



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Joyful Witness

Practicing gratitude leads to many positive benefits for us and others, page 12.

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Joe Eble, far right, a pilot for IU Health LifeLine helicopter and a member of Immaculate Heart of Mary Parish in Indianapolis, poses for a photo with the aircraft's medical crew at the Downtown Indianapolis Heliport. In the front is Chris Monroe, a critical care trauma nurse. Kneeling is Andy Bullock, a neo-natal and pediatric nurse. In the back row with Eble are Noah Holland, left, an emergency medical transporter, Amanda Mobley, a respiratory therapist, and Dan Meyer, an emergency medic. (Photo courtesy of IU Health)

## Army veteran extends a lifeline of faith and urgent care for children and adults at the edge of life and death

By John Shaughnessy

The memories of flying an armed U.S. Army helicopter during the wars in Iraq and Afghanistan call back powerful and painful images for Joe Eble, including scenes of soldiers getting injured and dying in the service of our country.

Still, the emotion hits him on an even deeper level when he talks about the edge-of-life-and-death moments he experiences now as an IU Health LifeLine helicopter pilot—especially

when he flies premature babies and children in need of urgent, critical care to Riley Hospital for Children in Indianapolis.

“That’s the hardest part—when you see kids having trouble,” says Eble, a father of four. “I’d seen enough when I was down range in Iraq and Afghanistan that it was not unfamiliar for adults to be injured. But the kids break your heart. When they are hurt, they don’t understand that. But getting them to Riley is the absolute best care they can

get. Our crews are highly specialized. They’re just awesome at what they do.”

Whether he’s transporting a baby struggling to live or an adult at the edge of death following a horrific traffic accident, Eble always makes time for a personal ritual as he races a patient to Riley or Methodist Hospital in Indianapolis.

“I try to say a prayer for every person I pick up,” says Eble, who is 53 and a member of Immaculate Heart of Mary Parish in Indianapolis. “Depending

on how busy it is, you could get a *Memorare* or you could get a Hail Mary.”

As he prays, one thought is often in his mind.

“I hope it’s not the case, but sometimes when I’m praying for someone in route, I’m conscious that I may be the last person who could pray for this person. And maybe that’s why I’m there—that God put me in this place for those people.”

See **VETERAN**, page 8

## Pope: Love is the most important commandment

VATICAN CITY (CNS)—The guiding principle of love extolled by Jesus cuts through confusion around how to uphold God’s commandments to humanity, Pope Francis said.

Reflecting on Nov. 3 on the day’s Gospel reading from St. Mark in which Jesus responds to the question, “Which is the first of all the commandments?” (Mk 12:28) the pope said, “Jesus gives us the answer, putting together two commandments that are the primary ones: the love of God and the love of neighbor.

“This is the heart of our faith,” he said before praying the *Angelus* with visitors in St. Peter’s Square. “Jesus tells us that the source of everything is love, that we must never separate God from man.”

Like the Jews of Jesus’ time who sought truth through discussion and debate of religious teaching, “we too at times feel lost among so many things,” he said. Yet, attempting to bring into focus the fundamental teachings of God’s commandments to humanity “is essential for us, too, for our life and for the journey of our faith.”

In one’s faith journey, Jesus teaches that “what counts are not exterior practices, such as burnt offerings and sacrifices, but the

readiness of heart with which you open yourself to God and to others in love,” Pope Francis said.

People do many things in the name of faith, but to do them “only for ourselves and without love,” he said, “this will not do; we do them with a distracted heart or even with a closed heart, and this will not do. All things must be done with love.”

Pope Francis urged Christians to “fix in our hearts the most important commandment,” namely, “love the Lord your God, and love your neighbor as yourself.”

He also encouraged people to conduct an examination of conscience each day and to reflect on whether love of God and neighbor remains at the center of their lives.

After praying the *Angelus*, the pope asked visitors gathered in St. Peter’s Square to pray for peace in Ukraine, Palestine, Israel, Myanmar and South Sudan.

“May war be banished and issues be addressed through law and negotiations,” he said. “Let weapons be silenced and space be made for dialogue.”

The pope also prayed for people affected by flash flooding in Valencia, Spain, where more than 200 people were killed amid torrential rainfall and mudslides. (See related story, page 9.) †



Pope Francis



## Marian honoree

Msgr. Joseph Schaedel, left, pastor of St. Luke the Evangelist Parish in Indianapolis, received the 2024 Dillon Family Distinguished Alumni Award at Marian University's Annual Gala on Oct. 25 in Indianapolis for his years of service to the university as a member of its board of trustees, as well as for his tireless service to the Catholic Church in central and southern Indiana. He is pictured with Daniel Elsener, president of Marian University. (Submitted photo)

## 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](http://cutt.ly/PastoralPlan) or using the QR code below.

More information on the pastoral planning process can be found at [archindy.org/pastoralplan](http://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](http://cutt.ly/PastoralPlan) o utilizando el código QR a continuación.

Puede encontrar más información sobre el proceso de planificación pastoral en [archindy.org/pastoralplan](http://archindy.org/pastoralplan). †



## Public Schedule of Archbishop Charles C. Thompson

November 9–21, 2024

### November 9-14

U.S. Conference of Catholic Bishops' (USCCB) Administrative Committee meeting and general meeting, Baltimore, Md.

### November 16 – 10 a.m.

Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

### November 16 – 2:30 p.m.

Mass for Parish Men's Ministry Workshop at St. Agnes Parish, Nashville

### November 19 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

### November 20 – 10 a.m.

Department Heads meeting at

Archbishop Edward T. O'Meara Catholic Center

### November 20 – 11:30 a.m.

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

### November 21 – 10 a.m.

Key Leader for Capital Projects meeting at Archbishop Edward T. O'Meara Catholic Center

### November 21 – 3 p.m.

Finance Council meeting, Mass and dinner, 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](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

## 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](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



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## Even as the synod ends, sharing and listening continues

(OSV News)—Julia McStravog compares these days immediately following the end of the Synod on Synodality's second assembly to a "bye week" in football—a period of rest and recollection before the work continues.

The synod's 400-some participants from six continents, including more than 350 voting delegates, have just spent four weeks in Rome and Vatican City. In the days following the closing Mass on Oct. 27, they traveled home, reacclimating to their typical routines and responsibilities.

After completing their work and approving the synod's final document, this transition time "gives this space that's necessary for the learning, the thinking, the understanding, the contemplation, the discernment—and also just giving their brains a break," McStravog told OSV News on Oct. 30. "They did a whole lot of work over the past month. ... Next week will be the beginning, the start of the implementation."

McStravog is the U.S. Conference of Catholic Bishops' (USCCB) senior adviser for the synod, and has worked closely with the U.S. delegates as they've participated in two monthlong assemblies for the 16th Ordinary General Assembly of the Synod of Bishops—the first in October 2023, and the second completed on Oct. 27. She also works with diocesan leaders endeavoring to implement synodal principals in their local Churches.

"Even though we have this document and the synod is over, synodality is not over," McStravog said.

The next steps for implementing the ideas and expectations surfaced by the Synod on Synodality begin with discerning the synod's final document, which synod delegates approved via a paragraph-by-paragraph vote on Oct. 26. The final document has 155 paragraphs. "That's not a small document," McStravog said.

As of Oct. 31, the only official version of the document was in Italian, with a working translation available in English. An official English translation is expected in the coming days.

"The first step is going to be reading the official translation and taking that ... into discernment," McStravog said. "Of course, in the U.S., we have been working and doing things at the national level this entire time, so I think we have a little bit of an idea of what that might mean. But we also want to consult with our bishops before we talk about exactly what that looks like."

The U.S. bishops are expected to receive an update on the synod when they meet on Nov. 11-14 for their annual fall plenary assembly in Baltimore.

McStravog, who holds a doctorate in Catholic studies with a dialogue focus from La Salle University in Philadelphia, cautioned against expectations that the synod will result in major immediate changes in the Church in the U.S.

"It's going to take a long time to implement a document as long and as complex as this, and to really continue to feed the work that's been happening on the ground and at the local ... parishes in the diocese, and how to support that, too," she said.

Twelve U.S. bishops also ministering in the states were delegates to this year's synod assembly: Bishop Robert E. Barron of Winona-Rochester, Minn.; Archbishop Timothy P. Broglio of the Archdiocese for the Military Services USA; Cardinal Blase J. Cupich of

Chicago; Archbishop Paul D. Etienne of Seattle; Bishop Daniel E. Flores of Brownsville, Texas; Cardinal Wilton D. Gregory of Washington; Archbishop William E. Lori of Baltimore; Cardinal Robert W. McElroy of San Diego; Cardinal Seán P. O'Malley of Boston; Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind.; Archbishop William C. Skurla of the Byzantine Catholic Archeparchy of Pittsburgh; and Cardinal Joseph W. Tobin of Newark, N.J. Last year, Cardinal Timothy M. Dolan of New York attended in the place of Archbishop Lori.

In addition, seven non-bishops were voting delegates from the United States: Cynthia Bailey Manns, the adult faith formation director at St. Joan of Arc Parish in Minneapolis; Richard Coll, executive director of the USCCB's Department of Justice, Peace and Human Development; Jesuit Father James Martin, a well-known Catholic writer and advocate for LGBTQ-identifying Catholics; Father Iván Montelongo, vocations director and judicial vicar for the Diocese of El Paso, Texas; Wyatt Olivas, a student at the University of Wyoming; Julia Oseka, a native of Poland studying at St. Joseph's University in Philadelphia; and Sister Leticia Salazar, a member of the Sisters of the Company of Mary Our Lady, and chancellor of the Diocese of San Bernardino, Calif.

This synod—formally themed "For a synodal Church: communion, participation and mission"—was the first synod to include lay men and women as voting members. The synod's final document states that the delegates hope to be "synodal missionaries" within the communities they serve.

While synodality has often been described in metaphors such as "walking together," the synod's final document aims to provide a clearer definition. "In simple and concise terms, synodality is a path of spiritual renewal and structural reform that enables the Church to be more participatory and missionary, so that it can walk with every man and woman, radiating the light of Christ," it states.

The final document addresses a wide array of topics, including the responsibility of the baptized, the role of consultative bodies such as bishops' conferences, women's leadership in the Church and the importance of missionary discipleship.

Pope Francis announced on Oct. 26 that he does not plan to write the customary post-synodal apostolic exhortation synthesizing and responding to issues and ideas raised during this synod. Instead, he made the unprecedented decision to ratify the synod's final document.

"I think that's affirmation of the process, like, 'They did this work, and they did it well,'" McStravog said, noting that their participation included work prior to and in between the two assemblies. "It's an affirmation that the Holy Spirit was at work in the synod hall and in the hearts of the delegates."

The final document, however, should not be read as a standalone document, but with the work that came before it, including reports and data compiled during the synod's preparation process on all levels, from the parish to the continental phases, she said.

"All of these need to be read and studied together, I think, to really understand them," she said.

She also noted that the 10 study



Members of the assembly of the Synod of Bishops gather for morning prayer on Oct. 27, 2023, in the Paul VI Audience Hall at the Vatican. (CNS photo/Vatican Media)

groups Pope Francis appointed earlier this year to explore certain subjects raised by the synod in more detail, including women's roles in the Church, are still working, with instructions to submit reports to Pope Francis in June. Synod officials said in early October that Catholics could share their perspectives on any study groups' topics by writing to the synod office at [synodus@synod.va](mailto:synodus@synod.va).

"There is still ongoing discernment at the universal level, within these working groups that are also going to have something to contribute to this final document of the synod session," McStravog said.

"It's not a final document on synodality, but it's a final document on the session of the synod, with recognition that more work on synodality is going to continue to happen, and we have that timeline with the working groups," she

said. "And the pope could ask for more working groups or extend the timeline."

In the meanwhile, McStravog encourages Catholics to seek ways to practice synodality by including "deep listening and sharing" in decision-making.

Now that the assembly is over, "it goes back to the local level," she said.

"Synodality happens at the local level," she continued. "The local communities need to bring what they can, and do what they can, on the local level—reading all their documents together and figuring that out together, 'what can we do, what's inspiring us' from these documents [and] from the synod experience that doesn't need a papal decree to implement."

Synodality is "the pope trying to get us all to honor each other's dignity and doing that through a way that's centered on listening and sharing," she said. "The invitation has been for all the people of God, and the pope means it." †



**'It's not a final document on synodality, but it's a final document on the session of the synod, with recognition that more work on synodality is going to continue to happen, and we have that timeline with the working groups.'**

—Julia McStravog, the U.S. Conference of Catholic Bishops' senior adviser for the synod

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## Editorial



A Minnesota voter wears his "I Voted" sticker after casting an early ballot in St. Paul on Nov. 1. (OSV News/Maria Wiering)

# After the election, let reconciliation and peace guide our country and its leaders

Are you ready to put the election season behind you?

As *The Criterion* went to press on Nov. 5, many were eagerly anticipating the results of the 2024 presidential election in the United States and awaiting voting tallies in other local, state and national races.

By the time you read this week's Nov. 8 issue, we should know who the leaders are of these respective offices.

Or maybe not.

As we've witnessed in past presidential elections—both the 2000 and 2020 elections come to mind—razor-thin voting totals can take days—even weeks—to tabulate, retabulate and lead to court decisions before we learn who is officially declared the winner.

This year, most polls had the race between former president Donald J. Trump and vice president Kamala Harris as a dead heat, so there is a possibility as you read this that a winner may not yet have been declared to lead our country for the next four years. If that is the case, we pray chaos has not resulted and that cooler heads will prevail as we await the final results. No matter what happens, we pray for healing for the divisions in our country.

Much can be said about the months leading up to the presidential election—and in several other races for that matter—where heated rhetoric, vitriolic advertising and campaigns lacking Christian charity were sadly front and center for many running for office. Their surrogates also often lacked any boundaries when barnstorming for them. Does anyone believe Christ desires we live in a country where demonization and polarization have become hallmarks of our society?

That has become the norm in recent elections, where citizens must sift through the noise and distractions and form their consciences to the best of their ability.

Too many also continue to try and label individuals because of their

party affiliation or political ideology, but as we've reminded our readers in the past, our faith must define us and guide us at the ballot box. We pray that was the case, and that it will continue to shape us and our nation and our troubled world. Let us be ministers of reconciliation and love. And we pray that our new president, whoever it may be, will be president of all the American people.

As we move forward living with the election results, let's offer a prayer for our country that reconciliation and peace are indeed at the center of our hearts.

We offer the following "Prayer After an Election" posted on the U.S. Conference of Catholic Bishops' website:

*God of all nations,  
Father of the human family,  
we give you thanks for the freedom  
we exercise  
and the many blessings of democracy  
we enjoy  
in these United States of America.*

*We ask for your protection and guidance  
for all who devote themselves to the  
common good,  
working for justice and peace at  
home and around the world.*

*We lift up all our duly elected leaders  
and public servants,  
those who will serve us as president,  
as legislators and judges,  
those in the military and law  
enforcement.  
Heal us from our differences and  
unite us, O Lord,  
with a common purpose, dedication,  
and commitment to achieve liberty  
and justice  
in the years ahead for all people,  
and especially those who are most  
vulnerable in our midst.*

*Amen.*

—Mike Krokos

## Reflection/Sean Gallagher

# 'We have no lasting city': nurturing a Catholic perspective on politics

Politics was part of the air I breathed from a young age. I was 6 in 1976 when my dad, a Democrat, was elected as an



at-large city council representative in Shelbyville. In 1980, I pulled my wagon decorated with a spray-painted sign for my dad as I canvased our neighborhood for him in his re-election campaign—a race

which he lost in a landslide.

With my mom coming from a line of Rush County Republican local and state office holders, I grew up in a bipartisan household. A running joke between my parents was how they cancelled out each other's votes on each election day.

Later in life, Mom looked with a rather jaundiced eye at the developments in political culture in our country. So, she often wore to the polls on election day a pin from the 1956 re-election campaign of President Dwight Eisenhower that read "More Than Ever, I Like Ike." She rolled her eyes when, more than once, poll workers asked her to remove the pin for a politician who had died in 1969.

There was no political tribalism in our home, no awkward conversations around the dinner table at holidays or any other time of the year. I was blessed to witness as a normal part of my life each election season how my parents' love for each other wasn't in spite of their political differences. No, their mutual love was so deep that they respected each other's political convictions, even if they could not share them.

That's a great lesson that was instilled in me at a young age, one that grows in value as political incivility and divisiveness continues to increase in our culture. It's one that my wife Cindy and I are trying to pass on to our sons. We want them to see that love for God, their family and others must transcend political differences in their lives.

But as important as this principle that I received from my parents is, I've come to see that the faith they instilled in me is even more crucial.

Our Catholic faith offers a healthy and balanced perspective on the effort through politics to build up the common good in society.

On the one hand, we Catholics are called to build up the kingdom of God

with the help of God's grace and our own efforts in the public square. That's what I believe was ultimately at the foundation of my father's service in local government nearly 50 years ago.

On the other hand, we Catholics must always remember that here, on this side of eternity, "we have no lasting city, but we seek the one that is to come" (Heb 13:14). While we're called to build up God's kingdom here and now, it will never find its fullness in this life.

This should moderate our reactions to election results, be they good or bad in our view. And not just that, such an outlook can help us maintain and nurture good relationships with people whose political views differ from ours.

These words from Psalm 146, sometimes prayed in Morning Prayer in the Church's Liturgy of the Hours on the day after elections, can also help us put politics in its proper perspective: "Put no trust in princes, in mortal men in whom there is no help. Take their breath, they return to clay and their plans that day come to nothing" (Ps 146:3-4).

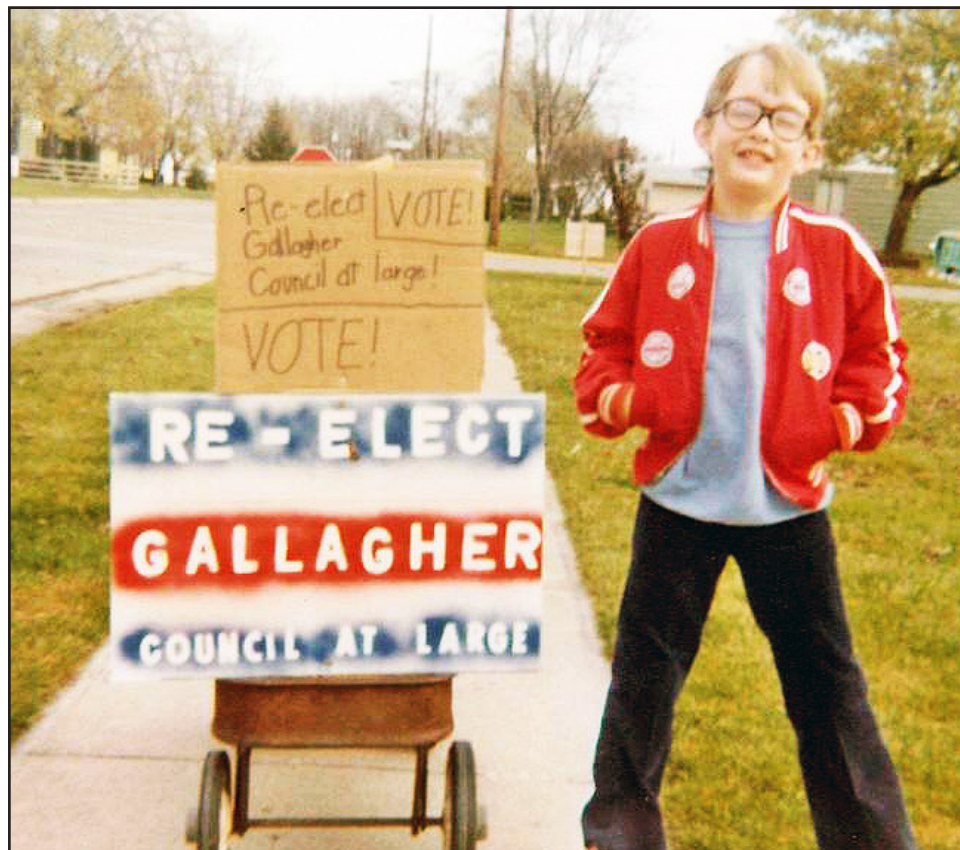
No political candidate for any office, from president down to dog catcher, is our Messiah. That title belongs to Jesus Christ alone. I wish that this was so obvious that it did not need to be said. Unfortunately, as secularism has taken a greater hold in our society, we tend to put a worth on our political candidates that starts to rival what we should give exclusively to God.

Fostering a more modest view of those running for office—both those that we support and oppose—can hopefully lower the temperature of our political discourse and open us to more loving relationships with people who hold political views different from our own.

In an age of heightened political debates, where each election is portrayed as the most decisive in our lifetimes (that is, until the next one), this kind of an approach might be seen as an intolerable compromise.

But I would propose something very different: that fostering such a balanced view of politics, society, this life and the next might actually build up unity in our society and help us take concrete steps to fulfill those high ideals we have for our common life together that are ultimately signs of God's kingdom.

(Sean Gallagher is a reporter for *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †



Ten-year-old Sean Gallagher stands beside his wagon, decorated with homemade campaign signs in the fall of 1980 when his father, Thomas Gallagher, was running for re-election as a member of the Shelbyville City Council. (Submitted photo)

## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## The best gifts come from love and personal sacrifice

*[Jesus] sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. Calling his disciples to himself, he said to them, "Amen, I say to you, this poor widow put in more than all the other contributors to the treasury. For they have all contributed from their surplus wealth, but she, from her poverty, has contributed all she had, her whole livelihood" (Mk 12:41-44).*

The Gospel reading for this weekend (the Thirty-Second Sunday in Ordinary Time) includes the familiar story that has come to be known as the widow's mite because a "mite" was the smallest Roman coin.

Jesus observes people making contributions to the Temple treasury, and he sees a poor widow contributing two small coins worth a few cents. He tells his disciples that this financially insignificant gift is worth more than all the other contributions because it represents "all that she had, her whole livelihood" (Mk 12:44).

The explanation Jesus gives is clear: Gifts that come from substance are

always preferable to those that are made from "surplus wealth." Regardless of the size of the gift, or the social status of the donor, a gift that involves personal sacrifice has greater meaning both for the donor and for the recipient.

The paradox of Christian stewardship is that joy comes from "giving until it hurts." Just as we believe that authentic happiness comes from taking up our crosses and following Jesus, unless we give *everything*—from the heart—we will not experience the abundant joy that comes from sharing generously "all that we have."

Another familiar Gospel passage, the story of the rich young man (Mk 10:17-22), contains this same message but in reverse. We learn that it is not enough just to keep the commandments and live a good life. Christian discipleship demands that we give away everything we have (our whole livelihood) and follow Jesus. Unlike the poor widow, the young man cannot bring himself to let go of all his possessions. So, he walks away sad. His wealth is an impediment to his happiness. The widow's sacrificial gift, on the other hand, brings her great joy.

How is it possible to "give

everything we have"? Most of us have not taken vows of poverty or renounced our worldly goods. We have obligations that require us to earn, save and spend money, and the possessions that most of us have are not exceptional or extravagant. We must live in the world as we find it and work to change the injustices in our economy and society.

The spirituality of Christian stewardship provides a way of "letting go" of material things and living the kind of poverty that Jesus demands of us. A Christian steward acknowledges that he or she is not the owner of the gifts received from a good and gracious God. We are trusted managers or custodians of gifts that belong to God alone, and our stewardship responsibility is to take care of, and share generously, all the spiritual and material resources that God has given us.

The widow in Sunday's Gospel offered to God her whole livelihood. She did not hold back but surrendered everything out of love.

Our Lord expects no less from us. He asks that we accept our role as generous and responsible stewards of God's bounty and give back to God with increase everything—all we have and are.

Notice that Jesus does not criticize those who give from their surplus wealth. They, too, are trying to fulfill their obligation to support the works of God, and we can presume that, like the rich man who went away sad, they are sincere in their efforts to live good lives and help others through their generosity. Still, Jesus praises the poor widow and, in so doing, he lets us know that this is the perfection to which we are called as his faithful missionary disciples.

None of us is perfect in the fulfillment of our stewardship responsibilities. We all have much to learn from the stories of the widow's mite and the rich young man. What Jesus asks of us is that we grow spiritually by learning to let go of whatever holds us back from wholehearted love of God and our neighbor.

During November, which is often called Gratitude Month, let's ask the Holy Spirit for the grace to be grateful, responsible and generous stewards of all God's gifts. Let's pray that we can learn to share generously our time, talents and treasure—our whole livelihood—and, so, follow the way that is Jesus without hesitation or fear. †



## Cristo, la piedra angular

### Los mejores regalos proceden del amor y del sacrificio personal

*Estaba Jesús sentado frente al arca de las ofrendas y miraba cómo la gente echaba dinero en ella. Muchos ricos echaban en cantidad. En esto llegó una viuda pobre que echó dos monedas de muy poco valor. Jesús llamó entonces a los discípulos y les dijo:—"Les aseguro que esta viuda pobre ha echado en el tesoro más que todos los demás. Porque todos los otros echaron lo que les sobraba, pero ella, dentro de su necesidad, ha echado cuanto poseía, todo lo que tenía para vivir" (Mc 12:41-44).*

La lectura del Evangelio de este fin de semana (el trigésimo segundo domingo del tiempo ordinario) incluye la conocida historia que muchos llaman el ácaro de la viuda, porque un "ácaro" era la moneda romana más pequeña.

Jesús observa a la gente haciendo contribuciones a las arcas del Templo, y ve a una viuda pobre que aporta dos pequeñas monedas de unos pocos céntimos. Les dice a sus discípulos que este regalo económicamente insignificante vale más que todas las demás contribuciones porque representa "cuanto poseía, todo lo que tenía para vivir" (Mc 12:44).

La explicación que da Jesús es clara: Los regalos que proceden de la sustancia son siempre preferibles a los que se hacen del exceso de riqueza.

Independientemente del tamaño del regalo o del estatus social del donante, un regalo que implica un sacrificio personal tiene un mayor significado tanto para quien lo da como para quien lo recibe.

La paradoja de la corresponsabilidad cristiana es que la alegría proviene de "dar hasta que duela." Del mismo modo que creemos que la auténtica felicidad proviene de tomar nuestras cruces y seguir a Jesús, a menos que demos *todo* de corazón, no experimentaremos la abundante alegría que viene de compartir generosamente "todo lo que tenemos."

Otro pasaje conocido del Evangelio, la historia del joven rico (Mc 10:17-22), encierra este mismo mensaje pero a la inversa. Descubrimos que no basta con cumplir los mandamientos y llevar una buena vida. El discipulado cristiano exige que nos desprendamos de todo lo que tenemos para vivir y sigamos a Jesús. A diferencia de la viuda pobre, el joven no se atreve a desprenderse de todas sus posesiones, así que se marcha triste. Su riqueza es un impedimento para su felicidad. En cambio, el obsequio sacrificado de la viuda le produce una gran alegría.

¿Cómo es posible dar "cuanto poseemos"? La mayoría de nosotros no hemos hecho votos de pobreza ni hemos renunciado a nuestros bienes

mundanos. Tenemos compromisos que nos obligan a ganar, ahorrar y gastar dinero, y para la mayoría de nosotros, las posesiones que tenemos no son excepcionales ni extravagantes. Debemos vivir en el mundo tal y como lo encontramos y esforzarnos por cambiar las injusticias de nuestra economía y nuestra sociedad.

La espiritualidad de la corresponsabilidad cristiana proporciona una forma de "desprenderse" de lo material y vivir el tipo de pobreza que Jesús nos exige. Un administrador cristiano reconoce que no es el propietario de los dones recibidos de un Dios bueno y misericordioso, sino que somos custodios de confianza de dones que únicamente le pertenecen a Dios, y nuestra responsabilidad como "mayordomos" es cuidar y compartir generosamente todos los recursos espirituales y materiales que Dios nos ha dado.

La viuda del Evangelio del domingo ofreció a Dios todo lo que tenía para vivir, no se contuvo sino que lo entregó todo por amor.

Nuestro Señor no espera menos de nosotros. Nos pide que aceptemos nuestro papel de administradores generosos y responsables de la generosidad de Dios y le devolvamos con creces todo lo que tenemos y somos.

Observemos que Jesús no critica a los que dan de su riqueza excedente; ellos también intentan cumplir con su obligación de apoyar las obras de Dios, y podemos suponer que, al igual que el hombre rico que se marchó triste, son sinceros en sus esfuerzos por llevar una buena vida y ayudar a los demás mediante su generosidad. Aun así, Jesús alaba a la viuda pobre y, al hacerlo, nos hace saber que esa es la perfección a la que estamos llamados a aspirar como sus fieles discípulos misioneros.

Ninguno de nosotros es perfecto en el cumplimiento de nuestras responsabilidades como administradores y todos tenemos mucho que aprender de las historias del ácaro de la viuda y del joven rico. Lo que Jesús nos pide es que crezcamos espiritualmente aprendiendo a soltar lo que nos impide amar de todo corazón a Dios y al prójimo.

Durante noviembre, que suele llamarse el Mes de la Gratitude, pidamos al Espíritu Santo la gracia de ser administradores agradecidos, responsables y generosos de todos los dones de Dios. Recemos para que podamos aprender a compartir generosamente nuestro tiempo, nuestros talentos y nuestro tesoro—todo lo que tenemos para vivir—y así seguir el camino que es Jesús sin vacilaciones ni temores. †

# Events Calendar

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

## November 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](mailto:paulabeechler@gmail.com).

## November 12

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

## November 15

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Robert Kloska, Notre Dame Federal Credit Union chief partnership officer, presenting "Faith Through the Fight: My Journey with Cancer," rosary 6:35 a.m., Mass 7 a.m.,

buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Nov. 12. Information, registration: [cutt.ly/CBE-Reg](http://cutt.ly/CBE-Reg).

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **"Babies Survive Abortions" Lecture**, 6 p.m. doors open, 6:30 p.m. lecture, CEO and founder of Abortion Survivors Network Melissa Ohden presenting, pizza and salad provided, freewill donations accepted. Information: [pro-life@holyroaryindy.org](mailto:pro-life@holyroaryindy.org), [holyroaryindy.org/pro-life-ministry](http://holyroaryindy.org/pro-life-ministry).

## November 16

St. Agnes Parish, 1008 McLary Road, Nashville. **Brotherhood in Christ: Building a Community of Disciples**, 8 a.m. doors open, 9 a.m.-3:30 p.m., men's ministry workshop sponsored by the archdiocesan Department of Pastoral Ministries, keynote speaker Benedictine Father Denis Robinson, president-rector of St. Meinrad Seminary and School of Theology, Mass

with Archbishop Charles C. Thompson, lunch included, \$12, scholarships available. Information registration: [tinyurl.com/brotherhoodindy24](http://tinyurl.com/brotherhoodindy24), 317-235-5804, [thosty@archindy.org](mailto:thosty@archindy.org).

## November 17

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Celebration of Light**, 7-8 p.m., prayer service in honor of deceased sisters, family members and friends, \$25 requested donation for luminaries (or up to \$100 for 10 people), luminaries must be ordered by Nov. 1. Information, luminary donations: 317-787-3287, [olgdevelopment@benedictine.com](mailto:olgdevelopment@benedictine.com), [tinyurl.com/olgraceluminaries24](http://tinyurl.com/olgraceluminaries24).

## November 19

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Remembrance Mass in Memory of All Children Lost Too Soon**, 5:30 p.m., organized by St. Joan of Arc Respect life. Information: [emfrey96@gmail.com](mailto:emfrey96@gmail.com), 317-283-5508.

## November 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Mass**, 2 p.m. Information: 317-784-4439, [catholiccemeteries.cc](http://catholiccemeteries.cc).

Sisters of Providence, 1 Sisters of Providence, Providence Hall Dining Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, 2-3:30 p.m., third Wednesday of each month, for people with early-to-moderate memory loss and their caregivers, beverages and snacks provided, free. Information, registration: [events.SistersofProvidence.org](http://events.SistersofProvidence.org), 812-535-2873, [memorycafe@spsmw.org](http://memorycafe@spsmw.org).

## November 21

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Mass**, 2 p.m. Information: 317-574-8898, [catholiccemeteries.cc](http://catholiccemeteries.cc).

## November 23

Knights of Columbus Fatima Council, 1040 N. Post Road, Indianapolis. **Christmas Bazaar**, 9 a.m.-4 p.m.,

benefitting God's Embrace Coffee Shop which employs people with disabilities, local craft vendors, visit from Santa and the elves, kids' Christmas craft station, bring an unwrapped toy for Toys4Tots and receive a free hot chocolate or apple cider, raffle tickets \$1 or six for \$5, free admission. Information: 317-402-1930.

## November 24

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Filipino Mass**, 2-3 p.m., every fourth Sunday of the month, free. Information: [mariasolito@gmail.com](mailto:mariasolito@gmail.com).

## November 28

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hauge Road, Fishers, Ind. (Lafayette Diocese). **Thanksgiving Dinner**, 11 a.m.-2 p.m., dine-in or take-out, includes turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, free. Information: 317-517-4256.

## December 1

St. Matthew Parish, 4100 E. 56th St., Indianapolis.

**Advent Evening of Music and Reflection**, 6 p.m., featuring choir, handbell choir and other instrumentalists, free. Information: 317-257-4297, [bulletin@saintmatt.org](mailto:bulletin@saintmatt.org).

## December 4

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.

Marian University, Marian Hall Theatre, 3200 Cold Spring Road, Indianapolis. **Free Advent Concert**, 6:30-8 p.m., featuring Catholic composer John Angotti, contemporary renditions of traditional Advent and Christmas carols, light refreshments to follow, penance service following from 8-9 p.m. Information: [jgarcia@marian.edu](mailto:jgarcia@marian.edu) †

## Retreats and Programs

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

## November 22-24

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Being & Belonging" Retreat for Separated and Divorced Catholics**, 6 p.m. Fri.-1:30 p.m. Sun., Father James Farrell with team, \$210 includes program, meals, snacks, two overnight stays in private room with shared bathroom, Mass on Sunday. Registration: [archindy.org/Fatima-events](http://archindy.org/Fatima-events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## November 23

**Mystics and Fellowship virtual program**, 9-10:30 a.m., sponsored by Sisters of Providence, second of four independent sessions (Feb. 22 and March 29, 2025), register by Nov. 20, \$25 per session. Information, registration: [events.SistersofProvidence.org](http://events.SistersofProvidence.org), 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## December 2

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Reflections: An Evening in**

**the Chapel, O Antiphons, and the Wisdom of Pope Francis**, 6:30-8:30 p.m., facilitated by Judy Ribar, free. Information, RSVP: [mountsaintfrancis.org/advent-evening-of-reflection](http://mountsaintfrancis.org/advent-evening-of-reflection), 812-923-8817.

## December 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, [center@oldenburgosf.com](mailto:center@oldenburgosf.com), [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

## December 5

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Trust on the Road to Bethlehem—Evening of Reflection**, 5-9 p.m., author Stephanie Engelman presenting, includes Mass, dinner and program, \$45. Registration: [archindy.org/Fatima-events](http://archindy.org/Fatima-events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 6

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Trust on the Road to Bethlehem—Day of Reflection**, 9 a.m.-2 p.m., author Stephanie Engelman presenting, includes Mass, lunch and program, \$45. Registration: [archindy.org/Fatima-events](http://archindy.org/Fatima-events), 317-545-7681, [lcoons@archindy.org](mailto:lcoons@archindy.org).

## December 7

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Advent Day of Reflection: "The Word was made flesh and dwelt in Mary,"** 9 a.m.-noon., Franciscan Friars of the Immaculate Father Matthias Sasko facilitating, free. Information, sack lunch purchase: 812-825-4642, ext. 1, [motheroftheredeemer.com](http://motheroftheredeemer.com).

## December 13-15

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Benedictine Spirituality as Lived in Marriage**, for married couples, Deacon Rich and Cherie Zoldak presenting, \$425 double. Registration: 812-357-6611, [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

## December 14

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Family Day: Preparing**

## Your Heart and Home for

**Christmas**, 9 a.m.-4 p.m., Judy Ribar facilitating, includes lunch, retreat materials, arts and crafts

materials, \$75 per family. Information, registration: [retreats@mountsaintfrancis.org](mailto:retreats@mountsaintfrancis.org), 812-923-8817, [tinyurl.com/adventfamily24](http://tinyurl.com/adventfamily24). †

## Wedding Anniversaries

**PAUL JOE AND JANET (O'NEAL) BRAWNER**, members of Prince of Peace Parish in Madison, celebrated their 65th wedding anniversary on Oct. 24.

The couple was married in St. Patrick Church (now a chapel of Prince of Peace Parish) in Madison on Oct. 24, 1959.

They have six children: Kathy Jo Phillips, Greg, Tim and Tony Brawner, and the late Karen Sindors and Patrick Brawner.

The couple also has 17 grandchildren and 28 great-grandchildren.



**RICHARD AND ROMILDA (MERKEL) MOORMAN**, members of St Peter Parish in Franklin County, celebrated their 60th wedding anniversary on Nov. 7.

The couple was married in St. Anthony of Padua Church in Morris on Nov. 7, 1964.

They have four children: Angela Bowman, Regina Salas, André and Dr. Jay Moorman.

The couple also has 11 grandchildren and two great-grandchildren.



**ROGER AND ELAINE (BENHAM) WYKOFF**, members of St Vincent de Paul Parish in Bedford, will celebrate their 60th wedding anniversary on Nov. 14.

The couple was married in St. Vincent de Paul Church in Bedford on Nov. 14, 1964.

They have three children: Lisa Henderson, Cary and Scott Wykoff.

The couple also has three grandchildren and 11 great-grandchildren.



**RANDY AND MARY (TEBBE) MALONE**, members of St. Mary Parish in Greensburg, will celebrate their 50th wedding anniversary on Nov. 9.

The couple was married in St. Mary Church in Greensburg on Nov. 9, 1974.

They have four children: Stephanie Stromberg, David, Thomas and the late Michael Malone.

The couple also has two grandchildren.



## Service for miscarried babies will take place at Holy Trinity Cemetery in New Albany on Nov. 22

A service for miscarried babies will take place in the outdoor pavilion at Holy Trinity Cemetery, 2357 Green Valley Road, in New Albany, at 4 p.m. on Nov. 22.

The service includes readings, prayers and a blessing by a local priest or deacon of the small, wooden caskets—made by members of the Knights of Columbus Cardinal Ritter #1221 Council in New Albany—containing babies miscarried at Baptist Floyd Health hospital in New Albany

since the last service held on May 19.

Following the service, those present are invited to help carry the small caskets and place them in a designated grave site.

"It's a very moving service," says Teri Popp, director of Catholic Cemeteries in New Albany. It lasts 45 minutes to an hour and will take place rain or shine.

All are invited to come to honor these little lost lives.

For more information, contact Teri Popp at 812-944-0417 or [teri.ccna@gmail.com](mailto:teri.ccna@gmail.com). †

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

# Passion for Church, social justice propels new ICC associate director

By Victoria Arthur

She hails from Australia, her confirmation name is Meinrad, and she is embarking on a journey that will bring her love for the Catholic Church and its teachings into the public sphere in Indiana.

Roarke LaCoursiere was recently named the new associate director of the Indiana Catholic Conference (ICC), the public policy voice of the Church in the state. It is a role for which she believes God has been preparing her all 24 years of her young but remarkable life.

“I can look back and see how God’s hand has guided me here,” said LaCoursiere, who took on the position in early September following two years of law school, experience in the Indiana Attorney General’s office and many formative summers at Saint Meinrad Archabbey and School of Theology.

“Everywhere I’ve been, I have learned important things for this job. It’s wonderful for it all to have come to fruition like this,” she said.

Alexander Mingus, who was promoted to executive director of the ICC in June, recognized LaCoursiere’s unique qualities as well as the work of divine providence as he sifted through job applications this summer and pondered who would replace him in the associate director role.



Alexander Mingus

“There were a few things that stood out about Roarke,” said Mingus, who joined the ICC in 2020. “Obviously she is very smart, she’d been through a couple years of law school, and she is very interested in her faith, as evidenced by her years of formation at Saint Meinrad. Those were some characteristics that I was primarily looking for—someone who had some public policy or law or government experience, and someone who had clearly demonstrated interest in the Catholic faith.

“We are so blessed to have her in this new role, and I am looking forward to collaborating with her as we represent the Church at the Indiana Statehouse and beyond.”

### ‘So very connected to Saint Meinrad’

Although she now views her new job as the perfect fit, LaCoursiere could hardly have envisioned any of this in

her early years, which took her from Brisbane, the capital of Queensland, Australia, all the way to Terre Haute.

Her mother Teresa—a Terre Haute native with a young son Denim—had met Ashley Matchett, an Australian whose career as a physical therapist had brought him to the western Indiana city. They fell in love and decided to marry and begin their life together in Australia, where Roarke was born. Eventually, with Teresa homesick for Indiana, the young family moved back to Terre Haute.

Today, LaCoursiere recalls a childhood in which the Catholic faith was important but not at the center of her family’s life. That all changed when her father—who had grown up in a large Catholic family in Brisbane but had fallen away from the faith somewhat through the years—experienced what LaCoursiere calls “a major reversion.”

This led to a spiritual renewal within the Matchett family and young Roarke’s first watershed moment at Saint Meinrad: her introduction to the “One Bread, One Cup” youth liturgical leadership program there, where she learned about the Mass, the sacraments, the Liturgy of the Hours, and built community along the way.

As LaCoursiere took part in One Bread, One Cup every summer of high school, she could feel her faith grow exponentially with every passing year.

“Those weeks in the summer that I was at Saint Meinrad totally transformed my life and helped me to have an encounter with Christ that sustained my prayer life beyond the hill,” LaCoursiere said.

This profound experience also led her to choose St. Meinrad as her patron saint when the time came for her confirmation at St. Joseph University Parish in Terre Haute.

As she was completing high school, prayer and discernment led LaCoursiere to apply to the One Bread, One Cup college internship program, in which college students return to lead the summer sessions for the younger participants. She was selected, and this brought her back to the seminary during the summers as she was seeking her degree at Pepperdine University in California.

“Those summers spent with other college interns who are also just on fire for their faith were very special,” LaCoursiere said. “They formed me.”

Benedictine Brother James Jensen, who helps lead the program at Saint Meinrad, said that LaCoursiere’s God-given gifts were apparent then and will serve her well in her new role.



Roarke LaCoursiere, the new associate director of the Indiana Catholic Conference, will be a regular presence at the Indiana Statehouse in Indianapolis beginning with the 2025 legislative session. (Submitted photo)

“Roarke has an intentional ability to bring people together, and she is always informed by her faith,” Brother James said. “This is what she will bring to the ICC. I think what will inform her work the most is what she learned at Saint Meinrad—our Benedictine values of balance, of having a strong personal prayer life, but also being able to externalize that and live that out in public ways.”

### ‘An extrovert’s dream job’

After graduating from Pepperdine University in California in 2021 with a degree in political science, she decided to return to Indiana and take a gap year before pursuing law school. She moved to the Fiat House, a home in the Broad Ripple area of Indianapolis where women ages 21 to 35 could share their Catholic faith.

See ICC, page 8

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# VETERAN

continued from page 1

## 'I thought that would be cool to do'

As intense as his work is, there is also a combination of satisfaction and joy for Eble, an Indianapolis native.

"Being a hometown kid and being able to fly over my hometown and help my hometown people, it's very satisfying to me," Eble says. "I'm very blessed."

He grew up on the east side of the city in Our Lady of Lourdes Parish, attending its school and later graduating from Father Thomas Scecina Memorial High School in 1989. He also grew up with a love of aviation, especially military aircraft—a passion flamed by his father, Charles.

Yet after his high school graduation, he enlisted in the Army as a soldier—a choice that worried his mother, Diane. He assured her that he wouldn't be in danger, that 15 years had passed since the United States was involved in a war, the one in Vietnam. That reassurance dissolved in 1991 when he was a soldier on the ground in Iraq, part of Operation Desert Storm, a military action led by the United States against Iraq for invading Kuwait.

That war ended quickly, but it led to about 300 American deaths. Soon after, Eble fulfilled his tour of service and returned to Indianapolis, where he enrolled in Indiana University Purdue University Indianapolis (IUPUI), seeking to find a direction for his life. Nothing clicked, but one memory from those days is still fresh.

"When I was at IUPUI, I'd see the early LifeLine birds flying to the roof of Methodist," he says with a smile. "At the time, I thought that would be cool to do."

Around that time, in 1998, a friend who was flying Cobra helicopters for the Army—and who knew Eble's interest in aviation—encouraged him to return to the Army to fly that aircraft, too.

After 18 months of training as an Army helicopter pilot, Eble was flying to Germany, where his life would be changed in more ways than one.

## 'I'm blessed I got to help my country'

"When I finished flight school, I wanted to go to Europe and see the world," he recalls. "I thought that's where my future was. I didn't know Ute was waiting for me."

Eble met Ute Bornhauser, a German college student, through friends. He was drawn to her, but he soon had to leave for a six-month tour of duty in Kosovo. When he returned, they started dating in late 2002. Then in early 2004, Eble was deployed to fight in another war against Iraq. It was a 9 1/2-month tour that made him realize that life doesn't give any guarantees about the amount of time a person gets, a tour that made him think seriously about his future with Ute.

"I got home on October 31, 2004," he says. "We got engaged while I was home on leave."

The next 16 years in the Army led to a move to Alabama for the married couple, then to Hawaii, then to Germany, back to Alabama and again to Hawaii—with a return to the wars in Iraq and in Afghanistan during that time.

Those years also led to their four children: Michael, Annika, Katja and Joshua.

By 2020—after nearly a combined 25 years of military service to his country—Eble knew he needed a change.

Looking back on his military experience, he says, "It was easier to do as a single guy and harder to do with a wife and kids. I'm blessed that I got to help my country out when they needed it the most because we were at war for almost 15 years. I was able to help my brothers on the ground. But toward the end, I was ready for a change. It was time.

"You don't know how much sacrifice your family is doing. You're just thinking about the mission all the time. I thought the family needed me more than the Army really needed me. I told Ute, 'I just want to be home



Joe and Ute Eble and their four children pose for a photo in 2023 with Archbishop Charles C. Thompson on the day their son Michael received the sacrament of confirmation. Annika, Katja and Joshua are to the left of Archbishop Thompson. (Submitted photo)

every day. I want to get my hands on the kids and see you all every day. Have an influence on them.' "

In the summer of 2020, Eble resigned from the Army and the family moved to his hometown in Indianapolis. Returning home, Eble still wanted to fly. He still remembered his days in college when he saw the LifeLine helicopters in the sky and thought how cool it would be to pilot one. On the day he applied for the job that summer, he was offered the opportunity to live that dream.

## 'The golden hour'

In the military and LifeLine endeavors, there is a common connection called "the golden hour."

"You try to get them to the best care you can within an hour," Eble says. "That's our focus—how we can quickly and safely do that."

To prepare for the golden hour, he starts his shift at the Downtown Indianapolis Heliport by checking the helicopter, looking at the weather forecast and making sure the medical crews he works with have all the equipment and supplies they will need for whatever emergency situation arises.

"There's always a sense of urgency," says Eble, who prays a rosary before or during every shift. "When I walk out to the aircraft, I've already saved as much time as I could possibly save. From then on, it's got to be the same way every time, so you never miss something.

"There are two kinds of missions you can get. The majority are where you're picking up a patient from one hospital and bringing them to another one where they can get the best care in the state—Riley and Methodist, where the specialists are.

"The other 15 to 20 percent are trauma, injury, accident scenes. You never know what you're going to get. There was a motorcycle accident in the middle of the night on I-65 near Edinburg. I landed on I-65 with my rotors running. Our crew picked him up, and we took him straight to the hospital."

Some emergencies strike close to the heart.

"When you see kids that aren't much different from your kids, it hits you," he says. "Michael is 17. I picked up a 16-year-old. They were like the same size. They looked similar. When you see your kids in other people's kids, it's hard."

So are "the golden hour" flights involving babies and children struggling to live. When he gets them to Riley

and the medical crew springs into action again, racing them to doctors, Eble often reaches for his phone.

"That's when I call Ute if it's one of those days," he says. "Ute knows that if I call her and I'm at work, I'm usually at Riley. She asks if I'm doing OK, and I say, 'I just want to talk.' "

He takes a deep breath and adds, "You see some challenging things. Every once in a while, I'll ask my crew, 'Hey, remember that baby we dropped off a few days ago, did you hear anything more about that?' They ask if I want to know. I say, 'Yes, please, it would do my heart good.' They make backdoor phone calls, medical crew to medical crew. We never talk specifics. We just want to know if someone is OK."

## A thank you to God

On some Sunday evenings, when his shift that day extends beyond the usual 12 hours, Eble races from the heliport in downtown Indianapolis to nearby St. John the Evangelist Church in Indianapolis for the Mass at 7 p.m.

He slips into a pew, focusing his attention on the Mass and the homily while also asking God to look after the people his crew has helped that day and their families.

On those Sunday evenings when he's rushed to get to Mass, he sometimes doesn't have time to change out of his LifeLine uniform. As hard as he tries to not bring any attention to himself, the uniform doesn't make it easy, and people sometimes come up to him after Mass, thanking him for what he does.

"I'm not a spotlight kind of guy," Eble says. "When people see a helicopter and a helicopter pilot and they know it's a LifeLine crew, they all want to high-five the pilot. But the people who really make the mission happen are my crew.

"My heroes are my nurses and my medics and my respiratory therapist. The things I see them do and the effort that I see them put into it remind me of being in the service and selling out for whatever it takes to make it happen. And being a part of that is rewarding."

That feeling stays with him as he heads home to his wife and his children, wanting to be immersed in their lives, knowing how precious life is, and thanking God for leading him to a place where he tries to help people at the edge of life and death.

"I'm fortunate that I get to do what I'm doing," he says. "I'm grateful that God has put me in that place." †

# ICC

continued from page 7

"I had just been living the college life, and now I was surrounded by these professional women who were living fully for the Lord," said LaCoursiere, who also became involved at St. Joan of Arc Parish. "Having their mentorship and friendship was something very influential for me."

But then she was off to law school at Georgetown University, spending a year in Washington, D.C., before discerning that Indianapolis is where she wanted to remain. She transferred to the McKinney School of Law at Indiana University in Indianapolis.

The move back to Indiana was providential, as it coincided with leadership changes at the ICC. Angela Espada, who had served as executive director for five years, announced her retirement early in 2024. With

the announcement not long after that Mingus would be promoted, a rare opportunity arose.

"I wanted to connect my education and my passion for public policy, for bettering society, and for promoting the common good with my Catholic faith," LaCoursiere said. "So I had this decision to make: Do I pass on applying for this job that truly seems like a dream job for me, or do I stay the course and finish law school? That was something I took to prayer for six months, and the job continually took up more space in my heart and my mind. I'm so glad I trusted God in the process."

She applied and landed the job just as she was preparing for another major life change: getting married. Roarke Matchett had met Chase LaCoursiere, the information technology director at St. Joan of Arc School, as they both were attending daily Mass regularly.

The two wed at St. Joan of Arc on June 29 and inspire all around them with

their dedication to the Church and to ministry, particularly through their work serving the needy through the St. Vincent de Paul Society.

"It's beautiful to see her discerning the next things God is calling her to do and how much she is letting go and trusting that the Lord is going to take care of her and that God's will is going to be done," said Sara Levy, a close friend and bridesmaid who teaches middle school science at St. Joan of Arc School.

For the past two months, this has included traveling the state in this election year and meeting with the five bishops she will help to represent in her new role, as well as with Catholic lawmakers and advocates ahead of the 2025 Indiana General Assembly.

For LaCoursiere, the past few months have been a happy and productive whirlwind.

"One thing I love already is coming home from a busy week and telling my husband, 'This is an extrovert's dream

job!'" LaCoursiere said. "I love meeting people, I love talking to them and hearing what they care about. As we've been going around the state meeting with legislators, they share with us what their priorities are for this upcoming session, and we get to dialogue with them about how to accomplish their goals through the lens of Christ and his Church's teaching.

"I look forward to meeting all of the legislators and advocates and building relationships with these people who have committed their lives to bettering the state of Indiana through public life," she continued. "To be part of that is an incredible opportunity."

For more information about the ICC and ways to get involved with its mission, visit [www.indianacc.org](http://www.indianacc.org).

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †



# Adoration on Election Day

People pray in adoration of the Blessed Sacrament on Nov. 5, Election Day, at Our Lady of the Most Holy Rosary Church in Indianapolis. The Indianapolis South Deanery faith community had eucharistic adoration available on Election Day while polls were open in Indiana, from 6 a.m.-6 p.m. (Photo by Sean Gallagher)



## Volunteers arrive to help with cleaning, other tasks after flooding in Spain

MADRID (OSV News)—As Spain mourns the death of more than 200 victims of the biggest peacetime disaster in decades, volunteers poured into the country's Valencia region to give a helping hand in cleaning up and to offer support to the devastated community.

Local parishes and the city's cultural institutions turned into help centers—storing supplies sent from all over Spain and assigning those who came to help to cleaning streets and houses.

"The situation is different in each area and in each town. In Valencia, for example, there are towns that are still cut off from communication, without electricity, telephone connection and without food," Caritas Spain director Father Luis Miguel Rojo Septién told the Spanish Catholic news outlet *Alfa y Omega*.

"It is very dramatic," he said, adding that "the main task right now is cleaning up the mud left by the flood."

"The priority of some parish Caritas [branches] is locating people who were in a vulnerable situation ... and to be able to support them in whatever is necessary—because now their situation is even more complex," the priest said. "We are also offering psychological support and accompaniment. Sometimes an empathetic look in a prayerful silence is enough to say, 'You have lost everything, but I am here suffering with you.'"

It was a true popular movement on the morning of Nov. 2 as 15,000 volunteers from all over the region lined up at Valencia's iconic City of Arts and Sciences, a scientific and cultural complex of buildings, and waited hours for the distribution of what tasks were needed throughout the affected districts and towns.

Pope Francis asked for prayers for Valencia during his *Angelus* prayer on Nov. 3.

"Let us continue to pray for Valencia, and the other communities in Spain, who are suffering so much," the pope said. "What do I do for the people of Valencia?" Pope Francis asked. "Do I pray? Do I offer something? Think about this question," he said.

Archbishop Enrique Benavent of Valencia expressed his gratitude "to each and every one of the dioceses of Spain that have been offering their help since they learned of the tragedy" and to "all Valencians, present in their prayers and ready to help in all needs," the archdiocesan website said.

Amid horrific news of people being killed by the flood in their homes, cars and garages, including one in a shopping center, the archbishop said: "To all those who are suffering, may they feel in us a friendly hand, a brotherly hand that knows how to feel compassion and be attentive to their needs."

"To the people who are now homeless, who are suffering, we want to express the solidarity and closeness of the Church and, to the extent of our possibilities, accompany them and attend to their needs," the archbishop added.

A crowd of enraged survivors hurled clots of mud left by flooding at the Spanish royal couple on Nov. 3 during their first visit to the center of the tragedy.

But King Felipe VI and Queen Letizia continued to walk through the crowd, comforting people, many of whom said that the mud and anger were not for the royals, but for Prime Minister Pedro Sánchez, whom officials rushed from the scene soon after his contingent started to walk the streets of one of the hardest-hit areas, The Associated Press reported.

The queen broke into tears after speaking to several people, including one woman who wept in her arms—videos of which have since gone viral on social media.

Father Salvador Pastor, pastor of Our Lady of Grace Parish in the Valencian neighborhood of La Torre, said that even before the disaster, it was "a working-class neighborhood with families living in very basic conditions, so the consequences are going to be dramatic."

His parish church was completely flooded inside with 50 feet of water on Oct. 28 and 29, leaving the premises of the church and the sacristy covered with a thick layer of mud.

"The door of the church collapsed when vehicles were piled up by the force of the water," the priest said, adding that the consequences of the flood are simply "devastating."

But Father Pastor isn't losing hope as his parish was turned into a help center merely a week later.

The parish community worked around the clock, organizing groups of volunteers to turn the place into a strategic point for distributing food and supplies in coordination with the City Council and the firefighters.

The church turned quickly into a circuit of tables set up with clothes of all sizes, coats, diapers, wipes, sandwiches, milk and medicines, *Alfa y Omega* reported.

Young people also rushed to the scene, accompanied by their pastors, like 35 volunteers from a parish in Getafe, who arrived in Valencia "to be there and to embrace."

Father Eliert Jerez, vicar of Villaviciosa de Odón's parish church, said, "It was a wish of the young people, who asked to come."

"We took the bull by the horns and asked the people



Damaged cars are seen along a road on the outskirts of Valencia, Spain, on Oct. 31 affected by torrential rains that caused flooding. Archbishop Enrique Benavent of Valencia expressed "grave concern" and celebrated a Mass for those affected after more than 200 people died, and many more went missing amid torrential rains that caused massive flooding. (OSV News photo/Eva Manez, Reuters)

for help, and the people have come out in full force," he continued. "We have filled several trucks and vans, eight vehicles in total, with food, tools, toiletries, disinfectants and water pumps, and we arrived in the area on Sunday morning," he added, describing supplies worth \$27,000 that they brought along, as reported by *Alfa y Omega*.

Images of several priests and religious sisters with their mud-stained habits and cassocks went viral on social media during the Nov. 2-3 weekend.

Father Federico Ferrando and Sister Fons shoveled mud for hours, accompanied by young people from different movements and parishes. Father Ferrando comes from Paiporta and now serves as assistant to the parish in Valencia. "His family has been saved, although he has lost everything. Shovel in hand, he has returned to his neighborhood to clean and comfort those who need it," *Alfa y Omega* said in its report.

Meanwhile, Father Gustavo Riveiro, the pastor of another Paiporta parish, St. George, showed an image of Christ recovered from the flooded church premises.

"His image with his face covered in mud" reminds all of hundreds of "deaths in Paiporta, the number of missing people that cannot yet be counted, and their families, which is the real tragedy," the priest said. †

# 'Deep roots' of St. Bernard Parish in Frenchtown reach back 175 years

By Natalie Hoefer

St. Bernard Parish in Frenchtown celebrated its 175th anniversary this year.

Originally named Little St. Louis, Frenchtown was settled—not surprisingly—by French families in the 1840s. Many of them were accompanied or encouraged to come by a Catholic man named Louis Theodore Henriott. Priests from parishes in Vincennes, St. Croix and Lanesville traveled to minister to the French Catholics of the town, with Henriott's home serving as the site for celebrating the Mass.



The current St. Bernard Church in Frenchtown, built in 1894, is the parish's third church building in its 175-year history. (Submitted photo)

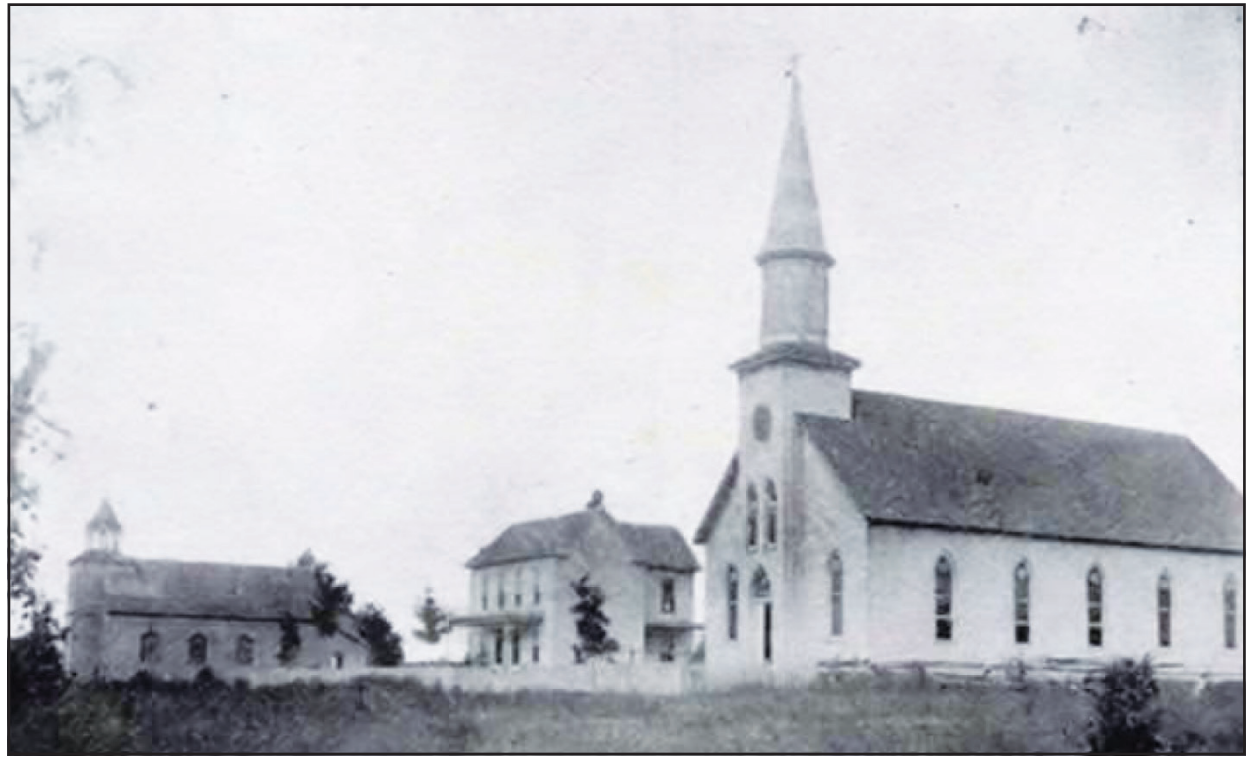
St. Bernard Parish was founded in 1849 with the construction of a log church. A second church was built in 1881 and blessed in November of that year by Bishop Silas M. Chatard.

Temporary repairs were made after lightning struck the church in 1886. A third church—the current structure—was completed in 1894.

The parish celebrated its 175th anniversary with a catered dinner on Aug. 10.

"St. Bernard's congregation is blessed with parishioners from all age groups who have deep roots in the larger community," said Father Aaron Pfaff, the New Albany Deanery parish's pastor. "They volunteer with neighboring churches in serving meals to the needy, assist at local food pantries and donate prayer shawls to people in the greater community in special need of prayer.

"It always impresses and humbles me that our congregation has not only celebrated our faith for 175 years, but that many of our families' histories reach back to the founding of our parish. It's humbling to build on their past, strengthen their faith in the present and preserve it for untold generations to come." †



This undated photo depicts two St. Bernard Parish church structures in Frenchtown. The church at left, built in 1881, was damaged by lightning in 1886. The structure at right, built in 1894, is the parish's current church, although the steeple has since been shortened and a connected parish hall has been added. Between the two churches is the former rectory. (Submitted photo)



Paul Bary, 92, a lifelong member of St. Bernard Parish in Frenchtown, poses with Father Aaron Pfaff, the parish's pastor, on Aug. 10 during a catered dinner celebrating the parish's 175th anniversary. (Submitted photo)

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# SIMPLY CATHOLIC

## Devotion to Sacred Heart warms the Church with love of Christ

By Leonard J. DeLorenzo

(Editor's note: On Oct. 24, Pope Francis issued a new encyclical letter titled "Dilexit Nos: On the Human and Divine Love of the Heart of Jesus Christ." The following article explains how devotion to the Sacred Heart of Jesus emerged through private revelations experienced by St. Margaret Mary Alacoque.)

(OSV News)—When the beloved disciple reclined his head upon the breast of the Savior (Jn 13:25), he heard the beats of divine charity and felt the heat of God's love.

Among the 12 Apostles, it was John alone who stood beside the Blessed Mother at the foot of the cross to witness and absorb the pain of Jesus' passion (Jn 19:25-27). It was the same John who would later testify, quite simply, that "God is love" (1 Jn 4:8).

This beloved disciple contemplated the mysteries of the Sacred Heart of Jesus. While many after him who loved Christ pondered and revered this blessed heart, it wasn't until 16 centuries later that devotion to the Sacred Heart passed from a private to a public devotion in the Church. That is when the Lord revealed the wonders of his heart to a young and often sickly religious sister named Margaret Mary Alacoque.

St. Margaret Mary Alacoque (1647–1690) was a nun of the Order of the Visitation of Holy Mary in the French village of Paray-le-Monial. Before Margaret Mary, a devotion to the Sacred Heart developed from an earlier devotion to Christ's holy wounds. Devotees of the Sacred Heart included such saints as Bernard of Clairvaux (d. 1153), Bonaventure (d. 1274), Mechtilde of Helfta (d. 1298) and Gertrude the Great (d. 1302).

What was different with Margaret Mary is that, through three divine private revelations she received, the Lord commissioned her to open this devotion to the entire Church.

### —First revelation: Becoming the beloved

On Dec. 27, 1673, on the feast of John the Apostle, Sister Margaret Mary received the first of three revelations of the Lord's Sacred Heart. Her religious superior ordered her to write an account of her experience, which begins:

"Once being before the Blessed Sacrament, I felt wholly filled with this divine presence, and so powerfully moved by it that I forgot myself and the place which I was. . . . [I] yielded my heart to the power of his love [and] He made me rest for a long time on his divine breast, where he uncovered to me the wonders of his love and the inexplicable secrets of his Sacred Heart, which he had hitherto kept hidden from me [but] now he opened to me for the first time."

Jesus placed Margaret Mary into the position of the beloved disciple, reclining her head as John once did upon his breast. Reposed and attentive, she both felt and heard what was in the Sacred Heart.

This is the message of Jesus to her in the first revelation: "My Divine Heart is so passionately in love with men that it can no longer contain within itself the flames of its



The Sacred Heart of Jesus is depicted in a stained-glass window at Our Lady Queen of Martyrs Church in the Forest Hills section of the Queens borough of New York. On Oct. 24, Pope Francis issued a new encyclical letter in which he reflects on the contemporary relevance of devotion to the Sacred Heart. (OSV News photo/Gregory A. Shemitz)

ardent charity. It must pour them out by thy means, and manifest itself to them to enrich them with its precious treasures, which contain all the graces of which they have need to be saved from perdition. I have chosen thee as an abyss of unworthiness and ignorance to accomplish so great a design, so that all may be done by Me."

By this first revelation, the Lord makes known that divine love can no longer be hidden in his heart. Here, Jesus is the friend, the love of the Father, who makes the tender effort to save his children. It is precisely Margaret Mary's "unworthiness and ignorance" that will serve this good end, for her humility will not obscure the unsolicited graciousness of Christ's charity.

When Margaret Mary offered her own heart to Jesus, he responded by sharing a spark of his ardent divine love with her. The fervor of that love remained with her in the form of an invisible wound in her side, in which thereafter, on the first Friday of each month, she experienced intense heat and pain. In prayer and in passion, Margaret Mary remained a student of the secrets of the Lord's heart for six months before a second revelation.

### —Second revelation: The scourge of ingratitude

In the summer of 1674, likely on the first Friday in June during the octave of *Corpus Christi*, Margaret Mary received the Lord's second revelation. Jesus' appearance was now different from the first.

In the words of the saint: "He was brilliant with glory; his five wounds shone like five suns. Flames darted forth from all parts of his sacred humanity, but especially from his adorable breast, which resembled a furnace, and which, opening, displayed to me his loving and amiable heart, the living source of these flames."

In adoration, Margaret Mary gazed upon the wonders of Christ's pure love, which shines in inestimable excess against the ingratitude of those for whom it is given. By direct address, the Lord declared the severity of the world's ingratitude for his sacrifice:

"This is much more painful to Me than all I suffered in my passion. If men rendered me some return of love, I should esteem little all I have done for them, and should wish, if such could be, to suffer it over again. But they meet my eager love with coldness and rebuffs. Do you, at least, console and rejoice me, by supplying as much as you can for their ingratitude."

The character of the renewed devotion to the Sacred Heart is hereby disclosed. It is a means for making amends for the world's crimes of callousness, offered as consolation for Jesus' aching heart. To adore the Sacred Heart is to participate in making reparations for the scandal of ingratitude.

The devotion that the Lord calls for begins to take definite shape in this revelation as he directs Margaret Mary to two distinct disciplines: First, to receive holy Communion every first Friday of the month, and second, to keep a holy hour, preferably before the Blessed Sacrament, between 11 p.m. and midnight every Thursday, so as to keep watch with him as expiation

for the desertion of the disciples during his agony in Gethsemane on the first Holy Thursday.

As Margaret Mary herself heeded this devotion and drew nearer to the Lord's love in his passion, she also began to experience her own share in his suffering, as religious authorities doubted her and caused her to doubt her own experiences of Christ's grace.

It was not until a young Jesuit priest received her testimony and counseled her that she was assured of the veracity of Christ's message to her. This young priest, Jesuit Father Claude La Colombière, would later become the man to bring the devotion of the Sacred Heart to the world and be declared a saint in 1992.

### —Third revelation: For the life of the Church

The third and final revelation to St. Margaret Mary occurred on June 16, 1675, during the octave of *Corpus Christi*. With this revelation, the Lord moved from granting Margaret Mary personal favors to investing her in a public mission for the good of the Church.

Revealing his heart again to the saint, the Lord offered these words: "Behold this heart which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return, I receive from the greater part only ingratitude, by their irreverence and sacrilege, and by the coldness and contempt they have for me in this sacrament of love. . . .

"It is for this reason I ask thee that the first Friday after the octave of the Blessed Sacrament [*Corpus Christi*] be appropriated to a special feast, to honor my heart by communicating on that day, and making reparation for the indignity that it has received. And I promise that my heart shall dilate to pour out abundantly the influences of its love on all that will render it this honor or procure its being rendered."

The ultimate end of this devotion is, thus, to warm the Church with Christ's divine love. Through this young religious sister—meek and humble of heart—the Lord sought to drive out what is old and stale in the Church with the fire of love pouring forth from his own heart.

Sister Margaret Mary entrusted this revelation to Father Colombière. After careful consideration, he confirmed for her the divine inspiration of this grace, which led the nun to lie prostrate in joy and consecrate herself to the Sacred Heart. Father Colombière joined her in this act of consecration so that, in these two—a religious sister and a priest—the first fruits of the new devotion ripened.

From this first act of devotion, the threefold practice of devotion to the Sacred Heart began to emerge in the Church through Father Colombière's dissemination: receiving Communion on the first Friday of the month, keeping a holy hour of adoration to watch with Christ and the institution of the feast of the Sacred Heart.

(Leonard J. DeLorenzo, Ph.D., is professor of the practice in the McGrath Institute for Church Life at the University of Notre Dame in northern Indiana, where he directs the Sullivan Family Saints Initiative and the Inklings Project and hosts the podcast "Church Life Today.") †



With a large image of the Sacred Heart of Jesus behind her, Iraqi-born Mother Olga, foundress of the Daughters of Mary of Nazareth, prays on July 18 during a revival night of the National Eucharistic Congress at Lucas Oil Stadium in Indianapolis. (OSV News photo/Bob Roller)

Joyful Witness/Kimberly Pohovey

## Practicing gratitude leads to many positive benefits for us and others

I've always considered myself a grateful person. My parents instilled in me the politeness of always saying "thank you" so much that it is ingrained in my daily life.



I try to go out of my way to express my appreciation for my family, friends and co-workers. And, when I remember, I thank God for little things that go right in my day.

I get quite a few video devotions in my daily e-mail. Last week, I watched one that talked about living with gratitude. It got me thinking: am I simply "polite"? Or do I live a life of gratitude?

With Thanksgiving nearly upon us, I thought it worthwhile to take a closer look at gratitude. An article titled "The Science of Gratitude" on the Mindful website provided a whole host of benefits from living a life of gratitude:

- It boosts immunity and heart health;
- It increases the social connections you make with others and helps you develop more meaningful relationships;
- It calms anxiety and can relieve depression;
- It leads to greater feelings of happiness and joy in your life; and
- It helps you develop a closer relationship with God.

In short, practicing gratitude makes everything better. The article also details many ideas for how to improve gratitude in your daily life, like journaling for what you are grateful, writing a note of thanks on a consistent basis to someone in your life, or verbally expressing one thing for which you are grateful during family prayers in the evening.

But the one idea that really struck me, although it is simplistic, is to take time to notice what's around you. It theorizes that the more you are in tune with the world around you, the more you will find reasons to be grateful.

When I think back throughout my life, I have had several encounters with people who expressed how much a thank you note from me meant to them. In particular, I remember early in my career I worked in alumni relations at a university planning many events.

After each event, I made sure to send a handwritten thank-you note to every volunteer. It took a lot of my time, but I knew how much it would be appreciated.

A man probably in his 30s volunteered for one of our service events. It was the first one he had ever attended and felt uneasy because he didn't know anyone at the event. I sent him my usual thank you note afterward. While it was a very small gesture on my part, he called to let me know that note meant the world to him. He said he felt valued and needed for the first time in many years. And he vowed to volunteer more in the future. We never

know what affect our kindness might have on someone.

When we thank others, we probably do not give enough thought to what message we are sending. For some, it validates the work they perform. For others, it makes them feel needed. Still others may feel "seen."

Being mindful of how others perceive our appreciation helps us to be more intentional in thanking them. I find that I experience great joy when someone seems affected by my gratitude for them. And in every case, that recognition of my gratitude makes me in turn more grateful to God for inspiring me to say something to them.

Beginning this Thanksgiving season, I plan to be more cognizant of two things: to dialogue with God on a daily basis, sharing with him all of the things for which I am grateful; and, to go out of my way to express my thanks to others—not just with a simple, verbal "thank you," but through written notes or small gifts or other gestures that require more time and thought on my part. The Letter to the Hebrews tells us, "Therefore, we who are receiving the unshakable kingdom should have gratitude, with which we should offer worship pleasing to God in reverence and awe" (Heb 12:28).

How are you living a life of gratitude?

*(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †*

Our Works of Charity/David Bethuram

## We must invest more in people impacted by hunger and homelessness

Hunger and homelessness are pervasive issues affecting every county in Indiana. At Catholic Charities, we've witnessed a sharp rise in the number of households experiencing food insecurity and families in need of safe, affordable housing.



Jason's story demonstrates how his experiences growing up hungry and homeless shaped his life and his family's future.

A significant part of Jason's childhood was spent battling hunger, food insecurity, poverty and, at times, homelessness. When asked how these circumstances influenced his life, Jason explained that they made him into someone he wouldn't have otherwise become. He recalls many

days spent hungry and scared, unsure of where his next meal would come from or where he would sleep.

As a child, he didn't fully understand why his family was struggling, but he knew their life wasn't how people were supposed to live. At times, it felt like the world had forgotten them, but then they would meet people who treated them with dignity—like the staff at the rescue mission where they received two meals a day, or the volunteers at the food pantry that provided groceries when their money ran out before the end of the month.

The kindness Jason and his family received from food pantries, rescue missions and homeless shelters left a lasting impact. Jason recalls how even something as small as receiving a snack and being asked about his future gave him hope. In those moments, he felt a sense of normalcy and was reminded that he had a future worth striving for. Those interactions helped nourish not only his body but his spirit, encouraging him to believe in the possibility of a better life.

Hunger has a profound, often indescribable effect on people. It consumes their thoughts—constantly worrying about when they'll eat next or how to hold onto what

little food they have.

This endless cycle keeps people trapped, unable to think beyond the immediate need for survival. Food and shelter are so fundamental that without them, it becomes impossible to plan or dream for the future. Instead of focusing on long-term goals, people like Jason's family lived hour by hour.

For Jason, hunger, poverty and homelessness robbed him of his childhood, his innocence and his sense of security. Yet, he considers himself one of the fortunate ones—not only because he survived, but because he learned to thrive with the support of many who came into his life.

Though he faced numerous failures, he ultimately achieved success. He realized his childhood dream of becoming a lawyer. However, he knows that millions of others continue to struggle, just as his family did. He believes that, as a nation, we still haven't done enough to address these issues.

Jason attributes much of his success to the support he received from his grandmother, but he also acknowledges that without the assistance of charities and the social safety net, his dreams might not have been realized. He needed school lunches, welfare, health care, food stamps, Section 8 housing, subsidized college applications, financial aid and student loans to get to where he is today.

No one succeeds entirely on their own. While some are fortunate to have families who can provide for their needs, others must rely on the social safety net and non-profits for help. The benefits Jason and his family received were an investment in his future by taxpayers, and it proved to be a wise one.

The real question is: Will we continue to invest in people, ensuring they have the dignity and opportunity to pursue their own American dream? Or will we continue to make cuts that leave those dreams out of reach for so many?

*(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †*

*No one succeeds entirely on their own. While some are fortunate to have families who can provide for their needs, others must rely on the social safety net and non-profits for help.*

"The Eucharistic Word"/Michael R. Heinlein

## Finding the Eucharist's purpose in our lives leads us closer to Christ

What do we do when we return to the pew after receiving holy Communion? Having welcomed the Lord of the universe into our own corner of it, in the most humble yet profound of ways, how should our prayer be directed?



For years, I'd attempt various strategies hoping to make the most of this most intimate time with Jesus. But I was always left wanting. Trying to find a balance between giving and receiving, I was more often than not unfocused and distracted, more than I'd like to admit.

But as a member of the Pauline Family founded by Blessed James Alberione, I was struck immediately upon using the prayer book he authored by the prayers proposed for after Communion. And a couple years after regularly praying with them, I'm very grateful for how they've shaped my own reception of the sacrament.

Space and copyright don't allow me to include the full texts here. Rather, allow me to share a bit about the basic principles in the prayers and how they can shape your conversation with the Lord after receiving him.

The "Act of Adoration" directs my mind, will and heart in welcoming Christ's eucharistic gift, but also in

returning it and sharing it. Phrases like "make me an ardent Apostle" or "let the light of your Gospel shine to the farthest bounds of the world" help better to attune me to the reality that Christ is alive in me so that I might enliven the world through him. Praying the words "may there be eternal praise, thanksgiving and supplication for peace to all people" sharpens my attentiveness to the work that Christ puts before me in the circumstances and undertakings of my daily life. Our prayer after Communion should certainly include a longing to worship God more fully by our lives, for the life of the world.

The "Act of Resolution" directs me to allow Christ to shape my mind, will and heart more fully and completely. The phrase "make me similar to you" in the prayer emphasizes what should be the longing of our hearts, that we should not receive the Eucharist, we should not leave Mass, without this fundamental desire. We must be resolved, having been nourished by Christ's body and blood, to want to live more like him in every facet of our lives.

I appreciate that this prayer reiterates some of the fundamental characteristics of Christ, like "humility and obedience," or "poor and patient," or "model of charity and ardent zeal." The Eucharist truly is the gift that shapes our character into his. We pray, as St. Augustine

preached, that we will ever more fully become who we receive.

The "Act of Supplication" directs the longings, desires and petitions I bring to Christ. This prayer offers the opportunity to ask Christ to open my mind, will and heart to loving him more and more, but also all those he loves. At this moment of sacramental union with Christ, we beg him to keep us united with him more fully and to keep his grace alive and active within us and bear fruit for the coming of his kingdom and a multiplication of those who work to bring it about in the apostolate. We remember those dear to us—living and deceased. Our prayer should be shaped to make Christ's own desires our own.

I believe these principles can effectively shape our post-Communion personal prayer, magnifying that time and increasing its fruitfulness. Gifts are given for a purpose. If we want to more fully find the Eucharist's purpose in our lives, I believe the roadmap laid out by these prayers help us to do so. If nothing else, praying for that grace itself can certainly help us more abundantly receive holy Communion and shape our lives accordingly.

*(Michael R. Heinlein is author of Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and a promised member of the Association of Pauline Cooperators.) †*

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

# The Sunday Readings

Sunday, November 10, 2024

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes the first reading for Mass this weekend.

Political governance, in the minds of the ancient Hebrews, was not the chief function of their kings. Rather, assuring the nation's faithfulness to God and to the law of God, given through Moses, was their kings' primary duty.

Since this religious aspect was so vital, it is not surprising that many stories in the Books of Kings prominently include stories about the prophets who were active at the time. Prophets called the people to fidelity to God.

Such is the case this weekend. The central figure in the story is the prophet Elijah. In this reading, Elijah encounters at a city gate a woman collecting twigs and branches to use as firewood.

She obviously is quite poor. She must forage for fuel. She needs food to provide for her son. The presumption is that she was a widow, and her son was a child.

In fact, she is so poor that she tells Elijah that she and her son will die after they consume whatever she can bake using the meager amount of flour and oil on hand. They have nothing else.

Elijah tells her that she and the son will not die. He says that if she will feed him, then God will provide. The story ends by telling us that after she prepared food for Elijah, her flour and oil never ran out. He calls her to trust.

For its second reading, the Church this weekend gives us a passage from the Epistle to the Hebrews. Building upon traditional Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has ordained that all people must die, but God also has ordained that all may live if they

turn to Jesus. This is possible because of the mystery of Christ being both God and man in the incarnation and his sacrifice of himself on Calvary.

St. Mark's Gospel offers us the last reading. It is a familiar story, appearing also in Luke, but not in Matthew. In the story, the Lord speaks quite sternly about scribes. Scribes were able to read and write in an era when religious knowledge mattered more than anything else. While illiteracy was common, they were specialists in interpreting the law of Moses.

Jesus does not belittle the law of Moses but condemns the self-satisfaction and even sinful pride of the scribes.

He presents a contrast. At the time in that culture, widows could be very vulnerable. The poor widow who gave to the temple a small donation, but great for her in her poverty, is the paragon of love for God and trust in God. Jesus spoke of her as such.

## Reflection

The widow's mite is a story beloved by Christians for generations. It is a story of generosity. Even sinners, however, at times can be generous.

This widow's generosity is a sign of her trust in God and of her understanding that the work of God on Earth, such as the worship provided through the religious treasury, was entitled to her cooperation.

Trusting in God has its challenges. The times may be uncertain, leading us to fret about unwelcome and indeed dire possibilities in the future. As in everything, the world, the flesh and the devil distract us.

The wise are humble. Humility is about recognizing that we belong to God and that he is supreme. The wise trust. We can never truly control our futures in this world. Reversals may come and inevitably do so. We must keep our eyes on genuine security, a place in eternity, by loving God and obeying God. †

## Daily Readings

**Monday, November 11**  
St. Martin of Tours, bishop  
Titus 1:1-9  
Psalm 24:1-6  
Luke 17:1-6

**Tuesday, November 12**  
St. Josaphat, bishop and martyr  
Titus 2:1-8, 11-14  
Psalm 37:3-4, 18, 23, 27, 29  
Luke 17:7-10

**Wednesday, November 13**  
St. Frances Xavier Cabrini, virgin  
Titus 3:1-7  
Psalm 23:1-6  
Luke 17:11-19

**Thursday, November 14**  
Philemon 7-20  
Psalm 146:7-10  
Luke 17:20-25

**Friday, November 15**  
St. Albert the Great, bishop and doctor of the Church  
2 John 4-9  
Psalm 119:1-2, 10-11, 17-18  
Luke 17:26-37

**Saturday, November 16**  
St. Margaret of Scotland  
St. Gertrude, virgin  
3 John 5-8  
Psalm 112:1-6  
Luke 18:1-8

**Sunday, November 17**  
Thirty-third Sunday in Ordinary Time  
Daniel 12:1-3  
Psalm 16:5, 8-11  
Hebrews 10:11-14, 18  
Mark 13:24-32

Question Corner/Jenna Marie Cooper

## The Church does not declare that any person is in hell

**Q**I recently took a six-week theology class, and the priest teaching it was pretty emphatic that



most don't make it to heaven. First, we must be without mortal sin. So, all those who forsake Mass or the Holy Sabbath would not be eligible. I have also heard other well-known priests state the same thing. One used the parable of the sower (the one with rocks, weeds, path and rich soil) to illustrate that per Jesus only 25% make it to heaven. Yet, I often hear other priests say the opposite. What is your take on the parable?

**A**To me, it seems that looking at this parable in terms of celestial statistics is a fairly unusual interpretation.

The parable of the sower is found in the three synoptic Gospels of Matthew (Mt 13:3-9), Mark (Mk 4:3-9), and Luke (Lk 8:5-8). As we read in Luke's account:

"A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold" (Lk 8:5-8).

One special thing about this particular parable is that Jesus himself is recorded as sharing a detailed

explanation of it with his disciples in subsequent verses (Mt 13:18-23; Mk 4:14-20; Lk 8:11-15).

He said that the seed represents the word of God, and the different kinds of soils represent those who hear it. Jesus states that the hard path is like the hard hearts of those who are never open to receiving God's word; the rocky ground represents those who have some faith, but only in a shallow way; and the thorns represent the worldly distractions that can choke out the faith of even sincere believers. And of course, those in whose souls the word of God takes root and flourishes are like the good soil at the end of the parable.

So, we know with certainty that Jesus was trying to make a point about hearing the Gospel and the ways in which it might bear fruit or not bear fruit in us. Jesus was trying to explain the goal and some possible pitfalls to avoid. He never suggests that he was giving us a breakdown of who attains salvation in terms of percentages.

Granted, in some cases it is possible to legitimately find an extra layer of symbolic meaning in some scriptural passages. But such extra layers must always be in harmony with the Church's constant teaching. And the Church has never taught that only a specific numerical ratio of souls would be saved.

Further, while the Church has the canonization process for formally recognizing that some especially holy people are already in heaven, the reverse does not hold true. That is, although the Church does teach that going to hell is a real possibility, the Church has never and will never declare definitively that any individual is known to be in hell.

In fact, although this is educated speculation rather than Church teaching, some theologians—such as, perhaps most notably, the 20th-century Swiss theologian Hans Urs von Balthasar—have even proposed that we could at least entertain the hope that all might be saved. Whether or not we personally see this theory of von Balthasar's as being practically realistic, it does hint at a real and uncontroversial truth of our faith. Namely, that God desires the salvation of all, and is patient and ready to forgive even the worst sinner who repents.

As Jesus states in John's Gospel: "And this is the will of the one who sent me, that I should not lose anything of what he gave me, but that I should raise it [on] the last day" (Jn 6:39).

(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](mailto:CatholicQA@osv.com).) †

## My Journey to God

### Nourishment and Presence

By Steve Goffinet

We nourish one another by making ourselves present to each other. "And the Word became flesh and made his dwelling among us." (Jn 1:14)

We nourish one another by making ourselves present to each other. "For where two or three are gathered together in my name, there I am in the midst of them." (Mt 18:20)

We nourish one another by making ourselves present to each other. "Whoever eats my flesh and drinks my blood remains in me and I in him." (Jn 6:56)

We nourish one another by making ourselves present to each other. "Heaven and earth will pass away, but my words will not pass away." (Mt 24:35)

We nourish one another by making ourselves present to each other. "I will ask the Father and he will give you another Advocate to be with you always." (Jn 14:16)

We nourish one another by making ourselves present to each other. "I will come back again and take you to myself, so that where I am you may also be." (Jn 14:3)

We nourish one another by making ourselves present to each other. "And behold, I am with you always, until the end of the age." (Mt 28:20)

(Steve Goffinet is a member of St. Bartholomew Parish in Columbus.)



Charles Blackwell receives a blessing from Bishop Stephen D. Parkes of Savannah, Ga., during the National Eucharistic Congress procession in Indianapolis on July 20. (OSV News photo/Rick Snizek, Rhode Island Catholic)

# 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.

**BERTOL, Adelfio**, 84, St. Michael the Archangel, Indianapolis, Oct. 13. Father of Antonio and Carlo Bertol. Brother of Elena, Elia, Daniele and Sergio Bertol.

**BOSSE, Burk**, 73, St. Bartholomew, Columbus, Oct. 13. Father of Patricia Caraway, Marti Hosey, Lona Ness and Marish Wilson. Grandfather of nine.

**CLEARY, Patricia**, 89, St. Malachy, Brownsburg, Oct. 13. Sister of Carol Armstrong, Janet Dodd, Geraldine Zeunik, Catherine and Thomas Cleary. Aunt of several.

**COX, Kenneth E.**, 77, St. Mary, New Albany, Sept. 24. Husband of Mary Cox. Father of Cara Clements and Elizabeth Cox. Grandfather of one.

**FARNSWORTH, Charles**, 81, St. Michael the Archangel, Indianapolis, Oct. 17. Husband of Kathleen Farnsworth. Father of Maria Pandya and Brian Farnsworth. Grandfather of three.

**GALVIN, John E.**, 86, Prince of Peace, Madison, Oct. 16. Husband of Maureen Galvin. Father of Maureen Pershing, Sheila, Michael and Sean Galvin. Grandfather of six.

**GAUDIN, Bernie**, 75, Most Sorrowful Mother of God, Vevay, Oct. 17. Husband of Joanne Gaudin. Father of Jessica Sumblin and Jeff Gaudin. Brother of Jim, Joe

and Rick Gaudin. Grandfather of one.

**GOGEL, Donna E.**, 76, St. Meinrad, St. Meinrad, Aug. 21. Wife of Leroy Gogel. Mother of Tammy Sprinkle and Michael Gogel. Sister of Mary Kellems, Georgia Smith, Bill and Wayne Howe. Grandmother of three. Great-grandmother of two.

**GOODIN, Kathleen**, 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 22. Sister of Nancy Angel, Rose Goodin, Mary Hockaday, Mike, Paul and Thomas Goodin. Aunt of several.

**GRIESHOP, Pat**, 94, St. John the Baptist, Osgood, Oct. 16. Mother of Dan Grieshop. Sister of Herman Struewing. Grandmother of three. Great-grandmother of seven.

**GUNN, Helen**, 99, St. Boniface, Fulda, Oct. 4. Mother of Polly Ann Hagedorn, Mary Ellen Moore, Kris, Susan and Tom Gunn. Grandmother of three. Great-grandmother of four.

**HORNBERGER, Carrie**, 51, St. Peter, Franklin County, Oct. 17. Mother of Hanna Biddinger, Emily and Laurie Denni and Kyle Hartman. Daughter of Howard and Audrey Hornberger. Sister of Jessica Allen, Shannon Lonneman, Andy and Matt Hornberger. Grandmother of four.

**JACKSON, Laurie A.**, 58, St. Roch, Indianapolis, Oct. 14. Wife of William Jackson. Mother of Alexis Jackson. Daughter of Joan Dugan. Sister of Jennifer Van Blarcum, Gregory and Joseph Dugan. Grandmother of one.

**KING, Rhonda M.**, 63, St. Elizabeth of Hungary, Cambridge City, Oct. 14. Wife of Dallas King. Mother of Dallas and Kyle King. Sister of Rachai Ewing, Robin Hokey, Renee Schambers and Randy Vogelsang. Grandmother of four.

**KREBS, Anthony A.**, 79, St. Barnabas, Indianapolis, Oct. 19. Husband of Sandra Krebs. Father of Matt and Todd Krebs. Grandfather of three.

**KURKER, Helen J.**, 88, Christ the King, Indianapolis, Aug. 5. Mother of Michelle Etzkorn and Lisa Kurlis.

## All Souls Day in Rome



Pope Francis pauses to pray on Nov. 2, All Souls Day, at the graves of infants, who were miscarried, during his visit to Rome's Laurentino cemetery to celebrate Mass on the feast. (CNS photo/Vatican Media)

**LUDWIG, Steven J.**, 78, St. Michael, Brookville, Sept. 27. Husband of Sheila Ludwig. Father of Rebecca Davis and Jessica Dilk. Brother of Margaret Beard, Dianne Strange and Benjamin Ludwig. Grandfather of three.

**MACKEY, Cletus**, 95, St. Ambrose, Seymour, Oct. 6. Husband of Luella Mackey. Father of Phillip, Thomas and William Mackey. Grandfather of two. Great-grandfather of two.

**MADDEN, James**, 65, St. Roch, Indianapolis, Sept. 25. Husband of Kitty Madden. Father of Anna, Kathryn, Kimberly, Jack, Joseph, Michael and Samuel Madden. Brother of Mary Ann Kaiser, Jeanne, John and Paul Madden.

**MCCOOL, Allen D.**, 78, St. Peter, Franklin County, Oct. 23. Husband of Donna McCool. Father of Michael and Rick Dudley. Brother of Deborah Hornberger. Grandfather of two. Great-grandfather of two.

**MCDERMOTT, Barbara**, 87, St. Luke the Evangelist, Indianapolis, Oct. 15. Mother of Cecelia McDermott, Sheila Sipe and Michelle Stark.

Sister of Kathy Tomaszewski. Grandmother of seven. Great-grandmother of one.

**MCGOVERN, John W.**, 81, St. Bartholomew, Columbus, Oct. 3. Husband of Gert McGovern. Father of Rebecca Merritt, Melissa Neal, Elizabeth Swearingen and Sarah Turner. Brother of Suzanne Monroe. Grandfather of 10.

**MORRELL, James**, 57, SS. Francis and Clare of Assisi, Greenwood, Oct. 11. Son of Mary Lou Warminski. Brother of Carolyn Hunger. Uncle and great-uncle of several.

**NAJEM, JoAnne**, 89, St. Luke the Evangelist, Indianapolis, Oct. 21. Mother of Lisa Bonacorsi, Denise Keeler, Annie Thompson, Annette Zeledon, Anthony and Henri Najem. Grandmother of 19. Great-grandmother of 21.

**PARVIS, Virginia E.**, 81, St. Bartholomew, Columbus, Oct. 15. Mother of Kristina Armour Black, Lorna Levings and Regina McIntyre. Sister of Linda Hargrave, Jeanette Millard, Bernadine Moss, Larry, Michael and Rick Zoellner. Grandmother of

seven. Great-grandmother of two.

**PERRY, Elizabeth M.**, 85, St. Jude, Indianapolis, Oct. 12. Mother of Debbie Purvis, Daniel, Kevin and Sean McElyea. Grandmother of eight. Great-grandmother of five.

**PRENTICE, Michael A.**, 72, St. John the Baptist, Osgood, Oct. 24. Husband of Luann Prentice. Father of Paige Borgman, Jenny Simon and Jarrod Prentice. Brother of Donna and Kathy Nobbe. Grandfather of 12.

**RENNIER, Carl A.**, 94, Holy Spirit, Indianapolis, Sept. 26. Father of Tina Boling, Anna Harvey, Debbie Snow, Floyd, James, Joe and Steve Rennie. Grandfather and great-grandfather of several.

**ROBICHAUD, Walter**, 89, St. Malachy, Brownsburg, Oct. 9. Father of Rochelle Hankins and Renee Whitaker. Brother of Rosalie Beuchel and Mary Jane Gagne. Grandfather of six. Great-grandfather of two.

**ROSS, Lynn T.**, 58, St. Michael the Archangel, Indianapolis, Oct. 3. Wife of Casey Ross. Daughter of Theresa Ross.

**SCHINDLER, Virginia W.**, 97, St. Mary, New Albany, Oct. 11. Mother of Pam Hobbs, Carla Harrod, Jennifer McCune and Terry Schindler. Sister of Evy Ems, Aline Krakowski, Lelia Popp and Harold Renn. Grandmother of nine. Great-grandmother of 11. Great-great-grandmother of two.

**VICTORIAL, Maria**, 91, Holy Spirit, Indianapolis, Sept. 26. Wife of Jose Victorial. Mother of Pura Martinez and Quenia Rodrigues. Grandmother of 10.

**WALTER, Virginia**, 71, St. Roch, Indianapolis, Oct. 21. Wife of Ron Walter. Mother of Joni Hull. Sister of Susan Thomas, Michael, Steven and William Reed. Grandmother of one.

**WINSLOW, Alan**, 78, St. Ambrose, Seymour, Oct. 14. Husband of Camila Winslow. Father of Camila Seely and Matthew Winslow. Brother of Carol and Vance Winslow.

**WITT, Darlene (Andres)**, 87, St. Mary-of-the-Knobs, Floyd County, Oct. 20. Wife of Lawrence Witt. Mother of Sandy Chambers. Stepmother of David and Mike Witt. †

## Pope asks Church organizers to bridge inequality and foster solidarity

VATICAN CITY (CNS)—Christians must actively seek ways to bridge the gap between rich and poor created by growing inequality and foster

pathways of solidarity, Pope Francis said. “The social fabric must be re-established by repairing inequalities,” he told a group of Church organizers. “No one can remain indifferent before the suffering of others.” The pope met on Nov. 4 with participants in an

international gathering of “field hospital” churches, which aim to serve their communities in innovative and compassionate ways. The meeting in Rome was their third encounter, bringing together organizers who lead initiatives in countries including Spain, Italy, Mexico, Argentina and Jordan.

One of the first churches in the network to launch a “field hospital” initiative was San Antón in Madrid, which, after being closed for 10 years, reopened around the clock to become a sanctuary for people experiencing homelessness. Churches in other nations followed suit, opening their doors to support refugees and families in vulnerable situations.

Pope Francis said through their ministry, the Church organizers “denounce before society that inequality—sometimes so large between rich and poor, between citizens and foreigners—is not what God wants for humanity and, through justice, must be resolved.”

He urged them to “sow hope” among the people they serve, whether they are homeless, refugees, members of a vulnerable family, victims of war or otherwise marginalized members of society.

“Although these brothers and sisters of ours often live overwhelmed in the face of a scene that could resemble a ‘dead end,’” the pope told them to offer encouragement by reminding them “that Christian hope is greater than any situation.

“This is not easy to say to someone wounded in war,” he acknowledged, “but it must be said, because our hope is rooted in the Lord, not in man.” †

### Online Lay Ministry Formation

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

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

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2 Victim Assistance Coordinator**, Archdiocese of Indianapolis  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[victimassistance@archindy.org](mailto:victimassistance@archindy.org)

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LICENSE #001284

# ~ A remembrance for All the Faithful Departed ~

## Criterion staff report

Catholics across central and southern Indiana prayed for all those still awaiting their final purification in purgatory on Nov. 2, the Commemoration of All the Faithful

Departed, traditionally known as All Souls Day.

Many visited cemeteries that day and in the days following, offering prayers for the dead and receiving a plenary indulgence that the Church offers in the days around All Souls Day. †



Benedictine monks of Saint Meinrad Archabbey in St. Meinrad and other worshippers walk in a procession on Nov. 2, All Souls Day, to the monastery's cemetery. (Photo courtesy of Saint Meinrad Archabbey)



Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County, blesses a new shrine of St. Joseph at St. Joseph Cemetery in Shelbyville on Nov. 2, All Souls Day. He is assisted by servers Dominic Waterman, left, and Moises Velez, right, and seminarian Lance Tony, second from left. (Submitted photo by Jack Boyce)



Father C. Ryan McCarthy, right, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis leads parishioners in prayer for the faithful departed on Nov. 3 at Holy Cross Cemetery in Indianapolis during the Indianapolis South Deanery faith community's 10th annual Indulgence Walk. (Photo by Sean Gallagher)

## 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](mailto: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](mailto: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 [seachcommittee@inpea.org](mailto:seachcommittee@inpea.org) by November 8, 2024.

### For Sale

OUR LADY OF PEACE CEMETERY, 9001 Haverstick Road, Indianapolis. Single mausoleum space inside the chapel, which is sold out. Suitable for 1 casket and 1 urn, or 2 urns. \$12,000. Call 513-508-3807 or 513-550-8064.

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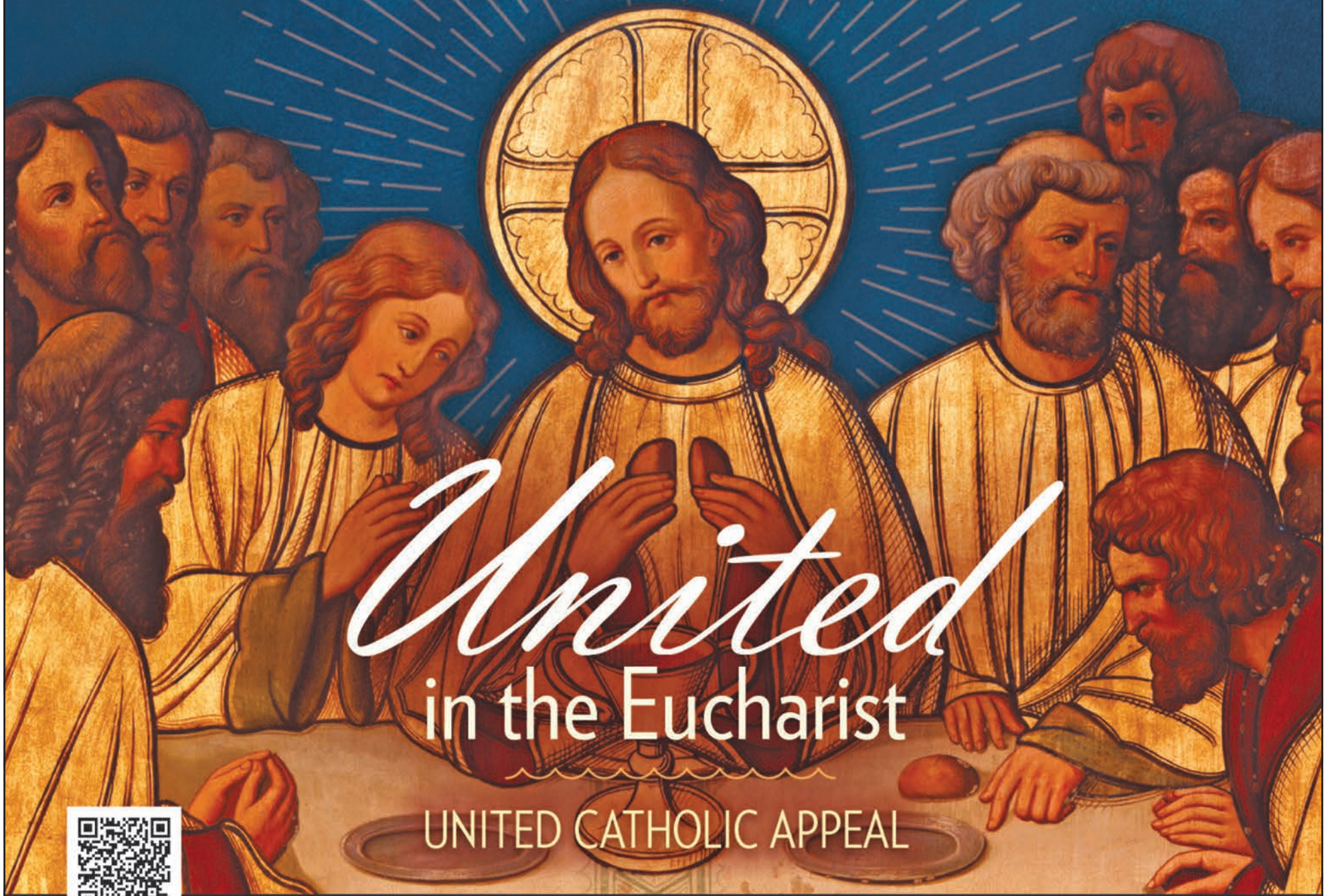
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- Tree Removal, Topping & Trimming
- Shrub Trimming & Removal
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- Garage/Basement/Attic Cleanout
- Gutter Cleaning
- Mini Barn / Shed / Fence / Deck Demolition & Removal
- Appliance / E-Waste Removal
- Stump Grinding



ARCHDIOCESE OF INDIANAPOLIS  
The Church in Central and Southern Indiana



# United in the Eucharist

UNITED CATHOLIC APPEAL



Scan to see a list of supported ministries

## INTENTION WEEKEND COMING TOGETHER TO SUPPORT MINISTRY AND MISSION

That is what Intention Weekend for the United Catholic Appeal is all about. The needs of the ministries in our archdiocese are greater than any one person or parish can handle. But when we all come together, united, we can make a true difference in the lives of thousands of our brothers and sisters who need our love and support.

**No gift is too small.** Please join us in this great opportunity to share the love of Jesus with others. God bless you for your generosity!



United  
in the Eucharist



SCAN today to support vital ministries and to watch this year's United Catholic Appeal video



Faith Formation and Catholic Education | Charity and Outreach | Seminarian Education and Clergy Care

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