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## New features at Holy Trinity Park in New Albany honor 'history, mission'

By Natalie Hoefler

NEW ALBANY—The stained-glass window stands in the area where it was installed in Holy Trinity Church in New Albany in 1890.

It still radiates the sunlight, creating a kaleidoscope of green, red, orange and yellow. It still welcomes all who come, whether to rejoice or to sit in peaceful silence.

Yet the 132-year-old window hasn't seen the light of day since 1975, when a devastating fire destroyed Holy Trinity Church.

The restored window was unveiled atop a metal, church doorframe-like structure—along with a nearby sculpture called “When I Was Hungry and Thirsty”—as the new entryway to Holy Trinity Heritage Park on Oct. 4.

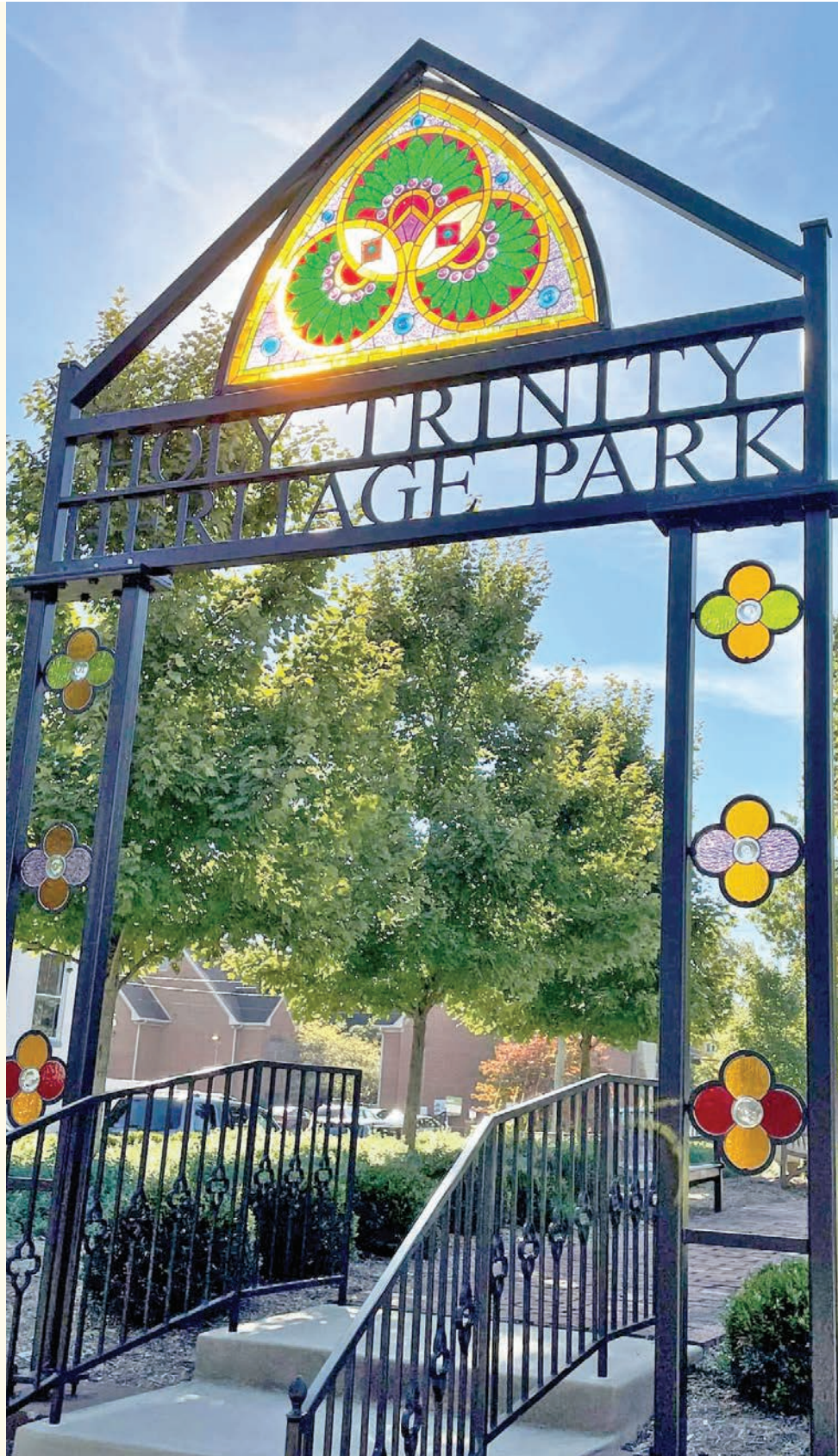
“This entrance way is all we had hoped it would be,” said Mark Casper, agency director for St. Elizabeth Catholic Charities (SECC) in New Albany, during the unveiling ceremony. “We are excited to share this with all our community.”

The entryway and sculpture are the agency's latest efforts in enhancing the former Holy Trinity Parish's property, which it was gifted in 2011.

### 'A miracle'

Upon receiving the property and former parish rectory, the first line of business was restoring the 1850 rectory for use as SECC's headquarters, Casper told *The Criterion*.

See **STAINED GLASS**, page 11A



Sunlight streams through a restored, 132-year-old stained-glass window that survived a devastating fire that destroyed the former Holy Trinity Church in New Albany. The window now welcomes visitors to Holy Trinity Heritage Park in New Albany. The structure and a new statue were blessed by Father Wilfred “Sonny” Day on Oct. 4. (Submitted photo courtesy of St. Elizabeth Catholic Charities in New Albany)

## Enlarge the tent: Synod document sees desire for greater inclusion

VATICAN CITY (CNS)—Around the world, listening sessions for the Synod of Bishops gave many participants a sense of finally being listened to, but they also raised questions about how to promote greater inclusion in the Catholic Church while staying true to Church teaching.



Two of the issues raised most often in reports sent to the Vatican were the need to respect and value the

contributions women make to the Church, and the need to face “the impact of a lack of trust and credibility resulting from the abuse crisis,” according to the working document for the synod's continental stage.

Titled “Enlarge the Space of Your Tent”—the Lord's command to the people of Israel in the Book of Isaiah—the document said, “This is how many reports envision the Church: an expansive, but not homogeneous dwelling, capable of sheltering all, but open, letting in and out, and moving toward embracing the Father and all of humanity.”

The document released on Oct. 27 is the result of a group reflection on the syntheses of synod discussions submitted by 112 of the world's 114 bishops' conferences, all 15 Eastern Churches, 17 of the 23 dicasteries of the Roman Curia, the men's and women's international unions of superiors general, dozens of Catholic associations and more than 1,000 individuals, it said.

The general secretariat of the synod chose an international group of laity, religious, priests and bishops to read the submissions, pray about them and then draft a document that would help participants in the next phase reflect on the faith, hopes and concerns witnessed to in the reports. The document was approved by the cardinals and bishops belonging to the synod's general council.

See **SYNOD**, page 2A

## Nov. 12-13 is the annual United Catholic Appeal intention weekend in archdiocesan parishes

By Natalie Hoefler

The weekend of Nov. 12-13 is the archdiocesan annual United Catholic Appeal (UCA) intention weekend in parishes across the archdiocese.

The goal for this year's appeal is \$6.3 million. The money will be distributed to various ministries and organizations throughout central and southern Indiana, providing help that no single parish or deanery could independently offer.

The theme of this year's appeal is “United in the Eucharist: Being united today helps bring others hope for tomorrow.”

“The Eucharist is at the very core of

who we are and what we're about as Church,” says Archbishop Charles C. Thompson in a UCA video.

“The word ‘eucharist’ derives from the Greek word to give thanks. If the Eucharist is the source and summit of who we are, the first thing we have to

### UNITED CATHOLIC APPEAL

do as Catholics is have grateful hearts.”

One way to show gratitude, he notes, is by giving to the United Catholic Appeal, which supports ministries that go beyond the scope of individual parishes, including:

- Providing food, shelter and

clothing to more than 7,000 veterans and people with a disability through the archdiocese's Catholic Charities agencies.

- Sheltering more than 800 homeless families last year.
- Serving hot meals to more than 48,000 hungry individuals.
- Supporting Mother Theodore Catholic Academies and the 24,000 students, teachers and administrators at the archdiocese's 67 schools last year.
- Providing catechetical programs for 30,000 youths and adults last year.
- Supporting college campus ministry programs.

See **UCA**, page 10A



Cardinal Mario Grech, center, secretary-general of the Synod of Bishops, speaks at a news conference at the Vatican on Oct. 27 to present the document for the continental phase of the Synod of Bishops on synodality. Also pictured are Msgr. Piero Coda, secretary-general of the International Theological Commission; Italian Jesuit Father Giacomo Costa, adviser to the secretary-general of the synod; Anna Rowlands, professor of Catholic social thought and practice at Durham University in the United Kingdom; and Matteo Bruni, director of the Holy See Press Office. (CNS photo/Junno Arocho Esteves)

# SYNOD

continued from page 1A

What emerged from the reports, it said, “is a profound re-appropriation of the common dignity of all the baptized. This is the authentic pillar of a synodal Church and the theological foundation of a unity which is capable of resisting the push toward homogenization. This enables us to continue to promote and make good use of the variety of charisms that the Spirit with unpredictable abundance pours out on the faithful.”

Those who most often feel unwelcome in the Church or undervalued, it said, include: women, young people, people with disabilities, the poor, those who are divorced and civilly remarried, single parents, those in polygamous marriages and members of the LGBTQ communities.

Responding to experiences of exclusion and discrimination shared by Catholics with disabilities, the document said that “in spite of its own teachings, the Church is in danger of imitating the way society casts them aside.”

Reflecting the central place of the

Eucharist in the life of the Church, it said most submissions included a call for greater participation by all Catholics in the liturgy, working to ensure that it is less “concentrated on the celebrant,” involves more young people and women, including in preaching, and is more reflective of local cultures.

At the same time, the document also noted that in several reports, including from the United States, some participants in the local listening sessions “lamented” Pope Francis’ decision to limit celebrations of the Latin Mass according to the rite used before the Second Vatican Council.

“The quality of homilies is almost unanimously reported as a problem,” it said.

But the document also highlighted a common desire to find solutions to various forms of “sacramental deprivation,” including for people in remote towns and villages without a priest, as well as for civilly remarried Catholics and those in polygamous marriages.

While the reports were not “against priests or the ministerial priesthood,” the document said, many of them cited “clericalism” as an obstacle to being a

“synodal Church,” one where all the baptized share responsibility for the life of the community and for its mission of spreading the Gospel.

“Clericalism is seen as a form of spiritual impoverishment, a deprivation of the true goods of ordained ministry, and a culture that isolates clergy and harms the laity,” it said.



Happy birthday Nov. 5, J Dub. Love you.

## Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

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## Public Schedule of Archbishop Charles C. Thompson

November 3–19, 2022

**November 3-6**  
National Religious Vocation Conference Annual Convocation in Spokane, Wash.

**November 8 – 10:30 a.m.**  
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**November 9 – 11 a.m.**  
Mass and lunch with retired priests at St. Jude Parish, Indianapolis

**November 10 – 8:15 a.m.**  
Virtual Judicatories meeting

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

**November 10 – 12:30 p.m.**  
Women’s Care Center Board meeting and lunch at Archbishop Edward T. O’Meara Catholic Center

**November 10 – 3:30 p.m.**  
Catholic Community Foundation Pre-Board Executive Committee meeting at Archbishop Edward T. O’Meara Catholic Center

**November 11-17**  
U.S. Conference of Catholic Bishops’ committee and general meetings in Baltimore, Md.

**November 19 – 10 a.m.**  
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

Clericalism produces “rigidity, attachment to legalistic power and an exercise of authority that is power rather than service.”

In synod listening sessions around the world, participants noted that women are the majority of Catholics regularly attending the liturgy and staffing most paid and volunteer parish activities, yet it is mostly men who make the decisions in the Church.

“Many reports ask that the Church continue its discernment in relation to a range of specific questions: the active role of women in the governing structures of Church bodies, the possibility for women with adequate training to preach in parish settings, and a female diaconate,” the document said. “Much greater diversity of opinion was expressed on the subject of priestly ordination for women, which some reports call for, while others consider a closed issue.”

Between January and March, smaller groups of Church representatives are to meet on a continental or regional level. Organized by bishops’ conferences, the groups are to include bishops, priests, religious and laypeople to read the document, pray about it and discuss which issues raised it in are most important and urgent for Catholics in their region to address in order to increase participation, a sense of communion and a commitment to missionary outreach. †



Anna Rowlands, professor of Catholic social thought and practice at Durham University in Durham, England, speaks at a news conference at the Vatican on Oct. 27 to present the document for the continental phase of the Synod of Bishops on synodality. The document will guide discussions at the regional or continental level in preparation for the Synod of Bishops. (CNS photo/Junno Arocho Esteves)

## Correction

Harriet Neill’s parish was misidentified in the article in the Oct. 21 issue of *The Criterion* with the headline “United Catholic Appeal focuses on unity in the Eucharist.”

She is a member of St. Michael Parish in Cannelton. †

## REPORT SEXUAL MISCONDUCT NOW

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

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

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# Saints were revolutionaries who lived the beatitudes, pope says

VATICAN CITY (CNS)—The saints were not “starched,” picture-perfect conformists, Pope Francis said; they were “countercultural and revolutionary.”



Pope Francis

The multitude of men and women honored on the feast of All Saints lived according to the Eight Beatitudes, which made them decidedly out of place in the world, Pope Francis said on Nov. 1 before reciting the *Angelus* prayer.

With thousands of people gathered in St. Peter’s Square, including runners who had participated in the 10k All Saints’ Day race, Pope Francis also encouraged people not only to visit the burial sites of their loved ones the following day, the feast of All Souls, but to go to Mass and pray for them as well.

Talking about saints and the day’s Gospel reading of the beatitudes, Pope Francis focused particularly on “Blessed are the peacemakers.”

Everyone says they want peace, he said, but often what they mean is they want “to be left in peace, to have no problems, just tranquility.”

But, if one reads the beatitudes in the Gospel, he said, they will see that Jesus does not say, “Blessed are those who are at peace,” but blessed are “those who make peace, the constructors, the peacemakers.”

“Indeed, peace must be built, and like any construction it requires effort, collaboration, patience,” he said. And it requires acts of justice and mercy.

While many people today try to convince everyone that only power and force can guarantee peace, the teaching of Jesus and the example of the saints show “peace is not achieved by conquering or defeating someone, it is never violent, it is never armed.”

To begin to sow peace, Pope Francis asked people to look at themselves and ask, “In the places where we live, study and work, do we bring tension, words that hurt, gossip that poisons, controversy that divides? Or do we open the path to peace: Do we forgive those who have offended us, care for those who are at the margins, redress some injustice by helping those who have less? This is building peace.”

At the end of his midday talk, the pope asked for prayers for his trip on Nov. 3-6 to Bahrain so that his meetings with local Christians and with Muslim leaders would promote, “in the name of God, the cause of fraternity and peace, which our times so desperately and urgently need.”

And “please,” he said, “don’t forget martyred Ukraine; let us pray for peace, we pray that in Ukraine there would be peace.” †

# Thomas More Society files *amicus* brief supporting Indiana law banning most abortions

By Natalie Hoefler

The Thomas More Society, a not-for-profit, national public interest law firm, has submitted an *amicus curiae* (friend of the court) brief to the Indiana Supreme Court supporting the state in a suit filed on Aug. 30 by the American Civil Liberties Union (ACLU) on behalf of Planned Parenthood Northwest, Hawaii, Alaska, Indiana, Kentucky, Inc., et al. The lawsuit claims that Indiana’s recently passed law protecting most unborn lives violates rights, privileges and protections granted in the state’s constitution.

In an Oct. 31 press release, Peter Breen, vice president and senior counsel of the Thomas More Society, quoted from the brief, saying, “Nothing in the language, history, or interpretation of the Indiana Constitution supports a right to abortion, especially in light of Indiana’s prohibition of abortion going back to 1835, sixteen years before the relevant part of that constitution was adopted.”

The law in question was enacted by the Indiana General Assembly and signed into law by Gov. Eric Holcomb on Aug. 5. It bans most abortions except in cases

of rape, incest and specific medical conditions.

“This law passes the constitutional litmus test,” said Breen.

The *amicus* brief “submits that article 1 [regarding inalienable rights] does not create any judicially enforceable rights. That is because the language ... does not provide courts with an ascertainable standard which could be applied to evaluate [the] ‘inalienable rights’ claims” of the lawsuit.

It goes on to state that neither the “plaintiffs nor the circuit court pointed to anything in the language, history or interpretation of [article 1] that indicates that the liberty language of [the article] confers a right to abortion. The language of [the article] says nothing about a right to abortion. And neither the history nor the interpretation of [article 1] (or any other provision of the Indiana Constitution) supports recognition of a state constitutional right to abortion.”

The lawsuit, filed in a Monroe County court, has triggered several actions, the first of which was the issuing on Sept. 22 of a preliminary

injunction on the law, which had gone into effect on Sept. 15. This action set the state law to its status prior to the ban, again allowing abortions in the state up to 22 weeks gestation.

Indiana Attorney General Todd Rokita sought to bypass the appeals court and asked the Indiana Supreme Court to take over the case and to lift the temporary injunction. The court agreed on Oct. 12 to take the case but left the temporary injunction in place until a decision is reached. Oral arguments before the supreme court in the case will begin in January.

“The circuit court’s decision to halt enforcement of Indiana’s new protections for unborn children is unsupported in Indiana law and history,” Breen said.

In response to the announcement that the temporary injunction would remain in place, Indiana Right to Life CEO Mike Fichter stated that the organization

estimates “at least 3,000 unborn babies, whose lives otherwise might have been saved, will now needlessly die from abortion as the law remains blocked. Thousands more will die as we await a final ruling after the January hearing. Although we are confident the law will be upheld, it will be far too late for those whose lives will be lost as this is argued in the courts.”

According to its website, the Chicago-based Thomas More Society is a “not-for-profit, national law firm dedicated on to restoring respect in law for life, family, religious liberty, and election integrity. ... [The firm] fosters support for these causes by providing high quality *pro bono* legal services from local trial courts all the way up to the United States Supreme Court.”

(To read the entire brief, go to [cutt.ly/Oct31AmicusBrief](http://cutt.ly/Oct31AmicusBrief).) †

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## Editorial



Clara Arachtingi plays with balloons while her mother, Brianna Arachtingi, parishioner of St. Edward Church in Nashville, Tenn., holds her during the Sept. 22, 2021, fall opening rally of the Nashville 40 Days for Life Campaign outside Planned Parenthood in downtown Nashville. (CNS photo/Katie Peterson, *Tennessee Register*)

# As 40 Days for Life campaign ends, prayers still needed to convert hearts

The fall 40 Days for Life campaign ends on Nov. 6.

Although final statistics will not be available before *The Criterion* goes to press this week, we believe the campaign has borne fruit.

As of late September, we know of at least 228 unborn children who have been saved from abortion worldwide. There are no doubt countless others whose mothers chose life. We thank God for answering our prayers!

A campaign of prayer, fasting and peaceful activism, a nationwide 40 Days for Life has been held in the spring and fall since 2007 with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion. In the Archdiocese of Indianapolis, people have kept vigil outside Planned Parenthood abortion centers in Indianapolis and Bloomington, praying to change minds and hearts.

Some believe the U.S. Supreme Court's June decision to overturn *Roe v. Wade*—which legalized abortion on demand in 1973—was the end of our fight in establishing a culture of life across America.

Nothing could be further from the truth.

Indiana's new law to give legal protection to nearly all unborn children went into effect on Sept. 15, only to be blocked a week later by a preliminary injunction in a Monroe County court.

Judge Kelsey Hanlon, a special judge serving in the court, issued the injunction, temporarily reinstating access to abortion in Indiana up to 22 weeks gestation as allowed by state law prior to Sept. 15.

A few weeks later, the Indiana Supreme Court denied a request from Attorney General Todd Rokita to allow the law to take effect pending a court ruling. The state Supreme Court did agree to Rokita's request to take the case and scheduled oral arguments for January.

The injunction tragically means in the next few months that thousands of unborn children will never be able to live the life God had planned for them.

In response to the judge's Sept. 22 order, Indiana Right to Life CEO Mike Fichter said that the "blockage of Indiana's new law means over 161 unborn children will continue to lose their lives to abortion every week this injunction stays in effect."

The fight to protect the unborn

still extends beyond Indiana. In its June ruling, the U.S. Supreme Court acknowledged that the states, and not the federal government, hold the proper legislative authority to regulate abortion.

But not all people believe that is the case.

Recently, President Joe Biden, who is Catholic, stated that his top legislative priority after the midterm elections will be to codify a national right to abortion.

During an Oct. 18 speech hosted by the Democratic National Committee, Biden promised that if more Democratic senators are elected and his party keeps the House in the upcoming midterm elections, the first legislation he would send would preserve abortion rights protections.

He also said he would aim to sign the bill into law close to Jan. 22, 2023—the 50th anniversary of the *Roe v. Wade* decision.

"The President is gravely wrong to continue to seek every possible avenue to facilitate abortion, instead of using his power to increase support and care to mothers in challenging situations," said Archbishop William E. Lori of Baltimore, chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities. "This single-minded extremism must end, and we implore President Biden to recognize the humanity in preborn children and the genuine life-giving care needed by women in this country."

"As pastors who deal daily with the tragic impacts of abortion, we know that abortion is a violent act which ends the life of preborn children and wounds untold numbers of women. The Catholic Church wishes to continue in our work with our government and leaders to protect the right to life of every human being and to ensure that pregnant and parenting mothers are fully supported in the care of their children before and after birth."

As Catholics, we are called to uphold the dignity of all human life from conception to natural death. And the evil of abortion is an affront to that tenet of our faith.

We must continue our mission of storming the heavens with prayers to end this tragic occurrence, asking God to help us bring light to so many places that are still enveloped in darkness.

—Mike Krokos

## Making Sense Out of Bioethics/Fr. Tad Pacholczyk

# Seeking the spiritual side of dementia

The possibility of suffering from dementia later in life is a worrisome and unpleasant prospect for many of us.



Most people I know would like to remain in possession of their mental faculties until the end.

Stephen Post, director of the Center for Medical Humanities, Compassionate Care and Bioethics at

Stony Brook University in Stony Brook, N.Y., describes it this way:

"The leading symptoms of dementia are, frankly, terrifying: loss of memory, of language, and of reasoning ability," he said. "We all feel at least a slight anxiety about dementia because these dreaded symptoms seem to assault our very identities, to dissolve the autobiographical narratives that constitute the very story of our lives."

The dreaded symptoms of dementia may lead to spiritual temptations. The prospect of losing autonomy and control can lead some to despair and even attempt suicide.

What can we say about the meaning of a life-changing reality like dementia for ourselves and our loved ones? Could it be that God is seeking to carry out a particular spiritual work?

For some who face dementia, it can have the effect of getting them off the treadmill and detaching them from those aspects of their lives that may be binding them, whether it's work and career, hobbies or pastimes, or something else that may be drawing them away from a needed spiritual focus.

In one of his articles, Post mentions Peter, who through his struggle with a diagnosis of Alzheimer's, experienced a spiritual reawakening and encountered the Lord's grace:

"I'd say, 'Why did you let this happen to me? I had such a good career. Everything was going fine for me.' He would say to me probably, 'Well, why did you fight it? I was trying to lead you in this direction.' Oh, I didn't realize that. Well, I've come to the conclusion that everything has a purpose, so the good Lord, he knows the best for you. So maybe this was to slow me down to enjoy life and to enjoy my family and to enjoy what's out there. And right now, I can say that I'm a better person for it, in appreciation of other people's needs and illnesses, than I ever was when I was working that rat race back and forth day to day."

It can be very hard for a family, especially a spouse, to watch the slow destruction of a loved one's faculties.

At times, the person suffering from dementia can become so frustrated they are aggressive toward those around them. There is need for a great deal of patience and spiritual and social support in these situations.

The lives of caregivers tend to be upended and changed profoundly by caring for a family member, relative or friend with dementia, and the generous love they share is itself often sustained by faith in God.

As caregivers watch their loved ones with "deep forgetfulness" disengage from the people around them, and from other previously important reference points in their lives, they also witness the emergence of an unmistakable simplicity in those they care for.

In a 2010 essay, Mary Anne Moresco beautifully sums up her dad's and her family's transformative spiritual journey this way:

"My 83-year-old father has dementia. He can remember things that happened a lifetime ago like it was yesterday, but he often can't remember yesterday at all. ... My father needs this time in life. And we, his children, need it too. We need to glimpse into his past days, as he journeys backward.

"We need to show him love, as best as we can. We need to offer up our prayers for him," she continued. "This time is useful. It is valuable. For everything there is a season, and this winter season of my father's life is part of what will help guide his soul into eternity.

"Dad, through his dementia is working out his salvation. He isn't doing that the way his children wanted him to do it. He isn't doing that the way he wanted to do it. He is doing it the way God has deemed that he must do it. '... unless you become like little children, you will not enter the kingdom of heaven' (Mt 18:3).

"With each passing month, my father grows more humble and more childlike, more dependent and more trusting," she added, "and I do not doubt, closer to our Lord

and to heaven."

As the symptoms and complications of dementia unfold, the challenges we face from the disease can unexpectedly become an invitation from God.

Although dementia can contribute to spiritual growth, it almost always involves a great deal of suffering for all concerned, and the challenges should not be underestimated.

Such moments, nevertheless, offer important opportunities to grow in grace, to slow down, to re-evaluate our priorities and to enter into a more profound relationship with him who is our final destination and abiding hope.

(Father Tadeusz Pacholczyk, Ph.D., earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the Diocese of Fall River, Mass., and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org) and [www.fathertad.com](http://www.fathertad.com).) †

*At times, the person suffering from dementia can become so frustrated they are aggressive toward those around them. There is need for a great deal of patience and spiritual and social support in these situations.*

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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## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Forming future priests 'on fire' with God's love

*"The goal of priestly formation is to form men who are in the likeness of Jesus Christ for service in the Church and the world."* (Father Eric Augenstein, director of seminarians for the Archdiocese of Indianapolis)

The publication date for this column is Friday, Nov. 4, the memorial of St. Charles Borromeo. Known primarily as a reformer, St. Charles was a kind and holy man who cared deeply for the poor and the sick, and who gave away his inherited wealth in order to serve God's people with humility and compassion.

As the Cardinal Archbishop of Milan in the 16th century, Charles Borromeo's reforms touched many areas of the Church's life, including the education and formation of future priests.

Because of his zeal for priestly formation, St. Charles is today considered to be the patron saint of seminarians, and many dioceses throughout the world have seminaries named for this holy man.

St. Charles knew that the health and vitality of every local Church depends on the holiness and authentic pastoral ministry of her priests. That's why every diocesan bishop is charged with a particular responsibility to make sure that

his seminarians are being fully formed in four areas: human, spiritual, pastoral and intellectual. To neglect any one of these foundational dimensions of priestly formation would be to put newly ordained priests at a serious disadvantage in their ministry to God's people.

As in the days of St. Charles Borromeo, the pope and the Holy See are concerned about priestly formation around the world, as they should be. We bishops have to make sure that we're doing good, solid formation of holy priests for the sake of the Church, for the well-being of all involved, for good preaching, the proper celebration of the sacraments, for pastoral care, for proper administration, for every aspect of the Church's life and ministry.

The basic mission of seminaries across the United States is to form men to be effective parish priests. These seminaries, including our own Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad, follow documents of the Second Vatican Council in carrying out this mission. The Church regularly updates its norms for priestly formation so that those who are ordained are in the best position to share the Gospel in diverse parish communities.

Starting this fall, seminaries across the U.S., including Bishop Bruté and Saint Meinrad Seminary, have begun implementing a new edition of the *Program of Priestly Formation* developed by the U.S. Conference of Catholic Bishops with guidance from the Vatican.

The four dimensions of priestly formation (human, spiritual, pastoral and intellectual) remain solidly in place, but what the revised *Program of Priestly Formation* emphasizes is the two principles of *gradualism* and *integration* that must be respected when preparing men for ministry as priests today.

The first principle, gradualism, is the concept that seminary formation happens gradually over a period of time, and what we have to remember is that authentic formation goes deeper over time. It's not something that can happen quickly.

The second principle has to do with the integration of the four dimensions of priestly formation. Our Church needs priests who are mature human beings, deeply spiritual men who are good shepherds (pastors) and who understand and can communicate effectively what the Church teaches about Jesus Christ and his Church.

Above all, we want priests who have had a personal encounter with our Lord,

and who are "on fire" with God's love. This normally happens gradually, and it requires that intellectual knowledge be integrated with a heightened spirituality and a deeply human care and concern for the people a priest is called to serve.

We are truly blessed to have two excellent seminaries serving the Church in central and southern Indiana—as well as many other dioceses in the U.S. and other countries.

As archbishop, I take my responsibility for priestly formation quite seriously, and I am deeply grateful for the solid formation our priests receive at Bishop Bruté, Saint Meinrad and the other schools where we occasionally send seminarians.

When Charles Borromeo served as an archbishop, he was convinced that the most important way for him to educate his future priests was by his personal example. If his seminarians were to be formed to lead holy lives of priestly service and pastoral care, St. Charles believed that he had to be the first to give a good example and renew their apostolic spirit.

I pray that my brother bishops and I will have the same spirit and set a good example for our seminarians, priests and all the people we are called to serve in the likeness of Jesus Christ. †



# Cristo, la piedra angular

## Formar a los futuros sacerdotes con el fuego del amor de Dios

*"El objetivo de la formación sacerdotal es formar hombres a semejanza de Jesucristo para el servicio en la Iglesia y en el mundo."* (Padre Eric Augenstein, director de los seminaristas de la Arquidiócesis de Indianápolis)

La fecha de publicación de esta columna es el viernes 4 de noviembre, la festividad de san Carlos Borromeo. Conocido sobre todo como reformador, san Carlos fue un hombre bondadoso y santo que se preocupó profundamente por los pobres y los enfermos, y que regaló su riqueza heredada para servir al pueblo de Dios con humildad y compasión.

Como cardenal arzobispo de Milán en el siglo XVI, las reformas de Carlos Borromeo afectaron muchos ámbitos de la vida de la Iglesia, incluida la educación y la formación de los futuros sacerdotes.

Debido a su celo por la formación sacerdotal, san Carlos es considerado hoy el patrono de los seminaristas, y muchas diócesis de todo el mundo tienen seminarios con el nombre de este santo.

San Carlos sabía que la salud y la vitalidad de cada Iglesia local dependen de la santidad y del auténtico ministerio pastoral de sus sacerdotes. Por eso, cada obispo diocesano tiene la responsabilidad particular de asegurarse de que sus seminaristas se están formando plenamente en cuatro aspectos: en lo humano, lo espiritual, en lo pastoral y lo intelectual. Descuidar cualquiera de

estas dimensiones fundamentales de la formación sacerdotal sería poner a los sacerdotes recién ordenados en grave desventaja en su ministerio para el pueblo de Dios.

Como en los tiempos de san Carlos Borromeo, el Papa y la Santa Sede se preocupan por la formación sacerdotal en todo el mundo, como debe ser. Los obispos tenemos que asegurarnos de brindar una formación excelente y sólida cuyo resultado sean sacerdotes santos para el bien de la Iglesia, para el bienestar de todos los involucrados, para una buena prédica, para la correcta celebración de los sacramentos, la atención pastoral, la administración adecuada, y para todos los aspectos de la vida y el ministerio de la Iglesia.

La misión básica de los seminarios de Estados Unidos es formar hombres para que sean párrocos eficaces. Estos seminarios, incluido el nuestro, el Seminario Universitario Obispo Simón Bruté en Indianápolis y el Seminario y Escuela de Teología e Saint Meinrad, siguen los preceptos del Concilio Vaticano II para llevar a cabo esta misión. La Iglesia actualiza periódicamente sus normas de formación sacerdotal para que los ordenados estén en la mejor posición para compartir el Evangelio en las diversas comunidades parroquiales.

A partir de este otoño, los seminarios de todo Estados Unidos, incluidos el Obispo Bruté y el Seminario de San

Meinrad, han comenzado a aplicar una nueva edición del *Programa de Formación Sacerdotal* desarrollado por la Conferencia de Obispos Católicos de Estados Unidos con la orientación del Vaticano.

Las cuatro dimensiones de la formación sacerdotal (humana, espiritual, pastoral e intelectual) se mantienen sólidamente, pero este *Programa de Formación Sacerdotal* revisado hace énfasis en los dos principios de *gradualidad* e *integración* que deben ser respetados al preparar a los hombres para el ministerio como sacerdotes hoy en día.

El primer principio, el de la gradualidad, es el concepto de que la formación en el seminario ocurre gradualmente durante un período de tiempo, y lo que tenemos que recordar es que la auténtica formación se profundiza con el tiempo. No es algo que pueda ocurrir súbitamente.

El segundo principio tiene que ver con la integración de las cuatro dimensiones de la formación sacerdotal. Nuestra Iglesia necesita sacerdotes que sean seres humanos maduros, hombres profundamente espirituales que sean buenos pastores y que entiendan y puedan comunicar eficazmente lo que la Iglesia enseña sobre Jesucristo y su Iglesia.

Sobre todo, queremos sacerdotes que hayan tenido un encuentro personal con el Señor, y que lleven en el corazón el fuego del amor de Dios. Esto normalmente

ocurre de forma gradual, y requiere que los conocimientos intelectuales se integren con una elevada espiritualidad y una atención y preocupación profundamente humanas por las personas a las que un sacerdote está llamado a servir.

Tenemos la suerte de contar con dos excelentes seminarios que sirven a la Iglesia en el centro y el sur de Indiana, así como en muchas otras diócesis de Estados Unidos y otros países.

Como arzobispo, me tomo muy en serio mi responsabilidad en materia de formación sacerdotal, y estoy profundamente agradecido por la sólida formación que reciben nuestros sacerdotes en el Seminario Obispo Bruté, en Saint Meinrad y en los demás seminarios a los que ocasionalmente enviamos seminaristas.

Cuando Carlos Borromeo era arzobispo, estaba convencido de que la forma más importante de educar a sus futuros sacerdotes era con su ejemplo personal. Si sus seminaristas debían formarse para llevar una vida santa de servicio sacerdotal y cuidado pastoral, san Carlos creía que él debía ser el primero en dar un buen ejemplo y renovar su espíritu apostólico.

Rezo para que mis hermanos obispos y yo tengamos el mismo espíritu y demos un buen ejemplo a nuestros seminaristas, sacerdotes y a todas las personas a las que estamos llamados a servir a semejanza de Jesucristo. †





(CNS photo/Remo Casilli, Reuters)

## All vocations are imbued with God’s mysterious grace and mercy

By Father Michael Keucher

A few years ago, I had the joy of going on a pilgrimage to Fatima, Portugal, for the 100th anniversary of the apparitions of Our Lady there.



I felt an immediate and strong kinship with St. Francisco de Jesus Marto, one of three the little children who saw Our Lady back in 1917. He was the one who Mary said would only make it to heaven “after many rosaries!”

While Francisco and Jacinta, his sister, died at a young age, Lúcia dos Santos, the oldest of the three visionaries and cousin to the others, lived until 2005. Lucia became a religious sister, and she tells in her book *Fatima, In Lucia’s Own Words* about a beautiful moment when Francisco ran up to her before one of the

apparitions and said, “I came, because—I don’t know why.”

Isn’t that true for all of us who have followed a call of God? There’s a necessary mystery about our callings, our vocations. We walk where God is leading simply because we are drawn there, and then we get there and pause from time to time, thinking, “I’m here, because—I don’t know why!”

Except, of course, we do know why: God’s grace! When it comes to vocations, all is grace and mercy. None of us deserves a vocation, none of us is smart enough to know our vocation and none of us is strong enough to fulfill the demands of our vocation. It is all God’s grace and mercy, from start to finish.

A true disciple of Jesus echoes Francisco’s words often: “I’m here, because—I don’t know why!”

I’ll always remember watching a great documentary on the priesthood called *The Catholic Priest Today* years ago before finally entering the

seminary. I would recommend the whole world watch it. I’ve probably seen it a thousand times!

In the documentary, Cardinal Malcolm Ranjith of Colombo, Sri Lanka, says something very wise: “You can never explain your vocation, especially your priestly vocation. It always is a mystery. Something happens inside you.”

That is most certainly the case. This Vocations Awareness Supplement profiles men and women from across our archdiocese who have encountered this mystery and have responded with love and generosity. I hope you enjoy their stories and are encouraged to pray for them and thank them.

Our seminarians and priests, our deacons, our religious sisters and brothers know this well: We can’t explain the life we’ve been called to live. It is the most wonderful thing! We can’t always even explain how we got here. All we know is we have been

drawn by God’s love, grace and mercy. By God’s grace, something happened inside us. By God’s grace, we took the next steps. By God’s grace, we are here.

If you are reading this and are wondering if God might be calling you to serve him in the priesthood, diaconate or religious life, embrace the mystery of your calling! The archdiocesan Vocations Office is here for you!

You may never know for a fact why you’re feeling as you are, why God has picked you or what you might do next. But no worries! Just embrace the mystery, take one step at a time, hold onto Mary’s hand, and you’ll be walking in the divine will!

*(Father Michael Keucher is director of vocations for the Archdiocese of Indianapolis, pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County. Contact him at [mkeucher@archindy.org](mailto:mkeucher@archindy.org).) †*



*The Eucharist stands at the heart of the lives of archdiocesan priests, pages 6B-7B.*



*Terre Haute Discalced Carmelite nuns witnesses of prayer for 75 years, page 9B.*



*Joy-filled deacon strives to see the world through ‘the eyes of Christ’, page 4B.*



# Hardships and blessings of Burmese seminarians prepare them for ministry



Archdiocesan seminarians Timothy Khuishing, left, and Khaing Thu pose on April 12 in SS. Peter and Paul Cathedral in Indianapolis. (Photo by Sean Gallagher)

By Sean Gallagher

In the beginning years of the Church in central and southern Indiana, priests from France and later Germany came here to minister to immigrants from those two countries who settled in this section of the U.S. frontier.

Two archdiocesan seminarians are continuing that tradition today in a new way.

Thousands of Burmese Catholics from Myanmar in southeast Asia, many of them refugees from persecution there, began settling in Indianapolis about 15 years ago.

Among the first of those refugees were the families of seminarians Timothy Khuishing and Khaing Thu. Khuishing came with his family to Indianapolis when he was 11 in 2010. Thu was 11 when he arrived a year later.

The challenges of two young boys adjusting to life in a different culture dominated by a language different from their own was eased by the faith of their fellow Burmese Catholics in Indianapolis and at St. Mark the Evangelist Parish on the city's southside.

"The Catholic Burmese community at St. Mark would meet at a family's house every Saturday to pray the rosary," Thu recalled. "I had a sense of community there. But at the bigger community at St. Mark, I felt at home, too."

Both soon became students at the parish's school and later at Roncalli High School in Indianapolis.

"I don't know how our family would have been if the parish hadn't been there," said Khuishing. "It also helped me in my discernment, too. If I wasn't in a Catholic school, I don't know if I

would have thought as much as I did about becoming a priest."

Thu and his family were also helped in getting settled in Indianapolis through assistance from the Society of St. Vincent de Paul. Gratitude for the aid they received led them to become St. Vincent de Paul volunteers themselves. Such interactions in turn helped Thu in his discernment.

"Seeing the help that my family got and starting to volunteer, I knew what it was like to receive and to give," he said. "The priesthood is all about giving."

Thu also saw sacrificial self-giving in his father. As the Burmese Catholic community on the southside of Indianapolis began to grow, he made sure that they could get to Mass. He often was driving a carload to St. Mark, dropping them off and leaving to ultimately bring several more to the parish.

"My father taught me the importance of community, relationships and how we humans need to cling to each other and support each other in order to thrive and live fully as we are created to be," Thu said. "He taught me through his actions by stepping up to be a leader of the Burmese community and serving them in many ways."

Khuishing and Thu became archdiocesan seminarians after graduating from Roncalli. Both have now graduated from Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis, and are now receiving priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Although they now see the archdiocese as their home, the plight of their relatives and of all Burmese people

have weighed heavily on their hearts and minds since the Myanmar military took over the country's government in a February 2021 coup. The hometowns of both seminarians have been attacked by the military.

The air strikes against Khuishing's hometown of Mindat in eastern Myanmar have been particularly fierce.

"Everyone had to flee," he said. "They've been constantly on the move from village to village to get away from the military."

Being so far away from the place of his birth and knowing how little he can do to help ease the suffering of the people there has led Khuishing at times to wonder why God would allow such terrible things to happen.

"I do have a lot of those thoughts," he said. "What can I do? Is there something that I can do? I wish I had a superpower to go back there and help the people there. At the end of the day, though, there's not much I can do other than pray. God is the only one I can rely on at this point."

So, before or after every Mass he attends, Khuishing prays for the people of Myanmar.

Thu has taken a similar approach and also sought contributions for the people of Myanmar through Facebook. He recalled the early days after the coup when there was so much uncertainty.

"For me, it was very stressful not knowing where my aunts and uncles were," he said. "Connections through phones and Facebook was the only way that we were updated on the situation."

"I was constantly texting my friends and family. So were my parents. I tried to do as much as I could to help through

prayer and fundraising."

Praying psalms several times a day in the Liturgy of the Hours has helped Thu. Many of the psalms speak of the suffering of the Israelites some 3,000 years ago. Thu sees in them a prayerful reflection of his own suffering and that of his people.

"I'll read a particular stanza and wonder if it is talking about me," he said. "I am able to relate to a lot of the psalms. I know God is talking to me a lot through that. I know that God is with me through my worries and sufferings."

The challenges that Khuishing and Thu experienced in first moving to Indianapolis as children and more recently in their concerns about the suffering in Myanmar are preparing them to minister as priests to people caught in their own misery.

"There's definitely a connection between my experience and the way that I'll do ministry to people," Thu said. "Most ministry is done from your own personal experience. That's the best way to do ministry, because you know it yourself. You can understand what other people are going through. You can use your experiences in a way to help them."

"God put me through that experience for a reason," Khuishing said. "I'm almost certain that the priesthood is the vocation in which God wants me to give back to others. I'll use my experiences to help others in [various] situations. I'm grateful. If it's through the priesthood that God wants me to serve, then I'm grateful for that."

(For information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com).) †

## Vocations Awareness Supplement highlights the priesthood, diaconate and consecrated life

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

It is ordinarily published during the U.S. bishops' annual Vocations Awareness Week, which this year is on Nov. 6-12.

From the beginning, the

Church has recognized that marriage is also a vocation, a pathway to holiness, to which God calls people.

*The Criterion* publishes two marriage supplements

annually, usually in February and July.

In addition, the Archdiocese of Indianapolis

has three offices which promote vocations. For information on the Office of Marriage and Family Life, visit [archindy.org/marriageandfamily](http://archindy.org/marriageandfamily).

For information on the diaconate, go to [archindy.org/deacon](http://archindy.org/deacon). For information on the priesthood and consecrated life, visit [archindy.org/vocations](http://archindy.org/vocations). †



# Bonds across the generations connect sisters in friendship and love of God

By John Shaughnessy

BEECH GROVE—Just back from an enjoyable football weekend at the University of Notre Dame, 74-year-old Benedictine Sister Mary Luke Jones and 42-year-old Sister Susan Reuber joke and smile as they lead a visitor on a walk through the grounds of Our Lady of Grace Monastery in Beech Grove.

Their smiles and laughs continue on this grey and blustery autumn afternoon when the visitor asks the sisters to stop for a photo that will appear in *The Criterion*, and Sister Mary Luke playfully says after a few standard shots, “Should we hug?” As the two friends do, their faces radiate joy.

Their closeness also reflects one of the main qualities that defines the Our Lady of Grace community, say the sisters who live there—the tight bonds that connect the sisters across generations, leading to close friendships and an even deeper relationship with God.

“You’re in the midst of like-minded women who are all dedicated to the honor and glory of God,” Sister Mary Luke says. “We pray together three times a day and are accountable to each other and rely upon each other, and we also have the benefit of the wisdom and the expertise of each other. What’s there not to like?”

She is just warming up on a belief that she always carries in her heart.

“The atmosphere around here is one of caring and concern,” Sister Mary Luke continues. “We have a 38-year-old and a 99-year-old and everything in between. We have rural and urban, we have only children and oldest children and youngest children and everything in between. So, you got all kinds of personalities. But we accept each other. That’s not to say that sometimes we may blurt out a word or a look or an eye roll. But at the same time, we understand we’re accountable to each other and we’re here for each other.”

As one of the youngest members of the community, Sister Susan adds, “When I think about the older sisters, the first aspect that comes to mind is their devotion to our prayer and community life. You can truly see their love for Christ in their devotion to the Liturgy of the Hours.

“It is also a blessing to have their wisdom. I know there is always someone who will have some insight into something I am struggling with. I also admire their trust in God and his steadfast love for us.”

## The gift of friendship

The friendship between Sister Mary Luke and Sister Susan has evolved since Sister Susan entered the Benedictine community in 2012—46 years after Sister Mary Luke joined it in 1966.

“How [Sister] Luke chooses to live her life is a great role model for all of us who are in the younger generation,” Sister Susan says. “She chooses to be generous with her time and her gifts in the community. She’s always including other people. If she’s showing a movie, she’ll ask lots of people if they want to watch it. And she’s a great storyteller. I always love listening to her stories.”

Sister Mary Luke says her generosity flows from the example of her parents and grandparents.

“I would not be true to my own self if I didn’t share my gifts,” she says. “I’m a big party planner and thrower around here because I enjoy it. And it leads to community life. It makes us stronger.”

Their friendship has especially grown stronger in the past year as Sister Susan has taken on the community’s role of director of development, an area that Sister Mary Luke led for 30 years before retiring in June.

“Susan and I worked together all last year in the development office,” Sister Mary Luke says. “Susan has just latched onto this development thing from the get-go. It’s so easy for me to hand over the reins to this office because I know it’s in good hands.”

Benedictine Sister Harriet Woehler has the same faith and confidence in Sister Marie Therese Racine—and a similarly close friendship.

## ‘She knows my heart’

Now 91, Sister Harriett smiles as she looks back across the years to when



The friendship between Benedictine Sister Susan Reuber, left, and Sister Mary Luke Jones reflects one of the defining qualities of Our Lady of Grace Monastery in Beech Grove—the tight bonds that connect sisters across the generations. (Photos by John Shaughnessy)

Sister Marie entered Our Lady of Grace Monastery in 2000.

“I had her in formation—hovering, protecting, teaching the Benedictine way of life, our way of life,” Sister Harriet recalls as she looks at Sister Marie seated nearby inside the monastery. “For some, formation bonded into connecting with them. She loved music and that was me, too. Music is so bonding, and we had that. And the spirituality.”

Sister Marie’s eyes light up as she recalls Sister Harriet’s influence.

“I was under her direction for my first two years here,” says Sister Marie, who is now 62. “Even before music was involved, it was really the passion she had for monastic life—the joy she had, teaching us, encouraging us on our journey and also listening to our stories. She allowed me to share who I was and accepted me with the love of Christ. So, that was the bond for me. She knows my heart. It’s the vulnerability you can have with someone that you trust over the years, and that continues.”

Their bond has also strengthened through the years as they have helped each other grow in their relationship with Christ.

“We share books, she finds things of interest that I like on the Internet,” Sister Harriet says. “It’s not just being friends. It’s sharing the Benedictine way of life. It’s just the love of the way of Jesus.”

Sister Marie notes, “We encourage each other on the journey. We help each other grow.”

“There’s a term we have in the *Rule* [of St. Benedict] about radical self-honesty. I can be radically self-honest with Sister Harriet. That really helps me be true to my vocation, to my relationship with Christ, to where I might quite not be on the straight path. To be able to talk things over with her on some things helps me. She’s a spiritual guide for me, and that’s how we started.”

There’s also been a transition in their relationship as Sister Harriet has gotten older—a transition that Sister Marie compares to the change in a relationship between a parent and a child as a parent reaches a certain age. As Sister Harriet

has always been there for her, Sister Marie strives to be even more present for Sister Harriet.

## ‘A wonderful way of life’

“Intergenerational living helps us to see the long span of life, the different stages,” Sister Marie says. “It helps me to learn to love—who needs to be cared for right now. It’s just companionship on the journey, but it has a richness. We’re in with people who have different life experiences that can help give different perspectives. It just adds a great richness to our life together.”

“And I have to say I have a great sense of gratitude to Sister Harriet and all her contemporaries for persevering in this life through very difficult times after Vatican II. Our community was sustained by them. So, they pass on to us that strength, the love and the passion for this way of life so we can continue it, in whatever way it’s going to be. It gives us courage. It gives me courage. But it’s really a deep sense of gratitude. It helps us keep going.”

Sister Harriet smiles again at Sister Marie as the elder sister says, “This is a wonderful way of life. And I would highly encourage it for anyone who feels God has called them.”

That sentiment is echoed by Sister Mary Luke.

“I don’t know why young women aren’t knocking down our doors. We have been given so many opportunities educationally. We have excellent health care. And we have the opportunity to be of service to others. Our primary work is our prayer. And we’re very conscientious about that. We have people asking us to pray for them, whether online or calling in. And family and friends call upon us to be there in prayer for them. It’s such a privilege and an honor to do so.”

She takes a breath before adding, “This has been my life for 56 years. And it’s always been a wonderful life. It’s always been a pleasure to be a part of the community—and to do what I can to be a significant part of it.”

(For more information about Our Lady of Grace Monastery in Beech Grove, visit [www.benedictine.com](http://www.benedictine.com).) †



For years, Benedictine Sister Harriet Woehler, left, and Sister Marie Therese Racine have been constant supports in each other’s lives, bridging the generations through their mutual love of music, spirituality and God.

# Joy-filled deacon strives to see the world through ‘the eyes of Christ’



Deacon Steve Tsuleff shares the Eucharist with Jean Kruthaupt in a home visit with the member of St. Michael Parish in Brookville. (Submitted photo)

By John Shaughnessy

Deacon Steve Tsuleff likes to wear Hawaiian shirts, revealing his often laid-back, lighthearted approach to life and his love of being by the ocean.

“I love the calming sound of the waves, and I like to reflect on God’s beauty,” he says.

In his office where he works as a video editor for a television station, there’s a crucifix, a photo of Pope Francis and an icon of the Blessed Mother holding Jesus—reflecting the way he believes that his professional life and his faith life are interwoven.

“I make no secret that I am a Christian, a Catholic and a deacon,” he says. “Sometimes, it starts a conversation.”

And after his love of his family and his faith, the other true joy for Deacon Tsuleff is the passion he has for creating and telling a story.

So, when he is asked to share the defining details of the story of his first five years as a deacon for the archdiocese, he starts with the way that God has changed him through this ministry.

“In these five years, I have been more successful looking through the eyes of

Christ than through my own eyes,” he says. “By no means am I perfect, but I am a work in progress walking on the right path. If you have a Christ-centered heart, you will do what is correct in God’s eyes and love your fellow neighbor. You will have more patience in a fast-paced world. You will be able to handle difficult situations. It is no longer a *me* outlook on life but a *you and them* outlook.”

He embraces that approach as the deacon for St. Michael Parish in Brookville and St. Peter Parish in Franklin County, where his duties include preaching homilies, assisting the priest during Mass, celebrating the sacrament of baptism and presiding at funerals and weddings. Still, Deacon Tsuleff’s favorite ministry is to the sick and the elderly.

“These individuals remind me of my mom and dad, my grandparents, my aunts and uncles,” says the 60-year-old deacon. “When my mom and dad were at that stage, there were people who gave them comfort. That’s what I am hopefully doing.”

“I am blessed to be able to bring Christ to them and share in the love they have for him. I also am able to develop

friendships and trust, which allows them, as well as myself, to be honest about faith and where they feel they stand with God. We are able to pray, talk, laugh and even cry together.”

## ‘God sometimes has different plans’

During his visits, Deacon Tsuleff hopes to leave people with a smile. He believes God was smiling when he taught him one of the great lessons he has learned as a deacon.

“When we as deacons go visit those who are sick and dying, we find that God sometimes has different plans for us when we arrive,” he says.

That leads him to share the story of his visits to a woman, suffering from Alzheimer’s disease, and her son.

“I’m not really sure if she knew who I was, but her son would always tell her who I was when I arrived. I would talk and pray with her and give her Communion. This was also a time that I could talk with her son. He was struggling with some aspects of his faith, but I sensed a need for Christ. Why else would he want me to bring Communion to his mother?”

“I always asked him how he was doing, and it was always, ‘OK, I guess.’ I reassured him that struggling with your faith is not uncommon, and it takes time to get reacquainted with our Lord. As time passed, I could tell he was getting closer to the Lord and his spirits seemed better. I told him I was always here for him and his family.”

He has that same approach for his co-workers and the people he meets as a video editor for a television station in Cincinnati.

“I have a dear friend that I have worked with for about 25 years,” he says. “His wife got sick. He would come in and he would just talk, and I would listen. Even though he wasn’t Catholic, we were still able to share our love of Christ. He eventually left work to take care of her. The doctors did diagnose her with Parkinson’s. She’s now in hospice care. We still keep in touch and talk.”

It’s all part of the Christ-centered approach that Deacon Tsuleff strives to bring to his life and to others, says Father Vincent Lampert, pastor of both St. Michael and St. Peter parishes.

## ‘It’s been such a beautiful journey’

“One of the things he’s really good at is he really knows how to be present to people,” Father Lampert says. “After Mass on Sundays, he visits a lot of people who are sick or homebound. He takes them Communion, and he listens to them, to let them know they’re still connected and still vital to the parish.”

“He’s also a man of deep prayer. I enjoy working with him. We both have a great sense of humor. We laugh a lot together.”

Joy has also marked his 36 years of marriage with his wife, Kara, who notes that their joyful connection has increased since he started the process of becoming a deacon.

“It began with his five years of formation,” Kara says. “He’s become a better man, a better Christian, a better Catholic. I’ve truly enjoyed watching him in this ministry—and seeing how much joy it brings him. It’s helped me grow in my faith as well. One of the things that’s beautiful about the archdiocese’s program is that the wives are invited to be part of the formation process. We formed a community that was wonderful. It’s just been such a beautiful journey.”

It’s had an impact on their marriage, too. The couple met as students at Ball State University in Muncie, Ind. A cradle Catholic, Kara introduced him to the Catholic faith, and he was received into full communion of the Church after their marriage and the birth of the first of their two daughters.

“I was the spiritual leader in the family,” she says. “Since he became a deacon, I see him taking the lead more. That’s been great to see.”

They work together as sponsors for engaged couples, sharing meals, stories and advice.

Being a deacon has also given him the blessing of baptizing their granddaughter, Elise.

It’s been such “a wonderful experience” for Deacon Tsuleff that he encourages other men to consider serving the archdiocese and the Church as a deacon.

“Christ will be there for you,” he says. “You’ll feel the love of Christ, and you’ll want to share that love with everybody. It’s a beautiful thing. You’ll be so blessed.” †



Deacon Steve Tsuleff, right, and Father Vincent Lampert are known to share smiles and a sense of humor as they work together to bring members of St. Michael Parish in Brookville and St. Peter Parish in Franklin County closer to God. (Submitted photo)

# Providence Sister Patty Wallace heard God's call from an early age

By Jason Moon

Special to *The Criterion*

ST. MARY-OF-THE-WOODS—For Providence Sister Patty Wallace, becoming a Sister of Providence of Saint Mary-of-the-Woods seemed, well, providential.

Sister Patty, who entered the congregation in 2003 at age 35, had known of the Sisters of Providence for practically her entire life.

"The Sisters of Providence were a part of my story from before I was born," she said. "They were my father's teachers in grade school. My grandparents knew and helped the Sisters of Providence in New Castle with transportation and other needs. My teachers and principals at St. Simon the Apostle School in Indianapolis were Sisters of Providence.

"We lived in the same neighborhood in Indianapolis [as some of the Sisters], so they were our friends as well. And Providence Sister Marilyn Baker brought me to the Woods for the first time and showed me courage when she moved to Taiwan for a new ministry."

Sister Patty graduated from Cathedral High School in Indianapolis in 1986 and earned a bachelor's degree in elementary education in 1991 at Butler University in Indianapolis. She also has a master's degree in library science from Indiana University-Purdue University Indianapolis.

Sister Patty had attended 10 discernment weekends with the Sisters of Providence before entering the congregation and said she never considered another community.

After ministering with the Sisters of Providence through the Providence Volunteer Ministry program, she entered the congregation on Sept. 18, 2003, from St. Mary of the Pines Parish in Shreveport, La., where she was living at the time.

"I was attracted to religious life because I felt that my spirituality, my relationship with Jesus, God's presence in my life and my experiences in helping others were central to my life and were valued by the Sisters of Providence," Sister Patty said. "I was excited to be with the sisters who shared these values, supported each other and had ministries that impacted those who struggled with daily hardships and injustice.

"I felt that I would make more of a difference in ministering with other sisters, although I had little concept of how that would work and the transformation I would go through."

Sister Patty professed first vows on July 1, 2007, and final vows on June 30, 2013. Her first ministry with the congregation was as the school librarian at the former St. Andrew-St. Rita Catholic Academy in Indianapolis. She began her current ministry as a children's librarian for The Indianapolis Public Library system in 2007.

Through her 19 years of religious life, Sister Patty admits she has faced some challenges and has even questioned whether she should continue.

"These were challenges of my formation, my expectations and doubts, and others not understanding my choice of religious life," Sister Patty observed. "But I want to stay in religious life to create change, to join with sisters to reach

out to those who are hurting and know that I have gifts that are needed [within the religious] community as well."

Despite these challenges, Sister Patty said her hope for religious life has only grown during these 19 years.

"My multicultural intercommunity experiences and the Giving Voice Conference for religious 20 to 50 years of age have shown me how much we will connect and minister with other religious congregations in the future," Sister Patty said. "It is difficult at this time because we are losing so many older sisters who were active when I entered the community. But I believe that I carry their wisdom and guidance with me for the congregation.

"As I move into middle age, I want to support the sisters who are following me in religious life. I find great hope in our Providence Associates who will be the presence of Providence. I believe we are living [our] religious life [in a way] that is connecting and ministering with others to create peace and compassion in these times."

Of her current ministry, Sister Patty said it is "very life-giving," and she is delighted with all the ways she can use the gifts God has granted her.

"I feel like I can make a difference in the lives of families and their children,



Providence Sister Patty Wallace meets with two children on April 28, 2018, during an Earth Day event. (Submitted photo)

those who are not skilled in technology and online applications in a world where everything requires the Internet," Sister Patty said.

"I also connect with the elderly who need someone to talk to, the mentally challenged who come into the library where they are welcome, and my co-workers who have struggles in their lives and could use some support."

The Sisters of Providence are a community of Catholic women religious who collaborate with others to create a more just and hope-filled world through prayer, education, service and advocacy.

Learn more about becoming a Sister of Providence at [BecomeSistersofProvidence.org](http://BecomeSistersofProvidence.org) or contact the congregation's vocations director, Providence Sister Joni Luna, at 812-535-2954 or [jluna@spsmw.org](mailto:jluna@spsmw.org). †



## 2022-2023 Seminarians and Religious in Formation Prayer Card

Please pray for the following individuals and intentions on the corresponding day of the month.

1. Pope Francis
2. Archbishop Charles C. Thompson
3. Deacon Jose Neri
4. Deacon Jack Wright
5. Tyler Huber / Sr. Emily Tekolste, SP
6. Anthony Armbruster / Sr. Maria Gemma, SOLT
7. Samuel Rosko / Sr. Mary Lily among Thorns McCann, SSVM
8. Bobby Vogel / Sr. Evelyn Lobo, SSps
9. Thomas Day / Sr. M. Evangeline Rutherford, OSF
10. Liam Hosty / Sr. Mary Peter Ruschke, OSF
11. Aaron Noll / Sr. Mary Amata Naville, OSF
12. Khui Shing / Sr. Stella Marie Armes, OSF
13. Isaac Siefker / Sr. Gabriel Maria Trimble, MICM
14. Kristofer Garlitch / Sr. Israel Mercy Magnificat, S.V.
15. Samuel Hansen / Sr. Agnes Mary Graves, RSM
16. Khaing Thu / Sr. Maria Guadalupe Figueroa, RSM
17. Lance Tony / Sr. Magdalene Marie Schafer
18. Casey Deal / Sr. Mary Paul, FSGM
19. James Hentz / Sr. Stephanie Pahren
20. Randy Schneider / Sr. Cheyenne Johnson
21. Nathan Thompson / Br. Alberic Henry, OCSO
22. Emiliano Enriquez De Alva / Br. Dominick Jean, OP
23. Alexander W. Lindberg / Br. Leonard Easlick, OP
24. Robert McKay / Br. Benjamin Sasin, CSC
25. Noah Sherman / Josh Amodeo
26. Matthew Maples / Br. Taylor Fulkerson, SJ
27. Aidan Smith / Br. Ben Jensen, SJ
28. Aidan Hauersperger / Seth Hickey
29. Chase LaCoursiere / Ryan Moshak
30. For Vocations to the Priesthood and Consecrated Life

For information on the Seminarians and Religious in Formation from the Archdiocese of Indianapolis, visit [www.HearGodsCall.com](http://www.HearGodsCall.com)

'The pearl of Catholic life'

The Eucharist stands at the heart of the lives of archdiocesan priests

By Sean Gallagher

The Second Vatican Council, which began its first session 60 years ago last month, taught that the Eucharist is the "source and summit" of the life of the Church.

If this is true for the Church as a whole, it is also true for its priests who, by the grace of their ordination and the power of the Holy Spirit, make the Eucharist possible for the faithful day-in and day-out.

The Eucharist is at the heart of the vocation to the priesthood. So, as the Church in the U.S. takes part in a three-year National Eucharistic Revival, *The Criterion* spoke with archdiocesan priests across central and southern Indiana about how the Eucharist is central to their priestly lives and ministry.

**'It's been the center of my life'**

Father Juan Valdes, pastor of St. Anthony Parish in Indianapolis, was ordained a priest in 1991 for the Archdiocese of Guadalajara, Mexico.

He began ministry in the Church in central and southern Indiana in 2006 and became a priest of the Archdiocese of Indianapolis in 2019.

Father Valdes has experienced the variations of the way the Eucharist is celebrated and valued in Mexico and in the U.S.

He noted that in Mexico, "eucharistic adoration will involve a lot of singing, praising and reciting of psalms," whereas Catholics in the U.S. ordinarily pray in silence before the Blessed Sacrament.

Father Valdes, however, knows in his own life and ministry as a priest that there is value in both approaches.

"Everything is needed," he said. "There is richness in the difference. People pray in praising and singing, but you also need silence. You need to allow Jesus to teach you. You need to sit at the feet of the teacher and ask him to teach you to listen to him, to accompany him and be with him."

Through his decades of parish ministry, Father Valdes has found fulfillment in his vocation in bringing his parishioners closer to Christ in the Eucharist, especially through the sacrament of penance.

"It was all about that relationship with Jesus in the Eucharist, living in the grace of God," he said. "You serve the community. People come to you for confession. It helps them to receive the Eucharist and to be in union with God."

"Doing that ministry brings me joy, peace and satisfaction."

Whether in Mexico or in the U.S., the Eucharist remains at the heart of Father Valdes' life as a priest.

"It's been the center of my life," he said. "I try to pray every day before the Blessed Sacrament. It has helped me to persevere. It's strengthened me in my vocation."

**Holy Communion for 'holy communion'**

Father Anthony Hollowell, pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County, has found



Father Juan Valdes, pastor of St. Anthony Parish in Indianapolis, elevates a chalice on Oct. 19 during a Mass in his parish's church. (Photo by Sean Gallagher)

in his six years of priestly ministry that praying a daily holy hour before the Blessed Sacrament is key to his being continually drawn close to Christ.

"You can't be conformed to Christ without spending time with Christ and being with Christ," he said. "And he comes in many ways. He comes in the people we serve. He comes in the duties and tasks that are asked of us. He comes in the liturgy."

"But he also comes in that privileged place of silence, which is what happens in that holy hour. As we become conformed to Christ and in our priestly formation, the holy hour for me allowed me to be conformed to Christ in the silence."

This practice started for him when he was in priestly formation, and the daily schedule of the seminary made it easy to find an hour to spend in prayer. Finding time each day for an hour of prayer has been challenging

since ordination, and especially in his last four years as a pastor of two parishes.

But Father Hollowell is so convinced of the importance of his holy hour before the Blessed Sacrament that he makes it a priority, no matter how busy his days of ministry become.

"It's physically rejuvenating just to slow down, slow your heart rate, not run around, put the phone off to the side for a little," he said. "Spiritually, it's the only space in which the day that is about to occur or that has just occurred makes sense. It's the only place where I learn how to interpret and be at peace with the kind of cacophony of unpredictable and confusing events that have happened. It's where I learn to be ready early in the morning for what is about to happen."

Father Hollowell also sees the hour he spends each day by himself before the Blessed Sacrament as vital to drawing him closer to the parishioners he serves.

He describes this as a "holy communion," the same term used, of course, to describe the Eucharist.

"It's a real tie, that communion that we share as sheep and shepherd, pastor and parishioners," Father Hollowell said.

"I believe it starts in the Eucharist and it culminates in our liturgical celebration. And even when we're separate physically, that bond remains. It's always deepening."

"The holy hour is time with holy Communion. And when we're gathered together in the Sunday liturgy, I would say it's almost holier communion. We're all together. We're all finding purpose in God."

**'It's the pearl of Catholic life'**

When Msgr. Joseph Schaedel was a student at Holy Name of Jesus School in Beech Grove, a Franciscan sister serving there asked him



Father George Plaster, an archdiocesan priest who serves as a chaplain at Franciscan Health Indianapolis, poses on Oct. 19 in the hospital's chapel. (Photo by Sean Gallagher)

and a friend to be altar servers during Benediction. They politely declined.

"She said, 'If you only knew the graces that come from Benediction, you would come,'" he recalled. "We didn't come, but I figured out later what she was talking about."

That lesson especially hit home for him when he was a seminarian years later at Saint Meinrad Seminary and School of Theology in St. Meinrad. On many occasions, he saw the seminary's rector, then-Benedictine Father Daniel Buechlein, the future shepherd of the archdiocese, spend time before the Blessed Sacrament in prayer.

That example led Msgr. Schaedel to make that practice his own while in seminary.

This special connection to the Eucharist had a historic effect on the archdiocese after he was ordained in 1982.

In 1989, he was serving as president of Cardinal Ritter Jr./Sr. High School in Indianapolis when he and other priests ministering in the Indianapolis West Deanery approached then-Archbishop Edward T. O'Meara about starting a perpetual adoration chapel in a convent on Cardinal Ritter's grounds.

The idea of such a chapel had been the brainchild of Sister Mary Ann Schuman, a consecrated virgin in the archdiocese at the time.

Archbishop O'Meara's response to the request was memorable for Msgr. Schaedel.

"I'll never forget it," Msgr. Schaedel recalled. "He said, 'How could I say no? It'd be like being against mothers and apple pie.'"

The first perpetual adoration chapel in the archdiocese was inaugurated on Sept. 14, 1989. There are now 14 such chapels spread across central and southern Indiana.

St. Luke the Evangelist Parish in Indianapolis, which Msgr. Schaedel has led since 2011, inaugurated its adoration chapel 25 years ago on Sept. 28, 1997.

"It's a source of edification," he

said. "When I go in there, there's other people praying. If I get up in the middle of the night at the rectory and look out the window, I'll see one or two cars over at the parish. And I know that somebody is praying in our adoration chapel."

Although he could pray in lots of different places, Msgr. Schaedel said he always gravitates toward the adoration chapel at St. Luke.

"What better place to pray?" he asked. "Jesus is just as present here as he was in the manger at Bethlehem, as he was when he was preaching in Capernaum, or as he was at the Last Supper. He is really present here. It adds a focus to our prayer."

And praying before the Blessed Sacrament is a reminder to Msgr. Schaedel of just how important the Eucharist is for him and for all the faithful.

"If we don't have the Eucharist, we don't have

the Church," he said. "The Church didn't invent the Eucharist. It's the treasure. It's the gem. It's the pearl of Catholic life."

**'Blessed Sacrament is the heart of the Church'**

If the Eucharist is the source and summit of the life of the Church, then it should guide and strengthen Catholics toward the goal of their life's journey: spending eternity with God in heaven.

Father George Plaster has aided Catholics in the last steps of that journey in his 23 years of ministry as a hospital chaplain.

There have been countless times when Father Plaster has given Communion to the sick and dying in his chaplaincy ministry in Indianapolis, first at Ascension St. Vincent Hospital and for the past 10 years at Franciscan Health.

He recalled giving Communion to a woman named Mary, who was close to death.

"She was anointed, ... received holy Communion and then I, along with her family, prayed the commendation for the dying prayers," Father Plaster recalled. "When we said the last invocation, she looked at us, took her last breath, and expired."

"Everyone present would never forget this very sacred moment of Mary's death. During this pastoral visit, Mary began mentally alert here on Earth and ended entering into eternal life."

Most of the patients to whom he has given Communion later went home from the hospital. But their time there changed them spiritually, Father Plaster said. He's seen it in their gratitude for receiving Communion there and in the spiritual healing they receive through it.

"In holy Communion, the Divine Physician, Jesus Christ, is received, offering healing in the recovery process," Father Plaster said.

His journey to the priesthood began early in life and followed a path through the Eucharist.

"At a young age, I came to my earliest appreciation of the divine presence of Christ in holy Communion," Father Plaster said. "This appreciation developed as I grew into adulthood, and I eventually felt called by God through the divine presence to the priesthood."

The faith of the Catholics he's served in hospitals and parishes have strengthened him in his ministry and love for the Eucharist.

"God and faithful Catholics have continually formed me into the priest I am today," Father Plaster said. "Most people probably have no idea the impact they have in continually forming their priests."

"Those who sincerely believe in the holy Eucharist remain faithful Catholics for life. Despite ongoing changes in the world, in their lives, and in the Church, and despite scandals, their faith in the eternal truths and teachings have not been threatened. Jesus in the Blessed Sacrament is the heart of the Church and the heart of my life as a priest."

(For information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit [HearGodsCall.com](http://HearGodsCall.com).) †



Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, speaks on July 6, 2021, to Bishop Bruté Day participants in the Divine Mercy Adoration Chapel on the grounds of Cardinal Ritter Jr./Sr. High School in Indianapolis. In 1989, Msgr. Schaedel helped to start the chapel, the first perpetual adoration chapel in the archdiocese. (File photo by Sean Gallagher)



Archindy  
2022 Eucharistic 2025  
Revival



Father Anthony Hollowell shares a moment of joy on June 10 with Hubert and Eulalae Hagedorn in St. Mark Church in Perry County, where the priest is the pastor and the couple are members. The couple celebrated their 75th wedding anniversary on that day. Father Hollowell has said that his prayer before the Eucharist increases his bond with his parishioners. (Photo by Natalie Hoefler)

# At 52, newly ordained Jesuit priest from Richmond ‘never felt closer to Christ’

By Natalie Hoefler

When a priest of the Divine Word Missionaries visited the former St. Andrew School in Richmond in the 1970s, young student Joseph Kraemer was intrigued.

“They traveled all around the world, and growing up in a small town, I thought that sounded so good,” says the Richmond native.

He continued to feel a call to the priesthood through his teenage years and beyond.

And he did become a priest—but not until this summer at the age of 52. He was ordained a priest of the Society of Jesus (known more commonly as the Jesuits) and now serves in prison ministry in the state of Washington.

How did such an early calling evolve into such a late one?

“I always thought there was plenty of time—until there wasn’t,” says Father Joe, who prefers the informal form of his name.

Following is the story of Father Joe’s vocational journey—with stops in Washington, D.C., New York City and Los Angeles—and the call that almost got away.

## ‘You’re young now, but keep in touch’

Father Joe was raised in the former St. Andrew Parish in Richmond, now a part of St. Elizabeth Ann Seton Parish in the east-central Indiana city, and graduated from its former elementary school, now a part of St. Elizabeth Ann Seton School.

“I know that going to Catholic school had everything to do with hearing my call,” says Father Joe. “I was taught by Franciscan nuns, and they were very faithful in having a vocations day every year. That’s when I learned about the Divine Word Missionaries.”

Around the age of 13 or 14, he learned that Xavier University in Cincinnati was a Jesuit school and told his dad he would like to learn about the Jesuits.

“So, my dad took me to talk with them,” Father Joe recalls. “I had a great talk with their vocations director. He said, ‘You’re a little young now, but keep in touch.’”

“I didn’t imagine it would be nearly 40 years later.”

Rather than Xavier, Father Joe went to Hillsdale College in Hillsdale, Mich., majoring in English with an emphasis in Shakespeare. His first job after graduation was with The Shakespeare Theatre at Folger in Washington, D.C.

From there he moved to New York to help develop and run the Playwrights Program at The Juilliard School. For 15 years, he nurtured the talent of young actors and playwrights while simultaneously teaching dramatic writing at New York City’s Barnard College.

It was also while living in the Big Apple that Father Joe sold a show he co-wrote to Warner Bros. Television.

At one point, a friend introduced him to a son of Martin Sheen. The family owned a film production company on the Warner Bros. lot, and soon Father Joe was off to Los Angeles to work as creative director for their company.

It wasn’t long after that when scandal revolving around Charlie Sheen led to the closing of the company.

Father Joe was in his early 40s. Out of work, he frequented Mass celebrated by Jesuit priests at the chapel of Loyola Marymount University in Los Angeles.

It was there that he met Jesuit Brother Jim Siwicki—who just happened to be a Jesuit vocations director.



Newly ordained Richmond native Jesuit Father Joseph Kraemer smiles with his parents Mike and Melanie Kraemer in Church of the Gesu in Milwaukee on June 11. His parents raised him in the former St. Andrew Parish in Richmond, now part of St. Elizabeth Ann Seton Parish, where Mike and Melanie worship. (Submitted photo)

## ‘The clock had been ticking’

Father Joe recalls Brother Jim’s response upon learning he had considered the priesthood from a young age: “If you’re thinking you’d like to be a priest, this needs to be the year you apply or else start thinking of another way to serve the Church.”

Reflecting on his career to that point, Father Joe says he wasn’t consciously “turning my back” on the call to be a priest.

“When you’re young, you think you have all the time in the world,” he says. “I thought, ‘I’ll just do this here and that there,’ and all of a sudden 20 years are gone.”

All the while he had remained active in his faith—going to Mass, volunteering with service ministries.

He says he was in his early 40s when he spoke with Brother Jim.

“I thought that was pretty young,” Father Joe says. “But I guess the clock had been ticking all along. Most Jesuits take 10-12 years of formation, and I was already in my early 40s. [Brother Jim] lit a fire under me. There was this sense of, ‘It’s now or never.’”

When Father Joe applied to be formed as a priest for the Society of Jesus, it was not pressure from Brother Jim that led him to choose the Jesuit order.

“I associated them with academic success,” he says. “I had done teaching in New York and loved teaching. When I found out the Jesuits are called to teaching, that academic charism appealed to me.”

There was also his chat with the vocation director at Xavier, and his favorite priest growing up was a Jesuit.

But more importantly, says Father Joe, was the exploration he did of various orders by participating in “come-and-see” weekend retreats.

The retreats “give you a sense of what life is like in that order,” he says. “You pray with them, you talk with them, you eat with them, you get to know them.”

During the retreat time he spent

with the Jesuits, he found he not only appreciated their academic call and their social justice works, but he felt at home with them.

“They were joyful, funny and had a sense of humor,” Father Joe recalls. “I was able to see these great, normal guys, and they fit my extroverted nature.”

He was accepted to become a novice for the Jesuit’s California Province (now the West Province) in 2013 at the age of 43.

## ‘I never felt closer to Christ’

Because he already had an undergraduate degree, Father Joe was able to shorten his time in formation.

“I hurried my philosophy degree by doubling up on classes,” he adds. “And I felt consoled at all the different steps in my formation—the philosophy studies, the [pastoral] work, the theology.”

Father Joe was ordained on June 11. He celebrated a Mass of Thanksgiving at St. Andrew Church of St. Elizabeth Ann Seton Parish on June 28.

“I really enjoyed my formation,” he says. “But I have to say I was excited to be done with formation and get ordained and get busy with the work.”

Father Joe served as a priest for St. Elizabeth Ann Seton temporarily while the parish’s administrator Father Sengole Gnanaraj was on vacation, then began his first assignment as a Jesuit priest—serving in prison ministry in the state of Washington.

“I didn’t expect to end up in prison ministry,” he admits. “It’s been challenging but very graced so far.”

“Doing the work I do now, I never felt closer to Christ. It’s hard work ... but I always, always find Christ in the sharing they do, in listening with compassion and kindness and trying to bring humor into a dark space. ... I definitely find God’s presence in the ministry I’ve been placed in.”

## ‘Look for those affirmations’

Father Joe has three pieces of advice when it comes to priestly and religious vocations. The first is to do what he did: explore numerous orders.

“I can’t emphasize enough going to meet members from different orders,” he says. “Go to meet with them, talk with them.”

“Especially go on ‘come-and-see’ retreats they offer, including diocesan retreats. Nothing gives more information of an order’s charism and the type of people in an order than being with them for a day or two.

“The Holy Spirit can tell you a lot about the feelings you have. If you feel excited, consoled, that can be very telling.”

Second is for those considering a call to the priesthood, diaconate or religious life to ask the thoughts of those who know them well.

“You can think [the decision] is all about you and God, but sometimes it’s the people around you who can guide you,” says Father Joe. “Ask your parents, your friends, relatives you’re close to: ‘Can you see me as a priest?’ It’s good to look for those affirmations from those who know you the best. Always be mindful of those around you and what they see you being called to.”

Father Joe’s final advice regarding vocations revolves around the role of the family.

“I know deep in my heart that I never would have found myself on the road to my vocation if not for my parents,” he says. “Everything I try to do reflects the love they showed me and my two brothers. They took us to church every week, sent us to a Catholic school. They prioritized developing in faith, even having dinner with all of us together, saying grace.”

“That sense of community, the need to be in communion, to sit and eat and listen to others—I wouldn’t have learned that any other way.”

Father Joe says the role of the family in developing vocations extends beyond the four walls of the home.

“When I go to speak about vocations, there are usually a lot of grandparents,” he says. He tells them, “Don’t underestimate your power as grandparents to say, ‘I think you’d be a good priest’”—even if it takes nearly 40 years for the planted seed to grow. †

# Terre Haute Discalced Carmelite nuns have been witnesses of prayer for 75 years

By Sean Gallagher

TERRE HAUTE—In 1947, a small group of Discalced Carmelite nuns from the then-Monastery of the Resurrection in Indianapolis founded a new monastic community on the southern outskirts of Terre Haute.

Their goal was simple: to live out faithfully each day a life of communal and personal contemplative prayer in the Carmelite tradition.

It's a vocation that emerged in the Church about 1,000 years ago and underwent a significant reform about 500 years ago that was led by St. Teresa of Avila and St. John of the Cross.

On Oct. 8, 11 of the 13 members of the Discalced Carmelite Monastery of St. Joseph in Terre Haute fittingly celebrated the 75th anniversary of their community's founding through prayer—a festive Mass in the monastery chapel. Two nuns did not take part because of illness. Archbishop Charles C. Thompson was the principal celebrant of the liturgy. Many friends and benefactors of the monastery also came to pray with the nuns.

In the Discalced Carmelite tradition, monastic communities are small by design, with no more than 21 members. They also don't have ministries outside their monasteries, such as teaching in schools or serving in hospitals. Their vocation is to daily pray for the Church and the world within their cloistered community.

In his homily during the Mass, Archbishop Thompson praised the life of prayer in the Monastery of St. Joseph.

"Through the witness of prayer, penances and contemplative life, barriers are being torn down," he said. "Today's world—so polarized by radical individualism, ideologies, opposing agendas, preference for the subjective over objective truth and disregard for the sanctity of human life as well as creation itself—is in need of such witness."

Archbishop Thompson praised the Discalced Carmelite nuns of Terre Haute, calling them "saintly women of God ... who continue to listen to the voice of the Lord, call upon the Holy Spirit, draw from the well of prayer and lead others to the living water of Jesus Christ."

Prior to the celebration, Discalced Carmelite Mother Mary Joseph Nguyen, the monastery's prioress, and Discalced Carmelite Sister Anne Brackman, who entered the community in 1959 and is one of its former prioresses, spoke with *The Criterion* about the anniversary and their Carmelite vocation.

"Even in the midst of the busyness



Discalced Carmelite nuns of the Monastery of St. Joseph in Terre Haute sing on Oct. 8 during a Mass to celebrate the 75th anniversary of the founding of their community. (Photos by Sean Gallagher)

of preparing for this anniversary, the Mass and mental prayer have remained our priority," said Mother Mary Joseph. "Everything is centered around prayer and liturgy. That gives us the energy to go out and do the extra work and activity for the celebration."

As the senior member of the community, Sister Anne has seen a lot of changes in the life of the monastery through the 62 years since she arrived in Terre Haute. A new monastery and chapel were built. Land was added to the monastery campus. New members have joined it. Older ones have died.

She said none of those changes touches at the heart of the Discalced Carmelite vocation and how it affects the rest of the Church and the world.

"You can't put that into words or pictures," Sister Anne said. "It's nothing tangible. Our life is intangible. Only God knows what is going on in the heart of every Carmelite, the love and the spiritual energy that is being generated in the soul of every Carmelite. It is only God who takes the effects of this and spreads them out to the rest of the world."

The spiritual energy that flows from the Monastery of St. Joseph has remained the same through the decades, even if the nuns who have lived, prayed



Archbishop Charles C. Thompson poses on Oct. 8 at the Carmelite Monastery of St. Joseph in Terre Haute with three of its members: Sister Emily Marie Nguyen, left, Mother Mary Joseph Nguyen and Sister Marianna So.

and died there come from countries around the world.

Today, its nuns are from Great Britain, the Philippines, South Korea, and the U.S.

This development of an intercultural community began in the early 2000s when Sister Anne was serving as prioress.

She said that the nuns there at the time approached this change with "serious discernment."

"If the community hadn't been prepared to accept people and engage in a deeper study of what it means to be an intercultural community, it could have ended in a disaster," said Sister Anne.

But through their discernment, the community prepared itself to open its doors to women called to contemplative prayer from many cultures. It's a process that continues today.

"A great part of it is listening to the stories of the different cultures," Sister Anne said. "Listening is so important. If you think that you know everything and you know this person, you really don't."

The success of the internationalization of the community is seen in the fact that it is now led by Mother Mary Joseph, who was born in Vietnam and moved as a

young adult with her family to the U.S. in the early 1990s.

She entered the monastery—which members of the order call a "Carmel"—in 2004 when she was in her early 30s.

"When something is right for you, you just feel happy and a deep joy," she said. "When I entered the Carmel of Terre Haute, I just felt that I was at home. I felt like I had been planted in the right soil. The whole life seemed to me to be what God created me for."

Mother Mary Joseph said the community's anniversary is a moment for its members to look to the past in gratitude and to the future in hope.

"God has carried us on the wings of his divine love," she said. "He will continue to carry us into the future. We don't know what the future will look like. But we know who we believe in and who we have placed our hope in.

"Our hope is that we'll continued to live our Carmelite vocation passionately, faithfully and joyfully. That will be a witness to the world through the way that God wants to use us."

(For more information about the Discalced Carmelite Monastery of St. Joseph in Terre Haute, visit [heartsawake.org](http://heartsawake.org).) †



Discalced Carmelite Mother Mary Joseph Nguyen, center, sings during an Oct. 8 Mass at the Monastery of St. Joseph in Terre Haute to celebrate the 75th anniversary of the founding the community. Joining her in song are Sister Maria Nguyen, left, Sister Anne Brackman and Sister Emily Marie Nguyen.



# ARCHDIOCESE OF INDIANAPOLIS

## 2022-2023 SEMINARIANS

### VOCATIONAL SYNTHESIS STAGE

### OFFICE OF VOCATIONS

*Go, therefore, and make disciples of all nations (Mt. 28.19)*



**Deacon José Carlos Neri**  
Saint Meinrad Seminary  
St. Monica, Indianapolis



**Deacon Jack Wright**  
Saint Meinrad Seminary  
St. Elizabeth Ann Seton,  
Richmond



[vocations@archindy.org](mailto:vocations@archindy.org) | [HearGodsCall.com](https://www.hearGodsCall.com)  
**317.236.1490**



**Fr. Eric Augenstein**  
Director of Seminarians



**Fr. Mike Keucher**  
Director of Vocations

### CONFIGURATION STAGE

*I am the Good Shepherd, and I know mine and mine know me (Jn. 10.14)*



**Tyler Huber**  
Pastoral Internship  
St. Mary-of-the-Knobs,  
Floyds Knobs



**Anthony Armbruster**  
Saint Meinrad Seminary  
St. Malachy, Brownsburg



**Sam Rosko**  
Saint Meinrad Seminary  
Holy Rosary, Indianapolis



**Bobby Vogel**  
Saint Meinrad Seminary  
St. Joseph,  
Jennings County



**Thomas M. Day**  
Saint Meinrad Seminary  
Holy Rosary, Indianapolis



**Liam Hosty**  
Mount St. Mary's  
Seminary - Cincinnati  
St. Barnabas, Indianapolis



**Aaron Noll**  
Saint Meinrad Seminary  
St. Bartholomew,  
Columbus



**Timothy Tam Khuishing**  
Saint Meinrad Seminary  
St. Mark the Evangelist,  
Indianapolis



**Isaac Siefker**  
Saint Meinrad Seminary  
St. John the Apostle,  
Bloomington



**Kristofer Garlitch**  
Saint Meinrad Seminary  
St. Mary, North Vernon



**Sam Hansen**  
Saint Meinrad Seminary  
St. Roch, Indianapolis



**Khaing Thu**  
Saint Meinrad Seminary  
St. Mark the Evangelist,  
Indianapolis



**Lance Tony**  
Saint Meinrad Seminary  
St. Simon the Apostle,  
Indianapolis

*\*Co-sponsored with Diocese of Palayamkottai*

### DISCIPLESHIP STAGE

*As the Father loves me, so I also love you. Remain in my love (Jn. 14.9)*



**Casey Deal**  
Saint Meinrad Seminary  
St. Charles Borromeo,  
Bloomington



**James Hentz**  
Bishop Simon Bruté Seminary  
St. Michael, Greenfield



**Randy Schneider**  
Bishop Simon Bruté Seminary  
All Saints,  
Dearborn County



**Nathan Thompson**  
Bishop Simon Bruté Seminary  
St. Ann, Jennings County



**Emiliano Enriquez De Alva**  
Bishop Simon Bruté Seminary  
St. Ambrose, Seymour



**Alexander W. Lindberg**  
Bishop Simon Bruté Seminary  
St. Joseph,  
Jennings County



**Robert McKay**  
Bishop Simon Bruté Seminary  
St. Ann, Indianapolis



**Noah Sherman**  
Bishop Simon Bruté Seminary  
St. Mary, North Vernon



**Matthew Maples**  
Bishop Simon Bruté Seminary  
St. Ann, Jennings County



**Aidan Smith**  
Bishop Simon Bruté Seminary  
St. Bartholomew,  
Columbus

### PROPAEDEUTIC STAGE

*Prepare the way of the Lord, make straight his paths (Mk. 1.3)*



**Aidan Hauersperger**  
Saint Meinrad Seminary  
St. Joseph,  
Jennings County



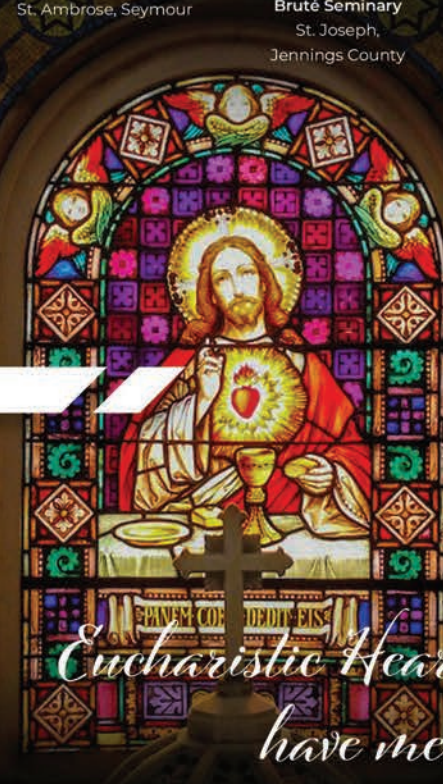
**Seth Hickey**  
Saint Meinrad Seminary  
Mary, Queen of Peace,  
Danville



**Chase LaCoursiere**  
Saint Meinrad Seminary  
St. John the Apostle,  
Bloomington



**Ryan Moshak**  
Saint Meinrad Seminary  
St. Patrick, Terre Haute



*Eucharistic Heart of Jesus,  
have mercy on us!*





# RELIGIOUS IN FORMATION

## 2022-2023



**Sr. Maria Nguyen of the Holy Family, OCD**  
Sisters of Our Lady of Mount Carmel, Terre Haute  
*Temporary professed*



**Sr. Anna Fan, SP**  
Sisters of Providence, Saint Mary-of-the-Woods,  
*Temporary professed*



**Sr. Emily Tekolste, SP**  
Sisters of Providence, Saint Mary-of-the-Woods, St. Anthony, Indianapolis  
*Temporary professed*



**Sr. Teresa Kang, SP**  
Sisters of Providence, Saint Mary-of-the-Woods,  
*Temporary professed*



**Sr. Jessica Vitente, SP**  
Sisters of Providence, Saint Mary-of-the-Woods,  
*Temporary professed*



**Sr. Leslie Dao**  
Sisters of Providence, Saint Mary-of-the-Woods,  
*Novice*



**Sr. Mary Lily among Thorns McCann, SSVM**  
Servants of the Lord and the Virgin of Matara, All Saints, Dearborn County  
*Temporary professed*



**Sr. Evelyn Lobo, SSps**  
Holy Spirit Missionary Sisters, St. Monica, Indianapolis  
*Temporary professed*



**Sr. M. Evangeline Rutherford, OSF**  
Sisters of St. Francis of Perpetual Adoration, St. John the Evangelist, Indianapolis  
*Temporary professed*



**Sr. Mary Peter Ruschke, OSF**  
Sisters of St. Francis of Perpetual Adoration, Batesville  
*Temporary professed*



**Sr. Mary Amata Naville, OSF**  
Sisters of St. Francis of Perpetual Adoration, St. Mary, Navilleton  
*Temporary professed*



**Sister Israel Mercy Magnificat**  
Sisters of Life  
*Novice*



**Sr. Agnes Mary Graves, RSM**  
Religious Sisters of Mercy, St. John the Evangelist, Indianapolis  
*Temporary professed*



**Sr. Maria Guadalupe Figueroa, RSM**  
Religious Sisters of Mercy, St. Anthony, Indianapolis  
*Temporary professed*



**Sr. Magdalene Maria Schafer**  
Daughters of the Holy Mary of Sacred Heart of Jesus, St. Lawrence, Indianapolis  
*Temporary professed*



**Sister Mary Paul, FSGM**  
Sisters of St. Francis of the Martyr St. George, Indianapolis  
*Novice*



**Sr. Stephanie Pahren**  
Missionaries of Charity, St. Michael, Brookville  
*Aspirant*



**Sr. Maria Gemma Barnett, SOLT**  
Society of Our Lady of the Most Holy Trinity, St. Charles Borromeo, Bloomington  
*Temporary professed*



**Sister Cheyenne Johnson**  
Dominican Sisters of St. Cecilia, Nashville, TN  
*Postulant*



**Br. Michael Reyes, OSB**  
Saint Meinrad Archabbey, St. Meinrad, IN  
*Temporary professed*



**Br. Gregory Morris, OSB**  
Saint Meinrad Archabbey, St. Meinrad, IN  
*Temporary professed*



**Jose Angel Romero-Olivas**  
Saint Meinrad Archabbey, St. Meinrad, IN  
*Novice*



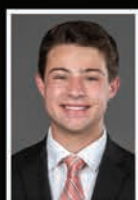
**Br. Dominick Jean, OP**  
Order of Preachers - Province of St. Albert the Great, St. Vincent De Paul, Bedford  
*Temporary professed*



**Br. Leonard Easlick**  
Order of Preachers - Province of St. Albert the Great, Mary, Queen of Peace, Danville  
*Novice*



**Benjamin Sasin, CSC**  
Congregation of Holy Cross, United States Province of Priests and Brothers, St. John the Evangelist, Indianapolis  
*Temporary professed*



**Josh Amodeo**  
Congregation of Holy Cross, United States Province of Priests and Brothers, SS. Francis and Clare, Greenwood  
*College Seminarian*



**Br. Alberic Henry, OCSO**  
Abbey of Gethsemani, Our Lady of Greenwood, Greenwood  
*Temporary professed*



**Taylor Fulkerson, SJ**  
Society of Jesus - Midwest Jesuits, St. Mary, Lanesville  
*Regency*



**Ben Jansen, SJ**  
Society of Jesus - Midwest Jesuits, SS. Francis and Clare, Greenwood  
*Philosophy Studies*

### RELIGIOUS COMMUNITIES

**Sisters of St. Benedict**  
Beech Grove | benedictine.com

**Discalced Carmelite Nuns**  
Terre Haute | heartsawake.org

**Congregation of the Sisters of Third Order of St. Francis**  
Oldenburg | oldenburgfranciscans.org

**Order of St. Benedict**  
Saint Meinrad Archabbey | saintmeinrad.org

**Conventual Franciscan Friars**  
franciscansusa.org

**Society of Jesus Midwest Province**  
jesuitsmidwest.org

**Sisters of Providence**  
Saint-Mary-of-the-Woods | spsmw.org

**Franciscans of the Immaculate**  
maryschildren.com

**Little Sisters of the Poor**  
littlesistersofthepoor.org

**Order of Friars Minor St. Louis Province**  
thefriars.org

**Sisters of St. Francis of Perpetual Adoration**  
Mishawaka | ssfpa.org

**Dominican Friars Central Province**  
domcentral.org

**Missionaries of Charity**  
motherteresa.org

**Order of Friars Minor Cincinnati Province of St. John the Baptist.**  
franciscan.org





# Marian University students strengthen relationships with Franciscan sisters

By Sara Geer

OLDENBURG—During the last few years, the COVID-19 pandemic changed how schools and universities operated, replacing face-to-face contact with digital technologies. At Marian University in Indianapolis, this shift in communication made it difficult for students, staff and other part of the campus community to build new and maintain existing relationships with each other and beyond the campus.

With classes back operating normally, five Marian students living at the school's Dorothy Day House, an intentional faith community, have chosen to rekindle those lost relationships as part of their "Communication for Intentional Communities" course for a minor in peace and justice studies.

The class—which this year consists of just the five women—meets every three weeks and focuses on living out Pope Francis' teachings of showing "ecumenical hospitality" or "intentional hospitality."

"The discussion is very much peer-led," said Michelle Dickert, a junior studying social work. "We talk about what we want to get done, what we want our projects to be or how to reach the greater community. We formulated this community within ourselves. Now how can we spread that outward?"

The women decided to put what they've learned into action by sending out invitations to student groups on campus to join them for a meal and discussion.

"We want to be able to have a space where people can feel safe and acknowledged," said Mariangel Morales-Aparicio, a Marian junior studying nursing. "So, this semester has been mostly inviting people over, having dinner and talking and sharing ideas together."

The women are also able to extend invitations to organizations and groups off campus.

One relationship the women have diligently been trying to find ways to strengthen is with the Franciscan sisters in Oldenburg, the order that founded Marian University.

The sisters greatly appreciated the opportunity to build relationships again with students of Marian and excited to share about living in community and their passion for advocating for peace and justice—a Franciscan value the university was founded upon.

"It's important for us to be involved in classes like this because we are all about social justice," Franciscan Sister Kathleen Branham, the order's vocations director, said. "I thought it was very important to not lose that at Marian University, and I wanted to see how we could be involved with the students in collaboration together. We wanted to be more involved."

The sisters are welcome to attend the class to discuss a variety of topics—from living in a community to social justice issues.

Franciscan Sister Noella Poinsette, director of the order's Office of Justice, Peace and Integrity of Creation, shared that she presented to the students about "advocating for tax justice, the homeless, immigrants and the lower 80% of the population."

She noted that she started visiting the Clay County U.S. Immigration and Customs Enforcement [ICE] Detention Center in west-central Indiana town of Brazil to build relationships with the inmates and immigrants housed there. The five women are joining her on her next visit.

"When some people are



Mariangel Morales-Aparicio, left, Daniela Ochoa, MaryClare Swick, and Michelle Dickert, all students at Marian University in Indianapolis, who live in community on the campus, are taking a course titled "Communications for Intentional Communities." Members of the Oldenburg Franciscans are assisting with the class. (Submitted photo)

invisible or ignored or dismissed, we're throwing them away," Sister Noella said. "Pope Francis talks about the throwaway society, that we're basically throwing away the gifts, the dignity of all these people who some label as different because of their religion or no religion or the color of their skin or their gender . . . It's too easy to toss people aside and be about yourself. We are all sisters and brothers."

The sisters have also shared with the women about living in "intentional community" and what that means for their order.

"The Dorothy Day House is an intentional community, and we are a community that could offer some insight on how we live together," Franciscan Sister Susan Marie Pleiss, formation director, said. "We can also offer some translations into how, as they continue to live together, to discover the ins-and-outs and ups-and-downs of community."

Sister Susan also mentioned the sisters are always welcome to receive and answer questions about community from the students, who are still learning how to live together and discover their greater purpose on campus. The conversations shared with the students gives the sisters



**'Pope Francis talks about the throwaway society, that we're basically throwing away the gifts, the dignity of all these people who some label as different because of their religion or no religion or the color of their skin or their gender.'**

—Franciscan Sister Noella Poinsette



**'It's important for us to be involved in classes like this because we are all about social justice. I thought it was very important to not lose that at Marian University, and I wanted to see how we could be involved with the students in collaboration together.'**

—Franciscan Sister Kathleen Branham

much hope for the future.

"They are very passionate about accepting one another, growing together," Sister Susan said. "It's energizing for us to go and be with them."

"They are passionate about making a difference in the world," added Sister Noella, "erasing some of the inequities."

Deeb Kitchen, an associate professor of sociology and director of the peace and justice studies minor at Marian, said the class not only opens the students' minds about peace and justice issues, but helps them discover their own gifts and talents.

"Because they do have an engagement requirement, it allows them to really

discover their gifts and talents and utilize them," Kitchen said. "Because as they start realizing the capacities that they have individually, and as a community, you see people not only understand what they have but discover that there is so much more around them. You get to see them create things and take ownership of what they engage in, and as a teacher that is what we love to see."

Kitchen added the Franciscan sisters add much to campus life and continuing to promote the Franciscan values the university is built upon. It benefits everyone involved, he noted.

"It's the first time that the sisters have been involved in any kind of sustained, ongoing way" with the Peace and Justice Studies program, Kitchen said.

"In the past, Sister Noella used to come to class routinely and has always been such a huge supporter with everything that we did. So, there has been a relationship there, yet it's certainly been much more intentional this year."

(Sara Geer is a freelance writer and a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. To learn more about the Sisters of St. Francis in Oldenburg, visit [oldenburgfranciscans.org](http://oldenburgfranciscans.org).) †

# Faith *Alive!*

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Father Eric Augenstein, second from left, and Father Eric Johnson, second from right, ritually lay hands respectively on transitional deacons Michael Clawson and Matthew Perronie during a June 4 priesthood ordination Mass at SS. Peter and Paul Cathedral in Indianapolis. National Vocation Awareness Week this year is on Nov. 6-12. (File photo by Sean Gallagher)

## God's call to the priesthood can be heard in ordinary daily life

By Father Brian Atienza

It was 20 years ago, on May 27, 2002, that I was given the profound privilege of receiving the sacrament of holy orders and began my life as a priest of the Diocese of Sacramento, Calif.

I have heard priests and bishops share their incredible and profound experiences of recognizing the vocation to the priesthood. I wish I could say the same. My recognition of the call involved a long period of discernment and acceptance.

I grew up in Manila, Philippines, and both my parents worked. We did not have a lot, but our parents made sure that I, my two sisters and brother were never in need of basic necessities.

Our parents taught us values in life and encouraged us to do well in school. They

may not have had materially much to pass on, but a good education was for them a worthy legacy to impart.

The faith practice in our household was not too different than anyone else's family that I knew then. My family went to Mass on Sundays.

The notion of a vocation to the priesthood did not come to me until my sophomore year at the University of the Philippines Diliman.

I intended to obtain a degree in philosophy as my requisite undergraduate degree for law school. I had wanted to be a lawyer as far as I can remember.

I got involved with our local choir that sang for Mass in our area. It eventually led me to be involved with the parish youth ministry.

One summer, a group of seminarians

came to do ministry in our area. One of them jokingly told me that I would do well in the seminary. Nothing profound, but it was enough to initiate my discernment of becoming a priest. I had to forego my intention to become a lawyer.

I presented myself to the stringent seminary screening process, hoping that I would not be admitted. But I was. I entered San Carlos Seminary in the city of Makati, Philippines, in 1992.

During my junior year in seminary, my family immigrated to the United States. I was not able to join them due to my age.

Prior to my senior year, the Diocese of Sacramento started a program that looked for families who had sons who are in the seminary in the Philippines.

My mother asked me if I was interested. I inquired and was accepted. This allowed me to be united with my family sooner than the normal immigration process would have allowed.

It also made me give the vocation to the priesthood a second look. Before I was given the opportunity to come to Sacramento, I was in the process of convincing myself that I had given the vocation to the priesthood a try, and I thought I needed to move on to do other things.

By the time I was in my third year of formation in theology at St. Patrick Seminary in Menlo Park, Calif., I embraced the undeniable truth that the priesthood was the life for me, and I came to accept that God had made this evident in my everyday mundane experiences.

After ordination, I was appointed the parochial vicar of St. Joseph Parish in Elk Grove, Calif., where I served from 2002-03. I then ministered as parochial vicar at St. Philomene Parish in Sacramento from 2003-04. Our bishop then named me diocesan vocation director, a role I served in from 2004-09. Later, I served as pastor of St. Joseph Parish in Auburn, Calif., from 2009-12, and as pastor at St. Joseph Church in Elk Grove from 2012-16.

I was then asked by our bishop to earn a degree in canon law, which I completed at The Catholic University of America's School of Canon Law in 2019. I am currently working as one of the canon lawyers in our tribunal.

Many have often associated the realization of the vocation to priesthood or religious life with some incredible epiphany-like experience.

The reality for me was that it was a gradual confirmation of a vocation through the undeniable joy and peace I experienced in the formation process and being open to it.

I liken the years of formation to an extended period of engagement. The discernment was both on the candidate and those involved in formation. Though not free of its share of crises and challenges, the decision to move forward toward ordination was mutually agreed upon by all parties in formation.

The support from my parents, siblings and a few close friends sustained me throughout my time in formation and they continue to inspire me each day to humbly, with everything I have and hold, serve the people of God.

Today, I continue to experience the confirmation of the vocation to the priesthood in the most normal of daily tasks as a priest, from the daily routine of prayers, the celebration of Mass, immersion in the lives of the flock and to using a plunger for the church toilet.

Vocation was and is a gradual finding of the extraordinary invitation in the normal daily occurrences. God's voice sounds clearer in the ordinary moments of daily life, a constant and consistent truth in the last 20 years for me.

*(Ordained for the Diocese of Sacramento, Calif., in 2002, Father Brian Atienza currently serves his local Church as the defender of the bond in its marriage tribunal. Father Atienza was born and raised in the Philippines.) †*



Father Louis Cona hugs a well-wisher following his ordination to the priesthood on June 18 at St. Agnes Cathedral in Rockville Centre, N.Y. (CNS photo/Gregory A. Shemitz)

Faith at Home/Laura Kelly Fanucci

## Wisdom of night prayer is wrapped in the love of God

"Lord, now let your servant go in peace; your word has been fulfilled."

Thus begins the Cantic of Simeon, the prayer drawn from the words of the prophet who held the baby Jesus in the Temple at the presentation (Lk 2:29-32), a prayer often known by its Latin name "*Nunc Dimittis*" ("now dismiss").



A cantic is a hymn of praise, and the Church's daily prayer through the Liturgy of the Hours includes multiple canticles.

The Cantic of Zechariah (Lk 1:68-79, known as the "*Benedictus*") begins the day in morning prayer, and Mary's *Magnificat* (Lk 1:46-55) is lifted up in evening prayer. Add in the Cantic of Simeon for night prayer, and the whole day is wrapped round in praise to God.

But the wisdom of Simeon's song can speak to us not just at night when we release to God's mercy all that has been done and undone in the day. Its words also bring truth to each stage of life and each moment in which we need to ask God's help in closing a chapter.

This fall, I found myself praying the words when I pictured my sister and brother-in-law as empty nesters, launching their last child off to college: "Lord, now let your servant go in peace; your word has been fulfilled."

The words can speak to both parents and children, caught up in the endless dance of drawing close and letting go. The cantic came to mind again as I watched my son leave for his first day of kindergarten.

Let him go in peace into this new chapter that's beginning. Let me go in peace from this stage that's now ending.

Picture those you know who are transitioning into retirement, starting a new stage in life or watching a child do the same.

A thousand times in the span of a human life, if we're lucky, we can lift up our hands to heaven and pray the prophet's words as our own hope: "My own eyes have seen the salvation which you have prepared."

The Church's wisdom invites us to remember Simeon's words each night. This short cantic reminds us of God's providence, preparing a way for salvation, and our own humanity, humbled to praise God for what we have witnessed even as we step back in surrender.

Imagine if we could truly end each

day, each week or each year in peace, trusting in God's word and believing in God's care. The practice of prayer invites us to engrave these words on our hearts as we engrain these truths in our souls: What God has spoken will be fulfilled.

Even if it takes a lifetime to see. Even if some days we fear it will never come.

On the feast of the Presentation of the Lord, celebrated each year on Feb. 2, I love to picture Anna and Simeon holding the Christ Child as his parents watch in wonder. I catch echoes of grandparents meeting grandchildren, the joy of older faces beholding brand-new ones for the first time.

Simeon's wisdom invites us to behold—and to let go. To marvel at what God is doing in our lives, in each chapter's opening and closing.

Then to let ourselves step back, slipping into the silence of the night or the dawning of a new stage, trusting that what comes next has been prepared for us, too.

May "*Nunc Dimittis*" become your own prayer wherever you find yourself tonight: "Lord, now let your servant go in peace."

(Laura Kelly Fanucci is a writer, speaker and author of several books. Her work can be found at [laurakellyfanucci.com](http://laurakellyfanucci.com).) †

For the Journey/Effie Calderola

## 'Take care to guard against all greed'

My great-grandfather, a refugee from the devastating famine in Ireland, came to Nebraska to farm. Generations later, I grew up on that farm.



I have roots—literal and figurative—in the land he purchased, a very small acreage of which I still own.

These roots help me to identify with the farming images of the Gospel. Jesus

lived in a largely agrarian economy.

Sowing, reaping, noticing weeds along the roadside—this was Jesus' world. He saw sheep grazing on hillsides, fishing boats plying the waters, full measures of grain being pressed into laps.

He knew the familiar smells of manure, and the fishy odor of a catch being unloaded. Jesus lived in an earthy, messy, tactile world.

So, when the Gospel reading was about the man who was harvesting so much grain that he decided to tear down his barns and build bigger ones, I could identify.

I'm familiar with the language of grain prices, yields, the perennial worries about hail and drought.

And I certainly know people who have built bigger barns. We might call that success or business acumen, and sometimes it is.

But in the reading from Luke 12, Jesus couches his story about the rich man who built bigger barns as a story of greed. Why?

First of all, notice how often Jesus rails against hypocrisy and greed. These are the social sins he cares deeply about.

Jesus lived among the poor, in a society that offered no "safety net." The rich grew richer without fair taxation, a story familiar in America today.

So what's the problem with the successful farmer? I don't think his ample harvest is what Jesus decries. No, instead it's his attitude toward wealth and his inability to see the bigger picture of his own life.

In Jesus' parable, the rich farmer dies and is called to account for his life that very night. What good is his wealth to him now? All of us will face that day.

Jesus says, "Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God" (Lk 12:21).

He adds, "Take care to guard against all greed, ... for one's life does not consist of possessions" (Lk 12:15).

Stuff. We Americans have an enormous amount of stuff, and yet we always want more. We rent millions of storage units for our possessions, and yet we want more.

It's a spiritual challenge, especially with the excess and consumerism of an American Christmas approaching.

It's normal to save and plan for retirement. And yet, how often do we obsess about it?

Like the greedy farmer, we yearn to eat, drink and be merry—when we have "enough." But what is "enough"?

Our Church proclaims a "preferential option for the poor." This term was first used by Father Pedro Arrupe, leader of the Jesuits, in 1968. St. John Paul II wrote of an "option for the poor" in his 1991 social encyclical "*Centesimus Annus*." This concept runs throughout Hebrew and Christian Scripture.

Does it run through our lives? Do we vote with this concept in mind? Do we give, not just from our excess, but sacrificially, to the Lord through his poor, first? Do we feed the hungry? Welcome the refugee, like my great-grandfather? Clothe the naked?

When Jesus tells us to "take care," I think he wants us to understand how short life is and how much better our lives and world could be if we lived simpler, more generous lives in every way.

(Effie Calderola writes for Catholic News Service.) †

A More Human Society/Richard Doerflinger

## Families bring pleasure and meaning to our existence

I remember when people thought overpopulation would destroy us and the planet. Paul Ehrlich's 1968 book *The Population Bomb* popularized this idea, leading to urgent calls for "zero population growth."

Dr. Warren Hern even warned in 1993 that the human species was a global "cancer": "We have become a malignant ecopathologic process," he wrote. (Hern happened to be a practitioner of late-term abortions.)

Now I've lived long enough to read serious articles warning: "We need to consider ways to reverse or at least slow rapid depopulation."

That is the subtitle of "The Unexpected Future," published in the online magazine *Quillette*. Citing United Nations data and other sources, researchers Joel Kotkin and Wendell Cox say we "need to worry about the potential ill-effects of depopulation, including a declining workforce, torpid economic growth, and brewing generational conflict between a generally prosperous older generation and their more hard-pressed successors."

All developed nations, including the United States, are well below replacement level. Even populous countries like India and China show declining fertility, with East Asian countries like Japan facing especially rapid declines.

As to causes, the authors say young adults see a future of "greater economic insecurity, poorer living conditions, and fewer opportunities" than their parents. Ironically, if their attitude leads to fewer young people working to support an aging population, it will help bring about that outcome for any children they do have.

Concern about climate change has also led some young adults to forgo parenthood or even marriage—expecting a child to place strain on the environment, or at least to face a toxic one.

The authors say the result is a "post-familial" society, where a growing percentage of households consist of only one person.

They cite the likely adverse effects of this on economics, politics and social solidarity, but also hint at something deeper. "This is as much a civilizational or spiritual crisis as an economic one, and it requires a shift in values, including perhaps religious ones."

Devout Christians, Jews and Muslims have more children than their secular neighbors, as discussed in the book *Shall the Religious Inherit the Earth?* by Eric Kaufmann. This is not only about a particular religion's teaching on birth control.

In an article in the online journal *Public Discourse*, author and attorney Alexandra Davis emphasizes the spiritual side of the problem. She writes that "the consequences of the dwindling birth rate are far greater than questions related to population figures."

Young adults often forgo family life to enhance their individual autonomy and their hopes of success and comfort. What they may miss out on, says Davis, are two things "central to human nature": connection and meaning.

Parenthood teaches us to give ourselves to helpless others who depend on us—and to realize how much we depend on others, especially near the beginning and end of our lives.

And in ordering our lives around our own individual pleasure, we give up opportunities for a more meaningful life—one that survives and thrives through the suffering and disappointments that life can bring. Life in a family brings pleasures of its own, but it also brings an enrichment of the person that will never come from thinking of and relying on ourselves alone.

People of faith know this. My life is not just about me. In loving God and others, I become more fully human.

For both practical and more profound reasons, then, how unhealthy is it that, to many public officials and others in our society, the phrase "reproductive health" means efforts to sterilize us and eliminate our nascent children?

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops.) †

Guest Column/Richard Etienne

## As you 'wrestle' with life's challenges, allow God to lead you

Have you ever struggled for hours, days or longer pondering a difficult decision? Have you done this often?

There is a wonderful passage in chapter 32 of the Book of Genesis where Jacob "wrestles" with a man through an entire night.

In the course of the struggle, he learns that it is actually an angel—a messenger of God. And while wrestling, Jacob is injured.

Finally, as dawn approaches, the angel seeks to be released. Jacob asks for a blessing before he agrees to release him. The angel finally blesses Jacob, but

not until Jacob's hip socket is wounded during a struggle.

As we reflect on this passage, we understand that Jacob is struggling with a major issue, which leads to a sleepless night. And in the process of this struggle, he is wounded.

Many of life's choices are difficult and often take a toll on us, be it mentally or physically—or both.

Are your deepest scars physical or emotional? Was there a serious struggle that led to your being hurt? If the wound was emotional, is the pain still easily accessed when you reflect?

We learn that, despite the challenges he faced, Jacob is blessed in his endeavors. Could there be a reward for us if we persist and "wrestle" through our challenges?

As we discern the next steps on our journey of faith, we must realize they may not come without a struggle.

Sometimes the reward is clarity and seeing a resolution regarding a next step in living out our vocation.

Close your eyes and ponder: what is or are your current struggles? Are you asking God to help in your discernment? What blessing or blessings could come from your grappling or wrestling with the situation?

As you continue your discernment, allow God to lead you to where you need to go.

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †



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

# The Sunday Readings

Sunday, November 6, 2022

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16-3:5
- Luke 20:27-38

This weekend, the Church presents as the first reading a section from the Second Book of Maccabees.



Maccabees, First or Second, rarely appears as a reading at Mass. These books date from a period only two centuries before Christ. They rose from a very dark period in the history of God's people.

Alexander the Great had conquered most of the Middle East during the third century before Christ. After he died, his generals scrambled to succeed him. One of them, Ptolemy, became the pharaoh of Egypt, an ancestor of Cleopatra. Another of them, Seleucus, became king of Syria.

A successor of Seleucus, Antiochus IV, belied himself to be divine. He demanded that his subjects, including the Jews, worship him. Anyone who refused this demand paid dearly.

The two books of Maccabees lionized the pious Jewish martyrs who refused to forsake the one God of Israel.

This weekend's reading describes quite vividly the penalty Antiochus IV reserved for those who denied that he was a god.

Heroism, therefore, is one lesson. Another is about the afterlife. The reading mentions the afterlife as a reward for holy living on Earth. The afterlife as a doctrine was not well refined in the more ancient Hebrew writings. The books of Maccabees expanded the notion.

St. Paul's Second Epistle to the Thessalonians provides the second reading. This work, too, was written when times were very hard for true believers, but for Christians in this case. This passage is challenging but also encouraging. Regardless of whatever may lie ahead, Paul insists that disciples must hold firm to their bond with the Lord. Times may be bad, even terrifying, but they will pass. God and those devoted to him will be victorious.

St. Luke's Gospel, the source of the last reading, continues the theme of the afterlife. Its message is clear. Those who

are faithful to God in this life will live with him triumphantly and eternally in the next life.

This reading also says that the ways of God are beyond our experience and our understanding. We are humans, nothing less but nothing more. We are nothing less in that we can decide to live properly to receive as God's gift eternal life itself. We are nothing more in that we need God.

## Reflection

War has tormented every generation of Americans since the Revolution. Americans died in the War of 1812, the Mexican-American War, the Civil War, the Spanish-American War, World Wars I and II, Korea, Vietnam, the Gulf War, Iraq, Afghanistan and various other military actions. While tensions often preceded the wars, often a sudden event ignited them. People's lives forever changed.

Then came COVID. In early 2020, no one realized that human life would change because of it, but life changed.

St. Luke wrote for believers who knew that catastrophe and death might come to them because of the persecution then underway.

The Gospel consoled and inspired them. It told them, as it now tells us, that human sin—turning away from God—brings upon people enormous injury and ultimate destruction.

If we follow God, we find the better way to life, concord and wholesomeness. God's law has proven its worth. No other human philosophy can make the same claim.

Finally, God's eternal reward, awaiting the just, will never fade or go away. True believers move not to death, but they pass death as a milestone on their way to eternal life.

Life on Earth is uncertain. The wars show this. So have all the pandemics that have infected people. Sin inevitably weaves a deadly web. We know "not the day nor the hour." In this "vale of tears," Christians must endure terrible things. But if they cling to Christ, the future is glorious. †

## Daily Readings

### Monday, November 7

Titus 1:1-9  
Psalm 24:1b-4b, 5-6  
Luke 17:1-6

### Tuesday, November 8

Titus 2:1-8, 11-14  
Psalm 37:3-4, 18, 23, 27, 29  
Luke 17:7-10

### Wednesday, November 9

The Dedication of the Lateran Basilica  
Ezekiel 47:1-2, 8-9, 12  
Psalm 46:2-3, 5-6, 8-9  
1 Corinthians 3:9c-11, 16-17  
John 2:13-22

### Thursday, November 10

St. Leo the Great, pope and doctor of the Church  
Philemon 7-20  
Psalm 146:7-10  
Luke 17:20-25

### Friday, November 11

St. Martin of Tours, bishop  
2 John 4-9  
Psalm 119:1-2, 10-11, 17-18  
Luke 17:26-37

### Saturday, November 12

St. Josaphat, bishop and martyr  
3 John 5-8  
Psalm 112:1-6  
Luke 18:1-8

### Sunday, November 13

Thirty-third Sunday in Ordinary Time  
Malachi 3:19-20a  
Psalm 98:5-9  
2 Thessalonians 3:7-12  
Luke 21:5-19

## Question Corner/Fr. Kenneth Doyle

### Homilists can take different approaches to preaching, depending on circumstances

(Editor's note: This column by Father Kenneth Doyle was originally published in 2016.)



What is the reason behind some sermons sounding like a scolding and some being so uplifting? Our new pastor is the complete opposite of our former priest, and I hate being scolded.

I need instead to be given a positive message to carry me through my week. (Location withheld)

The reason is that a parish priest is a father of a spiritual family. As with any family, people need occasionally to be chided, but mainly to be encouraged.

A case in point: A couple of weeks ago at a parish nearby, the celebrant reprimanded those who were leaving Mass early. Before the dismissal rite—in fact, while coming up the aisle after receiving Communion—more than a dozen individuals were heading straight toward the doors.

The celebrant remarked that such an early exit disrespects not only the Lord but those who are still trying to worship. His comment created a bit of a stir. Some were surprised by its directness, but one woman was heard to remark, "It's about time somebody said something."

In my mind, it's a question of balance. Once in a great while, you can do something like that. But for the most part—as you mention—worshippers need to know that God loves them and that, on the whole, they are pretty decent people.

I was baptized and confirmed in the Catholic Church. When I was younger, I

served as an altar boy for several years. About 12 years ago, I got married in a Methodist church. I never had the marriage convalidated in the Catholic Church since my wife was against involving another member of the clergy.

Over the years, I found that my wife was actually an atheist. She would speak negatively about faith in general and especially about the Catholic Church. We have two children. Due to her infidelity and to her unwillingness to work on our marriage, we are now divorced.

I went to Catholic Masses throughout our marriage. My question is this: If I were to marry again, would I be able to get married in the Catholic Church? I have been living with a wonderful woman who shares my religious beliefs and was also confirmed in the Catholic faith. We attend Sunday Masses together. (Virginia)

Since you evidently did not receive the Catholic Church's permission to be married in an other-than-Catholic ceremony—you could have, especially if your bride was Methodist and that was her parish—and since you did not subsequently have the marriage convalidated by a Catholic priest or deacon, your first marriage was not recognized as valid by the Catholic Church.

You would be free to marry now in a Catholic ceremony.

What you would need to do is to meet with a priest and provide some information about that first marriage. You would also need to submit to him a certificate of baptism and the civil record of marriage that would show that your first marriage was not a Catholic marriage.

I do feel the need, though—based on your question—to make two further points. First, you say that you are now living with the woman you may marry.

I'm sure you know that this is in clear violation of Catholic moral teaching. The long-held and consistent view of the Church (actually, of many religions) is that a couple should not be living together until there has been a lifelong commitment ratified by a civil and religious ceremony.

Also, the story of your first marriage highlights the need for a couple to take the time during courtship to examine each other's deepest values; foremost among them, in my mind, are religious values since those affect greatly how a person will think and behave—thus, the wisdom of marriage preparation programs, which can help prospective spouses do just that. †

## My Journey to God

### Adoration

By C.S. Likins

My soul weeps  
sobs, cries  
Tears flow  
for all that I am  
and am not  
My soul weeps  
at all that is grace  
every beautiful  
wonderful thing  
that has come from God  
I weep  
in Your presence  
Lord Jesus Christ  
in thanksgiving  
and praise  
I weep  
because You welcome me  
with open arms  
I receive You  
and weep



(C.S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: Pope Francis participates in adoration of the Eucharist during Mass on the feast of Corpus Christi in St. Peter's Basilica at the Vatican on June 6, 2021.) (CNS photo/Giuseppe Lami, Reuters pool)

# UCA allows Catholics ‘to gratefully share what God has given us’

By Natalie Hoefler

As the three-year National Eucharistic Revival gets underway, the theme for this year’s United Catholic Appeal (UCA) is “United in the Eucharist.”

Archbishop Charles C. Thompson explained the connection between the Eucharist and the appeal during a Mass and dinner in Indianapolis on Oct. 27 for Miter Society members—those who give \$1,500 or more to the annual effort that supports ministries in central and southern Indiana that go beyond the scope of a parish, such as Catholic Charities, seminarian formation, supporting retired priests and more.

“It’s an effort from our baptismal call to holiness to mission that we carry out all the various ministries and services as Church, as the archdiocese throughout central and southern Indiana—39 counties, 126 parishes, 67 schools, three different Catholic health care facilities, two Catholic universities, two Catholic seminaries, and the list goes on and on and on,” he said during his homily at SS. Peter and Paul Cathedral in Indianapolis.

“What we’re about with our time, our talent and our treasure to carry out these many services is not just our human merit, is not just our human endeavor, but it all has to be intimately rooted in the Eucharist.

“So, this beautiful theme of ‘United in the Eucharist’ is especially connected to this three-year eucharistic revival.”

The archbishop reminded the roughly 200 people present that, while giving our time, talent and treasure, we must be “Christ-centric.”

“Remember, we represent something greater than ourselves,” he said. “We are the body of Christ. We share the mission of Christ as privileged members of his body, of his Church.

“We have to be bold. We have to be courageous. Without the Eucharist, it’s difficult for us to do that.”

The nature of the world today makes it even more difficult to carry out our baptismal mission, the archbishop noted.

“But as Jesus said in today’s Gospel—‘I must continue on my way today, tomorrow and the following day’ [Lk 13:33]—we cannot let the world deter us. Like Jesus, we must stay focused today, tomorrow and the next day.

“And that’s why our United Catholic Appeal is so important. It allows us to continue to bring the good news of God’s love, of Jesus’ saving grace, of his path of truth, to continue to transform not only lives but to transform our society, transform our world.”

During his talk at a dinner in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis after the Mass, the archbishop offered statistics for ways in which archdiocesan ministries were able to contribute to lives in central and southern Indiana last year. (See related article on page 1.)



Lisa and Francisco Delima of St. Lawrence Parish in Indianapolis smile during a United Catholic Appeal dinner at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 27.



Craig and Diana Moorman, left, of St. Rose of Lima Parish in Franklin, and Michele, Joshua and Brian Neary of St. Charles Borromeo Parish in Bloomington pose for a group photo during a United Catholic Appeal dinner at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 27. (Photos by Natalie Hoefler)

One of those ministries is supporting the formation of archdiocesan seminarians. It is a ministry close to the hearts of Francisco and Lisa Delima of St. Lawrence Parish in Indianapolis.

“It used to be American priests went out to do work in third-world countries,” Francisco said. “Lately, I’ve noticed a lot of foreign priests coming to the U.S. making up for the lack of priests here.”

“It is our priests who keep the Church going,” Lisa added.

Priests like Father Anthony Hollowell, pastor of St. Paul Parish in Tell City and St. Mark Parish in Perry County. He concelebrated the Mass along with six priests.

“As priests, it’s important for us to give as much as it is for the faithful,” he said. “And it’s a joy [to give] as a priest, to know you can contribute to the bigger mission of the archdiocese, bigger than even what we can do at the parish.”

When he retires, Father Hollowell will benefit from the support of the United Catholic Appeal in caring for retired archdiocesan priests. This cause is important to Jim and Clarine Baker of St. Bartholomew Parish in Columbus.

“We ask for our donation to go to help retired priests because we have had so many wonderful priests in our past,” said Clarine. “They deserve a good future, and times have changed so much—costs have gone up so much, and it takes a lot to survive.”

Brian and Michele Neary of St. Charles Borromeo Parish in Bloomington find it difficult to identify one specific area to designate their UCA donations.

Giving to the archdiocesan appeal is “just the right thing to do,” said Brian. “I think it’s just another step from working within your local parish, you know, to try to expand and see what else can we do to help priests, seminarians and people in need beyond our parish.”

The couple brought their son Joshua to the Mass and dinner, just as they have brought their daughter previously.

“We just want to give them the experience to see why we give [to the UCA], to see how our money can do good work in a broader way. We can’t do it all ourselves necessarily, but we can put [our contributions] with others so more work can be done.”



Msgr. William F. Stumpf, second from left, Archbishop Charles C. Thompson and Father Eric Johnson, right, extend their hands in prayer during the eucharistic prayer at a Mass celebrated in SS. Peter and Paul Cathedral in Indianapolis on Oct. 27 for those attending a Miter Society dinner that evening at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Assisting at the Mass are Deacon Nathan Schallert, left, and Deacon Robert Beyke, third from right.

As a sophomore at Culver Military Academy in Culver, Ind., Joshua noted the school is known for forming future leaders.

“I thought [coming tonight] would be a good experience and allow me to see what my parents are doing and what I could do in the future,” he said.

While he is too young to have contributed to the appeal, Joshua has contributed his time to the St. Vincent de Paul Society in Bloomington. But he recognized that “there are people in just as much need in other places.”

Places like one of the five areas in central and southern Indiana served by a Catholic Charities agency, all of which benefit from donations to the United Catholic Appeal.

“No matter what you contribute financially, you have our deepest thanks for everything you do to support the United Catholic Appeal and the many ministries and services that we carry out in this archdiocese,” Archbishop Thompson said in his closing remarks at the dinner.

“Your ongoing support of the United Catholic Appeal enables us to make a difference in the lives of tens of thousands of our brothers and sisters, our friends and our neighbors throughout the archdiocese. ...

“The Eucharist is not an object. It is a person—Jesus Christ. We need to respond to the Eucharist, to the person Jesus Christ, every day by going out to the world to gratefully share what God has given to us.”

(To learn more about the United Catholic Appeal, go to [www.archindy.org/UCA](http://www.archindy.org/UCA) or call the archdiocesan Office of Stewardship and Development at 800-382-9836, ext.1415.) †

## UCA

continued from page 1A

- Providing financial support to archdiocesan seminarians at Bishop Simon Bruté College Seminary in

Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad.

- Supporting retired priests who have devoted their lives to serving others.
- Supporting mothers to choose life for their babies instead of abortion.

In advance of intention weekend, Catholics in central and southern Indiana are asked to consider—through prayer and with gratitude—how they are called to help those in need, educate and catechize children and adults, and support seminarians and retired priests

through the United Catholic Appeal.

(For more information on the United Catholic Appeal, visit [www.archindy.org/UCA](http://www.archindy.org/UCA) or call the Office of Stewardship and Development at 317-236-1415 or 800-382-9836, ext. 1415.) †

# STAINED GLASS

continued from page 1A

That task was completed in 2013. Next, SECC began a project to turn the former church grounds next to the former rectory into a community park.

“New Albany doesn’t have many green spaces,” said Casper. “We envisioned a place where kids could run around or people could sit in a peaceful surrounding.”

Preparation for the project included a trip to Indianapolis to research the former parish and church at the archdiocesan archives.

“We were shocked to learn that some of the windows had survived and were stored just a few blocks away [from the soon-to-be park] at St. Mary’s Parish in New Albany, Casper recalled. After the fire, Holy Trinity Parish was merged into St. Mary.

“When I finally saw them, they were terribly dirty,” he said. “They were still covered in soot from fire.”

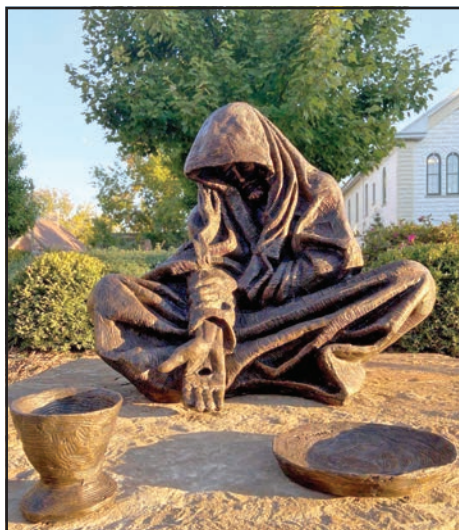
Once assured that the surviving windows would be used to honor Holy Trinity Parish, the parish gifted them to SECC.

Casper consulted with Donna Baldacci, who with her husband Kirk Richmond owns the Stained Glass Gallery in New Albany.

“She knows everything about windows—where the glass came from, what each piece was worth,” he said.

Baldacci was surprised by the find. “I almost cried when I saw the windows,” she said. “The fact that any windows survived the heat of that fire is a miracle.”

She and her husband were so moved by



A new sculpture called “When I Was Hungry and Thirsty” is seen in front of Holy Trinity Heritage Park in New Albany after being unveiled on Oct. 4. (Submitted photo courtesy of St. Elizabeth Catholic Charities in New Albany)

the project, they offset most of the cost.

The first phase of Holy Trinity Heritage Park was completed in 2017. It included some of the smaller restored windows that had once graced the church.

But the large window that had crowned one of the front-side entrances of the church required much more work.

“She said it would take about two years to restore it,” said Casper.

### ‘A labor of love’

About 40% of the pieces did have to be replaced, said Baldacci. She identified the glass as having come from the Kokomo Opalescent Glass company, which was able to produce exact replicas of the type and color of glass used in the original window.

The window was taken apart. Each piece soaked in water for four weeks to loosen the soot and grime. Then the “jewel-toned colors and design came through,” said Baldacci, explaining that the three conjoined rings represent the Holy Trinity. “It was just stunning.”

The window was then reassembled and re-leaded, soldered, glazed for weatherproofing, then “laboriously, meticulously” cleaned again.

It was then sent to Louisville to be encased in a wooden frame with tempered glass for protection from the elements.

“It should be another 80 to 100 years before it will need to be restored again,” said Baldacci.

Once framed, the window was sent to Heck Metal Works, owned by members of St. Mary of the Knobs Parish in Floyd County.

“We wanted something that would make it look like you were walking into the church,” Casper explained.

Creating the 11-foot by 14-foot entryway frame for the window “was a labor of love,” said Ben Heck, owner of the metal works company.

After “thinking and praying about it,” he decided to do the project as a donation to SECC.

“We’ve been fortunate over the years,” he said. “We’ve seen the good works that St. Elizabeth does, and we’ve benefited from their good works. This was a way to give back to an organization that has given so much to us and the community.”

Bare Metal Inc., in New Albany and Koetter Construction in Floyds Knobs also contributed to the project.

“It seems it does take a village,” Casper noted at the unveiling. “We are blessed to be part of such a giving and caring community.”

### ‘Passionately speaks to our mission’

The park’s new entryway structure honors Holy Trinity Church—the first



In this photo from Oct. 20, 2020, Donna Baldacci of Stained Glass Gallery in New Albany reassembles cleaned pieces of a window from the city’s former Holy Trinity Church. The restored window now welcomes visitors to Holy Trinity Heritage Park in New Albany. (Photo by Natalie Hoefler)

Catholic church built in New Albany.

But Casper also wanted a “signature piece of art” to honor the works and mission of St. Elizabeth Catholic Charities.

“When we were discerning what that piece would be, we wanted something ... that it would be interactive,” he explained.

“And we wanted it out front so the community could see it and touch it.”

That vision was realized with the unveiling of the sculpture “When I Was Hungry and Thirsty” on Oct. 4.

Made possible with the help of generous donors, the piece was created by Canadian sculptor Matthew P. Schmalz. According to his website, his work can be found in cathedrals and churches around

the world, including in Rome and at the Vatican.

“Our hope is that [this piece] brings poverty to the front [of people’s minds] and reminds us that we are all called to do ‘for the least of my brothers,’ ” Casper said at the unveiling. “We feel blessed to have this piece that so passionately speaks to our mission.”

It took more than two years for the new entryway and sculpture projects to come to fruition. But Casper noted at the unveiling ceremony that “great art takes time, and patience is a virtue.”

He extended an invitation for all “to stop by and spend some in Holy Trinity Heritage Park. As the [hymn] says, ‘all are welcome in this place.’ ” †

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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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# Bishops urge Congress to be in ‘radical solidarity’ with mothers, children

WASHINGTON (CNS)—Calling upon Congress for “radical solidarity” with mothers and babies—both born and unborn—four bishops advanced an ambitious legislative and policy agenda that prioritizes the well-being of families in a letter to lawmakers.

The measures proposed by the chairmen of four U.S. Conference of Catholic Bishops’ (USCCB) committees detail a “vision for an authentically life-affirming society.”

Dated Oct. 26, the letter explained that following the U.S. Supreme Court’s decision in June that reversed the court’s 1973 *Roe v. Wade* decision that legalized abortion, there is an opportunity to “redouble efforts toward a culture of life that respects and supports the dignity of every person at every stage.”

Describing the court’s decision as “extraordinary,” the bishops said that the work to support families must be widened.

“We are praying and working for changes in hearts and minds,

circumstances and policy, that will help everyone to treasure each and every fellow human being in a society oriented to supporting children and their parents,” the letter said.

“In other words, we hope for the day when abortion is unthinkable because

society has successfully reckoned with the challenges of raising children in the modern world and has decided to make the full flourishing of children and their families the highest goal, without anyone being excluded,” it said.

The letter was sent to all members of Congress by Oklahoma City Archbishop

Paul S. Coakley of the Committee on Domestic Justice and Human Development; Baltimore Archbishop William E. Lori of the Committee on Pro-Life Activities; San Francisco Archbishop Salvatore J. Cordileone of the Committee on Laity, Marriage, Family Life and Youth; and Washington Auxiliary Bishop Mario E. Dorsonville of the Committee on Migration.



Archbishop William E. Lori

Specifically, the bishops outlined 15 measures that they said they have long supported. They include passage of the Pregnant Workers Fairness Act and the PUMP for Nursing Mothers Act, extending the child tax credit, support for pregnancy resource centers, and ending marriage penalties in tax policy and social programs.



Archbishop Salvatore J. Cordileone

Other provisions the bishops urged Congress to act upon relate to paid family leave, child care and prekindergarten programs, nutrition, education, maternal and child health, housing, domestic violence and family relationships, adoption support, environmental policies to ensure the health of women and children, and lifting limits on the eligibility of immigrant and mixed-status families in accessing government programs.

“There are serious cultural, social, economic and spiritual challenges that face women, families and children today.



People are seen near the U.S. Capitol in Washington on June 24. Earlier the same day, the Supreme Court overruled the landmark *Roe v. Wade* abortion decision that legalized abortion nationwide in 1973. (CNS photo/Tyler Orsburn)

These are challenges that concern the common good,” the bishops wrote.

They emphasized that children should not grow up in poverty and that parents should be able to take time away from



Bishop Mario E. Dorsonville

work to care for them. They also said affordable health care for moms and children is necessary and that workplace policies should respect pregnant and nursing mothers. The bishops are calling for affordable and high quality day care, as well as an end to childhood hunger and homelessness and to toxic chemicals causing defects or cancer. They also said immigrant families need to be “treated in

accord with their inviolable dignity.”

“All of these goals require the cooperation of all and the exclusion of none,” they added.

The letter said these goals cannot be achieved by individual efforts and will require collaborative work on the part of government leaders.

The bishops urged members of Congress “to find bipartisan solutions and ensure that these and other similar legislative proposals are given high priority.”

“We hope with a particular concern that we all can agree on coming to the aid of pregnant and single parenting women in need, so that they will have the support, comfort and hope that they require to build their lives for the better and realize their aspirations,” the bishops wrote.

(The full text of the bishops’ letter and legislative and policy recommendations is online at <https://bit.ly/3zmGpSh>.) †



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