the poor souls is possible with the completion of other conditions, free. Information: 317-636-4478 or [info@holyroaryindy.org](mailto:info@holyroaryindy.org).

St. Malachy School, 7410 N. County Rd. 1000 E., Brownsburg. **Christmas Bazaar and Craft Show**, 9 a.m.-3 p.m., more than 50

vendors, Christmas baskets, candles, woodworking, jewelry; lunch, desserts and drinks available, free admission. Information: 317-852-3195 or [altarsociety@stmalachy.org](mailto:altarsociety@stmalachy.org).

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Holiday Bazaar**, 9 a.m.-3 p.m., St. Martin's Attic and Crafts, Christmas cookies and caramels by the pound, home-baked goods, cash raffles, handmade quilt door prize, hourly door prizes, lunch available for purchase, free admission. Information: 765-342-6379 or [parishoffice@stmtours.org](mailto:parishoffice@stmtours.org).

St. John the Apostle Parish, 4607 W. State Rd. 46, Bloomington. **Holiday Craft Show**, 9 a.m.-1 p.m., lunch served 11 a.m.-1 p.m., more than 30 local crafters/artisans, door prizes, bake sale, music by Trieste, free admission. Information: 812-821-1152 and [nothingfancyceramics@gmail.com](mailto:nothingfancyceramics@gmail.com).

## November 6

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis. **40 Days for Life Closing Event**, 2-3 p.m., talk by Vicki

Yamasaki, founder of pro-life Corpus Christi for Unity and Peace. Information: 317-253-2193.

## November 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at [cutt.ly/Taize](http://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## November 9

**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).

St. Mary Cathedral Parish, 1207 Columbia St., Lafayette, Ind. (Lafayette Diocese). **Indiana Province of Catholic Women Retreat**, 8:45 a.m.-3:30 p.m., includes light breakfast and lunch, \$10, register by Nov. 1. Information, registration: 765-714-8524 or [annieminnicus@gmail.com](mailto:annieminnicus@gmail.com).

## November 9-10

St. Simon the Apostle School, 8155 Oaklandon Rd., Indianapolis. **School Open House**, Fri. 6-8 p.m., Sat. 9-11 a.m., register 3-year-old preschool through seventh grade, event registration requested. Information, registration: 317-826-6000, ext.175, or [school.saintsimon.org](http://school.saintsimon.org).

## November 11

St. John the Evangelist Parish Hall, Pan Am Building first floor, 126 W. Georgia St., Indianapolis. **Pro-Life Series: "One Child Nation" film and panel discussion**, doors open 6 p.m., 6:30-9:30 p.m. film viewing followed by panel discussion, free will offering. Information: 317-407-6881 or [smdyel@gmail.com](mailto:smdyel@gmail.com).

## November 12

St. Jude Parish, 5375 McFarland Rd., **Reverse Raffle**, 5-11 p.m., 50/50 drawings, silent auction, raffle baskets, \$100 ticket includes dinner and drinks for two and one chance to win \$5,000. Information: 317-601-5383 or [stjuderaffle17@gmail.com](mailto:stjuderaffle17@gmail.com).

World Gospel Church, 900 Gardendale Rd, Terre Haute. **Wabash Valley Right to Life Annual Life Defenders**

**Training**, 9 a.m.-noon, seventh grade to adult, free. Information, registration: [ichooselife.org/LDTerreHaute](http://ichooselife.org/LDTerreHaute).

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas Bazaar**, 9 a.m.-3 p.m., 25 local vendors and artisans, gift baskets, handmade craft items, fall and Christmas décor, baked goods, sweet treats, raffle, Mrs. Claus, lunch available, free admission. Information: 317-745-4284 or [oldbluechair9102627@gmail.com](mailto:oldbluechair9102627@gmail.com).

## November 14

St. Simon the Apostle Parish, 8155 Oaklandon Rd., Indianapolis. **Nothing Can Separate Us From the Love of God**, 7 p.m., Dominican Sister Mary Michael Fox presenting, free. Information: 317-826-6000 Ext. 159 or [brutski@saintsimon.org](mailto:brutski@saintsimon.org).

## November 15

The Atrium, 3143 W. Thompson Rd., Indianapolis. **Gabriel Project: First Post-Roe Fundraising Dinner**, 6:30 p.m., national speaker Pam Stenzel presenting, free, register by Nov. 10. Information and registration: [gpddinner2022@gmail.com](mailto:gpddinner2022@gmail.com) or 317-213-4778. †

## Retreats and Programs

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

## November 11

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Owl Prowl and Migratory Bird Day**, 6-10 p.m. \$30 includes dinner, owl presentation by representative from Dwight Chamberlain Raptor Center, owl hike. Information, registration: [mountsaintfrancis.org/owl-prowl](http://mountsaintfrancis.org/owl-prowl) or 812-923-8817.

## November 12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **A Woman's Work is Never Done**, 9 a.m.-4 p.m., author and spiritual director Susan Yanos presenting, \$70 includes lunch. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Owl Prowl and Migratory Bird Day**, 8-11 a.m. \$30 includes early and late morning hikes and breakfast. Information, registration: [mountsaintfrancis.org/owl-prowl](http://mountsaintfrancis.org/owl-prowl) or 812-923-8817.

## November 18-20

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Lectio Divina: Praying with the Bible**, Benedictine Father Adrian Burke, presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## November 19

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **With Grateful Hearts: A Retreat on Gratitude**, 9 a.m.-4 p.m., \$50 includes lunch and materials, \$75 overnight option with lodging and light breakfast, register by Nov. 7. Information, registration: [mountsaintfrancis.org/grateful-heart-retreat](http://mountsaintfrancis.org/grateful-heart-retreat) or 812-923-8817.

## November 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30, dinner additional \$10. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events),

317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **O Come Let Us Adore Him: Advent Dinner and Concert**, 6-8:30 p.m., dinner, performance by Francesca LaRosa, prayer, adoration, \$50. Information, registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Emmanuel—God is With Us Advent Evening of Reflection**, 6-9 p.m., Benedict Inn Spiritual Direction Internship director Bev Hansberry presenting, \$45 includes dinner. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## December 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m.,

\$40, includes private room for the day and lunch; spiritual direction available for additional \$30, must be scheduled in advance. Information, registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## December 7

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Soul Collage: Imagining Our Inner life**, 9 a.m.-3 p.m. CT. Benedictine Sister Jeana Visel presenting, \$55 includes talk and lunch. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

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

in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, [center@oldenburgosf.com](mailto:center@oldenburgosf.com), [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## Dec. 13, 14, 15, 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use of common areas and grounds, overnight stays available for additional \$30, dinner additional \$10. Registration: [ftm.retreatportal.com/events](http://ftm.retreatportal.com/events), 317-545-7681 or [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 16-18

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

## January 9-13

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Winter Chant Workshop: Singing and Conducting Chant**, Benedictine Brother John Glasenapp presenting, \$750 single, \$835 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats). †

## Two memorial Masses with music by schola cantorum Vox Sacra set for November

The archdiocese's *schola cantorum* Vox Sacra will sing at two Masses with the *Requiem* of Maurice Duruflé in November.

The first will take place at Marian University's Bishop Chartrand Memorial Chapel, 3200 Cold Spring Rd., in Indianapolis, at 2 p.m. on Nov. 6. Even though the liturgy will celebrate a Mass for the Dead rather than the Mass of the

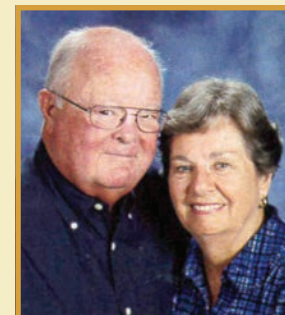
day, attending any Mass on a Sunday fulfills your obligation.

The second will take place at St. Malachy Church, 9833 E. County Road 750 N., in Brownsburg, at 7 p.m. on Nov. 18 and will include a full orchestra.

There is no charge for either event. For more information, go to [voxsacra.com/requiem](http://voxsacra.com/requiem). †

## Wedding Anniversaries

**BOB AND BETTY (FAY) LOCKARD**, members of St. Susanna Parish in Plainfield, will celebrate their 60th wedding anniversary on Nov. 3. The couple was married in St. Madeleine Church in Ridley Park, Pa., on Nov. 3, 1962. They have three children: Amy Vaiana, Bob and Jim Lockard. The couple also has seven grandchildren.



**JON AND SONDR (RIX) SULLIVAN**, members of St. Anne Parish in New Castle, will celebrate their 55th wedding anniversary on Oct. 28. The couple was married in St. Anne Church in New Castle on Oct. 28, 1967. They have one child: Lisa Sullivan. The couple also has two grandchildren and one great-grandchild.



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.

# “Blessing is meant to be shared,” Franciscan priest says at conference

By Mike Krokos

It was a time of Scripture, prayer, music and fellowship.

It was also a night to honor the late co-founder of the National Black Catholic Men’s Conference (NBCMC). (See related article below.)

But for those teenagers and adults from across the United States in attendance, Franciscan Friars of the Renewal Father Agustino Torres’ message on Oct. 13 was simple, yet powerful: “The Lord has sent me to bless you.”

Father Agustino, who ministers for his order in Brooklyn, N.Y., and is founder of the Hispanic youth ministry *Corazon Puro*, was the keynote speaker on the first night of NBCMC at St. Rita Church in Indianapolis.

The four-day gathering—from Oct. 13-16—drew an estimated 300 people to the JW Marriott and St. Rita for NBCMC’s first in-person gathering since 2019 because of the COVID-19 pandemic. The theme of Father Agustino’s talk was “Dare to be a man of justice and peace.”

Father Agustino shared how on his drive from Brooklyn to the Newark (N.J.) International Airport for his flight to Indianapolis earlier that day, his usual route led him into gridlock. But instead of fretting about the unforeseen challenge, the priest said he travelled a different way to the airport, trusting that the Lord had a plan for him.

While on the unplanned route, Father Agustino took the time to roll down his window and bless the people he encountered.

“I blessed them all. I blessed them all,” Father Agustino said. “When you share the Lord’s blessings, the Lord blesses you tenfold in return.”

The result? Father Agustino said when he arrived at the airport, he was

notified his ticket was upgraded, which led to laughter and applause from the congregation.

The priest said he ministers to people in the inner city, and at the heart of his mission is trying to bring them hope. And with that hope he also delivers his blessing, much like the blessing he offered that evening to those attending NBCMC.

“This blessing is meant to be shared, this blessing is meant to be given, this blessing brings joy,” he said. “This blessing brings life, this blessing heals. ... And I love sharing the blessing because someone has shared the blessing with me.”

Father Agustino reflected on a verse from the prophet Jeremiah—“For I know well the plans I have in mind for you, says the Lord, plans for your welfare and not for woe, so as to give you a future of hope” (Jer 29:11).

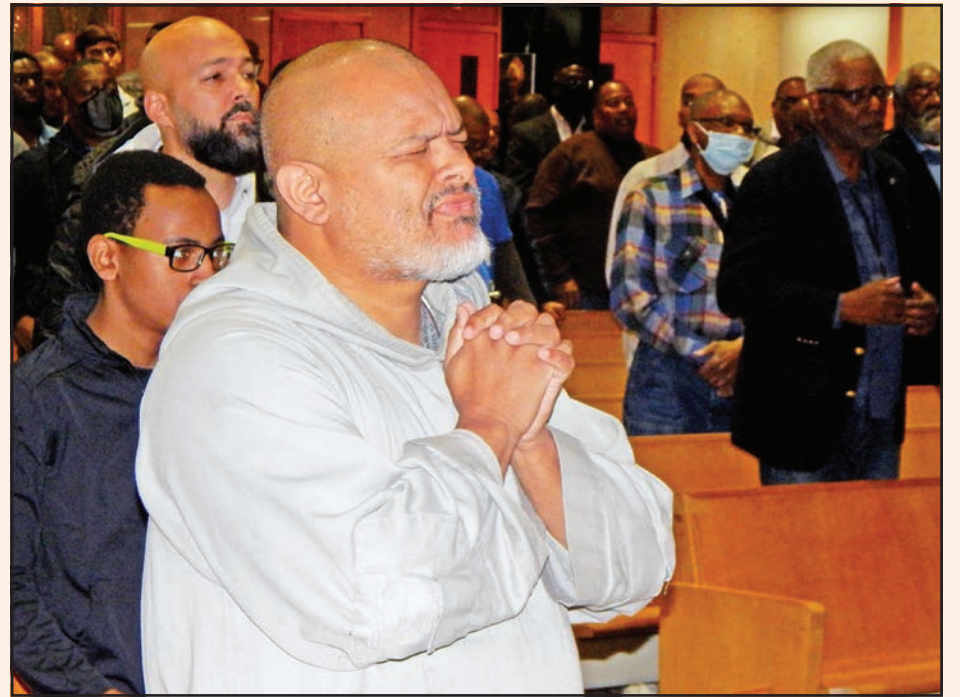
Despite the fact God has plans for each of us, Father Agustino continued, some have not shared his blessings. And he encouraged people of faith to seek those gifts now. “Lord forgive me for the times I knew not what to do with the blessing you gave me,” he asked those in attendance to pray. “Father, may I receive these blessings now.”

The priest also noted how, in all of creation, “we are the ones who were made for more.”

If we have failed or let people down, “the Lord is still calling you,” Father Agustino noted.

Like many of the prophets in Scripture, we, too, must be faithful to the Lord and trust in his plans for us, the priest said.

“You are here because someone spoke life into your soul. You are here because someone woke you up when you were lost and brought you back to life when you were dead,” he noted. “We give



Franciscan Friars of the Renewal Father Agustino Torres prays in a pew before delivering a keynote address at the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13. (Photos by Mike Krokos)

thanks to God for those people. What would be without those people?”

Father Agustino also prayed a blessing over the congregation, noting, “The Lord wants us to be anointed men to bring peace in our streets, in our homes, and in our hearts” to share his message of hope.

As he brings Jesus to the streets of his neighborhood, the priest said he, at times, must offer peace and prayers when he encounters evil. “Sometimes, it takes courage to stand up to evil, but the man who is blessed, the man who has been anointed, is equipped to face evil.”

During a recent domestic dispute between a man and woman in his neighborhood, Father Agustino intervened despite the man’s insistence that he shouldn’t. “This is my business!” the priest said to the man with his voice raised. “This neighborhood belongs to God!”

When reflecting on his reaction, Father Agustino said, “Anger is the power given to us by God to confront evil. The Lord wants us to be angry to confront the evil that is there. ...

“My brothers, a man who is blessed, a man who is anointed, puts his anger” into his response to those situations, he added.

As the man approached the priest, Father Agustino said, “I’m gonna pray for you!”

As we face life’s challenges, we must remember, a man who is blessed and anointed “does the right thing because it is the right thing,” he added.

In living our vocations, we at times will face evil within ourselves, Father



Divine Word Father Kenneth Hamilton serves as the emcee at the opening night of the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13. Here he leads participants in song.

Agustino noted. But when we fall, we must remember “the Lord promises, we do have the strength, we do have the intelligence, we do have the fortitude, we do have the commitment, and these are the truths that need to inform those lies that they no more have a place within us.”

If we are blessed and anointed, we will be filled with joy, and “your life will never be the same,” Father Agustino noted.

“And you will not know for what you are living, unless you know that you are living for God.” †



Members of the Bowman-Francis choir perform during the opening night of the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 13.

# National Black Catholic Men’s Conference renamed in founding priest’s honor

By Mike Krokos

It was something the late Divine Word Father Chester Smith felt called to do.

And nearly 20 years later, the outreach he helped create continues to bear fruit.

The National Black Catholic Men’s Conference (NBCMC) was launched in Indianapolis in 2004, with Father Chester playing an integral role in developing the yearly gathering. The annual conference—which did not meet in person in 2020 and 2021 because of COVID-19—helps carry out the mission of the Bowman-Francis Ministry, named for two Society of the Divine Word priests and Servant of God Sister Thea Bowman.

Begun in 1995, the Bowman-Francis Ministry’s mission is to “minister to the total Black Catholic: spiritually, physically and intellectually [and] ... to offer many gainful avenues to meet the needs of Black people everywhere,” according to its website.

“Our programs and ministries are designed to empower men, women, young adults and youth to instill in them the tools needed to thrive in their personal lives and help them grow in their faith,” it continues.

Although he died in April of 2020, Father Chester’s memory will live on through the conference as organizers announced the renaming of the annual

gathering, which was held this year on Oct. 13-16 at the JW Marriott and St. Rita Church, both in Indianapolis. It was renamed the Fr. Chester P. Smith, S.V.D., National Black Catholic Men’s Conference.

A plaque presented to his twin brother, Divine Word Father Charles Smith on Oct. 13 at St. Rita Parish—where both brothers at one time served in priestly ministry—

read: “Marking the Dedication of the National Black Catholic Men’s Conference to honor its founder and leader Father Chester Peter Smith, S.V.D. ... We Were Made For More.”

“It was not only a surprise, it was definitely an honor to receive it on behalf of my family,” said Father Charles of the honor bestowed on his late brother’s work in helping to start and build the conference through nearly two decades.

“To know that something he really worked hard for and felt called by God to do,” the priest continued, “to build this whole men’s conference, to develop our spirituality and to help men express that and to have a strong relationship with God, and for us both to champion that calling that he got from God to bring that to fruition, it meant a lot to receive this.” †



Divine Word Father Charles Smith and Archbishop Charles C. Thompson smile after celebrating the closing Mass for the National Black Catholic Men’s Conference at St. Rita Church in Indianapolis on Oct. 15. The gathering was renamed in honor of Father Charles’ late twin brother, Divine Word Father Chester Smith, who co-founded the conference in 2004. (Submitted photo by Frances Guynn)



Father Chester Smith, S.V.D.





Ken's 12-Pack/Ken Ogorek

# Things most Catholics wish they knew better— 100% Natural Ingredients: Catholic Morality?!

10th in a yearlong catechetical series

“Don’t impose your morality on me!” Many Catholics have been conditioned to keep their faith—including the moral teachings of Jesus as shared by our Church—to themselves.



But is it really “shoving religion down a person’s throat” when we comment on what folks ought to do as well as the sorts of behaviors we all should strive to avoid? We need to clear this misperception up—naturally.

It’s only natural Most of Judeo-Christian moral teaching is based on natural law. Natural law essentially says that you don’t have to be a particularly religious person to figure out the basic do’s and don’ts of human behavior.

**It’s only natural**

God’s revealed truth—the specifically religious content of Catholic moral teaching—basically affirms what a person of common sense and good will already knows in her or his heart about how we ought to treat each other. Our hearts are

wounded, though. And sketchy catechesis in the 1970s and 1980s didn’t help.

**‘Let your conscience be your guide’**

Religion textbooks from the late 1960s through the early 1990s often offered a meager exposition of Christian moral life. Among the lowlights of content are these deficiencies:

—The source of morality found in God’s revealed law, as taught by the Church and grounded in natural law, wasn’t adequately treated.

—The binding force of the Church’s moral teaching in certain areas was presented deficiently.

—Instruction on what’s necessary for the formation of a correct conscience was inadequately or mistakenly taught.

So, whereas the fact that no higher authority than the individual’s conscience was emphasized, a key word—“informed”—was often neglected. A conscience can either be well-formed or distorted by the voices in every human culture that run contrary to the Gospel.

**I’m OK, you’re OK**

A huge distortion in many cultures is what’s been called the tyranny of relativism. Relativism says, “What’s good for you is good for you, what’s good for me is good for me—even if they diametrically oppose each other.”

In the realm of mere preference (for example, the best flavor of ice cream) a relativism of sorts should rule the day. This is legitimate diversity.

Moral relativism, though—complete reliance on personal opinion in matters of principle, like who gets to live or die—should scare the heck out of you.

God loves us too much to leave us guessing about basic moral principles. So, he informs us via natural law and the teaching of his only begotten Son—articulated by his holy, Catholic Church—how we ought to distinguish between what we can do and what we should do.

**Synod misperceptions**

Our local preparations for the upcoming Synod of Bishops at the

Vatican in 2023 surfaced a troubling perception among a few participants. This misperception’s gist says, “A Christian worldview has no place in public life, for example, in the entertainment industry. We should keep our noses out of other folks’ business.”

It’s precisely the business of Jesus’ disciples, though, to serve as leaven in society, affirming the natural law that’s evident to all who sincerely seek it, tilling the soil for God’s revealed word to touch lives, change hearts and save souls.

To keep our faith private, as if including a Christian view of the human person in public discourse is an imposition, is akin to falling asleep at the wheel regarding our duty as disciples of Jesus.

So, let’s listen to the voice of our well-formed consciences, striving to influence our culture for the better, by God’s grace and mercy. After all—it’s only natural!

*(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: Things Most Catholics Wish They Knew Better, will run through December. He can be reached at his archdiocesan e-mail address [kogorek@archindy.org](mailto:kogorek@archindy.org) or by using the contact information at [www.kenogorek.com](http://www.kenogorek.com).) †*



## Pope: Seeing God at work in small things helps one recognize God’s call

VATICAN CITY (CNS)—Reviewing one’s life is an essential step in discerning

God’s call because it helps one see places where God was at work, even in small

things, and also helps one recognize “toxic” thoughts of self-doubt, Pope Francis said.

A daily review of one’s actions and feelings is not mainly about acknowledging one’s sins—“We sin a lot, don’t we?” the pope said. Instead, regularly reviewing the day educates one’s perspective and helps one recognize “the small miracles that the good God works for us every day.”

At his weekly general audience on Oct. 19 in St. Peter’s Square, Pope Francis continued his series of audience talks explaining the key steps in spiritual discernment, focusing on how a daily practice of review and introspection trains a person how to look at the bigger picture of his or her life in order to discern God’s call.

Learning to see that God was at work even in small things, “we notice other possible directions” that can be taken and that “strengthen our inner enthusiasm, peace and creativity,” the pope said. “Above all, it makes us freer from toxic stereotypes,” such as thinking, “I am worthless” or “I will never achieve anything worthwhile.”

Pope Francis said he once knew a person whom others described as being

worthy of receiving “the Nobel Prize for Negativity,” but finally he encountered someone who forced him to say something positive about himself every time he voiced a self-criticism. “Little by little, it helped him to move forward, to read his own life well, both the bad things and the good things.

“We need to read our lives,” the pope said, and “see the things that are not good but also the good things that God sows in us.”

So many things that happen in one’s life seem unimportant at first, the pope said, but when put together and examined for how they bring one peace and joy, or sadness and agitation, they turn out to be important clues about the direction God is calling one to follow.

“Stopping and acknowledging this is essential to discernment,” he said, because discernment involves “gathering those precious and hidden pearls that the Lord has scattered in our soil.”

Discernment, Pope Francis said, “is the narrative reading of the consolations and desolations we experience in the course of our lives. It is the heart that speaks to us about God, and we must learn to understand its language.” †



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Pope Francis greets the crowd during his general audience in St. Peter’s Square at the Vatican on Oct. 19. (CNS photo/Yara Nardi, Reuters)

# Faith *Alive!*

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Young people pray during the Youth Day portion of the 2018 Religious Education Congress at the Anaheim Convention Center in Anaheim, Calif. If we desire a more vibrant and youthful Church, we need to personally invite young people to leadership and prioritize our collective support for them in their formation. (CNS photo/Victor Aleman, *Angelus News*)

## Prioritizing ministry to young Catholics will enliven the Church

By Timothy Matovina

Pope Francis urged us in his apostolic exhortation *“Christus Vivit”* (“Christ Is Alive”) to “make more room for the voices of young people to be heard” (#38).

I find teaching to be a graced opportunity to heed this admonition, most recently with a group of 30 students in a course on Catholic history and pastoral practice in the United States.

This was not a typical group of college students. The summer course I taught was for our master’s program in theology, which forms Catholic pastoral leaders.

Three-fourths of the students are enrolled in the Echo graduate service program at the University of Notre Dame’s McGrath Institute for Church Life, a dynamic lay formation program which is active in the Archdiocese of Indianapolis, that includes master’s studies and two years of full-time ministry

in a parish or Catholic school.

Two other students are in a ministry-study program with Catholic Extension. The vast majority of students are in their 20s, with others pursuing a master’s degree as a means of pastoral and faith enrichment.

Topics the students chose for their group presentations revealed concerns of many active young Catholics today. Some examined liturgical and devotional practices. Others discussed saints and canonization causes.

One group focused on the Church and disability, another on the history of Catholics and birth control. Groups also explored the public engagement of Catholics in ecumenism and in the wider U.S. society.

While class members showed passion for their faith and serving in the Church, they seemed far less polarized than many Catholics of my generation.

We had individual presentations on natural family planning and Catholic responses to the AIDS epidemic, the social outreach of Catholic Charities and contemporary eucharistic adoration, the holiness of American saints and the history of our tepid institutional response to persons with disabilities. Several students addressed directly the polarization in Church and society.

Students evidenced deep commitment to the beauty and truth of Catholic teachings, yet they did not

seem intent on winning arguments about controversial issues.

Rather, they wanted to know about prayer and holiness, contemplation and action, catechesis and evangelization. They were fascinated with saintly lives and what they teach us.

One highlight was the day we visited the Catholic archives at Notre Dame’s Hesburgh Library, where we saw items such as a prayer book of St. Elizabeth Ann Seton with her handwritten margin notes.

Three of the six group presentations encompassed explorations of Catholic lives, including St. Kateri Tekakwitha, Mother Mary Elizabeth Lange, St. Junípero Serra, converts such as Isaac Hecker and Dorothy Day and the Catholic Worker Movement.

Students were particularly enthused to study how Catholics have transmitted the faith during the past and present of our history in the United States.

They spoke regularly of their ministries and their desire to enliven their faith and that of their fellow Catholics, especially their young adult peers.

One class presenter summarized the challenges young leaders face in their lives and ministries. He avowed that young people confront a mental health epidemic rooted in three primary causes.

One is the negative impact of social media. Despite its potential for good, the prevalence of social media exacerbates low self-esteem, bullying, the “fear of missing out” (FOMO) phenomenon, and in general, a distorted sense of our humanity.

Ultimately, social media forms young (and older) users in the dangerous presumption that our human value is based on what we project ourselves to be digitally, rather than our true identity as precious beings created in the image and likeness of God.

A second challenge is COVID-19. The pandemic exacerbated a pre-existing trend of young people to move away from person-to-person contact, which is so

essential for human formation.

A third is the generational divide, which of course always exists between succeeding generations, but appears to be even more impactful in our current reality.

Many Catholics of my generation concur that being young is as difficult as ever. Even the childhood world our sons and daughters experienced differs significantly from that of our grandchildren, the former generation before COVID and at the inception of social media, the latter in the midst of both.

We express alarm about disaffiliation from the Church, especially among our family members. In doing so, we can easily succumb to relatively simplistic analyses of disaffiliation and its causes.

If only our Church leaders were more involved in social justice, more traditional, more focused on the protection of children, more adept at preaching—the list could go on and on.

Listening to the students I met this summer gave me hope in the face of today’s challenges. The students reminded me that we are all called—both the younger and the older alike—to pray for and accompany the young amid the pressures and the joys of daily life.

They also taught me that, now more than ever, the outreach of young leaders to their peers is our most effective means as a Church to inspire healing and faith among our younger sisters and brothers.

If we desire a more vibrant and youthful Church, we need to personally invite young people to leadership and prioritize our collective support for them in their formation.

*(Timothy Matovina is a professor and chairperson of the department of theology at the University of Notre Dame in northern Indiana. His most recent books are Theologies of Guadalupe: From the Era of Conquest to Pope Francis and Latino Catholicism: Transformation in America’s Largest Church.) †*



Pope Francis waves goodbye at the conclusion of a meeting of Scholas Occurrentes in Rome on May 19. The event was for the launch of the “Laudato Si’ School,” a yearlong project of Scholas young people to develop projects to promote protection of the environment. The pontiff has often emphasized the importance of the faithful listening to the voices of young Catholics. (CNS photo/Paul Haring)

## Worship and Evangelization Outreach/Andrew Motyka

## Requiem Masses for the Dead set for Nov. 6 and Nov. 18

A few weeks ago, I wrote about the loving act of praying for the dead, and our duty as Christians to do so.



The month of November is an especially appropriate time to pray for the faithful departed; not only does it contain All Souls Day on Nov. 2, but the entire month is dedicated to them. Fortunately, the archdiocese is

offering some opportunities to join in these prayers.

*Vox Sacra*, the *schola cantorum* for the Archdiocese of Indianapolis, is leading music for two Masses for the Dead. The first is at 2 p.m. on Nov. 6 at the Bishop Chartrand Memorial Chapel at Marian University in Indianapolis. The second is at 7 p.m. on Nov. 18 at St. Malachy Church in Brownsburg.

These choral Masses will be almost entirely sung, featuring the *Requiem*

Mass by composer Maurice Duruflé. All are invited to join us in praying for the faithful departed in the beautifully sung worship of these Masses.

**What is a choral Mass?**

A choral Mass is a Mass in which most or all of the music is sung by a choir; the choir sings on behalf of the congregation.

In this case, most of the Mass will be sung by *Vox Sacra* and orchestra. The dialogues and several other parts of the Mass will be sung by the congregation, but less than at a “typical” Mass.

**What is the Duruflé Requiem?**

A *Requiem* Mass is any Mass for the Dead, and many composers have written musical settings of the texts of these Masses.

Maurice Duruflé completed his *Requiem* in 1947, using the traditional chants of the *Requiem* Mass. It is a masterpiece of 20th-century music.

Frequent Massgoers will recognize several of the melodies, especially the *Sanctus* and *Agnus Dei*, which use

the familiar chants used in the Roman Missal, woven with beautiful choral and orchestral harmonies.

**Is this a Latin Mass?**

These Masses will be celebrated following the 2010 Roman Missal in English. While the choral parts of the Mass will largely be in Latin (with translations provided), the prayers, readings, and other responses of the Mass will be in English.

**Nov. 6 is a Sunday. Would this fulfill my Sunday obligation to attend Mass?**

Yes. Nov. 6 is the 32nd Sunday in Ordinary Time. Even though we will celebrate a Mass for the Dead rather than the Mass of the day, attending any Mass on a Sunday fulfills your obligation to attend.

(Andrew Motyka works in the Office of Worship as the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis. He can be reached at [amotyka@archindy.org](mailto:amotyka@archindy.org).) †

## Faith and Family/Sean Gallagher

## God's light shines upon us through memories of our deceased loved ones

“Lord, now you let your servant go in peace; your word has been fulfilled. My own eyes have seen your salvation, which



you have prepared in the sight of every people: a light to reveal you to the nations and the glory of your people Israel” (Lk 2:29-32).

These are the words of the holy man Simeon when he beheld the Christ

child brought to the temple in Jerusalem by Joseph and Mary.

Simeon had been promised by God that he would not die until he had seen the long-awaited Savior. Knowing through the Holy Spirit that he now saw him in this infant child, he proclaimed to God that he could now die in peace.

This beautiful canticle from the Gospel of St. Luke is prayed daily in Night Prayer (traditionally called Compline) in the Church's Liturgy of the Hours. Those who are ordained and those in religious life pray this daily according to the promises that they have made.

But many lay Catholics also try to make the Liturgy of the Hours a part of their daily life of faith. With the help of God's grace, I try daily to do this myself.

On the evening of April 26 earlier this year, I prayed those words of Simeon as I sat next to my father who was lying peacefully unconscious on a hospital bed in his condominium in Shelbyville. I knew he was close to death, but didn't, of course, know when he would be born into eternal life.

As it happened, he died a few hours after I prayed those words. Looking back on that graced moment, I know I was praying them for him. I was telling God that he could let his servant go in peace.

Dad, in his 84 years of faith, had seen God's salvation in so many ways: in his faith-inspired good works and through the Church's sacraments, especially the Eucharist, the sacrament of penance and his sacramental marriage of 50 years to my Mom, who died in 2015.

God's light had shone through Dad upon all those blessed to be a part of his life in Dad's loving generosity both to those whom he loved and to complete strangers as well.

It was his steadfast faith through the course of his life that planted and nurtured the seeds of faith in me and in my family as well.

There are many ways to pray for our friends and loved ones in the coming month of November when the Church pays special attention to them.

One way to do this would be to pray the Cantic of Simeon daily for them before you go to bed.

You can offer this prayer as a way to ask God to welcome them into the heavenly wedding banquet. But it can also be a prayer in which we thank God for the light that he still shines upon us through our beloved dead, perhaps many years or even decades after they've entered eternal life.

With God's light shining upon us through the precious memories of our deceased relatives and friends, our eyes are opened even now through their help to the salvation that God mercifully offers us every day.

And, with that help from those whom we still hold dear to our hearts, God is molding our hearts and minds ever more fully to make Simeon's words our own:

“Lord, now you let your servant go in peace” as we yearn to gaze for all eternity with those who have gone before us upon your loving face. †

## Guest Column/Debra Tomaselli

## Nursing home visit to a friend delivers unexpected joy

“Welcome,” the nurses' aide said. “Come in.” I entered the nursing home, spotting Connie immediately. She was stretched out on a recliner, her long, thin frame covered by a soft blue blanket. Her thick gray hair was neat and clean.



I stood there and smiled. Beamed actually. I hadn't seen Connie in forever, but it felt I'd just seen her yesterday.

“Connie,” I said. “It's so good to see you.”

I wondered if my former neighbor would remember me.

She looked up. Her face brightened. “It's good to see you,” she said.

She smiled. “I wish I had some of your collars.”

My heart jumped. She did remember me. Better yet, she remembered me for my God-given mission.

“I have a story here,” I said, fumbling with the card I'd brought to her. “Want me to read it?”

Kneeling beside her, I read the story aloud. It was a reflection about how God appears in our lives, longing for us to connect with him.

Connie, eyes closed, listened. A slight smile covered her face.

When the story ended, she opened her eyes. “That's nice,” she said. “I love you. Thank you.”

A brief silence ensued. She clutched my hand. Time stood still.

“Want to pray?” I asked.

Connie nodded. We prayed three Hail Mary's, followed by spontaneous prayers. Clasping her hands under her chin, I heard her repeatedly whispering, “I love you, Lord.”

Moments later, she addressed me. “I wish I could do more,” the nonagenarian said. “There's so much I'd like to do for

others.”

“Connie,” I said. “You're doing it. You're doing God's will.” I gulped, knowing how often I feel inadequate.

“We don't get to write the script of our lives, but God is using us,” I said. The words were born of my own recent struggles. I squeezed her hand. “God is using you to send his message of love to the world. You are perfectly OK as you are.”

I told her how, years ago, she and her late husband influenced my faith. How their role in the Church inspired me. I said the faith of her children and grandchildren still affect my life. I thanked her for that.

The bigger communication, however, was not delivered in words. I prayed God would set me aside and reveal himself. That, during our visit, there would be more of him in that room and less of me.

Connie must have prayed the same.

I felt wrapped in the love of God. A supernatural peace covered us. Comfort. Understanding. Love.

We clung to the moments together.

It was hard to leave. “I wish I could go with you,” she said, gently.

I know the feeling. There's so much in my own life that is slipping away much too quickly.

“You will,” I assured her. “I'll hold you in my heart.”

She said she'd do the same.

“Better yet,” I added. “I pray you'll have the presence of God with you.”

We hugged goodbye.

It was a visit I'll never forget. The stopover was meant to make her day. However, it made mine.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

## Finding God in All Things/Elise Italiano Ureneck

## Vatican II documents remind us to reconcile the world with life

This year marks the 60th anniversary of the opening of the Second Vatican Council. I've found myself rereading the council documents,



since they are a treasure trove of insights about the liturgy, Scripture and the universal call to holiness, among other topics.

I never cease to be stirred when reading the opening lines of “*Gaudium et Spes*”: “The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ.”

But it's a text from the closing of the council with which I'm preoccupied these days, and one that underscores Pope Francis' characterization of St. Paul VI as prophetic.

In 1965, on the feast of the Immaculate Conception, Pope Paul VI penned an

address to women, summoning them to meet the challenges of the modern world: “The hour is coming, in fact has come, when the vocation of woman is being achieved in its fullness, the hour in which woman acquires in the world an influence, an effect and a power never hitherto achieved.”

The pope was not referencing a worldly power, as if he were calling for more female world leaders or executives.

The Church would, in the decades after the council, advocate for women's equal dignity and treatment and insist that their gifts be welcomed into every social, political and economic sphere. And the Church would even apologize for the ways in which it was complicit in women's oppression throughout history.

But the power and influence the pope referenced was to be like our Lord's. It was to be leadership for the sake of others. It was an explicit call to women to “reconcile men with life,” and help all people understand both the fullness of their humanity and our common destiny.

One glance at today's headlines shows that our work is still cut out for us.

Take the steady number of women who face an unplanned pregnancy each year. With the question of abortion now open for debate in America, women have a critical role in persuading men and women against taking the lives of their children.

Because women are “present in the mystery of a life beginning,” they have an intimate knowledge that can inform their arguments. They know firsthand what challenges are present in pregnancy, childbirth and childrearing, and can work to eliminate the obstacles that create the demand for abortion.

Women, with their “love of beginnings,” can help other women be reconciled with the new life growing inside of them.

Or take the growing number of people seeking assisted suicide. One recent news report chronicled the story of a Canadian mother who happened upon her 23-year-old son's appointment to die at the hands

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

# The Sunday Readings

Sunday, October 30, 2022

- Wisdom 11:22-12:2
- 2 Thessalonians 1:11-2:2
- Luke 19:1-10

The Book of Wisdom provides the first reading for Mass this weekend.

As the natural environment has absorbed more and more public interest, the pope and other agencies of the Church have addressed the problems of exploiting nature. This reading, while composed many centuries ago, states the underlying principle in the Church's current teaching regarding respect for the environment.



This principle is that God is the creator of all and the author of all life. It should be recalled that the Book of Wisdom was written in a world highly influenced by Greek philosophy that saw gods and goddesses as being within nature. Jews understood God's supremacy over nature and saw nature as God's gift to all people, its vitality critically necessary.

For the second reading, the Church offers a passage from St. Paul's Second Epistle to the Thessalonians.

The natural environment in which humans live while on Earth is marvelous. As God's loving gift, it is a means to an end, eternal life, to which God calls us. Most of all, God gives us Jesus to guide us. The Lord became human, as are we, bonding with us, in the mystery of the incarnation. Jesus redeemed us on Calvary. In the Lord, we find the way to eternity.

On our journey, we are called to wisely utilize all of God's merciful gifts, protecting and revering them, for ourselves and unselfishly securing them for others now and in future generations.

The Pauline epistles summoned Christians, such as the faithful in Thessalonica, the modern Greek city of Saloniki, to realize the wonder and greatness of God's great gift of Jesus.

Paul in his letters never leads anyone down a primrose path. Including this passage, he always reminds believers that the path through life, following Jesus, is rough, uphill and crooked,

beset with dangers and detours, attractive but dangerous. To reach our goal, we must remain on the straight and narrow.

For its last reading, the Church gives us a story from St. Luke's Gospel about the Lord on the way to Jericho, an ancient city near the Dead Sea, mentioned in several Old Testament passages. Jericho was, and is, a city seated at the foot of the forbidding Judean mountains, a virtual oasis in a stark and lifeless terrain.

While Jericho offered security to many, as it offers security still, only Jesus truly brings life and security

Zacchaeus was wealthy, but his wealth was a burden. People loathed him because he was a tax collector. Tax collectors worked for the detested Romans, and the system made tax collectors little better than legalized thieves. Taxes funded Roman oppression, making life miserable for the Jews, Zacchaeus' own people.

Nevertheless, Jesus, the Lord of life, saw Zacchaeus, despite everything, as a gift from God, worthy of his mercy.

Zacchaeus climbing a tree to see Jesus teaches two important lessons. Despite his wealth, he was subject to the simple, inevitable obstacles confronting everyone, namely the inability to see through others. Secondly, Zacchaeus desperately wanted to see Jesus. Material wealth brought him no lasting satisfaction.

## Reflection

In a few weeks, the Church will close this liturgical year. Then, through the liturgy, the Church will lead us into a new year of worship and reflection. Before then, it will call us to close this year profoundly hopeful and thankful.

We have hope. We give thanks, because we possess Jesus, God's wondrous gift to us, the most precious of God's many gifts to us. But God gives us many gifts to brighten our lives on Earth and lead us to heaven.

This weekend's reading anticipates the feast of Christ the King, the great celebration closing this year. God loves us. He has provided for us the way to peace and joy. He is abundantly generous and merciful. †

## Daily Readings

### Monday, October 31

Philippians 2:1-4  
Psalm 131:1bcde, 2-3  
Luke 14:12-14

### Tuesday, November 1

Solemnity of All Saints  
Revelation 7:2-4, 9-14  
Psalm 24:1bc-4b, 5-6  
1 John 3:1-3  
Matthew 5:1-12a

### Wednesday, November 2

The Commemoration of All the Faithful Departed (All Souls' Day)  
Wisdom 3:1-9  
Psalms 23:1-6  
Romans 5:5-11  
or Romans 6:3-9  
John 6:37-40

### Thursday, November 3

St. Martin de Porres, religious  
Philippians 3:3-8a  
Psalm 105:2-7  
Luke 15:1-10

### Friday, November 4

St. Charles Borromeo, bishop  
Philippians 3:17-4:1  
Psalm 122:1-5  
Luke 16:1-8

### Saturday, November 5

Philippians 4:10-19  
Psalm 112:1b-2, 5-6 8a, 9  
Luke 16:9-15

### Sunday, November 6

Thirty-second Sunday in Ordinary Time  
2 Maccabees 7:1-2, 9-14  
Psalm 17:1, 5-6, 8, 15  
2 Thessalonians 2:16-3:5  
Luke 20:27-38  
or Luke 20:27, 34-38

Question Corner/Fr. Kenneth Doyle

## Show gratitude to liturgical musicians, but not through applause during Mass

(Editor's note: This column by Father Kenneth Doyle was originally published in 2014.)



Q I have noticed that when the choir sings a piece of music differently or performs a song especially well, someone inevitably starts to applaud and the rest of the congregation follows suit. I think that this detracts from the mood that the music has just created and interferes with the solemnity of the Mass. Is it just me? Or should applause be reserved for musical performances outside of Mass? (Georgia)

A The Church has no specific rules for or against applause at Mass, so we are left to reason for ourselves according to what comports with the purpose and spirit of the liturgy. Fundamentally, I agree with your observation. Music during Mass, whether sung by a choir or by the congregation, is not a performance. It is meant to glorify God and sanctify the faithful. It is a form of prayer and should draw those present into deeper contact with the Lord.

All of which inclines me in the direction of Cardinal Joseph Ratzinger (later to become Pope Benedict XVI), who in 2000 wrote in *The Spirit of the Liturgy* that "whenever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of the liturgy has totally disappeared and been replaced by a kind of religious entertainment."

There are moments in certain liturgical celebrations when applause is welcomed, although not explicitly called for. For example, in the ordination of a priest, there is a point at which the congregation is invited in the text of the ritual to give its approval to the candidate "according to local custom," which in the United States usually results in applause.

Apart from such instances, it seems inappropriate during Mass to break the flow of the liturgy and spirit of prayer by

clapping. Having said that, we are properly grateful to musicians and singers for adding beauty and reverence to the celebration of the Mass. Perhaps that gratitude could best be expressed once the closing hymn is completed—either by applause or by taking the time to compliment members of the choir personally.

Q In the past, we celebrated every fall the feast of Christ the King. But I notice that now this feast is called "Our Lord Jesus Christ, King of the Universe," and that prompts my question.

The Nicene Creed says, "I believe in one God, the Father Almighty, maker of heaven and Earth, of all things visible and invisible." It seems to me that this makes God the Father the king of the universe, not Jesus Christ.

We know very little of what's out there beyond ourselves in the entire universe. Are there other solar systems with living beings created by God? Did those planets and cultures need to be saved also, as Christ did for the Earth's inhabitants? What is the basis for expanding the title of this feast? (Wisconsin)

A You are correct as to the current title of the feast. In 1925, as a response to growing nationalism and secularism, Pope Pius XI instituted the feast of Christ the King. He wanted to highlight the fact that the kingdom of Jesus was one not of pomp and power but of love and service. It was then celebrated on the last Sunday of October.

In 1969, Pope Paul VI gave the feast a new title and a new date. It is now called the Solemnity of Our Lord Jesus Christ, King of the Universe, and is marked on the last Sunday of the liturgical year.

If you read further down in the Nicene Creed, it is said of Jesus that "through him all things were made," which I would take as a warrant for calling Christ the king of the universe itself, not just the sovereign of our small planet.

But your question raises an interesting topic: the possibility of intelligent life in other parts of the universe. On this matter, the Church has no fixed position, and the current name for the feast makes no declaration.

The matter of extraterrestrial life is a scientific question, not a theological one. Nothing in the Scriptures confirms or contradicts the possibility. The part that fascinates me is whether such beings would be fallen or unfallen? Would they need redemption? Would the Son of God have visited them as he came to live with us? We don't know. What we know is that Jesus showed us how to live and offers to us a path to heaven. †

## My Journey to God

### Heaven's Embrace

By Stephanie Jackson

For me, it's a cooling sensation that rushes through my entire being. It happens more often than not; it's both physically and emotionally freeing.

If I'm feeling any physical pain or struggling with anxiety or stress, if just for a few moments, these feelings are put to rest.

They give me time to pause, not to sweat the little things; to realize what is truly important, and what trusting in God brings.

It happens when all is well, not just when needed the most; Reminding me that I am loved. My body is a welcoming host.

It's a comforting full-body hug, taking me to a familiar place. There's no doubt in my mind. This could only be Heaven's Embrace.



(Stephanie Jackson is a member of St. Vincent de Paul Parish in Bedford. Photo: Jesus, played by Jonathan Roumie, embraces his mother, played by Vanessa Benavente, in this still shot from season 1, episode 5, of "The Chosen.")

(Photo courtesy of facebook.com/InsideTheChosen)

# 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.

**BAUMANN, Francis J.**, 83, St. Roch, Indianapolis, Sept. 19. Husband of Lynn Baumann. Father of Theresa Lucas, Kathleen, Michele and Mark Baumann. Brother of Anna, St. Joseph of Carondelet Sister Lillian and Anthony Baumann. Grandfather of three. Great-grandfather of four.

**BEASLEY, Sandra A.**, 84, St. Pius X, Indianapolis, Oct. 16. Mother of Kathy Berry and Keith Beasley. Sister of Antonette Creed. Grandmother of five. Great-grandmother of four

**BEILOUNY, Joseph E.**, 58, Christ the King, Indianapolis, Oct. 1. Father of Zachary Beilouny. Brother of Robert Beilouny.

**CALLAHAN, William L.**, 84, St. Martin of Tours, Martinsville, Oct. 12. Husband of Theresa Callahan. Father of Lisa and William Callahan. Brother of Basil Callahan. Grandfather of three.

**CARR, Billie Jean**, 79, St. Luke the Evangelist, Indianapolis, Oct. 6. Mother of John Carr IV. Sister of Mary Shields, Veronica Shinn, Justina Wilmont, Bill, Jr., Jim, John, Ralph and Tom Shinn. Grandmother of two.

**COLLIER, Virginia L.**, 94, Holy Spirit, Indianapolis, Aug. 25. Mother of Rebecca

Hobbs and Cynthia Mills. Grandmother of six. Great-grandmother of 11.

**CONKLIN, Theresa J.**, 91, St. Lawrence, Indianapolis, Oct. 15. Mother of Suzzi Romines and Anthony Conklin. Grandmother of four. Great-grandmother of three.

**COYLE, Eileen F.**, 88, St. Mary of the Immaculate Conception, Aurora, Oct. 13. Mother of Kathleen Carroll, George and Stephen Coyle. Grandmother of seven. Great-grandmother of five.

**DEL SAGRARIO MACHUCA TORRES, Cristina**, 17, Holy Spirit, Indianapolis, Aug. 16. Daughter of Rosa Aguirre. Sister of Alexa and Camila Aguirre.

**FAIRBANKS, Lois J.**, 90, St. Lawrence, Lawrenceburg, Oct. 16. Wife of Roger Fairbanks. Mother of Becky Fischer, Grace Schneider, Teresa Simmons, Bill and Roger Fairbanks, Jr. Grandmother of 11. Great-grandmother of 17.

**GUTIERREZ-DIAZ, Issac**, infant, Holy Spirit, Indianapolis, Sept. 30. Son of Louis Gutierrez and Carolina Diaz. Brother of Ana and Angela Gutierrez and Esteban Gutierrez-Diaz.

**HERNANDEZ MORNING, Yrma**, 87, Holy Spirit, Indianapolis, Aug. 29. Mother of Reina Morning Ewing, Estormenta and William Morning III. Grandmother of seven. Great-grandmother of four.

**HOWE, Peggy E. (Masterson)**, 77, St. Paul, Tell City, Oct. 16. Mother of Jill Little and Tim Howe. Sister of Kay Speihler, Ronald Lamar and Roy Masterson. Grandmother of three.

**HUTCHINS, Beverly**, 81, St. Anthony of Padua, Clarksville, Oct. 11. Mother of Chuck and Scott Hutchins. Sister of Edward Freiberger. Grandmother of four.

**KENNEDY, David**, 85, St. Mary, Rushville, Oct. 17. Husband of Carolyn Kennedy. Father of Susan Andrews, Rhonda Bates, Christie Kay, Lori Turner, Jason

## Fall festival



Matthew Dorn and Jessica Drake of Hauppauge, N.Y., sit atop a vintage farm wagon as they pose for a photo on Oct. 16 while attending a fall festival in Manorville, N.Y. (CNS photo/Gregory A. Shemitz)

Bowling and John Kennedy. Grandfather of 16. Great-grandfather of seven.

**KOOHNS, Juanita**, 82, St. Mary, Rushville, Oct. 18. Wife of Johnny Koohns. Mother of Cathy Bostic, Cindy Butler, Kendra Geis, Tara Johnston and Lynne Lake. Sister of Larry Wilson. Grandmother of nine. Great-grandmother of three.

**KRININGER, Joseph W.**, 77, St. Mary, New Albany, Sept. 27. Father of Brooke, Nicole, Brett and Marc Krininger. Grandfather of five.

**LEWIS, Carla K. (Hardin)**, 62, St. Mary of the Knobs, Floyd County, Oct. 7. Mother of Amy Niemeier and Cody Hurst. Daughter of Vonda

Hardin. Sister of Karen Hennessey and Cheryl Young. Grandmother of two.

**MCKENZIE, John**, 79, St. Monica, Indianapolis, Sept. 27. Husband of Mary McKenzie. Father of Meredith Beck, Kathryn Horrigan, Blythe Sparks, Josh Horrigan, Heather, Daniel, Jonathan and Michael McKenzie. Grandfather of 20. Great-grandfather of two.

**MULLIN, Pamela K.**, 64, St. Roch, Indianapolis, Oct. 16. Wife of John Mullin. Mother of Jillian O'Gara. Connor and John Mullin III. Daughter of Walter and Martha Reed. Sister of Cheryl Aaron, Valerie Heiney, Rose Morrow and Daryl Reed.

**NAVA-NAVA, Maria**, 68, Holy Spirit, Indianapolis, Sept. 13. Mother of Lupe Rojas, Ismael, Jesus and Joseph Diaz.

**PRESTEL, Betty Ann**, 86, St. Jude, Indianapolis, Sept. 28. Mother of Donna Baker, Anne Clark and Dan Prestel. Sister of Mary Ann Farr and Bernard Prestel. Grandmother of eight. Great-grandmother of two.

**ROACH, Judith**, 79, St. Anthony of Padua, Clarksville, Oct. 7. Mother of Tammala King and Lynette Kinsey. Grandmother of three. Great-grandmother of three.

**SUTTER, Brian**, 58, St. Mary, Rushville, Oct. 15. Husband of Regina Sutter.

Father of Madison Sutter. Brother of Brad Sutter.

**SYLVESTER, Patrick J.**, 44, St. Pius X, Indianapolis, Oct. 14. Brother of Katie Kelly, Jodie Kline, Jill Starliper, Ann and Bill Sylvester. Uncle of several.

**VERNON, Estel**, 92, Prince of Peace, Madison, Oct. 6. Father of Michael Vernon. Grandfather of five.

**WINKLER, Cindy D.**, 64, St. Vincent de Paul, Shelby County, Sept. 28. Wife of Tony Winkler. Mother of Stacey McKinzie, Haley Simpson, Travis Lux and Matthew Winkler. Sister of Ginger and Goble Jacobs. Grandmother of 10. †

## Pope: Church's concern for the family goes beyond focus on couples

VATICAN CITY (CNS)—The importance of the family for the Catholic Church and for society means that theological reflection on family life and pastoral responses to the joys and problems of families must focus on more than the relationship between a husband and wife, Pope Francis said.

"Theology itself is called to elaborate a Christian vision of parenthood, filiality, fraternity—therefore, not only of the conjugal bond—that corresponds to the family experience within the horizon of the entire human community," the pope told staff and students of the Pontifical John Paul II Theological Institute for the Sciences of Marriage and Family.

The audience on Oct. 24 marked the fifth anniversary of Pope Francis' refoundation of the institute established by St. John Paul II in 1982 after the 1980 Synod of Bishops on the family called

for the creation of centers devoted to the study of the Church's teaching on marriage and family life.

The expansion of the institute's focus was criticized by some groups as lessening a focus on traditional Catholic teaching about the sacrament of marriage and marital relations.

Pope Francis acknowledged those criticisms at the audience, but said "it would be gravely mistaken" for anyone to read the institute's expanded focus "in terms of opposition to the mission it received with its original institution.

"In reality," he said, "the seed is growing and generating flowers and fruit. If a seed does not grow, it stays there like a piece in the museum, but it does not grow."

As a pontifical institute, he said, the center is called to help the whole Church look "without naïveté" at the

transformations taking place in people's understanding about "the relationships between man and woman, between love and generation, between family and community.

"The mission of the Church today urgently calls for the integration of the theology of the marital bond with a more concrete theology of the condition of the family," he said. "The unprecedented turbulence, which is testing all family bonds at this time, calls for careful discernment to note the signs of God's wisdom and mercy.

"We are not prophets of doom, but of hope," Pope Francis insisted. So, even when looking at crises impacting families, the Church also must see and share "the consoling, often moving signs of the capacities family ties continue to show on behalf of the faith community, civil society and human coexistence. We

have all seen how valuable, in times of vulnerability and duress, the tenacity, the resilience and the cooperation of family ties are."

No one benefits from an attitude that says the Church will encourage and care for the vocations only of perfect families, the pope said, because "marriage and family life will always have imperfections until we are in heaven."

Pope Francis warned the students and staff to "be careful of ideologies that meddle to explain the family from an ideological point of view. The family is not an ideology, it is a reality."

To understand and assist "a family that has this grace of a man and a woman who love each other and create, and to understand the family, we always must go to the concrete, not ideologies. Ideologies ruin, ideologies meddle to make a path of destruction. Be careful of ideologies!" †

## URENECK

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of a doctor. Afflicted with diabetes and blindness, her son filled out an online application for "medical assistance in dying."

As of 2021, more than 30,000 Canadians died this way, many meeting the minimum criteria of having a condition that is "intolerable to them," terminal or not.

Women often intuit when others are silently suffering or feel like a burden. They can play a crucial role in

helping those in distress to be reconciled with their own lives, no matter the painful physical, psychological or social difficulties that they might be facing.

Last, consider the growing number of men who are opting out of education, work and relationships, who spend more time in front of screens than with other people.

Women who seek justice need not dream of a world without men, or one in which men are optional but unnecessary. Women must summon these men to be better, dream bigger and find a place in families and society at large.

Men must be reconciled with life in its fullness—with

adventure and courage—and not be content to pass their days listlessly or without purpose.

Many people in our midst struggle to recognize God's presence in life's tribulations. It is more important than ever that women, with their capacity to make the "truth sweet, tender and accessible," share the good news that our God is a God of the living.

In so doing, they will do as Pope Paul VI encouraged and "save the peace of the world."

(Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service.) †

**Investing with Faith/**Kimberly Pohovey

# Endowments allow Church to respond to those in need of God's love

It might surprise you to know that the Catholic Community Foundation (CCF) manages more than 550 distinct



endowment funds with a total value of more than \$200 million. God has certainly blessed us. But those numbers might also make you wonder why you should consider investing in an

endowment fund in addition to your annual giving.

There are so many needs the Gospel of Jesus Christ calls us to serve. And there will always be people who depend on the love of God they receive through both the corporal and the spiritual works of mercy. Opportunities to feed, clothe and house the poor, to visit the sick and imprisoned, to educate, counsel, comfort and guide aren't going anywhere.

"As each one has received a gift,

use it to serve one another as good stewards of God's varied grace" (1 Pt 4:10). The truth is that being good stewards of what God has given us means making decisions that will enable us to serve others now—but also in the future. The short term is urgent. But our long-term ability to support the mission of Christ and the Church is important, too. That's what endowment funds are all about.

What is an endowment anyway? And how can the gifts we make benefit from them?

Briefly, endowments are investments fueled by compound interest. That is, the interest that is earned on a sum of money, plus any interest that has already accrued.

Anything with compounded interest grows exponentially rather than in a straight line. That can cost us when it applies to credit card debt. But with investments, compound interest can benefit us tremendously. The CCF leverages the power of compound interest for the good of the

Gospel and the people we serve.

Endowments help ensure that our archdiocesan organizations will remain financially healthy. Funds invested in CCF grow at a faster pace than most, due to both compounding interest and the combined investing power of more than \$200 million in assets.

As these funds grow, the benefits are twofold. First, the interest they earn provides an income stream that will help us respond to the needs we will encounter in the future. Second, the annual distributions from a portion of that interest provide our agencies and organizations the operating funds they need today.

Funds in the CCF are managed by investment policies that meet the long-term investment objective, while at the same time attempting to limit the volatility in year-to-year spending. The investment committee and investment managers invest in a manner consistent with the moral teachings of the Church.

Last year alone, more than

\$9 million was distributed from the CCF to organizations within the Archdiocese of Indianapolis. This support comes from investment income. The principal is never touched. So, we can provide for what we need now without sacrificing our ability to serve the needs we are likely to encounter in the future.

While we may not know what needs we will encounter, we do know that we will be called to bring the compassionate love of God to others as we are today.

Endowment funds give us the security of knowing that we will be able to respond to people in need with God's love in the form of genuine assistance.

*(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. To learn more about endowments, including establishing a new fund or contributing to an existing one, please contact us at [ccf@archindy.org](mailto:ccf@archindy.org) or call 317-236-1482.) †*

# Bishop asks Missouri students to promise to pray for Ukrainian children

JEFFERSON CITY, Mo. (CNS)—An Eastern Catholic bishop who represents a large contingent of Ukrainian Catholics in the United States asked students at



Bishop Bohdan J. Danylo

St. Peter School in Jefferson City if they would "promise to say a prayer in the morning for Ukrainian children.

"And if any of them come to visit this year, I hope you will be able to welcome them," Bishop Bohdan J. Danylo told the

preschoolers through eighth graders before a final blessing at an all-school Mass.

Bishop Danylo heads the Ukrainian Catholic Eparchy of St. Josephat in Parma, Ohio. He has about 10,420 Ukrainian Catholics under his episcopal care. The eparchy covers all or part of seven eastern states.

He was one of four bishops who joined Bishop W. Shawn McKnight of Jefferson City for meetings the first week of October as members of the

U.S. Conference of Catholic Bishops' Subcommittee on the Catholic Home Missions. Bishop McKnight is the subcommittee chairman.

Nearly 40% of Catholic dioceses in the United States and its territories are classified as home missions dioceses, including the Diocese of Jefferson City.

Two of the visiting bishops—Bishop Danylo and Bishop Michael W. Warfel of Great Falls-Billings, Mont.—and Bishop McKnight offered Mass in St. Peter Church on Oct. 6 as their meetings came to a close.

Students outside church held signs welcoming each of the bishops before and after Mass.

"On behalf of all the children, parents and schools in Ukraine—thank you and God bless you," Bishop Danylo proclaimed from the pulpit.

The students followed attentively as he spoke.

"Prayers for Ukraine? You know what I mean," he stated. "There's a war happening over there right now."

Bishop Danylo asked the children to remember three things.

"First of all, pray for your family and be thankful that you have them with

you," he said, "because there are so many children that have to leave their home. They can no longer even be with Mom and Dad."

Often, a mother and her children flee the danger in Ukraine while the father has to stay behind, said Bishop Danylo.

"Second, pray for this school," he suggested. "There are so many children in Ukraine who have nowhere to study—either in a basement or the subways."

They cannot go to school because their school has been destroyed.

"So every time you wake up in the morning and sometimes not that happy to go to school, say a prayer for those kids who cannot go to school," said Bishop Danylo.

Finally, he advised them to pray for their parish and community—"thanking God for being able to spend time together and gather for prayer.

"God bless you!" he said. "And once

again, count your blessings, especially family, school and your community."

In his homily, Bishop Warfel talked about saints in heaven and why the Church honors them, especially on their feast days.

"When someone does something great, it's common to have a party for them, a banquet in order to celebrate something that they've done," he stated, and the Church honors saints "with the banquet of the Lord."

He said it's appropriate to stop and appreciate someone who lived a very holy life and attained the purpose for which God created every single human being, "which is getting to heaven—being a member of the communion of saints.

"So, we honor the saints for their response to the grace of God in their lives," said Bishop Warfel. "We also seek their intercession." †

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### Employment

#### Archdiocesan Special Events Coordinator

The Archdiocese of Indianapolis is seeking a full time Special Events Coordinator at our downtown Indianapolis office. This is an onsite role, Monday – Thursday (Fridays off). The Special Events Coordinator is the primary person responsible for the planning and implementation of Catholic Center and Archdiocesan events. This position will collaborate with Catholic Center staff members to determine event needs, goals, format, implementation, communication and analysis. Required skills include: possess knowledge and experience in the details required to plan and implement special events; ability to work in a collaborative environment, be self-directed and meet deadlines.

A bachelor's degree in events management, hospitality or related field is required. Three to five years previous experience in events management preferred. Must be a practicing Roman Catholic.

For more information or to apply, send resume, cover letter and three references in confidence to: [kpohovey@archindy.org](mailto:kpohovey@archindy.org).

### Employment

#### Director of Marketing and Donor Relations

St. Paul Catholic Center, the Newman Center and parish at Indiana University, Bloomington, is hiring a Director of Marketing and Donor Relations. The position manages St. Paul's communications and marketing, stewardship and donor relations, the Annual Fund, and development events. It actively cultivates, and solicits gifts from resident parishioners, alumni, parents of alumni, parents of former and current students, and current students through donor phone calls, in-person meetings, and appeals and assistance in events. The Director ensures consistent and effective branded marketing and communications on websites, in print communications, and advertising. The Director is the primary administrator of electronic giving and the parish database.

For a full position description, please contact Tom Recker, Director of Mission Advancement at 812/668-2249 or at [trecker@hoosiercatholic.org](mailto:trecker@hoosiercatholic.org).

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# EUCHARIST

continued from page 1

That's where the elderly woman asked the question that made Kapellusch think even more deeply about being an extraordinary minister of holy Communion:

"Do you know how lucky you are to work so close to God?" the woman asked.

That question led to a moment of revelation for Kapellusch.

"I thought, 'Wow! I never looked at it liked that before,'" she says. "She said it was because I always have the Eucharist with me. She was so incredibly right on."

Kapellusch has been bringing the Eucharist to Catholics who are homebound, in nursing homes and in Union Hospital in Terre Haute for nearly 20 years.

Her efforts reflect the contributions of so many extraordinary ministers of holy Communion across the archdiocese—which is in the first year of the three-year National Eucharistic Revival that will culminate in July of 2024 when the first National Eucharistic Congress in nearly 50 years is held in Indianapolis.

"It's such a wonderful ministry," she says. "These people have been parishioners all their lives and now they're not able to attend Mass. But through these visits and receiving the Eucharist, they still feel a part of our faith community."

The people that she brings Communion to have become so much a part of her life that she regards them as friends. Those friendships have led to moments of holiness, heartbreak and even humor.

"I used to have an Irish lady who had quite a sense of humor," Kapellusch says. "She said, 'I don't know the proper way to pray.' I told her to just talk to Jesus like a friend. She said, 'Well, I have been, but I'm trying to stop cussing so much when I talk to him.'"

Kapellusch laughs again at that moment before adding, "She loved receiving Communion. They all do. They look forward to it. I have a couple I visit, and the woman can't talk. I think she may have had a stroke. The last time I gave Communion to her, she smiled at me and tapped her heart—to let me know how much she loves the Eucharist. It made me want to cry."

It's all led to a feeling of family for Kapellusch. Besides taking people to doctor's appointments, she also occasionally picks up a few items for them at the grocery store. Still, she knows the greatest nourishment she offers them is the Eucharist.

"I've always enjoyed doing this, but realizing the

importance of what it means to them to receive the body of Christ is overwhelming. To see the love they have for the Eucharist and the faith they have, it's humbling.

"It's deepened my faith considerably. Anybody who does this will see it's a beautiful, beautiful blessing. It's a labor of love for me."

## 'It has made me so much closer to Jesus'

Rita Boehm needed to talk with Jesus to get his help with a tough choice she had to make. So she stopped at a nearby church to spend an extra visit with him during eucharistic adoration.

At 95, Boehm has lived her life without drawing any attention to herself, and now she had been asked to share her story with *The Criterion* of how she has served as an extraordinary minister of holy Communion for 40 years, including how she still drives several times a week to bring the Eucharist to people who are homebound or in nursing homes in the New Albany area.

After her conversation with Jesus, Boehm agreed to talk about her experiences of bringing Communion to others—as long as the story didn't focus on her.

"Don't talk about me. Just talk about how important Jesus is in all of these people's lives," said the member of Our Lady of Perpetual Help Parish in New Albany. "Please play me down and play all these people up."

It all started for her 40 years ago when one of her aunts—"a dear, dear person"—was in an assisted living facility.

"She didn't have any children, and she didn't have anyone to take Communion to her, so I did."

A short time later, during her daily walks, she visited a friend in a nursing home. When she asked him who was bringing him Communion, he said no one. When she asked if he would want her to bring the Eucharist to him, he said, "I would love it."

"It kind of snowballed from there," she says. "I started going to the rooms of the nursing home. ... After a while, you become friends with the people."

The number of nursing homes she visits has expanded to eight.

Boehm also brings Communion every day to one of her closest friends who is homebound.

"After I go to church, I stop by her home to see her. She's so grateful. We've become almost like sisters. We tell each other everything. She's a mother of 11, and I'm a mother of three.

"Some of these people don't have any visitors. It's a great blessing for them to see someone and receive Jesus at the same time. That's what they tell me."



As a member of Our Lady of Perpetual Help Parish in New Albany, 95-year-old Rita Boehm assists its pastor, Father Joseph Feltz, in her role as an extraordinary minister of holy Communion, bringing the Eucharist to people who are homebound or in nursing homes in the New Albany area. (Submitted photo)

In the rare moment that Boehm focuses on herself, it's to talk about the way she can relate to how meaningful it is for the people she visits to receive Communion.

"When we weren't able to go to Mass for a month or more because the churches were closed because of COVID, if someone would have brought me Communion to my door, I would have gotten down on my knees and kissed their feet. That's when I knew how important it is for people to continue this ministry."

Blessed with good health so far, she has no intention of stopping her ministry. She just wishes there was more help now and in the future.

"I still can drive, but I'm not going to be able to do this forever. There's about five of us now, and we're hoping to get more. I would just explain to people what a great reward we get out of this.

"It gives you such a totally different feeling in your relationship with God when you do this ministry. It has made me so much closer to Jesus. He truly is my friend. I tell him every time I go to the nursing home that I'm so grateful he is going with me and holding my hand and leading me. I'm so glad he is there.

"What would we do without Jesus?" †



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