

The

Criterion

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Corrections Ministries

Together we must stand up against all forms of capital punishment, page 12.

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October 25, 2024

Vol. LXV, No. 4 75¢



Kevin Becht, left, helps load a truck as part of a Hurricane Helene relief effort coordinated by his wife Tammy Becht, right, on Oct. 15 at St. Mary-of-the-Knobs Parish in Floyd County, where the Bechts are members. (Submitted photo)

Local Hurricane Helene relief effort creates ‘outlet for desire to give and to help’

By Natalie Hoefler

Tammy Becht has a compassionate heart. “When others suffer, I suffer, and I can’t just do nothing,” says the member of St. Mary-of-the-Knobs Parish in Floyd County. That compassion was stirred in late September by the devastating effects of Hurricane Helene—and fueled by having two nieces and a brother impacted. Unable to “just do nothing,” Becht launched a relief drive for the victims in mid-October, with collection points at her parish and at Mount St. Francis Center for Spirituality in

Mt. St. Francis (as well as a parish in Louisville, Ky.). The items are destined for drop-off sites through Catholic Charities for the dioceses of Raleigh, N.C., and Knoxville, Tenn., and to a relief-networked Baptist church in Augusta, Ga. One truckload has already been delivered, and two more trucks were expected to depart on Oct. 23 or 24. This relief effort is not Becht’s first. Her experience reaches back to 2005 in response to Hurricane Katrina—and the cry for help from a new friend.

See HURRICANE, page 9

As synod nears end, preacher urges members to be at peace with the results

VATICAN CITY (CNS)—Even if some members of the Synod of Bishops end up feeling disappointed by the results



Cardinal-designate Timothy Radcliffe

of the synod, “God’s providence is at work in this assembly, bringing us to the kingdom in ways that God alone knows,” the spiritual adviser to the synod on synodality told them. “The triumph of the good cannot be frustrated,” and “we may be at peace whatever the result” of the synod’s monthlong second session, said Cardinal-designate Timothy Radcliffe, offering his morning reflection in the Vatican’s Paul VI Audience Hall on Oct. 21 before members began reading, discussing, amending and voting on the final document to be presented to Pope Francis on Oct. 26.

He also cautioned people, especially the media, against trying to look for “startling decisions, headlines” to come out of the final text, saying, at a Vatican briefing with reporters, that that would be a mistake.

The document will need to be read as something seeking to bring deep renewal of the Church not “through dramatic decisions, but it evokes new ways of being a Church in which we relate to each other much more profoundly in Christ and to Christ much more profoundly with each other,” he said at the afternoon briefing.

“I think many people in the synod, out of the synod, in the Church, still struggle to understand the nature of the synod. They still tend to see it as a parliamentary body which will make big administrative, structural changes. I think it’s natural because that’s the model that dominates our world,” he told reporters. “But we’ve seen and it’s been repeated endlessly that is not the sort of body it is.”

The world is experiencing growing “violence and war, social disintegration.

See SYNOD, page 8

Lessons on family farm and foundation of faith guide new president of Saint Mary-of-the-Woods College

By John Shaughnessy

Helping on the family farm as he grew up in Indiana taught Brennan Randolph a harvest of lessons about life, all of which came into even sharper focus when his grandfather died and he stepped in to help his grandmother during that heartbreaking time. “On our family farm, there were my grandparents, my dad and my uncle. My dad was very involved, and he had three boys. I was the oldest. Those were the employees, mostly unpaid,” recalls Randolph, the new president of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

See PRESIDENT, page 8

Brennan Randolph keeps his focus on faith and family as the new president of Saint Mary-of-the-Woods College. (Submitted photo)





Month of Mary

Display lights illuminate a statue of Our Lady of Fatima in the Sacred Heart Chapel of the Franciscan Friars of the Immaculate friary near Mother of the Redeemer Retreat Center in Bloomington on Oct. 19. October in our Church is dedicated to our Blessed Mother, particularly to her Holy Rosary.
(Photo by Natalie Hoefler)

Participate in survey to let your voice be heard about future of the archdiocese

Since August, Catholics across central and southern Indiana have been taking part in listening sessions that are part of a pastoral planning process for the Archdiocese of Indianapolis.

The process, which will unfold over the next several months, is aimed at answering three questions: “Where are we today?”; “Where is God calling us to be?”; and “How will we get there together?”

During the pastoral planning process, Catholics in the archdiocese are invited to pray that the Holy Spirit will guide the faithful in listening to God’s word and one another as all the faithful seek together to discern God’s will for the Church in central and southern Indiana.

An online survey that is part of

the pastoral planning process is now available for archdiocesan Catholics. (This is a different survey from the Communications survey you may have taken a few months ago.)

Please complete this brief survey—available in English and Spanish—and encourage others in your parish to do the same. Take part in it by visiting cutt.ly/PastoralPlan or using the QR code below.

More information on the pastoral planning process can be found at archindy.org/pastoralplan. †



Participe en la encuesta para que su voz sea escuchada acerca del futuro de la arquidiócesis

Desde agosto, los católicos del centro y sur de Indiana han estado participando en sesiones de escucha que forman parte de un proceso de planificación pastoral para la Arquidiócesis de Indianápolis.

El proceso, que se desarrollará durante los próximos meses, tiene como objetivo responder tres preguntas: “¿Dónde estamos hoy?”; “¿Dónde nos llama Dios a estar?”; y “¿Cómo llegaremos allí juntos?”

Durante el proceso de planificación pastoral, se invita a los católicos de la arquidiócesis a orar para que el Espíritu Santo guíe a los fieles a escuchar la palabra de Dios y a los demás mientras buscan juntos discernir la voluntad de Dios para la Iglesia en el centro y sur de Indiana.

Una encuesta en línea que forma

parte del proceso de planificación pastoral está disponible ahora para los católicos arquidiocesanos. (Esta es una encuesta diferente de la encuesta de Comunicaciones que quizás haya realizado hace unos meses).

Complete esta breve encuesta, disponible en inglés y español, y anime a otros en su parroquia a hacer lo mismo. Participe visitando cutt.ly/PastoralPlan o utilizando el código QR a continuación.

Puede encontrar más información sobre el proceso de planificación pastoral en archindy.org/pastoralplan. †



Public Schedule of Archbishop Charles C. Thompson

October 25–November 5, 2024

October 25 – 6 p.m.
Marian University Annual Gala at JW Marriott, Indianapolis

October 26 – 10 a.m. CST
Diaconate ordination at Saint Meinrad Archabbey Church, St. Meinrad

October 26 – 2 p.m. CST
Pastoral Planning Listening Session at St. Boniface Parish, Fulda

October 27 – 10:30 a.m. CST
Confirmation Mass for youths of St. Meinrad Parish, St. Meinrad, and St. Boniface Parish, Fulda, at St. Boniface Church

October 27 – 3 p.m. CST
Confirmation Mass for youths of St. Mark Parish, Perry County; St. Pius V Parish, Troy; St. Michael Parish, Cannelton; and St. Paul Parish, Tell City, at St. Paul Church

October 28 – 4 p.m.
Blessing of St. Vincent Women’s and Infant’s Hospital, Indianapolis

October 29 – 9:30 a.m.
High School visit to Cathedral High School, Indianapolis

October 30 – 6:30 p.m.
Pastoral Planning Listening Session at St. Mark the Evangelist Parish, Indianapolis

October 31 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

November 3 – 2 p.m.
Confirmation Mass for youths of St. Mary Parish, Rushville; St. Bridget of Ireland Parish, Liberty; St. Elizabeth Ann Seton Parish, Richmond; St. Elizabeth of Hungary Parish, Cambridge City; St. Gabriel Parish, Connersville; and St. Anne Parish, New Castle, at St. Mary Church of St. Elizabeth Ann Seton Parish

November 5 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

What is your favorite story of the great gift of hope in your life?

The TV series “Ted Lasso” focuses on the story of an American who knows nothing about soccer moving to England to coach a city’s professional soccer team. As the team prepares for the last game of its season as a heavy underdog, Ted gathers the players together and says, “So I’ve been hearing this phrase y’all got over here that I ain’t too crazy about—‘It’s the hope that kills you.’ Y’all know that? I disagree, you know? I think it’s the lack of hope that comes and gets you. See, I believe in hope. I believe in belief.”

Hope has always been one of the foundations of the Catholic Church, along with faith and love. And starting on Christmas Eve of this year and extending until Jan. 6, 2026, the

Church will mark a Jubilee Year that has the theme, “Pilgrims of Hope.”

As we prepare to celebrate this Jubilee Year, *The Criterion* is inviting you, our readers, to share your stories of hope—how embracing hope has helped and guided you in the toughest moments of your life, how others have given you hope for your present and your future, how your faith in God has sustained you and uplifted you in hope during your life.

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

Who would you thank for making a powerful impact on your life?

If you had the opportunity to share a special thank-you with someone who has influenced your life in a positive and powerful way, who would you choose to thank?

With Thanksgiving approaching, *The Criterion* is offering you that opportunity. Whether that person or group is from your past or your present,

share with us why you are grateful for the special impact they have had on you.

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



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

Price: \$22.00 per year, 75 cents per copy
Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

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

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

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

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

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



10/25/24

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Saints served generously, creatively, pope says at canonization Mass

VATICAN CITY (CNS)—Pope Francis called on the faithful to yearn to serve, not thirst for power, as he proclaimed 14 new saints, including Canada-born St. Marie-Léonie Paradis, founder of the Little Sisters of the Holy Family, and 11 martyrs.

“Those who dominate do not win, only those who serve out of love,” he said on Oct. 20.

“When we learn to serve, our every gesture of attention and care, every expression of tenderness, every work of mercy becomes a reflection of God’s love,” he said. “And so, we continue Jesus’ work in the world.”

The pope said the new saints lived Jesus’ way of service. “The faith and the apostolate they carried out did not feed their worldly desires and hunger for power but, on the contrary, they made themselves servants of their brothers and sisters, creative in doing the good, steadfast in difficulties and generous to the end.”

On World Mission Sunday in St. Peter’s Square, during the synod on synodality, the pope created the following new saints:

—Italian missionary Giuseppe Allamano (1851-1926), founder of the Consolata Missionaries.

—Eight Franciscan friars, including Manuel Ruiz López, and three Maronite laymen who were martyred in Syria in 1860. Seven of the Franciscans were from Spain and one was from Austria while the Maronite laymen were blood brothers. They were murdered in St. Paul’s Church and convent in Damascus the night between July 9 and 10, 1860, by Druze militants.

—Canada-born Mother Marie-Léonie Paradis, founder of the Little Sisters of the Holy Family. Born in L’Acadie, Quebec, in 1840, she had various teaching assignments in Canada before being sent to teach at St. Vincent’s orphanage in



Banners of new saints hang from the facade of St. Peter’s Basilica during Mass for the canonization of 14 new saints on World Mission Sunday in St. Peter’s Square with Pope Francis at the Vatican on Oct. 20. (CNS photo/Vatican Media)

New York. She died in 1912 in Sherbrooke, Canada.

—Sister Elena Guerra (1835-1914), an Italian nun who founded the Oblates of the Holy Spirit.

Tens of thousands of people attended the Mass, including the more than 300 cardinals, bishops and others taking part in the Oct. 2-27 synod on synodality.

Dignitaries from Canada, Spain and Italy, including Italian President Sergio Mattarella, were present for the canonization and Mass.

In his homily, the pope pointed to the new saints as inspiring examples of “men and women who served in martyrdom and in joy,” and who remained faithful servants “throughout the troubled history of humanity.”

“This is what we should yearn for: not power, but service. Service is the Christian way of life,” he said.

Jesus listened to his disciples and asked them questions that revealed what was truly in their hearts,

the “hidden expectations and dreams of glory” they secretly cultivated, the pope said. “Many times in the Church, these thoughts [desiring] honor, power emerge.”

But Jesus helps change their perspective by revealing he was not the Messiah of worldly power and victory, the pope said. “He is the God of love, who stoops down to reach the one who has sunk low, who makes himself weak to raise up the weak, who works for peace and not for war, who has come to serve and not to be served.”

Jesus’ teachings about service, Pope Francis said, “are often incomprehensible to us as they were to the disciples. Yet by following him, by walking in his footsteps and welcoming the gift of his love that transforms our way of thinking, we too can learn God’s way of service.”

Serving others is “not about a list of things to do” that can be checked off and completed so that person can say he or she did his or her part, he said.

Service isn’t a job, it does not “just do things to bring about results, it is not occasional,” he said. It is “born from love, and love knows no bounds, it makes no calculations, it spends, and it gives.”

Before leading the recitation of the *Angelus* after Mass, the pope

urged Catholics to support the world’s missionaries with their prayers and concrete assistance. These men and women bring the Gospel message “often with great sacrifice.”

And, he said, every Christian is called to take part in this mission by being courageous and joyful witnesses to the Gospel in every aspect of their life.

“We continue to pray for people who suffer because of war,” he said, such as “martyred Palestine, Israel, Lebanon, martyred Ukraine, Sudan, Myanmar and all the others.”

The pope also appealed to political and civil authorities in the Amazon region to guarantee the protection of the Indigenous peoples in the Amazon, including their fundamental rights, “against every kind of exploitation of their dignity and their territories.”

The pope highlighted the presence at the Mass of representatives of the Yanomami people, an Indigenous ethnic group living in the forest between Brazil and Venezuela. The second miracle needed for the canonization of St. Allamano involved a member of the community, Sorino Yanomami, who had been seriously wounded in the head by a jaguar and survived. †



A pilgrim wears a scarf featuring an image of St. Elena Guerra ahead of her canonization Mass, presided over by Pope Francis, in St. Peter’s Square at the Vatican on Oct. 20. (CNS photo/Lola Gomez)

Ukrainian pilgrims gather at Lourdes to pray for peace in homeland, world

(OSV News)—As Russia’s war on Ukraine continues, thousands of Ukrainians from all over the world gathered at the Sanctuary of Our Lady of Lourdes in France to pray for peace in their homeland and throughout the world.

The annual All-Ukrainian Prayer took place at the Marian shrine on Oct. 11-13, according to the Kyiv-based press office of the Ukrainian Greek Catholic Church (UGCC), which interviewed several pilgrims on a first-name-only basis.

Pilgrims traveled to Lourdes from Ukraine as well as from the Western countries to which at least 6.2 million Ukrainians have fled following Russia’s

full-scale invasion in February 2022, which continued attacks launched in 2014.

Russia’s aggression, which has also resulted in the forced deportation of well over 19,500 Ukrainian children to Russia and Belarus, has been declared a genocide in two joint reports from the New Lines Institute and the Raoul Wallenberg Center for Human Rights.

Among those praying for peace at the Lourdes shrine were Andriy and Iryna, a couple who fled to Germany from their home in the now-destroyed eastern Ukraine city of Bakhmut, where some of the war’s fiercest clashes have been waged.

“We pray for Ukraine, our state, soldiers, suffering people,” the couple told the UGCC press office.

“We are looking for a connection with God and the Ukrainian people, because first of all we are Ukrainians.”

Fellow pilgrims Oksana and Natalia, who have also taken refuge in Germany, said they had come to Lourdes to “know God and go to Jesus to grow in faith, and [to] ask for intercession

for Ukraine.

“We are going to pray for the country, the Ukrainian military and the conversion of the Ukrainian people,” said the women, who belong to a Marian prayer group named Mother of God of Perpetual Help.

During the pilgrimage, 18 members from the Ukrainian Youth of Christ group in Guissona, Spain—a Catalan town dubbed “Little Ukraine” for its historic Ukrainian enclave, which grew substantially after Russia’s full-scale invasion—pledged a solemn oath of loyalty to Christ, according to the UGCC’s Eparchy of St. Volodymyr the Great in Paris.

Pilgrims Oksana and Natalia described the UGCC’s church in Lourdes, the Dormition of the Most Holy Mother of God, as “home-like.”

Consecrated in 1982, the church is the only Eastern Catholic house of worship at Lourdes, and symbolizes the oneness of the global Ukrainian community, which has sustained multiple displacements over time due to the Second World War, Soviet repression and, most recently, post-Soviet Russian aggression under Russian leader Vladimir Putin. The church’s frescoes, designed by the late Polish artist and iconographer Jerzy Nowosielski (who was of Ukrainian origin), include a sanctuary image of the Oranta—the Mother of God at prayer, her hands extended to heaven. †



Pope Francis’ prayer intention for November

- **For anyone who has lost a child**—We pray that all parents who mourn the loss of a son or daughter find support in their community and receive peace and consolation from the Holy Spirit.

See Pope Francis’ monthly intentions at archindy.org/popesintentions.


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

Editorial



A visitor stands near a statue of Mary at Our Lady of Holy Cross Shrine at Holy Cross College in Notre Dame, Ind., after its dedication on Sept. 4. (OSV News photo/Evan Cobb, courtesy Holy Cross College)

May we have the courage—and the love—to speak up and stand up for life

Like the month of May, October in our Church is dedicated to our Blessed Mother, particularly to her Holy Rosary.

We also mark October as Respect Life Month, where we especially pray for all life to be respected—from conception to natural death.

The theme this year selected by the U.S. Conference of Catholic Bishops is “I came so that they might have life” (Jn 10:10).

Some in our society disagree with the belief that the killing of an unborn child is an unnecessary and tragic occurrence, while others believe assisted suicide and the taking of those lives should be the norm in our world as well. These two life issues are front and center in today’s society.

When we encounter those who do not view all life as a gift from our Creator—and that we are made in God’s image and likeness—we must have the courage to share the truths of our faith and plant seeds that, we pray, convert those hardened and uninformed hearts. We understand that is no easy task, especially when those conversations take place with family, friends and people we love.

But those efforts must extend beyond Respect Life Month, which comes to an end next week.

During the archdiocese’s annual Respect Life Month Mass on Oct. 6 at SS. Peter and Paul Cathedral in Indianapolis, Archbishop Charles C. Thompson reminded those in attendance that dignity begins at conception and ends at natural death, and it involves more than the issue of abortion.

“We do not combat the evils of abortion, divorce, euthanasia, racism, sexism, scapegoating, the death penalty and so many other forms of injustice because we are against certain behaviors or policies,” Archbishop Thompson said during his homily. “We do so because of what we stand for, taking to heart the words of Jesus, ‘I came so that they might have life.’”

“This is what motivates our authentic engagement in the various means of advocacy, defense and proclamation of human life.”

As our faith instructs us, prayer must be at the heart of our mission in building a culture of life. For those wondering if our petitions for life are bearing fruit, we can answer with a resounding “Yes!” 40 Days for Life, an international effort that seeks to end abortion through peaceful prayer vigils

and to raise community awareness of the consequences of abortion, announced last week that its twice-a-year campaign—initiated in 2007—had resulted in its 25,000th unborn child being saved from abortion in the world!

We thank God for all who have participated across the globe and have planted seeds that have borne fruit.

While the current 40 Days for Life campaign ends on Nov. 3, we encourage all people of faith to continue offering prayers each day that all life be respected from conception to natural death.

Let us take to heart the words shared by Cardinal Joseph W. Tobin of the Archdiocese of Newark, N.J. (who served as Archbishop of Indianapolis from 2012-16), during a statewide Mass for Life on Sept. 26 at St. Mary of the Assumption Cathedral in Trenton, N.J., that we live “as witnesses to the Light that shines in darkness, a Light that the darkness can never overcome.”

As we near the end of this month dedicated to our Blessed Mother, may we also remember the message shared by St. John Paul II in his Prayer for Life from his 1995 encyclical “*Evangelium Vitae*”:

O Mary, bright dawn of the new world, mother of the living, To you do we entrust the cause of life, look down, O Mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy.

Grant that all who believe in your Son May proclaim the Gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that Gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and encourage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, to the praise and glory of God, the Creator and lover of life. Amen.

—Mike Krokos

Be Our Guest/Alexander Mingus

Why the parties get it wrong

In the final days leading up to the 2024 national election, the most important thing for Catholics to remember is that we are restless. Or should be, at least. As St. Augustine famously proclaims in

Confessions, “Our hearts are restless until they rest in you.”

But what does feeling restless have to do with an election? As the bishops of the United States put it in “Forming Consciences for Faithful

Citizenship” (hereafter referred to as “FC”), “Catholics may feel politically disenfranchised, sensing that no party and too few candidates fully share the Church’s comprehensive commitment to the life and dignity of every human being from conception to natural death” (FC, #16).

When I read this statement, I ask myself: would I feel at peace if the United States somehow had a national Catholic political party, one whose platform was built around the principles of Catholic social doctrine with a candidate slated to win the presidential election?

We don’t have to look too far back in history to realize the idea isn’t far-fetched.

One of the most notable examples of political parties attempting to use Catholic social doctrine as the basis of a party platform is the Christian democratic movement, which began in the 19th century in Europe as an attempt to reconcile Catholicism and democracy. In particular, the political upheaval of the French Revolution along with the rise of liberal democracy in European nations would challenge the Catholic laity to form parties that “baptized” the fruits of democracy while setting up social supports for workers in the newly industrialized economies.

Later in the 19th century, the promulgation of Pope Leo XIII’s 1891 encyclical “*Rerum Novarum*” would solidify the Church’s voice in the social questions of the day, leading to the further development of the social doctrine of the Catholic Church and the movement of the laity to creatively live that teaching in public life.

The vitality of these parties, in Europe at least, diminished with the rise of secularism and an abandonment of the Christian tradition that once gave them life. In the United States, attempts at organizing these types of parties have been minimal, except today’s American Solidarity Party.

If we examine the two major political parties of the United States and their philosophical foundations, both past and present, neither is in full alignment with the Church’s moral and social teaching. “[The] principles and related themes from Catholic social teaching provide a moral framework that does not easily fit ideologies of ‘right’ or ‘left,’ ‘liberal’ or ‘conservative,’ or the platform of any political party. They are not partisan or sectarian, but reflect fundamental ethical principles that are common to all people” (FC, #55).

Even if a party or presidential candidate were in full alignment, we would still face the reality of a divided nation where partisanship prevails over the promotion of a consistent recognition of the dignity of the human person and the pursuit of the common good. This is

why I feel restless.

Despite these frustrating realities, the bishops help to guide us toward hopeful participation: “... this is not a time for retreat or discouragement; rather, it is a time for renewed engagement. Forming their consciences in accord with Catholic teaching, Catholic lay women and men can become actively involved: running for office; working within political parties; communicating their concerns and positions to elected officials; and joining diocesan social mission or advocacy networks, state Catholic conference initiatives, community organizations, and other efforts to apply authentic moral teaching in the public square” (FC, #16).

In my work for the Church in Indiana, I often hear that the bishops aren’t doing enough regarding social issues, that priests aren’t preaching courageously, that the Church’s hierarchy is out of touch. These criticisms often develop from frustration and hopelessness in the face of seemingly insurmountable issues. As a source of hope, I offer two reminders: the wealth of teaching in the Church’s tradition, particularly Catholic social doctrine and the Church’s robust moral theology. I also recall Pope Benedict XVI’s reminder that the work of the just ordering of society is “proper to the lay faithful” (FC, #16).

In the Second Vatican Council’s pastoral constitution “*Gaudium et Spes*,” we hear that “the Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person” (#76).

Essentially, the Church is asking us, the laity, to be the salt and light of the political world while the Church maintains her teaching authority. Not every priest and bishop have the same gifts, and not all will have the same interest in preaching about social issues. There are many parts, we are all one body, and each part has its own gifts and calling.

The call of the Church in every age, both to the Christian democrats of the 19th century and to American Catholics of 2024, is to live a life of holiness, allowing our pursuit of sanctity to spill out into society.

Our great challenge is to stay close to Christ and to recognize, with clear and well-formed consciences, where political parties and candidates stray from proclaiming the dignity of the human person, the solidarity of all mankind, respect for subsidiarity and the pursuit of the common good. It is in and through this challenge that we are presented with opportunities to grow in holiness, to strengthen our relationship with Christ and to root all our hope in him.

As we vote, as we discuss the great social, economic and moral questions of the day and as we pursue the common good, we may feel restless. My prayer is that in our restlessness we’ll be reminded of our *greater* citizenship. Our heavenly citizenship. “Our hearts are restless until they rest in you.”

(Alexander Mingus is the executive director of the Indiana Catholic Conference [ICC], the public policy voice of the Church in Indiana. To receive public policy updates from the ICC throughout the year, go to indianacc.org/register.) †

Letters Policy

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.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and

content (including spelling and grammar).

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Join the call to share our eucharistic faith with the world

The Lord has invited the Church in the United States into a season of profound renewal in and through the holy Eucharist.

In November of 2021, the U.S. Conference of Catholic Bishops approved the National Eucharistic Congress as the milestone moment of a National Eucharistic Revival. The revival officially launched in June 2022 with the goal of rekindling a living faith in the hearts of Catholics across America, and this movement has already borne life-changing local initiatives, pilgrimages and unprecedented gatherings inspired by the Holy Spirit.

We believe the Holy Spirit continues to ask Catholics across America to respond to four invitations. The first invitation calls us to a renewed encounter with WHO we worship. The second invitation calls us to discover in greater depth WHY we worship Jesus in the Eucharist and what this incredible gift means. The third invitation calls for a renewed attentiveness to HOW we worship. The fourth invitation focuses on WHAT we do in response—acting on our faith, bringing Christ to others, and spreading the flame of revival.

This fourth invitation—WHAT we do in response—is the focus of the current “mission” phase of the National Eucharistic

Revival. It involves our commitment to carry out the mission that we received at our baptism and that is renewed each time we receive the Lord Jesus (body and blood, soul and divinity) in the holy Eucharist.

The 10th National Eucharistic Congress was a defining moment for our generation. It was also the beginning of a new chapter for the Church in the United States.

The Archdiocese of Indianapolis was honored to host this awesome gathering of more than 50,000 missionary disciples. For the first time in nearly a century, the Catholic Church from every corner of the United States assembled in one place. More than just a retreat or conference, the National Eucharistic Congress was a pivotal moment in both American history and in the legacy of the Catholic Church.

The 10th National Eucharistic Congress was the continuation of the living faith that built the Catholic Church in the United States. Now that it has been successfully accomplished, we can, and must, continue the work of sharing the greatest gift humanity has ever received. The congress was a high point within the National Eucharistic Revival, and this work continues now with renewed enthusiasm and great joy.

Last summer, members of our Catholic

family from the four corners of our nation and beyond gathered to experience profound and personal renewal through the power of Christ’s love. Like a new Pentecost, this transformation flowed out from Indianapolis to revive our local communities as the whole Church affirms her first love—the Eucharist, the source and summit of our faith and our vocation to missionary discipleship. At the conclusion of the Eucharistic Congress, we were sent out on a mission to listen to, and accompany, our sisters and brothers as we share our eucharistic faith with the world.

As beautifully stated by Pope Francis in his message for World Mission Day 2024, which was on Oct. 20:

“The mission for all requires the commitment of all. We need to continue our journey toward a fully synodal and missionary Church in the service of the Gospel. Synodality is essentially missionary and, vice versa, mission is always synodal. Consequently, close missionary cooperation is today all the more urgent and necessary, both in the universal Church and in the particular Churches.”

The congress offered its participants life-changing encounters with Jesus. It also provided incredible opportunities for formation from trusted voices in the

Church, speakers who represented the gift of diversity that is the Church in the United States.

Together, we shared our faith in the real presence of Christ in the Blessed Sacrament, and we were reminded in many powerful ways that our Lord gathers us, nourishes us and then sends us out to proclaim his message of salvation and hope to all nations and peoples.

The Eucharist *is* our mission. It is the great gift-of-self that we receive from Christ. It is the treasured gift that we are invited to *become* as we conform our minds and hearts and bodies to Christ. And the Eucharist is the transformational gift that we are commanded to share generously with everyone we meet—those who are far away from us (“on the peripheries”) and those who are closest to us in our families and local communities.

As we continue this final, mission-directed phase of the National Eucharistic Revival, let us pray for the grace to receive this great sacrament with reverence, to allow it to transform us, and to commit ourselves to reaching out to others as missionary disciples—Spirit-filled evangelizers who are on fire with God’s love. †



Cristo, la piedra angular

Únete al llamado de compartir nuestra fe eucarística con el mundo

El Señor ha invitado a la Iglesia de Estados Unidos a una temporada de profunda renovación en la sagrada Eucaristía y a través de ella.

En noviembre de 2021, la Conferencia de Obispos Católicos de EE. UU. aprobó el Congreso Eucarístico Nacional como el momento cumbre de un Avivamiento Eucarístico Nacional, el cual se lanzó oficialmente en junio de 2022 con el objetivo de revitalizar la fe en los corazones de los católicos de todo Estados Unidos. A partir de entonces, este movimiento ha dado a luz a iniciativas locales que han transformado vidas y se han organizado peregrinaciones y encuentros sin precedentes inspirados por el Espíritu Santo.

Creemos que el Espíritu Santo sigue pidiéndonos a los católicos de todo el país que respondan a cuatro invitaciones. La primera se refiere a un encuentro renovado con QUIÉN adoramos. La segunda invitación nos llama a descubrir en mayor profundidad POR QUÉ adoramos a Jesús en la Eucaristía y qué significa este increíble don; la tercera nos llama a prestar una renovada atención a CÓMO adoramos. Y la cuarta y última invitación se centra en QUÉ hacemos en respuesta a todo esto: actuar según nuestra fe, llevar a Cristo a los demás y propagar la llama del avivamiento.

Esta cuarta invitación—QUÉ hacemos como respuesta—es el tema central de la actual fase de la “misión” del

Avivamiento Eucarístico Nacional. Tiene que ver con nuestro compromiso de llevar a cabo la misión que recibimos en nuestro bautismo y que se renueva cada vez que recibimos al Señor Jesús (cuerpo y sangre, alma y divinidad) en la sagrada Eucaristía.

El 10.º Congreso Eucarístico Nacional fue un momento decisivo para nuestra generación y fue también el comienzo de un nuevo capítulo para la Iglesia en Estados Unidos.

La Arquidiócesis de Indianápolis tuvo el honor de acoger esta impresionante reunión de más de 50,000 discípulos misioneros. Por primera vez en casi un siglo, la Iglesia católica de todos los rincones de Estados Unidos se reunió en un mismo lugar. Más que un simple retiro o conferencia, el Congreso Eucarístico Nacional fue un momento trascendental tanto en la historia de Estados Unidos como en el legado de la Iglesia católica.

El 10.º Congreso Eucarístico Nacional fue la continuación de la fe viva sobre la que se construyó la Iglesia católica en Estados Unidos. Ahora que se ha llevado a cabo con éxito, podemos, y debemos, continuar la labor de compartir el mayor don que la humanidad ha recibido jamás. El congreso fue un punto culminante dentro del Avivamiento Eucarístico Nacional, y este trabajo continúa ahora con renovado entusiasmo y gran alegría.

El verano pasado, miembros de nuestra familia católica de los cuatro rincones del país y más allá se reunieron para experimentar una renovación profunda y personal a través del poder del amor de Cristo. Como un nuevo Pentecostés, esta transformación emanó desde Indianápolis para reavivar nuestras comunidades locales al tiempo que toda la Iglesia ratificaba la fuente de su primer amor: la Eucaristía, origen y cumbre de nuestra fe y de nuestra vocación al discipulado misionero. Al concluir el Congreso Eucarístico, se nos envió en misión para escuchar y acompañar a nuestras hermanas y hermanos mientras y al mismo tiempo compartir nuestra fe eucarística con el mundo.

Como lo expresó magníficamente el Papa Francisco en su mensaje para la Jornada Mundial de las Misiones de 2024, que se celebró el 20 de octubre:

“La misión universal requiere el compromiso de todos. Por eso es necesario continuar el camino hacia una Iglesia al servicio del Evangelio completamente sinodal-misionera. La sinodalidad es de por sí misionera y, viceversa, la misión es siempre sinodal. Por tanto, una estrecha cooperación misionera resulta hoy aún más urgente y necesaria en la Iglesia universal, así como en las Iglesias particulares.”

El Congreso ofreció a sus participantes encuentros con Jesús que cambiaron sus vidas. También brindó

increíbles oportunidades de formación de la mano de voces de confianza en la Iglesia, ponentes que representaban el don de la diversidad que es la Iglesia en Estados Unidos.

Juntos, compartimos nuestra fe en la presencia real de Cristo en el Santísimo Sacramento, y se nos recordó de muchas maneras poderosas que nuestro Señor nos reúne, nos alimenta y luego nos envía a proclamar su mensaje de salvación y esperanza a todas las naciones y pueblos.

La Eucaristía *es* nuestra misión. Es el gran don de sí mismo que recibimos de Cristo, el preciado obsequio en el que se nos invita a *convertirnos* a medida que amoldamos nuestras mentes, corazones y cuerpos a Cristo. Y la Eucaristía es el don transformador que se nos ordena compartir generosamente con todos los que encontramos: los que están lejos de nosotros (“en las periferias”) y los que están más cerca de nosotros en nuestras familias y comunidades locales.

Mientras continuamos con esta fase final, orientada a la misión, del Avivamiento Eucarístico Nacional, recemos para obtener la gracia de recibir este gran sacramento con reverencia, permitir que nos transforme y comprometernos a llegar a los demás como discípulos misioneros, evangelizadores llenos del Espíritu que arden con el amor de Dios. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

October 28

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Understanding and Responding to Abortion Tourism in Post-Roe America**, 7 p.m., organized by St. Joan of Arc Respect Life, president of Illinois Right-to-Life MaryKate Zander presenting, free. Information: 317-797-1098.

October 29

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Auditions for Oremus Youth Schola**, 6-8 p.m., archdiocesan youth choir for 9th-12th grade singers eager to learn advance repertoire to sing for four liturgies and concerts at SS. Peter and Paul Cathedral, \$50 participation fee. Information, sign-ups: tinyurl.com/oremus24, oremuschoir@gmail.com.

November 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253

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

November 1-2

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas and Craft Bazaar**, Fri. 9 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., crafts, Christmas décor and gifts, silent auction of gift baskets and trees, home-baked goods, youth group boutique, quilt raffle, free admission. Information: 812-988-2778, StAgnesNashville@gmail.com, StAgnesCatholicNashville.org.

November 2

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Parish Evangelization Enrichment Day** 9 a.m.-3 p.m., for parishes with an evangelization team, hosted by the archdiocesan Office of Evangelization, includes resource fair, \$25 (self-pay or contact your parish about assuming cost). Information, registration: tinyurl.com/NovEvangEnrichment24, 317-236-1466, abardo@archindy.org.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg.

First Saturday Devotion, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m., Mass 8:30 a.m. Information: 812-246-2512.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439, catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898, catholiccemeteries.cc.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington. **Holiday Craft Show**, 9 a.m.-3 p.m., lunch starts 11 a.m., 35 craft vendors, bake sale, door prizes, free admission. Information: 812-876-1974, nothingfancyceramics@gmail.com.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Bazaar**, 9 a.m.-3 p.m., crafts, Christmas cookies and caramels by the pound, raffles, door prizes, food and drinks, carry-out available, free admission. Information: 765-342-6379, parishoffice@stmtours.org.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Fauré Requiem Mass**, 1 p.m., Gabriel Fauré's "Requiem" performed during traditional Latin Mass, free. Information: 317-636-4478, info@holyroaryindy.org.

St. Malachy School, 7410 N. County Road 1000 E., Brownsburg. **Christmas Bazaar**, 9 a.m.-3 p.m., 50 vendors, gift baskets, homemade soup, chicken salad sandwiches, hotdogs, baked treats, free admission. Information: 317-852-3195.

November 3

Holy Cross and St. Joseph Cemetery, 2446 S. Meridian St., Indianapolis. **Indulgence Walk**, 1 p.m., prayerful 1-mile walk, historical information, plenary indulgence with completion of other conditions. Meet at Pleasant Run Pkwy. Gate, free. Information: 317-636-4478, info@holyroaryindy.org.

November 6

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30-8:30 p.m., Catholic, educational, charitable and social singles—separated,

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

Lumen Christi School, 580 Stevens St., Indianapolis. **School Open Houses**, elementary school 12:30-2:30 p.m., high school 6-7 p.m. Information: 317-632-3174, erosko@lumenchristischool.org.

November 7

Marian University, 3200 Cold Spring Rd. Indianapolis. **Gold Mass Event for Scientists**, 4 p.m. reception in Evans Center Atrium, 4:30 p.m. presentation by Dr. Fernanda Psihas, Fermi National Accelerator Laboratory (Fermilab) research associate, in Evans Center Room 152, 5:30 p.m. Mass at St. Joseph Chapel, free admission, campus parking passes provided with reservation, RSVP requested by Nov. 5, sponsored by Society of Catholic Scientists. Information, registration: cnicholson@marian.edu, tinyurl.com/mariangoldmass24.

Virtual Prayer with the Sisters of Providence, 7-7:45 p.m., for single women ages 18-42, prayer and sharing on topic of trust. Information,

registration: events.sistersofprovidence.org, 361-500-9505, jluna@spsmw.org.

November 1

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

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

November 11

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

Retreats and Programs

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

November 8-10

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Spiritual Poverty and the "Magisterium of Frailty,"** Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

November 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

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

November 15-17

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Passion Narrative of Mark's Gospel**, Benedictine Father Eugene Hensell presenting, \$300 single, \$425 double. Registration:

812-357-6611, saintmeinrad.org/retreats.

November 16

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Stories from the Rez**, 9:30-11:30 a.m. Franciscan Sisters Marya Grathwohl and Mary Ann Stoffregen presenting \$30, \$45 with CEUs. Information, registration: 812-933-6437, center@oldenburgosf.com, oldenburgfranciscancenter.org. †

Bloomington retreat center will offer retreat for facing everyday challenges on Nov. 15-17

A retreat titled "Christ-Centered Counsel for Everyday Difficulties" will be held at the Mother of the Redeemer Retreat Center, 8220 W. State Road 48, in Bloomington, from 5 p.m. on Nov. 15 through 11 a.m. on Nov. 17.

During this retreat, Franciscan Friar of the Immaculate Terrance Chartier will explore the common struggles many people face in their lives, including unforgiveness, anger, perfectionism and coming from dysfunctional families. He will look at the dynamics of each of these situations spiritually, emotionally

and psychologically and offer ways to find healing through the grace and power of Jesus Christ.

The cost for the retreat is \$50.70 for commuters, which includes lunch and dinner on Saturday. Overnight accommodations cost \$241 for a single room, \$302.90 for double room, \$369.08 for a triple room and \$433.12 for a quadruple room. All overnight stays include two nights' lodging, three meals on Saturday and breakfast on Sunday.

For more information or to register, call 812-825-4642, ext. 1. †

Retreat for separated and divorced Catholics will be held on Nov. 22-24

A "Being and Belonging" weekend retreat for separated and divorced Catholics will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis, from 6 p.m. on Nov. 22 through 1:30 p.m. on Nov. 24.

Father James Farrell, along with a team of divorced people, will facilitate the retreat. It will offer participants a safe place to wrestle with their feelings about

their separation or divorce and help them find ways to heal and grow. Discover anew that God is with you in your struggles and in your hope.

The cost is \$210, which includes meals and a room with a shared bathroom.

For more information or to register, go to tinyurl.com/beingbelonging24, call 317-545-7681 or e-mail lcoons@archindy.org.

Wedding Anniversaries

JAMES AND MARY MARGARET (MICKLER) MATTINGLY, members of Holy Spirit Parish in Indianapolis, celebrated their 65th wedding anniversary on Oct. 10.

The couple was married in Holy Spirit Church in Indianapolis on Oct. 10, 1959.

They have five children: Jennifer Lupton, Laura Standley, Lisa, David and Jim Mattingly.

The couple also has 10 grandchildren and nine great-grandchildren.



JOHN AND ANGELA (KINBERGER) ATKINS, members of St. Mary Parish in Navilleton, celebrated their 60th wedding anniversary on Oct. 3.

The couple was married in St. Mary Church in Navilleton on Oct. 3, 1964.

They have three children: Danny, Jerry and the late Terry Pellman.

The couple also has six grandchildren and eight great-grandchildren.



BOB AND PATSY (HANNAN) LENTZ, members of Nativity of Our Lord Jesus Christ Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 26.

The couple was married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on Oct. 26, 1974.

They have three children: Michelle Lentz Doel, Julie Lentz Kirkhoff and Tom Lentz.

The couple also has eight grandchildren.



VINCENT AND DIANE (BACK) WARRENBURG, members of Our Lady of Lourdes Parish in Indianapolis, celebrated their 50th wedding anniversary on Oct. 19.

The couple was married in St. Paul Church in New Alsace, now a campus of All Saints Parish in Dearborn County, on Oct. 19, 1974.

They have two children: Kristine Rome and Ryan Warrenburg.

The couple also has five grandchildren. †



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

Several Sisters of Providence celebrate significant jubilees

Criterion staff report

In 2024, 12 members of the Sisters of Providence of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, celebrated significant milestones in the congregation.

80-year jubilarian

Sister Mildred Giesler, formerly Sister Alma Joseph, was born in Jasper, Ind. (Evansville Diocese). She entered the congregation on Jan. 10, 1944, and professed final vows on Aug. 15, 1951.

Sister Mildred earned a bachelor's degree in education at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, a master's degree in education at Indiana State University in Terre Haute, and a master's degree in religious education at the University of Seattle in Seattle.

In the archdiocese, she served at the former St. Ann School in New Castle from 1955-58, and in Indianapolis at the former St. Andrew the Apostle School from 1959-65 and St. Simon the Apostle School from 1981-88.

At the motherhouse, Sister Mildred ministered in various capacities from 2003-2019.

She also served in the Indiana dioceses of Evansville and Lafayette, and in California, Illinois and Massachusetts.

Sister Mildred dedicated herself entirely to prayer at the motherhouse beginning in 2019.

75-year jubilarians

Sister Barbara Ann Bluntzer, formerly Sister Mary Martha, was born in Corpus Christi, Texas. She entered the congregation on June 7, 1949, and professed final vows on Jan. 23, 1957.

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

In the archdiocese, she served at St. Joan of Arc School in Indianapolis from 1952-54, and in Terre Haute at the former Sacred Heart School from 1954-56 and at St. Patrick School from 2018-19. From 2019 to the present, Sister Barbara Ann has served at the motherhouse as a volunteer docent, greeter, flower arranger and in the Providence Hall phone room.

She has also ministered in Illinois, Kentucky, Missouri, Oklahoma and Texas.

Sister Marian Brady was born in Washington, D.C. She entered the congregation on Feb. 11, 1949, and professed final vows on Aug. 15, 1956.

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

In the archdiocese, she ministered at the former Ladywood School in Indianapolis from 1951-55, at Our Lady of Providence High School in Clarksville from 1955-56, at the former Schulte High School in Terre Haute from 1956-57, and as a professor and administrator at Saint Mary-of-the-Woods College from 1962-67.

Sister Marian also ministered in Washington, D.C.

She dedicated herself entirely to prayer at the motherhouse beginning in 2023.

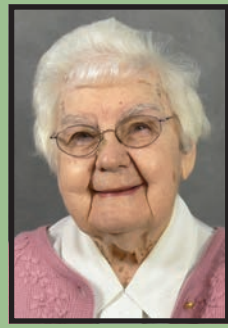
Sister Marie Denis Lucey was born in Brighton, Mass. She entered the congregation on July 22, 1949, and professed final vows on Aug. 15, 1957.

Sister Marie Denis earned a bachelor's degree in education at Saint Mary-of-the-Woods College.

In the archdiocese, she served in Indianapolis at the former St. Ann School from 1952 and 1958, at St. Philip Neri School from 1955-57, and at St. Joan of Arc School from 1958-61.

Sister Marie Denis also ministered in Illinois, Maryland, Massachusetts and Washington, D.C.

She currently ministers in convent service in Washington, D.C.



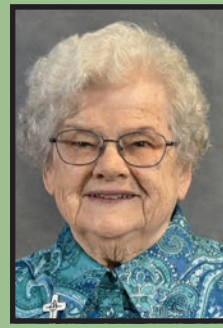
Sister Mildred Giesler, S.P.



Sister Barbara Ann Bluntzer, S.P.



Sister Marian Brady, S.P.



Sister Marie Denis Lucey, S.P.



Sister Regina Marie McIntyre, S.P.



Sister Margaret Norris, S.P.



Sister Joann Quinkert, S.P.



Sister Kathleen Dede, S.P.



Sister Joseph Fillenwarth, S.P.



Sister Dorothy Larson, S.P.



Sister Maria Smith, S.P.



Sister Marilyn Trobaugh, S.P.

Sister Regina Marie McIntyre was born in Eaton, Ohio, and later lived in Richmond, where she was a member of the former St. Mary Parish (now a campus of St. Elizabeth Ann Seton Parish). She entered the congregation on Jan. 6, 1949, and professed final vows on Aug. 15, 1956.

Sister Regina Marie earned a bachelor's degree in music at Saint Mary-of-the-Woods College and a master's degree in music at Indiana University.

In the archdiocese, she served at the former St. Margaret Mary School in Terre Haute in 1951, at St. Philip Neri School in Indianapolis from 1955-56, at St. Charles Borromeo School in Bloomington from 1956-79, at St. Charles Borromeo Parish in Bloomington from 1979-83, and at Saint Meinrad Archabbey and at Saint Meinrad Seminary and School of Theology, both in St. Meinrad, from 2013-19.

Sister Regina Marie ministered in various capacities at the motherhouse from 1985-2003.

She also served in Illinois, Maryland, Oklahoma and Washington, D.C.

Sister Regina Marie currently ministers as an organist, teacher, gardener and receptionist at the motherhouse and as an organist at St. Mary-of-the-Woods Parish in St. Mary-of-the-Woods.

Sister Margaret Norris, formerly Sister Marie Angeline, was born in Jasper. She entered the congregation on July 22, 1949, and professed final vows on Jan. 23, 1957.

Sister Margaret earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana University.

In the archdiocese, she served at St. Michael School in Greenfield from 1965-69.

Sister Margaret also ministered in the Diocese of Evansville and in Illinois, Missouri and North Carolina.

She currently serves at the motherhouse and at The Helping Hands in West Terre Haute.

Sister Joann Quinkert, formerly Sister Joan Margaret, was born in New Albany, where she grew up as a member of the former Holy Trinity Parish. She entered the congregation on Jan. 6, 1949, and professed final vows on Aug. 15, 1956.

Sister Joann earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana State University.

In the archdiocese, she served St. Paul School (now St. John Paul II School) in Sellersburg from 1956-57 and at St. Philip Neri School in Indianapolis from 1970-76.

Sister Joann also ministered in the Evansville Diocese and the Diocese of Fort Wayne-South Bend, Ind., and in Alabama, Iowa, Kentucky and North Carolina.

She currently ministers at the motherhouse, where she has served in various capacities since 2001, and in prison ministry in Terre Haute.

70-year jubilarians

Sister Kathleen Dede, formerly Sister Marie Arthur, is a native of Terre Haute, where she grew up as a member of the former St. Ann Parish. She entered the congregation on Feb. 2, 1954, and professed final vows on Aug. 15, 1961.

Sister Kathleen earned a bachelor's degree in education at Saint Mary-of-the-Woods College, a master's degree in social work at St. Louis University in St. Louis and a master's degree in theological studies at the Franciscan School of Theology in San Diego, Calif.

Sister Kathleen served in the archdiocese in Indianapolis at the former St. Anthony School from 1956-58 and at the former St. Andrew the Apostle School from 1964-67, at the former St. Mary-of-the-Woods School in St. Mary-of-the-Woods from 1968-69, as a substitute teacher from 2011-13 and as a nursing home visitor from 2013-15.

She also ministered on the faculty and as a social worker of Saint Mary-of-the-Woods College from 1978-82 and as a social worker at the Katherine Hamilton Mental Health Center in Terre Haute from 1978-79. She volunteered at the motherhouse from 2016-2020. Since then, Sister Kathleen has dedicated herself entirely to prayer.

She also ministered in the Evansville Diocese and in California, Florida, Illinois, Mississippi and Missouri.

Sister Kathleen is the sister of three deceased archdiocesan priests: Father James Dede, Father John Dede and Father Paul Dede. Two of her sisters are also members of the Sisters of Providence: Sister Eileen Dede and Sister Mary Mark Dede. A third sister is Benedictine Sister Patricia Dede, a member of Our Lady of Grace Monastery in Beech Grove.

Sister Joseph Fillenwarth was born in Indianapolis and grew up as a member of the former Holy Cross Parish. She entered the congregation on Jan. 4, 1954, and professed final vows on Aug. 15, 1961.

Sister Joseph earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University in Muncie, Ind.

In the archdiocese, Sister Joseph served in Indianapolis at Holy Spirit School from 1963-67 and at St. Joan of Arc School from 1967-78. She also ministered as director of Providence Food Pantry in West Terre Haute and then as a volunteer there from 2006-22. Since 2022, Sister Joseph has volunteered at The Helping Hands in West Terre Haute, and at the motherhouse at Providence Hall Chapel and in the laundry of church linens.

She also ministered in the Evansville Diocese and the Fort Wayne-South Bend Diocese, and in Kentucky and Oklahoma.

Sister Dorothy Larson, formerly Sister Margaret Marian, was born in Chicago. She entered the congregation on Feb. 2, 1954, and professed final vows on Aug. 15, 1961.

Sister Dorothy earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Ball State University.

She ministered in the Diocese of Evansville and in Illinois, North Carolina and Oklahoma.

Sister Dorothy dedicated herself entirely to prayer at the motherhouse in 2020.

Sister Maria Smith, formerly Sister Maria Goretti, was born in Lafayette, Ind. She entered the congregation on Jan. 4, 1954, and professed final vows on Aug. 15, 1961.

She earned a bachelor's degree in education at Saint Mary-of-the-Woods College and a master's degree in education at Indiana University.

In the archdiocese, Sister Maria ministered in Indianapolis at the former St. Ann School from 1967-70 and at St. Simon the Apostle School from 1977-79. She served at St. Mary School (now St. Elizabeth Ann Seton School) in Richmond from 1964-67 and 1970-73, and at St. Patrick School in Terre Haute from 1979-82.

She also ministered in New Albany at Providence Retirement Home from 1982-94 and at Providence Self-Sufficiency Ministries from 1994-96, and as a treatment coordinator in Terre Haute from 1997-2001. She ministered in Georgetown at the Villas at Guerin Woods and at Providence Self-Sufficiency Ministries from 2007-2019.

Sister Maria served in various capacities at the motherhouse from 2001-2007 and 2019-21.

She also ministered in the Diocese of Lafayette and in Illinois and Oklahoma.

She dedicated herself entirely to prayer at the motherhouse beginning in 2021.

Sister Marilyn Trobaugh, formerly Sister Robert Louise, was born in Lafayette. She entered the congregation on Jan. 4, 1954, and professed final vows on Aug. 15, 1961.

Sister Marilyn earned a bachelor's degree in elementary education at Saint Mary-of-the-Woods College and a master's degree in elementary education at Ball State University.

In the archdiocese, she served at St. Philip Neri School in Indianapolis from 1956-59, at Providence Retirement Home in New Albany from 1970-71, at Our Lady of Providence High School in Clarksville from 1971-73, and as a bookkeeper at nursing homes in Indianapolis from 1976-97. Sister Maria then ministered in various capacities at the motherhouse from 1997-2021.

She also ministered in the Lafayette and Evansville dioceses. She currently serves in Terre Haute by preparing bags for crocheted sleeping mats. †

PRESIDENT

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“The work ethic that was developed in those years absolutely framed me for my adult life. When my grandfather passed away 10 years ago, I stepped in, helping my grandmother on a more regular basis. It became almost a daily assistance because of her health. I wasn’t out there planting fields or cleaning pens then. We have a farmer who takes care of our grounds. Most of the activity I’ve done in the past 10 years has been more from the business and administrative side of what a farm needs. But it has absolutely shaped a lot of who I am today.”

Randolph believes that the qualities that have come from a lifetime of helping on his family’s 650-acre farm in southern Vigo County will also serve him well in leading Saint Mary-of-the Woods College, which has always emphasized the foundations of faith and family.

“I was taught early on to be a servant leader,” he says. “Making sure that the right tools are in place to do the right job. You definitely are there to take care of your family. That’s what family farms are all about. You have to take care of one another together. And don’t be afraid to spend the whole night doing whatever is necessary, whatever the case might be.”

His emphasis on family shows in the loving way he talks about his wife of 26 years, Beth, and their two grown children, Caleb and Madison. And just as his family is important to him, so is his reliance on his faith.

“It’s every day,” says Randolph who served as interim president of the college for one year before being named officially to lead the college this year. “This job is not the easiest thing ever. And having a spiritual life and being able to turn to God in prayer to help you get through things or how to navigate things is very powerful. And I lean on it every day.”

Randolph shared those insights during a conversation with *The Criterion*. Here is a slightly edited version of other parts of that conversation, which includes his story of an emotional moment that he shared with his daughter on her college

graduation day last May.

Q. Talk about what makes Saint Mary-of-the-Woods special to you.

A. “For 185 years, we’ve been training students for career paths that are very necessary in the world we live in. This is a campus that is rooted in spirituality. And I would say it’s also full of family-like-atmosphere characteristics that students appreciate. Some of that is brought on by our size. It’s a smaller place and that’s more comfortable for some. But it’s more than that. The faculty, the staff, our coaches really wrap around the students and support them from multiple levels to see them to success.”

Q. Your daughter graduated from Saint Mary-of-the-Woods in May. What impact did you see the college having on her?

A. “She actually got her diploma from me, so that was very special. It was emotional, coming from someone who would usually admit they are not a very emotional person. It was a once-in-a-lifetime experience. It’s something I’ll never forget.”

“She finished the nursing program in three years. The biggest thing I noticed that really took place in her growth is the building of confidence and in building what we call ‘the call to care.’ God calls you to care for people. She absolutely loves to be neck-deep in taking care of a patient on their worst day. She likes to put a smile on their face and make sure they feel important and that they feel loved. And that they’re getting everything they need to turn their health around.”

“She has a big heart for people, and I think the Woods and the program and the culture and the spiritual component all helped to grow in her. She’s blossomed into a very competent nurse. I’m focusing on her, but really what I’m doing is talking about all our students.”

Q. Share what you hope that students will experience during their college years at Saint Mary-of-the-Woods.

A. “I hope they’re willing and able to have an experience where they can do an internship or have some sort of ‘boots on the ground’ work scenario that’s at



Saint Mary-of-the-Woods College president Brennan Randolph poses for a family photo with his wife Beth and their two children Caleb and Madison. (Submitted photo)

least similar to their career path they’re building. I think that helps build a lot of confidence in a student. I also hope they will just enjoy being students. Enjoy your athletic teams, engage in activities on campus, and just get the most you can out of your four years while you’re here.”

Q. Talk about how your faith will guide you in leading the college.

A. “I have a deep respect for the traditions that are here. I have a deep respect for the Sisters of Providence and what that means for our students. And how we weave the faith into our coursework, particularly what we call the ‘Woods core classes’ that are part of our general education program.”

“All students are in a different place when it comes to their spiritual growth. So being an example to each student and encouraging them along those lines is very important, and I do take it very seriously.”

Q. Saint Mary-of-the-Woods has been a co-ed college for several years now. How has that change had an impact on the college?

A. “We went co-ed in fall of 2015. That was my first year with the institution. We started with five gentleman that fall. They were not living on campus in the first year,

but they were allowed to live on campus in year two, in fall of 2016.

“It’s had a tremendous impact from an enrollment standpoint. Most people see that immediately because we’ve added athletic teams and academic programs that men were attracted to.

“It’s just who we are today. The community as a whole immediately embraced the idea that we were going to go in this direction and welcome men to the campus community. It was never perfect probably, but I do think for the most part, even from the beginning, it’s been a smooth transition. And as of this fall, we are 60-40 with our enrollment. The total campus enrollment for this fall was about 630. We also have online undergraduate students, and we have graduate students. In total, we’re about 1,150 students for the fall semester.”

Q. What is your favorite part of being president of the college?

A. “I love to interact with the students as they’re out and about on campus. The new students have been coming over because they’re trying to understand the place and know where everyone is at and know people’s names and faces. So they’ve been coming through the building where my office is. That’s been really fun.” †

Cardinal calls for communion, continued action as synod nears end

VATICAN CITY (CNS)—As members of the Synod of Bishops entered the last week of their meeting in Rome, the synod’s secretary-general urged them to resist the temptation of “covetousness”—the desire “to keep everything for ourselves, to possess, to hoard, to define, to close.”



Cardinal Mario Grech

“We must overcome the temptation to believe that the fruits we have harvested are our work and our possession: we must receive everything as a gift from God,” Cardinal Mario Grech, secretary-general of the Secretariat of the Synod, said in his homily during a votive Mass for the Holy Spirit.

The Mass in St. Peter’s Basilica on Oct. 21 marked the beginning of the synod’s last week of work at the Vatican, a week that was to be dedicated to discussing and amending a final document before putting it to a vote on Oct. 26.

Reflecting on the Gospel reading from St. Luke, in which Jesus tells the parable of a man who decides to build larger storehouses after a bountiful harvest, the cardinal drew a parallel to the synod’s work. “We too, faced with the abundant fruits of the synodal journey, might ask ourselves the same question: What to do now?” he said.

Cardinal Grech said that the synodal process has allowed the Church to “see the gifts that are flourishing in the people of God today, without hiding our frailties and wounds.”

But “we too could run the risk of doing as this man did, of hoarding what we have collected, the gifts of God that we have discovered, without reinvesting them, without living them as gifts received that we must now give back to the Church and the world,” he said. “We too can run the risk of living off our earnings. But the understanding of truths and pastoral choices goes on, consolidates with the years, develops with time, deepens with age.”

The cardinal told delegates, “If we listen to the voice of the Spirit, the conclusion of this synodal assembly will not be the end of something, but a new beginning, so that

the word of God may spread and be glorified.”

Dressed in red vestments symbolizing both martyrdom and the Holy Spirit, Cardinal Grech also highlighted another scene from the Gospel reading in which Jesus is asked how to divide an inheritance among brothers. Jesus “refuses to divide, but invites us to seek communion, since he identifies greed and the pursuit of possession as the root of division,” the cardinal said.

“Jesus rejects all logic of partisanship and division in the search for communion among brothers and sisters,” he said, urging synod delegates to “prepare ourselves in these days to reap the fruits of our synodal journey and of our assembly without dividing ourselves, but seeking communion.”

In the first three weeks of the assembly, synod delegates explored themes of synodality articulated in the session’s working document: the foundations of a synodal Church, relationships within the Church, pathways for decision-making and the places where people experience the Church in their daily lives. †

SYNOD

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You’ve only to look at the election process in the United States to see how there is a danger of social collapse,” he said. “In this perilous, difficult moment, I think the Church has a very particular vocation to be a sign of Christ’s peace and Christ’s communion, and that means all sorts of steps which will not make headlines.”

The Dominican theologian helped open the final week of the Oct. 2-27 assembly with a reflection in the morning on how members should embrace their freedom and responsibility.

“Christ has set us free,” he said, and “our mission is to preach and embody this freedom.”

This freedom, however, has two features:

“It is the freedom to say what we believe and to listen without fear to what others say, in mutual respect,” he said, and it is the freedom of knowing that God always works for the good of those who love him.

“God’s providence is gently, silently at work even when things seem to go wrong,” Cardinal-designate Radcliffe said.

“If we have only the freedom to argue for our positions, we shall be tempted by the arrogance of those who, in the words of [Jesuit Cardinal Henri] de Lubac, see themselves as ‘the incarnate norm of orthodoxy.’ We shall end up beating the drums of ideology, whether of the left or the right,” he said.

“If we have only the freedom of those who trust in God’s providence but dare not wade into the debate with our own convictions, we shall be irresponsible and never grow up,” he added. “God’s

freedom works in the core of our own freedom, welling up inside us.

“The more it is truly of God, the more it is truly our own,” he continued, pointing to some lessons offered by two theologians who had been silenced and shunned at one point by the Catholic Church’s hierarchy—popes and Vatican officials—in Rome.

The late Dominican Father Yves Congar wrote “that the only response to this persecution was ‘to speak the truth. Prudently, without provocative and useless scandal. But to remain—and to become more and more—an authentic and pure witness to what which is true,’” he said.

This shows, he said, “we need not be afraid of disagreement, for the Holy Spirit is at work even in that.”

And the late Father de Lubac, whom St. John Paul II made a cardinal in 1983, also

“endured persecution” and wrote that “far from losing patience,” the one who is being persecuted “will try to keep the peace” and strive “to retain a mind bigger than its own ideas,” Cardinal-designate Radcliffe said.

A Christian must cultivate the freedom to transcend himself and avoid “the terrible self-sufficiency which might lead him to see himself as the incarnate norm of orthodoxy,” for he will put ‘the indissoluble bond of Catholic peace’ above all things,” he said.

“Often we can have no idea as to how God’s providence is at work in our lives. We do what we believe to be right and the rest is in the hands of the Lord,” he said.

“This is just one synod. There will be others. We do not have to do everything, just take the next step,” he said, and those who come after will “go on beginning. How, we do not know. That is God’s business.” †

HURRICANE

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God enables us ‘if we feel called to help’

Becht, then coordinator of youth and young adult ministries at St. Mary-of-the-Knobs, and her daughter Jami Ogle started a Catholic HEART Workcamp—a service-oriented, faith-building experience for youths—near New Albany in 2004.

“There was a youth minister from Baton Rouge [in Louisiana] who brought a group of kids” to the 2005 camp, Becht recalls. “We just hit it off and became friends.”

Four days after the workcamp ended, Hurricane Katrina hit Louisiana on Aug. 29.

“I called my friend to see how she was doing,” says Becht. “She said, ‘We need *everything!*’”

“Six days after the storm hit, we were in Baton Rouge with a truckful of items people from St. Mary-of-the-Knobs donated.

“We kept collecting and ended up making four trips to Baton Rouge and New Orleans. ... So, that’s how I learned to coordinate relief efforts.”

Becht put her compassion and experience to work again seven years later when two tornadoes devastated Henryville and other areas of southern Indiana in March 2012.

Reflecting on her relief efforts in response to Hurricane Katrina, “I realized how much power we have as a faith community to be able to reach out to other people,” Becht said in a March 9, 2012, *Criterion* article. “It doesn’t matter if they’re in our backyard or not. If we feel called to help in some way, then God is going to enable us to be able to do something with it if we’re faithful to it.”

Moved to action and armed with experience, she helped organize a team of about 50 volunteers from throughout the New Albany Deanery.

She also worked closely with archdiocesan disaster preparedness and response coordinator Jane Crady in helping with the relief efforts.

“Jane and I did whatever we could,” she says.

‘An outlet for the desire to give and to help’

Twelve years have now passed since Becht’s efforts in Henryville. She finished a 12-year career as youth and young adult minister at St. Mary-of-the-Knobs in 2011, and in 2013 became director of Saint Meinrad Seminary and School of Theology’s One Bread One Cup youth and young adult liturgical formation program in St. Meinrad. Becht retired from that role in October 2022.

But she hasn’t slowed down. Now in her early 60s, Becht is busy with several boards and faith-based projects—and enjoying her nine grandchildren.

After Hurricane Helene struck six southeastern states on Sept. 26-29, Becht once again couldn’t “just do nothing.”

“One constant I’ve seen after catastrophes like this is that people who aren’t affected physically have a desire to help,” says Becht. “And with no outlet, they’re frustrated. By organizing relief efforts, I can create an outlet for the desire to give and to help.”

But this time when her heart said to leap into action, Becht did something she says is unusual for her—she asked God first.

“I was really proud I was able to pray about it before just doing it!” she says with a laugh. “When I was younger, I would just jump in and do it.

“But I’ve learned the gift of discernment over the years in doing these types of things. And I needed the Lord to tell me this is what he wanted.

“I said, ‘Lord, I’m 20 years older [than when she coordinated Hurricane Katrina relief efforts]. If this really is from you, please help doors to be open when I knock.’ And they did.”

‘Some people are literally living outside’

Through a friend, she was put in touch with the director of Catholic Charities of the Diocese of Knoxville.

“When I asked if they could use more donations, he said, ‘Bring it!’” says Becht.

She also reached out to the Diocese of Raleigh, N.C.—which is collecting and distributing relief items to the Knoxville Diocese and the Diocese of Charlotte, N.C.—and to Sweetwater Baptist Church in Thomas, Ga., which is coordinating relief for Augusta, Ga., and other hurricane-hit areas.

“I have two nieces who live in Augusta,” says Becht. “You don’t hear about Augusta much in the news, but it was decimated. One of my nieces said they were without power for two weeks.”

St. Mary-of-the-Knobs, Mount St. Francis Center for Spirituality and St. Raphael the Archangel Parish in Louisville, in the Archdiocese of Louisville, agreed to serve as donation sites. They began accepting items on Friday, Oct. 11.

“By the next Thursday, we had already delivered a truckload” to a designated drop-off site in Johnson City, Tenn., for Catholic Charities of East Tennessee, says Becht.

Requested items varied from cleaning supplies to camping gear.

“The Diocese of Raleigh had a pretty specific list,” Becht explains. “They needed toiletries, underwear, socks, hats, gloves and coats—but no other clothes. They also asked for tarps, generators, camp stoves, grills, charcoal, sleeping bags, tents and portable heaters.

“In the mountains, the mudslides and rockslides have completely washed away homes and roads. Some people are literally living outside because there are no hotels available.”

‘Everybody giving something’

The effort has become a bit of a family affair, with the trucks and truck drivers provided for free by a trucking company owned by Becht’s nephews, Jonathan and David Cooper, members of St. Mary Parish in Lanesville.

“Because we don’t have to pay for transportation, everything donated goes directly to the people in need,” she says.

As for her husband Kevin, Becht says he is the “unsung hero” behind the effort.

“I asked my husband, ‘Are you in? Because if you have doubts, I can’t do this without you. If you’re in, I’m going to push the button,’” she recalls. Her voice breaks, and she pauses before continuing: “He said, ‘Haven’t I always been with you?’ He really is the unsung hero in all this.”

And then there is the community who answered the call to donate items, equipment, funds and time. Becht calls the response “overwhelming.”

“What’s really great about this [effort] is everybody giving something,” she says. “This can’t be just my thing, just one person’s thing.”

Melanie Hartlage says that “people have been so generous.” As facilities manager at St. Mary-of-the-Knobs, she is working with Becht to coordinate efforts at the parish.

“Volunteers just show up,” says Hartlage. “It takes three to four people to sort items before they can be loaded in the truck, and people still dressed in their church clothes after Mass last Sunday just pitched in to help.”

Becht particularly notes help given by students of St. Mary-of-the-Knobs School, who helped pack items and load the truck that went to Johnson City.

“They were amazing,” says Becht. “They got to see the help from the community and put their hands on the gifts being sent. I was so grateful for that interaction.”

Mount St. Francis has also received “loads and loads of donations,” says Brie Schoen, office manager at the facility.



Students of St. Mary-of-the-Knobs School in Floyd County help load a truck of donated items for Hurricane Helene victims on Oct. 14. (Submitted photo)

“So far, every time I’ve looked [at the collection area], there’s been a little more donated,” she says. “It’s pretty exciting to see that!”

‘How grateful they are—lots of smiles!’

As of Oct. 21, Becht estimated enough items had been received to send two more trucks on Oct. 23 or 24.

“One will go to Augusta, the other to Johnson City,” she says. “The trucks will be smaller, so they’ll be smaller loads. But they’ll cover a wider area of need.”

That need will continue well after the local effort ends.

“The need is going to exist for a long, long time, especially in the mountains of North Carolina and Tennessee,” says Becht. “Recovery, restoring people’s lives after a disaster like this takes years.”

As for how long the local effort will continue, that depends on the donations.

“It’s just how long will people continue to give,” she says. “I’m open to continuing deliveries if that’s what God wants and if the community supports it to help our brothers and sisters.”

The aid given so far through the local effort Becht organized is already appreciated.

Mike Perkins, who drove the first truckload of items to Johnson City, texted Becht from the delivery site: “They wanted me to pass the word of how grateful they are—lots of smiles!”

(For donation times and requested items, go to yoursmk.org and mountsaintfrancis.org/hurricane-relief-2024. Do NOT donate clothing except underwear, hats, gloves and winter coats. Items for adult incontinence and female hygiene are currently needed. Financial gifts can be made online at cctn.org/donate.) †



The town of Hampton, Tenn., pictured on Oct. 3, was hit hard by flooding from the remnants of Hurricane Helene, with many homes and businesses destroyed. (OSV News photo/Dan McWilliams *The East Tennessee Catholic*)



Truck driver Mike Perkins, right, poses on Oct. 17 with volunteers at St. Mary Church in Johnson City, Tenn.—a hurricane relief drop-off and distribution site for Catholic Charities of the Knoxville, Tenn., Diocese—after unloading a truckful of items donated at St. Mary-of-the-Knobs Parish in Floyd County and Mount St. Francis Center for Spirituality in Mt. St. Francis. (Submitted photo)

Vocations soccer tournament



(Above) A soccer team from St. Gabriel the Archangel Parish in Indianapolis poses with a trophy received for winning a soccer tournament on Oct. 5 sponsored by the archdiocesan Vocations Office. The tournament took place on the grounds of Bishop Simon Bruté College Seminary in Indianapolis.

(Left) Father Michael Keucher, archdiocesan vocations director, celebrates Mass on Oct. 5 during the soccer tournament. Assisting him is seminarian Robert McKay. (Submitted photos)

Pope says he hopes for 'reconciled differences' among Christians

VATICAN CITY (CNS)—Pope Francis called on divided Christians to overcome their doctrinal differences and walk together in love, expressing hope especially for greater unity between the Orthodox and Catholic Churches.

Speaking during his general audience in St. Peter's Square on Oct. 16, the pope acknowledged historical differences among Christian communities, but he stressed that the path forward lies in reconciliation.

"Among Christians, there are so many differences," he said, "but the important thing is that these differences are reconciled in the love of walking together."

As part of his ongoing catechesis on the Holy Spirit, Pope Francis spoke about the historic split between the Catholic and Orthodox Churches, known as the Great Schism of 1054.

One issue that led to the division was the Catholic Church's addition of the Latin term "*filioque*"—meaning "and

from the Son"—to the Nicene Creed, which signaled that the Holy Spirit proceeds from both the Father and the Son. This theological disagreement, along with other cultural and political factors, contributed to the long-standing rift between the two branches of Christianity.

Yet Pope Francis expressed hope that the issue would become "one of the main reconciled differences" between the churches since the dialogue between them has meant their disagreement "has lost the harshness of the past and today allows hope for full mutual acceptance."

Even while differences remain, he said, "we can value the most important prerogative for us that is proclaimed in the article of the creed, namely that the Holy Spirit is the 'giver of life,' that is, life-giving."

At the moment of humanity's creation, he said, God breathed life into Adam, and "now, in the new creation, the Holy Spirit is the one who gives believers new life, the life of Christ, supernatural life, as children of God.

"Where, in all of this, is the great and consoling news for us?" he asked. "It is that the life given to us by the Holy Spirit is eternal life.

"Faith frees us from the horror of having to admit that everything ends here, that there is no redemption for the suffering and injustice that reign supreme on Earth," the pope continued. "The Spirit lives in us, it is in us."

After his main speech, Pope Francis asked visitors in the square not to forget countries experiencing war: Ukraine, Palestine, Israel and Myanmar.

"Brothers and sisters, let us not forget that war always, always, is a defeat," he said. "Let us not forget this, and pray for peace and fight for peace." †



Pope Francis waves to visitors in St. Peter's Square during his general audience at the Vatican on Oct. 16. (CNS photo/Vatican Media)



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SIMPLY CATHOLIC

Father Patrick Peyton used media to promote family prayer

By Gerald Korson

(OSV News)—“The family that prays together stays together” has been an international Catholic catchphrase for 80 years, a truism that is instinctively self-evident even if it admits of exceptions.

Another popular slogan, “A world at prayer is a world at peace,” likewise proposes prayer as a prevention or remedy for conflict and disunity on a much larger scale.

Both axioms owe their origin to the late Father Patrick Peyton, a priest of the Congregation of Holy Cross and longtime promoter of the family rosary. October is the month of the rosary, with the feast of Our Lady of the Rosary on Oct. 7.

Throughout the latter half of the 20th century, Father Peyton was perhaps the best-known “media priest” this side of Archbishop Fulton J. Sheen. Unlike Archbishop Sheen, however, Father Peyton stayed mainly behind the scenes, hosting a nationally broadcast radio program for more than 22 years and producing more than 70 films and television programs through his Family Theater Productions, in addition to his numerous rosary rallies conducted around the globe.

The man they would someday call “The Rosary Priest” had his inauspicious beginnings in Carracastle in Ireland’s County Mayo. Born on Jan. 9, 1909, he was the sixth of what would become nine children in a poor but devout farming family. His father was asthmatic and often unable to work, so all family members did what they could to manage the farm and make ends meet.

At one point, Patrick lived with a nearby family and worked on their farm. There he launched his first prayer crusade, one might say: He persuaded the father to initiate a regular family rosary, something that was a daily ritual in the Peyton household and would prove highly influential in Patrick’s religious formation.

“From my earliest memories, I saw my father with the rosary beads in his hands and my mother holding hers,” Father Peyton would write in *All for Her*, his 1967 autobiography. “My older brothers and sisters and I knelt around them, praying. . . . Because of the daily family rosary, my home was for me a cradle, a school, a university, a library and, most of all, a little church.”

At the age of 19, Patrick and his older brother, Thomas, emigrated to the United States, joining their three older sisters who previously had made the move to Scranton, Pa., where the Peyton children had maternal relatives. The brothers found gainful employment, but in little more than a year, both would answer the call to religious life and the priesthood and enter the seminary of the Congregation of the Holy Cross at Notre Dame, Ind.

Two years from ordination, Patrick was stricken with tuberculosis and was given little hope for recovery. Inexplicably cured 15 months later, he credited the miracle to the intercession of Mary, to whom he had turned in prayer. By a special indult from the Vatican, Patrick was able to be ordained alongside his brother in 1941, despite



Holy Cross Father Patrick Peyton takes part in a broadcast for Family Theater Productions with actors Bobby Driscoll and Rita Johnson in this undated photo. Irish-born Father Peyton, a candidate for sainthood, founded the Catholic production company in 1947 and worked with numerous Hollywood celebrities for radio shows and later film and television programming, with a special promotion of the family rosary. (OSV News photo/courtesy Family Theater Productions)

the formation time lost because of the illness.

A mere seven months after his ordination, Father Patrick Peyton felt inspired by God to start the Family Rosary Crusade. He was motivated in part by his sincere belief that prayer was the answer to the breakdown of the family in America, and in part by his eagerness to show gratitude to Mary for restoring his health. He also believed the family rosary would bring an end to World War II and bring special favors from Mary to America.

During the next several years, Father Peyton went about soliciting support and seed money for his crusade while still fulfilling his pastoral work as a Holy Cross priest. By 1943, he had a weekly 15-minute radio slot for reciting the rosary in the area of Albany, N.Y. In 1945, his weekly half-hour “Evening Time” program was broadcast on the local ABC affiliate.

Wishing to go national, Father Peyton secured support for “The Catholic Hour” on the Mutual Broadcasting Network. The program was launched on May 13—which was Mother’s Day that year, the feast of Our Lady of Fatima, and a day of thanksgiving for the end of the war in Europe—as Father Peyton would note.

The young priest had on the program Cardinal Francis J. Spellman of New York and beloved singer and film star Bing Crosby as special guests. He also invited the Sullivan family of Waterloo, Iowa, who had lost five sons in the sinking of the U.S.S. Juneau during World War II, to lead the glorious mysteries of the rosary. Despite poor preparation, the show was a resounding success.

The participation of Catholic celebrities quickly became a hallmark of Father Peyton’s crusade. He traveled to Hollywood and enlisted the help of Loretta Young, Ethel Barrymore, Gregory Peck, James Cagney, Maureen O’Sullivan and many other stars. His shy humility was matched by his zeal and sincerity, combining for a magnetic charm. “Somehow, when Father Peyton asked you for something, there was no way to say no,” actress Jane Wyman once said.

“These artists of stage, screen, radio and television used the mass media to make the world a village where families of all faiths and of none could come to know that ‘the family that prays together stays together’ and that ‘a world at prayer is a world at peace.’” Father Peyton would write in his autobiography. “Human reason and wisdom would never have set the Family Rosary Crusade

on the course it took in those beginning years. To our Lord must go the credit for inspiring the best and only way to go: the mass media.”

In 1947, he launched “Family Theater of the Air,” a series of nonsectarian dramas extolling the value of family prayer. Response was strong and positive, and soon the program was picked up nationally and around the world. Soon there were special broadcasts on the mysteries of the rosary and feature films produced for the new media of television.

Business mogul J. Peter Grace became a major financial backer for Father Peyton’s work and helped establish the Family Prayer Foundation to solicit major donations to support the media apostolate.

From the 1950s and into the late 1960s, International Rosary Crusades were a major focus of Father Peyton’s ministry. Securing large gathering places and aided by hundreds of volunteers in each location, he took his message to six continents and led the rosary in front of sometimes hundreds of thousands of faithful at a time.

During one span in the mid-1950s alone, he spent four months conducting rallies in 59 dioceses and archdioceses in India, Pakistan, Myanmar, Sri Lanka, Malaysia and Thailand. In the United States, too, he would fill stadiums and amphitheatres with his message of Marian devotion and family prayer.

Family Theater enjoyed resurgence in the 1980s as Father Peyton began producing new short films on rosary mysteries and persuaded Princess Grace of Monaco to participate in three of them. He revived rosary crusades overseas, praying with some 2 million people at a 1985 rally in the Philippines. Back home, billboards and booklets promoted family prayer and Marian intercession.

His health was in decline even as he announced a campaign to collect a million rosaries for the people of Russia. He died on June 3, 1992, at the age of 83 and is buried in Easton, Mass. Father Peyton’s cause for canonization was opened in 2001. Pope Francis declared him venerable in December 2017.

Today, 32 years after his death, his legacy of promoting prayer and the rosary continues through Holy Cross Family Ministries, which offers prayer events, formation ministries and family-focused media.

(Gerald Korson writes from Indiana.) †



Holy Cross Father Patrick Peyton is seen in this undated photo praying the rosary. Popularly known as “the rosary priest,” Father Peyton promoted around the world the practice of families praying the rosary together. (CNS photo/Family Theater Productions)

Faith and Family/Sean Gallagher

Families can be ready to meet Christ in interruptions and challenges

My wife Cindy is definitely the calendar keeper in our family. She keeps in her purse at all times a small calendar notebook that she can quickly access when there's a question about what's coming up.



And as soon as she learns of a new commitment for anyone in our family or the family as a whole, out comes the calendar and she jots it down.

Earlier this month, though, the plans Cindy had for the day were interrupted when she found out she needed to have her appendix removed.

She had been experiencing some abdominal pain for a few days and when it didn't resolve—registered nurse that she is—Cindy knew it was time to have it checked out. Within hours of her visiting our family doctor's office, she was on an operating table at a local hospital.

Cindy received excellent care from the medical professionals there and was well on the mend within days of the surgery.

This incident is a reminder of a paradox in all of

human life that is important for parents to prepare their children for.

On the one hand, God has created us in his image with the power of reason to help us prepare for the future.

The Gospels recount many occasions when Christ exhorted his disciples to be ready in advance for his return, likening them to servants awaiting their master's return from a wedding (Lk 12:35-40), a master of a house readying himself for a thief in the night (Mt 24:43) or like virgins awaiting the arrival of the bridegroom (Mt 25:1-13).

On the other hand, Christ repeatedly makes clear to his disciples that they cannot know when his return will happen. "You ... must be prepared, for at an hour you do not expect, the Son of Man will come" (Mt 24:44).

And, of course, what is true of Christ's glorious return applies to our life every day. Each of us needs to be prepared to do God's will in our lives at every moment. That is the heart of the meaning of Christ's call to his disciples to be always ready for his return.

Making ourselves ready for the future, like Cindy diligently keeping our family's calendar, is a crucial part of a parent's mission in forming their children. God's grace can help parents and children at all times

be ready to embrace his will in their lives, something that will lead to our happiness and fulfillment here and hereafter.

That preparation for the future, though, must always include being ready for interruptions in the plans we put on our calendars for our daily lives. For just as we cannot know when Christ will return, we must humbly acknowledge that God's will for us for this day or that can come as a complete surprise. When Cindy woke up that day earlier this month, she had no idea that she'd be wheeled into surgery before she went to sleep.

Family life is a good preparation for such interruptions. If there's one thing that I've learned in 22 years as a parent, it's to always be ready to pivot to new needs popping up—in my immediate family, our 76-year-old house, our extended family and more.

As hard as this can make daily life in a family home, it can also be a channel of God's grace to children, leading them to meet Christ in the interruptions of their daily plans.

Embracing interruptions and not fighting against them are big parts of the life of discipleship. Family life is a key way to hone this virtue and meet Christ along the way. †

Corrections Ministries/Deacon John Cord

Together we must stand up against all forms of capital punishment

A few weeks ago, I read an article that made me sad and sick. Indiana has decided to resume executing people who are on death row. It has been 15 years since the last person was executed. We at archdiocesan Corrections Ministries were hopeful that we had put this barbarous practice behind us. But no. There are five men who could be executed in the coming months.



The last execution was in 2009. After that execution, a lawsuit was filed against the state prohibiting it from using the drug cocktail they had used for the previous executions. However, a new drug was recently approved called pentobarbital.

This drug is extremely difficult to procure. Somehow, Indiana has purchased enough of this drug to execute five people. The state won't tell where it acquired this drug. Experts believe the cost could be as high as \$35,000 per dose.

The first man scheduled to be executed is Joseph Cocoran, who admitted to police a heinous murder of four people he committed in 1997. He was found guilty during a trial in 1999. The Indiana Supreme Court last month set Cocoran's execution date for Dec. 18 at the Indiana State Prison in Michigan City.

Cocoran, however, is diagnosed with severe paranoid schizophrenia. His doctors all agree that his illness made it nearly impossible for him to understand the gravity of the crime he committed.

In the state of Indiana, this illness should have been taken into consideration at sentencing. However, his judge and subsequent judges have chosen to ignore his illness. The final decree as of a few weeks ago is that he must die.

Pope Francis has written many times that all nations must eliminate the death penalty. We are being told that he plans to write about this again in the coming

months. His goal is to require that the Catholic Church should always and everywhere take a stand against the death penalty.

As Catholics, we believe in the sanctity of human life from the moment of conception until natural death. We believe that every person, whether a child

in the mother's womb, a young boy or girl, a grown woman or man—regardless if they are mentally ill, an immigrant, homeless or a prisoner—is valuable in the eyes of our Father. We all have a purpose. We are all placed here to fulfill that purpose. We cannot destroy a human life. We must allow God to complete his purpose for every one of his children.

We also talk about justice. We know that justice must be served. We also talk about mercy. We pray for God's mercy.

But how can we be merciful and just at the same time? Our example is Jesus Christ. We must look at how he died for us. He died for us to cleanse us of our sins. We do not deserve to have our sins simply washed away. That is not just. But yet, we beg for mercy. And yet we see Jesus in his infinite mercy taking on the punishment that we deserve. Is that fair?

No. But he did it anyway. We cannot take the place of God. We are not capable of giving that kind of mercy while taking the justice a person deserves upon ourselves.

We must stand up against all forms of capital punishment. We cannot stand idly by and watch our brothers and sisters die. Please contact your legislators, Gov. Eric Holcomb's office (317-232-4567) or Attorney General Todd Rokita's office (317-232-6201).

(Deacon John Cord is the coordinator of Corrections Ministry for the archdiocese. For more information on supporting the office's re-entry ministry, contact Deacon Cord at 317-432-6604 or e-mail jcord@archindy.org.) †

*We all have a purpose.
We are all placed here
to fulfill that purpose.
We cannot destroy a
human life. We must
allow God to complete
his purpose for every
one of his children.*

Called to Holiness/Jaymie Stuart Wolfe

'Now, and at the hour of our death:' the Hail Mary, its origins and its blessings

Catholics love tradition, and that's a good thing. The treasures of the Church are a rich spiritual inheritance for all God's children and a great source of consolation and hope. But sometimes, we forget that even the greatest hallmarks of our faith—the most common ways we practice what we believe—didn't always exist. The "Hail Mary" is a case in point.



While it may be hard to believe, the "Hail Mary" developed over time.

Originally, it included only the words of the angel Gabriel at the Annunciation as recorded in the

first chapter of Luke's Gospel. Elizabeth's prophetic words at the Visitation were added by the end of the first millennium.

During the papacy of Pope Urban IV (1261–1264), the prayer was expanded to include the name of Jesus. But the second half wasn't in use until the 14th or 15th century. Our "Hail Mary" wasn't the Church's official form until St. Pius V revised the breviary in 1568. That was just three years before Lepanto, the victory enshrined by dedicating the month of October to the Holy Rosary. Strangely, the ultimate Catholic prayer, as we pray it, was approved by the Church less than five centuries ago.

Imagine praying the "Hail Mary" without "Mother of God" or "pray for us, sinners," or "now, and at the hour of our death!" Yet, that is exactly how our

earliest saints called out to the Blessed Virgin.

Death was certainly not a stranger to the earliest Christians; many were persecuted and martyred. But for them, perhaps, the most important part of invoking the intercession of the Virgin Mary was the reassurance that because the Lord was with her, he would be with them, too.

After the fall of Rome and the rise of Islam, Catholics looked more and more to Mary as their Mother and Queen. To them, she was indeed "blessed among women."

As the Church sought ways to reaffirm the real presence of Christ in Holy Eucharist, Urban IV presided at the first feast of *Corpus Christi*. It seems natural that he would also add the name of Jesus to this Marian prayer.

For me, the "Hail Mary" would not be complete without its final line: "now and at the hour of our death."

I can imagine that Christians in the 14th and 15th centuries were intensely aware of death. They had every reason to be. Between one- and two-thirds of Europe's population was wiped out by the Bubonic Plague in the mid-1300s. And if the Black Death wasn't enough to make people think about their own mortality, there were dozens of wars. We may remember some—like the Hundred Years' War and the fall of Constantinople—from western civilization classes. Other more obscure localized conflicts are called more colorful names, like the Hook and Cod

wars, the Battle of the Golden Spurs and the Salt War.

Today, we live in a culture that has largely succeeded in sequestering us from death. We do everything in our power to keep death at a distance, so we don't have to think much about it. Most of us live our daily lives as if the present moment will always run parallel to the one in which we breathe our last. And yet, we all know that simply isn't true. For every one of us, at a time known only by God himself, "now" and the "hour of our death" will intersect.

The "Hail Mary" reminds us that life is short. By asking the Blessed Virgin Mary to pray for us not only now but when we will need her intercession most, we prayerfully place the rest of our earthly lives in her maternal hands. We entrust our eternal destination to her prayers, and in the process, we learn to live on Earth with hearts that are fixed on heaven.

Catholic traditions and institutions are mighty and deep; they don't change much, and they don't move fast. But every once in a while, we tweak something, add a few words to a prayer—or come up with an entirely new set of mysteries. And when we do, it's because the Holy Spirit wants to give us something more, something we may not yet know that we need.

(Jaymie Stuart Wolfe is a sinner, Catholic convert, freelance writer and editor, musician, speaker, pet-aholic, wife and mom of eight grown children, loving life in New Orleans.) †

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 27, 2024

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The Book of Jeremiah provides the first reading for Mass this weekend. A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem, and he was the son of Hilkiah, a priest. He acted as a prophet for more than 40 years. Being the son of a priest, he likely was familiar with ancient Hebrew religious traditions. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery that molded the Hebrews into one distinctive nation, and that resulted in their settlement in the Holy Land.

He would have thought that the Hebrews did not escape Egypt simply because they were lucky or clever. To the contrary, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his lifetime as threatening, or as awful, as the plight of his people centuries earlier in Egypt. He lived to see Babylonia completely overtake the Hebrew homeland and the coercion brought to bear upon his people by Babylon and other imperialistic neighbors.

He addressed these threats and the humiliation and destruction of being conquered with faith that the merciful God of the Exodus again would rescue the people. This weekend's reading is a powerful and expressive acclamation of God's power and goodness, and in the assurance that once more God will protect and lead the people.

As is typical of this book, this reading literarily is moving in its eloquence and feeling.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament letter is abundant in its references to ancient Jewish beliefs and customs. Its author is unknown, but obviously knew well Judaism and Jewish life in the first century.

The high priest in the first century was supreme in Jewish worship and in many other aspects of Jewish life. He descended in office from Aaron, the brother of Moses. The high priest acted for the entire nation as he offered the sacrifice in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humanity in sacrificing himself to God, bringing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading. It is the story of Bartimeus, a blind man who begged by the roadside in Jericho. Bartimeus was desperate. He had to beg to survive.

At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them.

Blindness, as all other bodily difficulties, had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were signs of a grave sin that had been committed.

Thus, when Jesus healed, the effects and power of sin also were overcome.

The key to Bartimeus' being healed was his faith.

Reflection

Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God as seen in the Exodus. The people desperately needed God's mercy and guidance.

All people, anywhere, at any time, need God's guidance. God's mercy is healing and restorative. Seeking it, securing it through God's free offer of it, brings insight and clarity to decisions.

As the elections approach, turn to God to seek guidance. Make the law of God paramount. In forming opinions, the key is that we, as Bartimeus, love God and trust in him. Admit our own blindness and fears.

Imitate God's mercy and love for all in analyzing situations discussed in the current campaigns. †

Daily Readings

Monday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Tuesday, October 29

Ephesians 5:21-33
Psalm 128:1-5
Luke 13:18-21

Wednesday, October 30

Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, October 31

Ephesians 6:10-20
Psalm 144:1b, 2, 9-10
Luke 13:31-35

Friday, November 1

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

Saturday, November 2

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

Sunday, November 3

Thirty-first Sunday in Ordinary Time
Deuteronomy 6:2-6
Psalm 18:2-4, 47, 51
Hebrews 7:23-28
Mark 12:28b-34

Question Corner/Jenna Marie Cooper

Purgatory prepares the souls of those who died in a state of grace for heaven

When I was evangelical, we said a "saved" person went immediately to heaven at death. In a recent homily, our priest said most Christians, including himself, will likely go to purgatory at death. How can Jesus' shed blood pay for a person's sins but they not go to heaven at death? (Indiana)



As probably right that most people will do a stint in purgatory after they die. But going to purgatory does not mean that a person isn't "saved"—it's quite the opposite, actually. A person in purgatory is one who is ultimately and surely destined for heaven.

Jesus' passion, death and resurrection did indeed save us from sin, making heaven possible for us. That is, whereas the original sin of Adam and Eve alienated humanity from God, Jesus' perfect obedience to God's will even to his death on the cross broke the bond original sin had over us. Through our baptism, by which we share in Jesus' death and resurrection, we are personally freed from original sin in our own lives.

But just because we can go to heaven, it sadly does not automatically follow that everyone actually will. Freedom from original sin makes us in principle capable of entering into heaven, but it is of course still possible for us to commit our own sins after baptism.

We never cease to be creatures endowed with free will. And if we choose to distance ourselves from God through serious sin, he will respect our choice. This is what happens when souls go to hell because of mortal sins for which they had not repented.

We can never know for sure what happens between God and a soul right at the last moments of life. Still, it is commonly believed that, while few people would seem to be incorrigibly wicked at the time of their death, the majority of us are not saintly paragons of virtue, either. Even those of us who take our faith seriously and sincerely seek to follow God's will may stumble and fall, and the holiest among us can struggle with stubborn venial (that is, less serious) sins.

And as the *Catechism of the Catholic Church* notes: "It is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life. ... On the other hand, every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on Earth, or after death" (#1472).

In other words, even those who are saved through baptism and who have actively embraced their salvation may not be ready to enter into God's direct presence immediately upon their death, because sin can leave lasting spiritual effects upon a soul.

The catechism also tells us: "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned" (#1030-1031).

Although purgatory is not exactly a "punishment" in the way we would tend to use the term today, traditionally purgatory has been understood to involve a degree of suffering. One common image for understanding purgatory is as a cleansing or purifying fire. This image is also very scriptural.

For example, St. Paul references a saving fire in his First Letter to the Corinthians (1 Cor 3:15). And even in the Old Testament the prophet Malachi proclaims that the coming Messiah "will be like a refiner's fire, like fullers' lye. He will sit refining and purifying silver, and he will purify the Levites, refining them like gold or silver, that they may bring offerings to the Lord in righteousness" (Mal 3:2-3).

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

My Journey to God

Seeds of Faith Sown

By Sandra Bierly

The walls of our house tell the story,
Of laughter, joy, and sadness.
Of family coming together,
To share stories and dreams.

Seeds of faith sown through simple prayer,
In the hearts of all,
Where the fruit may not be seen,
Until long after I am gone.

I can only hope that someday,
We will all be together,
In that Heavenly home,
To share everlasting joy,
From the seeds sown so long ago.

(Sandra Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A rosary made by Benedictine Sister Nicolette Etienne with Job's tears seeds is displayed during a rosary-making class she offered at the former Benedict Inn Retreat and Conference Center in Beech Grove on May 15, 2021.) (File photo by Natalie Hoefler)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ANDERSON, Barbara, 80, St. Joseph, Shelbyville, Sept. 29. Mother of Theresa Lewis and Larry Anderson. Sister of James and William Chapman. Grandmother of eight. Great-grandmother of 11. Great-great-grandmother of one.

BROWN, Anthony L., 71, St. Matthew the Apostle, Indianapolis, Sept. 29. Husband of Anita Brown. Father of Spencer and Taylor Brown. Son of Margaret Brown. Brother of Al Brown.

GOODYEAR, Cynthia D., 96, St. Simon the Apostle, Indianapolis, Oct. 4. Mother of Kathleen Bahamonde, Diana Hoffman, Lois Holbrook and Roberta Kuonen. Grandmother of eight.

HARLE, Eleonore, 92, St. Barnabas, Indianapolis, Sept. 26. Mother of Hans Harle. Sister of Margot Berghofer, Marlene Frisch, Adolf and Eckehardt Jungbauer. Grandmother of one.

JACOBI, Dean A., 47, St. Mary-of-the-Knobs, Floyd County, Oct. 4. Son of Dian Jacobi. Brother of Angela Carter, Kimberly Harbison and Melissa Jacobi. Uncle of several.

JAMESON, John L., 85, St. Mary, North Vernon, Oct. 7. Husband of Joyce

Jameson. Father of Jill, Jay and Jeff Jameson.

KIRCHNER, Robert B., 85, St. Mary, North Vernon, Oct. 9. Husband of Geraldine Kirchner. Father of Cindy Neal, Douglas, Jeffrey and Timothy Kirchner. Brother of Catherine Capes, Jeanette Firsich, Ladonna Green, Ruth Norris, Dorothy Palmer, Joanne Skelly, Mary Such, Jane, Andrew, John, Joseph, Michael, Patrick, Paul and Stephen Kirchner. Grandfather of seven. Great-grandfather of two.

LEE, Dustin M., 29, St. Charles Borromeo, Bloomington, Sept. 22. Son of Dena Fleener and Greg Lee. Brother of Jennifer and Jared Lee. Stepbrother of Ruthann Fleener. Step-grandson of Ester Fleener. Uncle of one.

NIESE, Elizabeth S., 80, St. Louis, Batesville, Sept. 29. Mother of Deborah Gabarini, Keith and Kevin Niese. Sister of Ray, Roy and Willy White. Grandmother of seven. Great-grandmother of three.

OGDEN, Brenda, 70, St. Joseph, Shelbyville, Oct. 3. Wife of Terry Ogden. Mother of Brianne Garrett and Danielle Worland. Sister of Mike Walton. Grandmother of eight.

TOBIN, Francine, 83, St. Charles Borromeo, Bloomington, Oct. 8. Mother of Karen Cole, Lynn Ybarra, Peter and Stephen Tobin. Sister of Joseph Cronin, Germaine Dagenais, Clovine Sahagian and Norman Letourneau. Grandmother of 13.

Pizza with the police



Eighth-grade students at Lumen Christi Catholic School in Indianapolis pose on Oct. 6 at the school with members of the Indianapolis Metropolitan Police Department after having a pizza party with them. Lumen Christi students weekly pray the Litany of St. Michael the Archangel for police officers in the city. Individual grades also pray daily for particular officers. (Submitted photo)

WALSMAN, Thomas, 75, St. Louis, Batesville, Sept. 26. Father of Lynn Raabe and Jonathan Walsman. Brother of Robert Walsman. Grandfather of three.

WAMSLEY, Barbara J., 96, St. Mary, Greensburg, Oct. 9. Mother of Nancy Grimes, Virginia Horton, Don and Hugh Smith, Dale and Don Wamsley, Jr. Sister of Dottie Hoeing and Mary Ann Welage. Grandmother of seven. Great-grandmother of nine.

WESSELER, Patricia, 84, St. Mary, Greensburg, Oct. 8. Wife of Bernard Wessler. Mother of Dale and David Wessler. Sister of Josie Lecher. Grandmother and great-grandmother of several. †

Franciscan Sister Marilyn Doerger served in Catholic schools for 26 years

Franciscan Sister Marilyn Doerger (formerly Sister Christine) died on Sept. 23 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on Oct. 17 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Marilyn was born on March 20, 1943, in Cincinnati. She joined the Sisters of St. Francis on Feb. 2, 1961, and professed final vows on Aug. 12, 1966. Sister Marilyn earned a bachelor's degree in elementary education at Marian University in Indianapolis and a master's degree in elementary education at the University of Dayton in Dayton, Ohio.

During 58 years as a member of the Sisters of St. Francis, Sister Marilyn ministered in Catholic schools for 26 years in Indiana and Ohio. She later served at a home for abused and abandoned girls in Ohio, in communications for the Archdiocese of Cincinnati and in nursing homes in Ohio. In 2014, Sister Marilyn returned to the motherhouse, where she volunteered in development at the Oldenburg Academy of the Immaculate Conception.

In the archdiocese, Sister Marilyn served at the former St. Gabriel the Archangel School in Indianapolis from 1981-84.

She is survived by her brother, James Doerger.

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

Vatican statistics show increase in Catholics, decline in baptisms, clergy

VATICAN CITY (CNS)—The number of Catholics and permanent deacons in the world rose in 2022, while the number of seminarians, priests, men and women in religious orders and baptisms declined, according to Vatican statistics.

At the end of 2022, the number of

Catholics in the world reached 1.389 billion, up 0.79% from 1.378 billion Catholics at the end of 2021, according to the Vatican's Central Office of Church Statistics.

By contrast, the United Nations estimated the world's population increased by 0.83% during the same period to a total of slightly more than 8 billion people at the end of 2022, marking the first time it passed that milestone.

The Vatican agency, Fides, published a brief overview of the global numbers on Oct. 17.

The Vatican's statistical yearbook cautioned that its numbers were based on the information it received back from its surveys and that not all jurisdictions sent information. Mainland China, for example, had missing data throughout the yearbook. The number of Catholics "does not include those in countries that, because of their present situation, have not been included in the survey," it said, adding that it estimated that number to be about an additional 5 million Catholics.

While Catholics remained about 17.7% of the global population, their numbers grew in Africa, the Americas, Asia and Oceania, said the summary, which was based on numbers reported on Dec. 31, 2022. Only Europe saw a drop with 474,000 fewer Catholics.

Catholics make up 64% of the total population in the Americas, followed by Europe and Oceania in which 39.5% and 26% of the population are baptized Catholic respectively. In Africa 19.7% of the population is Catholic and in Asia 3.3% of the population is Catholic.

While the number of Catholics is increasing, the administration of the sacrament of baptism has decreased worldwide. It fell from 17,932,891 baptisms administered in 1998 to 13,327,037 in 2022, according to Fides' summary report. A peak was reported during the Holy Year 2000 when 18,408,076 baptisms were administered worldwide.

The Catholic Church had 5,353 bishops at the end of 2022, a slight increase of 13 bishops at the end of 2021. The majority of them are serving in the Americas and Europe.

The total number of diocesan and religious order priests decreased slightly by 142 men to a total of 407,730, the Vatican office said. The bulk of the decrease was in Europe with 2,745 fewer priests, which could not be offset even by the increases

in Africa and Asia. However, while the number of diocesan priests decreased globally, the number of religious-order priests increased by 297 men.

The number of Catholics per priest increased slightly to 3,408 Catholics per priest.

The number of religious brothers decreased in 2022 from 49,774 to 49,414, with the only places of growth being in Asia and the Americas.

The total number of religious women, it said, was 599,228 at the end of 2022—a decrease of 9,730 women or 1.59% from 608,958 at the end of 2021.

The number of permanent deacons—50,159—saw a 1.99% increase over the previous year, with the most growth in Europe.

The number of seminarians decreased globally by 1.28% to 108,481 from 109,895 at the end of 2021, with the only significant growth in Africa.

The number of Catholic weddings celebrated around the world in 2022 was up from more than 1.8 million in 2021 to 1.97 million in 2022; of those, only 9.6% involved a Catholic marrying a non-Catholic.

In 2022, the yearbook said, 8.68 million people received their first Communion, up from 8.5 million people the previous year, and 7.4 million people were confirmed, up from 7.3 million people in 2021. †

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Investing with Faith/Andrea Hall

Now is the time to begin your end-of-year charitable planning

Once again, the season of generosity is approaching. In addition to considering gifts for your loved ones, you might want to think about charitable gifts before year's end as well. But what should you know before making gifts to charities? And what impact might these gifts have on your financial and tax situation?



First, you may want to create a gift budget by deciding just how much you will give to charitable organizations during the rest of the year.

Next, look closely at the groups to whom you wish to contribute.

You can find many reputable charities, but some others may be less worthy of your support.

One of the red flags of a questionable organization is the amount of money it spends on administrative costs versus the amount that goes to its stated purpose. You can check on the spending patterns of charitable groups—and find other valuable information about them—on the well-regarded Charity Navigator website at charitynavigator.org.

Once you've established a gift budget and are comfortable with the groups you choose to support, you might turn your thoughts to another key issue connected with charitable giving: tax benefits.

A few years ago, changes in the tax laws resulted in a large increase in the standard deduction, which

meant that many taxpayers found it more favorable not to itemize—and lost the ability to take charitable deductions.

But if you still do itemize, your charitable gifts or contributions to tax-exempt groups—those that qualify as 501(c)(3) organizations—can generally be deducted, up to 60% of your adjusted gross income, although lower limits may apply, depending on the nature of your gift and the organization to which you're contributing.

Other more long-term avenues also exist that combine end-of-year charitable giving with potential tax benefits. One such possibility is a donor-advised fund, which allows you to make an irrevocable charitable contribution and receive an immediate tax deduction. You can give cash, but if you donate appreciated assets such as stocks, your tax deduction would be the fair market value of the assets, up to 30% of your adjusted gross income. Plus, you would not incur the capital gains tax that would otherwise be due upon the sale of these assets. Once you establish a donor-advised fund, you have the flexibility to make charitable gifts over time, and you can contribute to the fund as often as you like.

Another possible tax benefit from making year-end charitable contributions could arrive when you start taking required minimum distributions, or RMDs, from some of your retirement accounts, such as your traditional IRA and 401(k). These RMDs

could be sizable—and distributions are counted as taxable income.

But by taking what's called a qualified charitable distribution (QCD), you can move money from a traditional or Roth IRA to a qualified charitable organization, possibly satisfying your RMD, which then may be excluded from your taxable income. You must start taking RMDs at age 73, but you can begin making QCDs of up to \$105,000 per year as early as age 70½. (This amount will be indexed for inflation annually.)

Establishing a donor-advised fund and making qualified charitable distributions are significant moves, so you'll need to consult with your tax advisor first. But if they're appropriate for your situation, they may help you expand your ability to support the charitable groups whose work you admire for these final months of 2024 and beyond.

(This article was provided by Andrea Hall CFP® CKA®, a financial advisor with Edward Jones at 213 S. Chestnut St. in Seymour. Andrea is a member of St. Ambrose Parish and also serves on the archdiocese's Catholic Community Foundation [CCF] Planned Giving Committee and Professional Advisor Group. Please consider including your favorite parish, school, archdiocesan ministry or any of their CCF endowments in your year-end charitable giving. CCF also offers Catholic donor advised funds for those interested. Please call 317-236-1482 or e-mail ccf@archindy.org with any questions.) †

Pope Francis' memoir to be published in January, publisher announces

VATICAN CITY (CNS)—An Italian publisher announced the global release in January of *Hope*, a book it described as Pope Francis' autobiography, which the pope apparently planned to have released only after his death.

Mondadori, the Italian publisher coordinating the global release, announced the publication on Oct. 16 at the Frankfurt Book Fair and said it would be released in 80 countries on Jan. 14.

Viking, an imprint of Penguin General, will publish *Hope* in the United Kingdom, while Random House will publish it in the United States and Penguin Random House Canada will publish it in Canada.

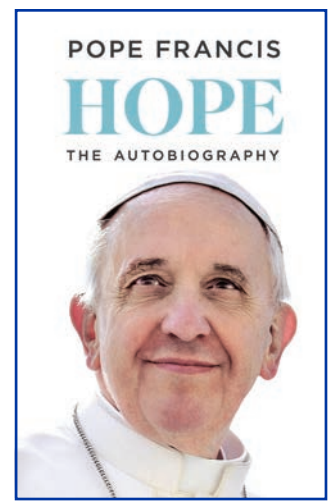
Mondadori said Pope Francis began working on the book with Italian editor Carlo Musso in 2019 with the understanding it would be published only after his death, but the Holy Year 2025 and its focus on hope led him to permit the early release of "this precious legacy."

"With a wealth of revelations and unpublished stories, moving and very human, poignant and dramatic, but also capable of real humor, Pope Francis' memoir starts off in the early years of the 20th century with the story of his Italian roots and his ancestors' adventure of emigration to Latin America, moving on to his childhood,

adolescence, choice of vocation, adult life, covering the whole of his papacy up to the present day," said a press release from Viking.

"Pope Francis deals unsparingly with some of the crucial moments of his papacy," Viking said. The pope "writes candidly, fearlessly and prophetically about some of the most important and controversial questions of our present times," including war and peace, migration, climate change, the role of women and "the future of the Church and of religion in general." †

Cover photo courtesy of Random House Publishing Group, New York, N.Y.



Classified Directory

Employment

Maintenance Technician

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

Duties include:

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

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

Employment

ASL Interpreters Needed!

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

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

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

Employment

Executive Director

Indiana Non-Public Education Association

The Indiana Non-Public Education Association (INPEA) has opened a search for its next Executive Director. INPEA, a membership association, is recognized as the essential voice in advancing excellence and equitable access for all Indiana non-public schools. The successful candidate must be a dynamic leader who exhibits exceptional relationship-building, interpersonal, and communication skills.

Qualifications:

Candidates should demonstrate a passion for non-public school education and a proven track record in building strategic partnerships in the public policy arena. Successful leadership experience in non-public schools as well as a master's degree is strongly preferred. A complete position description can be found at <https://inpea.org/job/inpea-executive-director>.

Interested applicants should submit a cover letter and resume to searchcommittee@inpea.org by November 15, 2024.

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Do you own an IRA?


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Are you 70½ or older? Maximize your giving impact and personal tax benefits at the same time! Consider supporting your favorite parish, school, or agency through an IRA qualified charitable distribution (QCD) gift.

For those eligible, this is often the most tax-advantageous way to charitably give each year, even if you don't itemize:

- Tax-free giving – directly from your IRA to your favorite Church ministries (up to \$100,000/year)
- Count towards RMD - satisfy your required minimum distribution for the year (for those 73+)
- Lower taxable income – even if you don't itemize deductions, as QCDs don't count as income
- Planned giving - conducive to annual giving all-at-once or strategically throughout the year

To learn more, contact our team at ccf@archindy.org
call 317-236-1482 or scan QR code to the right.

