



The

Criterion

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Preserving its heritage

New Albany park evokes both history and Trinity, page 15.

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A powerful prayer

Devotion to the rosary offers strength and peace for people on their journey of faith

(Editor's note: 100 years ago, the Blessed Mother appeared to three children in Fatima, Portugal, instructing them to spread the word about the importance of praying the rosary for peace in the world, for peace in people's hearts. In honor of the Blessed Mother's request, and since October is the month of the Holy Rosary, The Criterion has invited readers to share their stories of how praying the rosary has made a difference in their lives. Here are some of their stories.)

By John Shaughnessy

First of three parts

When Jean Milharcic talks about "the grace of God's generosity" that flows from praying the rosary, she quickly shares a life-and-death situation in her family.

"I personally believe the praying of the rosary was the very thing that brought my daughter-in-law and my grandson through his very difficult birth that almost killed both of them," says Milharcic, a member of St. Mark the Evangelist Parish in Indianapolis.

"When our grandson was born, our daughter-in-law Kristen always had a rosary in her hand. She would pray the rosary as much as possible during her pregnancy. It just so happened that at 32 weeks, she hemorrhaged. Somehow, she got herself to the hospital. She lost way too much blood, and Nathan was in trauma."

See ROSARY, page 9

(File photo by Natalie Hoefler)



Bishops praise decision to expand exemptions on mandate

WASHINGTON (CNS)—The Trump administration on Oct. 6 issued interim rules expanding the exemption to the contraceptive, abortifacient and sterilization mandate for religious employers, such as the Little Sisters of the Poor, who object on moral grounds to covering these things in their employee health insurance.

Leaders of the U.S. Conference of Catholic Bishops (USCCB) praised the action as "a return to common sense, long-standing federal practice and peaceful coexistence between Church and state."

The mandate was put in place by the Department of Health and Human Services (HHS) during the Obama administration under the Affordable Care Act.

While providing an exemption for religious employers, the new rules maintain the existing federal contraceptive mandate for most employers.

President Donald J. Trump had pledged to lift the mandate burden placed on religious employers during a White House signing ceremony on May 4 for an executive order promoting free speech and religious liberty, but Catholic leaders and the heads of a number of Catholic entities had criticized the administration for a lack of action on that pledge in the months that followed.

From the outset, churches were exempt from the mandate, but not religious employers.

The Obama administration had put in place a religious accommodation for nonprofit religious entities such as Church-run colleges and social service agencies morally opposed to contraceptive, abortifacient and sterilization coverage that required them to file a form or notify HHS that they will not provide it. Many Catholic employers still objected to having to fill out the form.

The HHS mandate has undergone numerous legal challenges from religious

See MANDATE, page 9

Greencastle couple 'walks the walk' with inmates while sharing the Catholic faith in prisons

By John Shaughnessy

Fifth in a continuing series

GREENCASTLE—The faces of Teresa and Bernie Batto glow, like parents recalling a wondrous moment in the lives of their children.

"We have walked with them and grew with them and learned from them, and they learned from us," says Teresa, beaming with joy and pride. "You do feel like they're your children in the faith."

As she shares that thought, her mind is focused on the unusual scene that created that feeling.

It took place in May when 10 inmates at the Putnamville Correctional Facility in Putnam County were received into the full communion of the Church when they were baptized by Father John Hollowell,

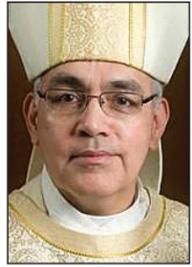
See MINISTRY, page 8



Teresa and Bernie Batto share the faith with inmates at the Putnamville Correctional Facility in Putnam County. (Photo by John Shaughnessy)

Bishop Vasquez urges U.S. to help solve expanding Rohingya crisis

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Migration called on the federal government to work with the Myanmar government



Bishop Joe S. Vasquez

and the international community to solve the crisis affecting the persecuted Rohingya people.

Bishop Joe S. Vasquez of Austin, Texas, said in written testimony to the House Committee on Foreign Affairs on Oct. 5 that the largely Muslim

Rohingya people in Myanmar deserve "safe, humane and voluntary durable solutions" as they struggle amid violence that has caused them to flee their homeland.

More than 500,000 Rohingya have fled Myanmar's Rakhine state to Bangladesh since Aug. 25 after government forces began retaliating after attacks on security check posts by militants from the Arakan Rohingya Salvation Army. The conflict has resulted in more than 1,000 Rohingya deaths, dozens of houses burned and countless women being raped.

Bishop Vasquez offered several recommendations to the House committee, including steps to stabilize the situation in Rakhine state and Bangladesh; provide protection and humanitarian assistance for the displaced Rohingya; resettlement of Rohingya in other countries as necessary; and work for long-term peace while addressing the root causes for the displacement of people from Myanmar, also known as Burma.

The majority of Rohingya are Muslim and a minority are Hindu. They have lived in the area formerly known as Arakan,

now Rakhine state, long before the Burmese occupation from 1784 to 1826 and British rule from 1826 to 1948.

Yet, Myanmar does not recognize the Rohingya as one of the country's 135 ethnic groups, considering them instead as Bengali, infiltrators from Bangladesh. In 1982, a controversial law stripped citizenship from the Rohingya, officially making them stateless.

Decades of persecution by the military and extremist Buddhists forced tens of thousands of Rohingya people to flee to various countries, mostly to Bangladesh. The most recent violence caused thousands more to seek safety.

Bishop Vasquez said the U.S. Conference of Catholic Bishops and its Migration and Refugee Services has resettled some Rohingya people in the U.S., but that the need was greater than the ability of any one country to meet.

He called on the U.S. to raise the number of refugees being admitted to the country during fiscal year 2018 from 45,000, as determined by President Donald J. Trump at the end of September, to 75,000. The bishop said the 45,000 figure represents the fewest number of refugees to be admitted since the passage of the 1980 Refugee Act, which formalized the country's refugee program.

Bishop Vasquez also expressed frustration with Aung San Suu Kyi, Myanmar's leader, for not being "publicly very vocal about the plight of these Muslims from Rakhine state." While Suu Kyi has been an outspoken defender of civil rights and pushed for democratic reforms under the military government of Myanmar, the plight of the Rohingya has not been adequately addressed, he said. †



Public Schedule of Archbishop Charles C. Thompson

October 14-22, 2017

October 14 — 5 p.m.

Mass—St. Elizabeth of Hungary Church, 333 W. Maple St., Cambridge City

October 15 — 1 p.m.

Mass and Blessing of Shrine of Our Lady of La Vang—Vietnamese Community, St. Joseph Church, 1401 S. Mickley Ave., Indianapolis

October 21 — 9:30 a.m.

Mass—Equestrian Order of the Holy Sepulchre of Jerusalem, St. John the Evangelist Church, 126 W. Georgia St., Indianapolis

October 21 — 6 p.m.

Franciscan Foundation for the Holy Land Gala, JW Marriott, 10 S. West St., Indianapolis

October 22 — 11 a.m.

Mass—70th Anniversary of the establishment of the Knights & Ladies of Peter Claver at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis

(Schedule subject to change.)

Fee waived for Morning with Mary on Oct. 14 at cathedral

A grant is making it possible for the second annual archdiocesan Morning with Mary to be free of charge.

Registration is still requested for this event, which will be held from 9 a.m. to noon on Oct. 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Doors open for the event at 8 a.m.

Creator of the CatholicMom.com blog Heather Renshaw will be the keynote speaker, and a witness talk will be offered by Benedictine Sister Nicolette Etienne.

The event will include a Marian procession and recitation of the rosary. Music will be provided by Vox Sacra, the schola cantorum of the Archdiocese

of Indianapolis, and by a praise and worship band, led by Matt Faley, director of the archdiocesan Office of Young Adult and College Campus Ministry.

Vendors will also be available in Assembly Hall.

Parking is available at SS. Peter and Paul Cathedral, as well as at the Catholic Center.

Call 317-236-1550 or 800-382-9836, ext. 1550, or visit www.archindy.org/morningwithmary for additional information and to register for free.

If you are unable to attend the Marian Jubilee, please join the archdiocese in solidarity by praying a rosary on Oct. 14 between 8 a.m. and noon. †

Black Catholic Ministry to host workshop on Oct. 21

Criterion staff report

The archdiocesan Black Catholic Ministry will host a workshop titled "What We Have Seen and Heard" at St. Andrew the Apostle Parish, 4052 E. 38th St., in Indianapolis, from 9 a.m.-3 p.m. on Oct. 21.

During the event, participants will identify and discuss the needs and concerns of the Black Catholic

community, and cultivate the beginnings of an action plan that will enable the enculturation of Black Catholics in the everyday life of the Church.

The event will be led by Father Roy Lee of the Archdiocese of Atlanta. Father Lee is an adjunct professor for the Institute for Black Catholic Studies at Xavier University in New Orleans, DeVry University online and St. Leo University in Florida. He served as a chaplain for



Father Roy Lee

the United States Air Force, and has led revivals in the U.S. as well as in Japan and Korea. He has also been involved in ministry outreach to the homeless and to those in prison.

The event begins with Mass at 9 a.m. in

St. Andrew Church. The workshop begins around 10 a.m. in the parish social hall.

There is no cost for the event, although freewill offerings will be accepted. Lunch is included in the event.

Registration is available online at goo.gl/hirfgd, or by contacting Pearlette Springer, archdiocesan Black Catholic Ministry coordinator, at pspringer@archindy.org, 317-236-1474 or 800-382-9836, ext. 1474. †

Cardinal Burke to celebrate Masses in Indianapolis on Oct. 20 and Oct. 24

Cardinal Raymond L. Burke, former archbishop of St. Louis, will celebrate two Masses in Indianapolis, one on Oct. 20 and the second on Oct. 24.

The Oct. 20 Mass will be celebrated at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 5:30 p.m. The Mass will mark the close of the centennial anniversary year of the apparitions of Our Lady of Fatima in Portugal.



Cardinal Raymond L. Burke

On Oct. 24, Cardinal Burke will celebrate the regularly scheduled 7:30 a.m. Mass at Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis.

Pope Francis recently named Cardinal Burke a

member of the Apostolic Signature, the Church's supreme court, which the cardinal headed as prefect from 2008 to 2014.

Cardinal Burke has been patron of the Sovereign Military Order of Malta since 2014. He has also served as archbishop of the Archdiocese of St. Louis from 2003-2008, and previously as the bishop of the Diocese of La Crosse, Wis., from 1995-2003. †

Official Appointment

Effective immediately

Rev. Luke W. Reese, a priest ordained for the Personal Ordinariate of the Chair of St. Peter and currently associate pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, granted a six-month leave of absence.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

NEWS FROM YOU!

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

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Archbishop Thompson celebrates first appeal Mass in New Albany

By Leslie Lynch

Special to *The Criterion*

NEW ALBANY—Citing the service and sacrifice of two saints, Archbishop Charles C. Thompson encouraged members of the archdiocesan Miter Society to continue their commitment to the Church in central and southern Indiana.

The archbishop visited Holy Family Church in New Albany on Sept. 26 to celebrate his first archdiocesan United Catholic Appeal (UCA) Mass and Miter Society dinner. Members of the society contribute \$1,500 or more to support the annual UCA and the ministries across the archdiocese it supports.

In his homily, Archbishop Thompson spoke of the service and sacrifice of saints Cosmas and Damian, whose feast day was commemorated on that day. Brothers, physicians and martyrs in the region of current day Turkey and Syria, the two provided medical care without payment and healed many in the name of Christ.

Archbishop Thompson reflected on their saintly example, particularly regarding the meaning and purpose of work. Known as “the moneyless ones, their gratuitous care for the sick” is a perfect model of the ideal of “missionary disciples [who] sacrifice for the sake of others,” a way of life which Pope Francis exhorts all Catholics to embrace, the archbishop said.

Miter Society members have donated approximately 40 percent of the overall gifts to the appeal in the past few years. No matter the source or amount, 100 percent of the money donated to the UCA goes directly to the services supported. These ministries and programs include Catholic education and faith formation; formation of future priests and deacons; support of retired priests; and programs that assist those most in need, such as refugee services, adult day care, food pantries, prison ministry and pregnancy support. The 2018 UCA goal is \$6.5 million.

Following the liturgy, Archbishop Thompson spoke with several people in attendance in an effort to get to know his flock in the southern part of the state.



Jose Soto, left, Marisa Soto, both members of St. Ambrose Parish in Seymour, and Shirley Boardman, right, a member of St. Agnes Parish in Nashville, talk with Archbishop Charles C. Thompson during a Miter Society dinner on Sept. 26 at Holy Family Parish in New Albany. (Photos by Leslie Lynch)



Archbishop Charles C. Thompson and altar servers Jose Zarate, left, and Andrew Henderson wait to receive offertory gifts during a United Catholic Appeal and Miter Society Mass on Sept. 26 at Holy Family Church in New Albany.

“We talked about living near the Ohio River, as he’s lived in Louisville and Evansville,” said Walter West, a member of St. Mary Parish in Lanesville. “We also discussed the important work the UCA does.”

Linda Smith, a member of St. Michael Parish in Bradford, expressed concern about retired priests: “They’ve done so much for us—led us in a life that will lead us to heaven. They don’t have anywhere to go when they retire, no mother house. We need to take care of them.”

Msgr. William F. Stumpf, archdiocesan vicar general, thanked everyone for “the countless ways you support your Church,” adding, “our goal is to make a difference in the lives of real people.” This year’s UCA video highlighted the many archdiocesan programs designed for “developing people to do so much more, to give back.”

In an address after the dinner, Archbishop Thompson noted the vital assistance to those in need made possible through the sacrifices of ordinary Catholics.

“We may not be called to be martyrs, but Pope Francis keeps asking us to be missionary disciples. All it takes is one good person to restore hope,” he said.

The archbishop referenced the pope’s encyclical, “*Laudato Si’*,” on Care for Our Common Home,” and noted the four crucial relationships mentioned: our relationships with God, others, self and creation. “If one relationship suffers, all [relationships] suffer.”

Quoting another statement in the document, he said, “Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise.” Archbishop Thompson replaced the word “problem”

with “person,” then asked, “How do we keep the *person* before us? The poor are not problems to be solved, but *persons* deserving of dignity.”

The archbishop concluded with these thoughts: “[The] United Catholic Appeal is about *persons*. Its programs exist to serve *persons*. The appeal is about souls, well-being and the dignity of persons. That’s what our time, talent and treasure are for—for proclaiming the Gospel of Jesus through our programs.”

(Leslie Lynch is a freelance writer and a member of St. Mary Parish in Lanesville. For more on the archdiocesan United Catholic Appeal, go to www.archindy.org/uca.) †

Mary & Martha Celebration

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October 22, 2017
Our Lady of Grace Monastery | 3-5pm

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What: Coffee House & Dessert Bar

When: Sunday, October 22, 2017 from 3-5pm

Where: Our Lady of Grace Monastery
(1402 Southern Ave | Beech Grove, IN)

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The Criterion

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Editorial



Pope Francis greets Cardinal Luis Antonio Tagle of Manila, Philippines, and immigrants during his general audience in St. Peter's Square at the Vatican on Sept. 27. Immigrants were in attendance as Caritas Internationalis launched its "Share the Journey" campaign in support of immigrants. (CNS photo/Paul Haring)

Make time to 'Share the Journey' with our brothers and sisters in Christ

In recent years, we've heard much about the plight of migrants and refugees around the world and how many of them have been forced to leave their homes.

The photographs and stories of families and individuals—including women and children—literally running for their lives has many of us extremely troubled, praying for their situations, and wondering if and when their lives will ever be the same.

In a time when chaos, danger and uncertainty is the norm for so many of our brothers and sisters in Christ, Pope Francis has made numerous appeals to promote a culture of encounter in an effort to combat a culture of indifference that is all too familiar in the world today.

It means seeing through the eyes of others rather than turning a blind eye. "Not just to see, but to look," the pope said. "Not just to hear, but to listen. Not just to meet and pass by, but to stop. And don't just say 'what a shame, poor people,' but allow ourselves to be moved by pity."

Now, thanks to the efforts of Caritas Internationalis—the global network of Catholic charitable agencies which includes Catholic Relief Services and Catholic Charities USA—and our Holy Father, people are being asked to take the time to meet a migrant or refugee and listen to his or her story.

On Sept. 27, the pope launched the "Share the Journey" campaign, a two-year program to promote encounters between people on the move and people living in the countries they are leaving, passing through or arriving in.

The unique initiative gives the faithful the opportunity to welcome migrants and refugees "with arms wide open, ready to give a sincere, affectionate, enveloping embrace," Pope Francis said in St. Peter's Square, launching the campaign.

Our embrace of people fleeing war or poverty should be "a bit like the cologne of St. Peter's Square, which represents the mother Church who embraces all in sharing a common journey," the pope said at the end of his weekly general audience that day.

The crowd in St. Peter's Square included hundreds of refugees and migrants, and the Holy Father said the Catholic Charities' staff and volunteers who assist them are "a sign of a Church that seeks to be open, inclusive and welcoming."

Open, inclusive and welcoming are

words that should not only be familiar to Catholics, but to all people of faith committed to living out the charge to see the face of Jesus in others, and be his face to others—especially when darkness has enveloped their life with uncertainty.

Providentially, the initiative started a few days before the Church began its observance of Respect Life Month, where we Catholics offer special prayers for humanity to recognize that all life is sacred from conception to natural death.

The bishops in the U.S. also asked Catholics around the country to help kick off the campaign by taking part in a week of prayer and action for migrants and refugees on Oct. 7-13.

As Caritas Internationalis notes in its material promoting the initiative, the effort's goals include contributing to the building of stronger communities and more inclusive societies. The "culture of encounter" aims for migrants and communities to come together and learn from each other.

Prayer, as noted, is a key element of the initiative. But there are other things each of us can do during the next 24 months. Go to www.sharejourney.org to learn how else we can help our neighbors.

Philippine Cardinal Luis Antonio Tagle of Manila, president of Caritas Internationalis, told Catholic News Service, that "Share the Journey" is an affirmation that everyone wants and needs someone to share his or her journey through life.

"There are specific moments in the life of a person, a family or the whole human family when we need to be reminded of this fundamental truth that we have been given each other so that we would have someone to share our journeys with," he said.

"A small gesture like extending one's arm to somebody else—it means a lot," Cardinal Tagle continued. "I reach out and if a person feels alone and isolated, my reaching out is a gesture of solidarity. If I reach out and that person is wounded, it could be a sign of healing. If I reach out and the person is lost, it could mean an offer of guidance. If I reach out and a person feels like nobody cares, then it will be a sign of welcome."

And those "small gestures, ordinary gestures, when done with sincerity," Cardinal Tagle added, "with the light of human understanding, with the fire of love can do extraordinary things."

—Mike Krokos

Be Our Guest/Beth Legge

Baby Elijah's birth, adoption help family fulfill God's plan

God has a plan. We try so hard to figure out the plan on our own, and think we know so much more than what God is trying to tell us. But he is in control. When we decide to take a back seat and let his plan unfold, that is when "amazing" happens.

On July 12, 2016, our daughter Evelyn would have been 3. She died at 10 months.

At 7:30 p.m. that day, we received a text message. How serious are you about adoption? It seemed like an odd question, but I replied that we were very serious. We took classes and were officially licensed to foster to adopt. She replied that a friend of a friend of a friend had a baby the day before and was giving him up for adoption.

The lady (Dawn Bennett of St. Elizabeth Catholic Charities in New Albany, who was given our biography) let us know that the birth mom would contact all potential parents in the morning.

The next morning came and went with no phone call. We were a little bummed, but felt that a better-suited home was found.

At 5:30 p.m., we received a phone call. It was Dawn. She was giving me the number of the grandma. I called the grandma, and she gave me the number of the birth mom, and it was the first I learned her name: Naomi.

Talking to the birth mom on the phone, she went on to say she had a cesarean section. Nurses were in every two hours. She was exhausted. My heart instantly filled with compassion. She was making the hardest decision of her life. She had met with other potential parents, and none fit.

Friday morning we crossed the Ohio River into Kentucky to meet the birth mom and our potential son.

The love I instantly had for Naomi is indescribable. I couldn't imagine being in her shoes. She loved her son so much that she wanted a better life for him. Who is that selfless? Naomi.

I slowly went into our story and just kept talking. I felt like we were chosen before we ever finished.

Then we asked the question, "So when was he born?" We were told by our friend on the 11th. She clarified it was on July 12th. Evy's birthday. Three years after she was born, he was born.

Naomi wanted him to go to a loving family, and she saw that in us. It filled our hearts when she told the social worker that she found a family for her baby. I loved that she had picked out the name (Elijah Aden). The name will always be with him, and it will be a great story to tell him one day that his birth mom loved him so much that she chose his great name.

We had to call the lawyer and get the paperwork moving fast. It was Elijah's last day in the hospital before being released. If we did not get temporary custody fast, then baby Elijah would either go to a Catholic Charities adoption agency (Adoption Bridges of Kentuckiana) or foster care in the state of Kentucky.

Our lawyer was able to get Elijah another night at the hospital since the adoption plan was moving forward.

Then we heard that Naomi had to be present to sign papers, too. She was already released. We had to contact her and hope that she was willing to come back to the hospital. I was hoping her part was all done. I knew her heart was hurting. Papers weren't signed until the afternoon.

We were giddy with excitement as we sat waiting for the OK that Elijah was ours. Time was just flying by. Then we realized how fast time was flying by. We quickly texted panic prayer requests. We let everyone know that we had one hour and 15 minutes of intense prayer to make Elijah ours.

With not a minute to spare, the lawyer called and said we were granted temporary custody. We could leave with him from the hospital.

Exactly three years after Evelyn's birth, a little boy was born—Elijah Aden. And he was ours.

(Beth Legge is a member of St. Mary of the Immaculate Conception Parish in Aurora.) †

Letters to the Editor

Adoption an excellent option for children in need of a loving and faith-based home

I want to share that my wife and I have enjoyed reading *The Criterion* since we moved to Bloomington from Fairfield, Ohio, in the Archdiocese of Cincinnati about a year ago.

In particular, we've been glad to see articles about adoption appearing off and on over the past year. There are so many children in need of a loving and faith-based home!

After the birth of our oldest daughter,

we went through experiences much like the Amschler family who were featured in your Sept. 22 issue. We chose foster care rather than "typical" adoption, but we were able to adopt three more children over the course of as many years.

We're very blessed.

Keep up the great work!

Whitney Riley
Bloomington

Senators' anti-Catholicism violates oath to support Constitution, reader says

It is about time to overreact to the anti-Catholicism of Sens. Dianne Feinstein and Dick Durbin.

Article VI, paragraph 3 in the Constitution of the United States clearly states that "The Senators and Representatives ... and the members of the several State Legislatures, and all executive and judicial officers ... shall be bound by oath or affirmation to support this Constitution." And in that same article and paragraph it further states that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

The political elites in both the House and Senate and those in the judiciary are able to distort the Constitution at their whim to fit their agenda, finding that

things like abortion are a constitutional right. But when it comes to a clear simple statement like "no religious test shall ever be required as a qualification to any office or public trust under the United States," they turn a blind eye.

Sens. Feinstein and Durbin violated their "oath or affirmation to support this Constitution." And this is not the first time for either of them to violate their oath. No one should try to justify these lawbreakers by stating they were doing their job of thoroughly vetting a candidate. They were not doing their job, but breaking the law and practicing blatant anti-Catholic prejudice.

Paul Kachinski
Indianapolis



Christ the Cornerstone

Mary, gateway to heaven, shows us the way to her Son

“Throughout the centuries, the Church has turned to the Blessed Virgin in order to come closer to Christ. Many forms of piety toward the Mother of God have developed that help bring us closer to her Son. Mary embraces God’s will and freely chooses to cooperate with God’s grace, thereby fulfilling a crucial role in God’s plan of salvation.” (United States Conference of Catholic Bishops)

Have you ever noticed that in our archdiocese, the Church in central and southern Indiana, a significant number of our parishes are named in honor of the Blessed Virgin Mary—far more than any other saint and more than twice the number of parishes named for our Lord himself?

Clearly, our archdiocese reflects the strong devotion to Mary that our parents, grandparents and great-grandparents brought with them to Indiana, the crossroads of America!

The names of our Marian parishes, drawn from our Blessed Mother’s many titles of honor, also bear witness to our devotion to the Mother of God. Eight of our parishes are simply named “St. Mary,” and are distinguished only by the names of their towns. Another five contain

“St. Mary” in their names with various designations such as “St. Mary-of-the-Woods,” or “St. Mary-of-the-Knobs.”

Our Lady” is also common, including Our Lady of Lourdes and Our Lady of the Springs.

Finally, we have parishes named Annunciation; Mary, Queen of Peace; Immaculate Heart of Mary; Immaculate Conception; Holy Rosary and Most Sorrowful Mother of God.

Anywhere you travel in southern and central Indiana, you’ll find a parish named in honor of the Blessed Virgin Mary, the gateway to heaven.

We are proud of all our parishes, of course, and the amazing number of saints and other names (such as Holy Angels, Holy Cross, Holy Family, Holy Name of Jesus and many more) are all signs of the faith we proclaim day in and day out as missionary disciples who gather in parish communities to worship, teach and serve in Christ’s name.

In the month of October, we honor Mary in a special way. We recall her openness to God’s Word, her fidelity to her Son in good times and bad, her quiet contributions to the life of the early Church, and her continued advocacy for her daughters and sons throughout the past two millennia.

Mary is the Mother of God and our mother. And as St. Teresa of Calcutta liked to remind us, “We go to Jesus through Mary.” This is what we mean when say that she is “the gateway” to her divine Son. Mary leads us, if we’re willing to follow her, and she is a sure guide, especially in troubled times.

In his encyclical “*Deus Caritas Est*” (“God is Love”), Pope Benedict XVI writes, “Outstanding among the saints is Mary, Mother of the Lord and mirror of all holiness. . . . Mary is a woman who loves. How could it be otherwise? As a believer who in faith thinks with God’s thoughts and wills with God’s will, she cannot fail to be a woman who loves” (#41).

It is Mary’s love—made possible by her faith—that we seek to imitate as missionary disciples of Jesus Christ. With Mary and all the saints, we are called to be Christ for others. This means being women and men who are open to God’s Word (as Mary was) and who have the courage to say, “Yes! As you wish, Lord,” even when we are frightened or unsure about what God has in store for us.

In his powerful apostolic exhortation, “*Amoris Laetitia*” (“The Joy of Love”), Pope Francis appeals to Mary as the heart of the Holy Family, in her role as

wife and mother. “May we never lose heart because of our limitations,” the pope says, “or ever stop seeking that fullness of love and communion which God holds out before us” (#325).

The history of Monte Cassino Shrine in St. Meinrad tells how a novena to Our Lady of Monte Cassino is credited for saving the village of St. Meinrad from a smallpox epidemic in 1871. The faith that God’s people placed in the intercession of Mary more than 140 years ago has not waned. Since the chapel’s dedication in 1870, thousands of people have visited the sandstone chapel to offer their prayers and petitions.

The way to love—as Mary loves—is to look to Jesus and follow him, one step at a time. The path that Mary followed will take us where we need to go. She is the point of entry for all who seek to know, love and serve her son.

When you think about it, you can’t help but marvel at the deep faith and goodness—the Marian spirit—of our people. Surely Mary is pleased! Surely she intercedes for us at all times but especially when things are tough.

May we follow her example always. May we open our minds and hearts and listen carefully when she tells us, “Do whatever he tells you” (Jn 2:5). †



Cristo, la piedra angular

María, portal al cielo, nos muestra el camino hacia su Hijo

“A lo largo de los siglos, la Iglesia ha acudido a la Santísima Virgen María para acercarse más a Jesucristo. Se han creado muchas formas de devoción hacia la Madre de Dios que nos ayudan a lograr esto. María acepta la voluntad divina y escoge libremente cooperar con la gracia de Dios, cumpliendo de esa forma con un papel crucial en el plan de Dios para nuestra salvación.” (Conferencia de Obispos Católicos de Estados Unidos)

¿Alguna vez se ha fijado en que muchas de las parroquias de nuestra arquidiócesis, la Iglesia en el centro y el sur de Indiana, tienen nombres en honor a la Santísima Virgen María? Muchas más que las dedicadas a otros santos y casi el doble de la cantidad de parroquias cuyos nombres hacen referencia al mismo Señor.

Es evidente que nuestra arquidiócesis es reflejo de la sólida devoción hacia María que trajeron nuestros padres, abuelos y bisabuelos a Indiana, la “Encrucijada de Estados Unidos.”

Los nombres de nuestras parroquias marianas, tomados de las numerosas advocaciones en honor a nuestra Santa Madre, también son testimonio de nuestra devoción hacia la Madre de Dios. Ocho de nuestras parroquias sencillamente se llaman “Santa María” y se distinguen únicamente por los nombres de sus respectivos poblados. Otras contienen

“Santa María” con otras advocaciones, tales como “Santa María de los Bosques” o “Santa María de Knobs.”

La fórmula “Nuestra Señora” también se usa frecuentemente, como es el caso de Nuestra Señora de Lourdes y Nuestra Señora de la Gruta.

Por último, tenemos parroquias llamadas Anunciación, María, Reina de la Paz, Inmaculado Corazón de María, Inmaculada Concepción, Santo Rosario y Virgen Dolorosa.

Dondequiera que uno viaje en el centro y el sur de Indiana, se encontrará una parroquia bautizada en honor a la Santísima Virgen María, el portal al cielo.

Por supuesto que nos sentimos orgullosos de todas nuestras parroquias y la formidable cantidad de santos y otras designaciones (como por ejemplo, Ángeles Sagrados, Santa Cruz, Sagrada Familia, Santo Nombre de Jesús y muchos más) son símbolos de la fe que proclamamos todos los días como discípulos misioneros que se reúnen en comunidades parroquiales para rendir culto, enseñar y servir en nombre de Cristo.

Durante el mes de octubre honramos a María de un modo especial: recordamos su aceptación de la Palabra de Dios, su fidelidad a su Hijo en los momentos buenos y en los malos, sus discretos aportes a la vida de la Iglesia incipiente y su constante intercesión en nombre de todos sus hijos en el

transcurso de los últimos dos milenios.

María es la madre de Dios y nuestra madre, y como diría santa Teresa de Calcuta: “A través de María llegamos a Jesús.” Esto es lo que queremos decir cuando la llamamos “el portal” hacia su divino Hijo. María nos guía, siempre que estemos dispuestos a seguirla, y es una guía certera, especialmente en momentos tumultuosos.

En su encíclica “*Deus Caritas Est*” (“Dios es amor”), el papa Benedicto XVI afirma: “Entre los Santos, sobresale María, Madre del Señor y espejo de toda santidad. [...] María es, en fin, una mujer que ama. ¿Cómo podría ser de otro modo? Como creyente, que en la fe piensa con el pensamiento de Dios y quiere con la voluntad de Dios, no puede ser más que una mujer que ama” (#41).

El amor de María, producto de su fe, es lo que buscamos imitar como discípulos misioneros de Jesucristo. Con María y todos los santos, estamos llamados a ser Cristo para el prójimo. Esto significa ser hombres y mujeres que acogen la Palabra de Dios (como lo fue María) y que tienen el valor de decirle: “Sí. Lo que Tú digas, Señor,” aunque estemos atemorizados o inseguros en cuanto a lo que Dios nos tiene preparado.

En su impactante exhortación apostólica “*Amoris Laetitia*” (“La alegría del amor”), el papa Francisco apela a María como el corazón de la Sagrada Familia en su función

de esposa y madre. “No desesperemos por nuestros límites—declara el Sumo Pontífice—pero tampoco renunciemos a buscar la plenitud de amor y de comunión que se nos ha prometido” (#325).

La historia del Santuario de Monte Cassino en St. Meinrad, Indiana, da crédito a la novena a Nuestra Señora de Monte Cassino de salvar al poblado de St. Meinrad de la epidemia de viruela de 1871. La fe que el pueblo de Dios depositó en la intercesión de María hace más de 140 años, no ha mermado. Desde la dedicación de la capilla en 1870, miles de personas han visitado la edificación construida en arenisca para ofrecer oraciones y presentar peticiones.

La forma de amar, como María amó, es elevar la mirada hacia Jesús y seguirlo, paso a paso. El camino que recorrió María nos llevará a donde debemos ir. Ella es el punto de partida de todos los que buscan conocer, amar y servir a su Hijo.

Al pensar en ello, no podemos menos que maravillarnos ante la profunda fe y bondad (el espíritu mariano) de nuestra gente. ¡Con toda seguridad María está contenta! Con toda seguridad intercede por nosotros en todo momento, pero especialmente cuando hay dificultades.

Que siempre sigamos su ejemplo y que tengamos la mente y el corazón abiertos para escuchar atentamente cuando ella nos diga: “Hagan todo lo que él les diga” (Jn 2:5). †

Events Calendar

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

October 15-16

St. Maurice Church, 8874 Harrison St., Napoleon. **“Living a Burning Fire: Passion and Practice,”** parish mission presented by Ursuline Sister Bridget Haase, 7-8 p.m., no charge. Information: 812-591-0434.

October 17

St. Lawrence Parish, 4650 N. Shadeland, Indianapolis. **Living in the Power of the Holy Spirit Bible Sharing Series,** hosted by the Catholic Charismatic Renewal of Central Indiana, 7-8:30 p.m. every Tues. through Dec. 12, \$10 for materials. Information: 317-546-7328, mkeys@indy.rr.com.

October 18

Calvary Cemetery Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass,** 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

October 19

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly**

Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration,** interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

October 20

St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis. **Conclusion of the Centennial Year of Our Lady of Fatima Mass with Cardinal Raymond L. Burke,** former Archbishop of St. Louis, 5:30 p.m. All are welcome. Information: 317-359-4373.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Vocation Evening of Discernment,** 4-9 p.m., for women ages 19-40, prayer, dinner and tools for discernment. Register: vocations@benedictine.com, 317-787-3287, ext. 3032.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange,**

Dr. David Boyle, co-medical director for Riley Maternity and Newborn Health, presenting, Mass at 7 a.m., buffet breakfast and program following. \$15 members, \$21 non-members. Information, registration: www.catholicbusinessexchange.org.

University of Dayton, 300 College Park, Dayton, Ohio. **Marian Forum: Mary in Asia and Africa,** academic gathering to promote the Blessed Virgin Mary, 2:30-4:30 p.m., also available online. Registration required: goo.gl/84Lg5L. Information: 937-229-4214.

October 21

St. Andrew the Apostle Parish, 4052 E. 38th St., Indianapolis. **Black Catholic Ministry Day of Reflection: What We Have Seen and Heard,** 9 a.m.-3 p.m., Mass followed by workshop to identify and discuss needs of the Black Catholic community, freewill offering, lunch included. Register: 317-236-1474 or online goo.gl/hirfgd.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech

Grove. **Vocation Evening of Discernment,** 4-9 p.m., for women ages 19-40, prayer, dinner and tools for discernment. Register: vocations@benedictine.com, 317-787-3287, ext. 3032.

Helpers of God's Precious Infants, Indianapolis. Mass and Divine Mercy Chaplet at 8:30 a.m. at St. Michael the Archangel Church, 3354 W. 30th St., followed by prayer at a local abortion center, and continued prayer at the church for those who wish to remain.

Fatima Event Center, 1040 N. Post Road, Indianapolis. **Our Lady of Fatima Council #3228 Ladies Auxiliary All Seasons Bazaar,** 9 a.m.-2 p.m., free admission. Information, 317-627-2840.

St. Charles Borromeo Parish, 213 Ripley St., Milan. **Roast Pork Dinner,** 4-7 p.m., dinner, country store, quilt, beef and hog raffles, cash prizes, \$10 adults, \$5 children 5-12, under 5 free, 5 p.m. Mass. Information: 812-654-7051.

White Violet Center for Eco-Justice, 1 Sisters of

Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Basics of Vegetable Fermentation,** learn how to make basic ferments and ways to preserve summer garden vegetables, 1-3 p.m., \$35. Registration deadline Oct. 18. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Foundation Day Mass,** 11 a.m. Information: 812-535-2952, provctr@spsmw.org or events.sistersofprovidence.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Pottery: A Way to Quiet the Mind,** Franciscan Sister Ann Vonder Meulen presenting, 9:30 a.m.-2:30 p.m., \$50 includes lunch and materials. Registration: 812-933-6437 or www.oldenburgfranciscancenter.org.

October 22

Our Lady of Grace Monastery, 1402 Southern

Ave., Beech Grove. **Mary and Martha Celebration,** honoring Maggie Hagenauer and Julie Bowman, 3-5 p.m., coffee house and dessert bar, free admission, registration required: www.benedictine.com. Information: vocations@benedictine.com, 317-787-3287, ext. 3.

St. Catherine of Siena Parish, St. Maurice parish hall, 1963 N. St. John St., Greensburg. **Country Breakfast Benefiting Maryknoll Missions,** 8 a.m.-noon, sausage, biscuits and gravy, eggs, potatoes, drinks, raffle, carry out available, freewill offering. Information: 812-663-4754, stcatheriunevs@gmail.com.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Knights of Peter Claver, St. Rita Council/Court #97, 70th Anniversary Celebration,** Archbishop Charles C. Thompson presiding at Mass, luncheon after Mass, 1-5 p.m., \$20 per person. Information: 317-797-8195. †

Retreats and Programs

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

October 27

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Pray, Play and Ponder,** week two of two, Benedictine Sister Juliann Babcock presenting, 10-11:30 a.m., \$25 includes art supplies. Information and registration: 317-788-7581, www.benedictinn.org.

October 28

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Song of My Heart,** Providence

Sister Mary Montgomery presenting, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration deadline Oct. 23. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

November 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Grief Support Group,** Franciscan Sister Janet Born and Betsy Savare presenting, Wednesdays through Nov. 15, 7-8:30 p.m., \$15

per session. Registration: 812-933-6437 or www.oldenburgfranciscancenter.org.

November 2

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Biblical Scenes: The Artwork of Sieger Koder,** week one of three (Nov. 16 and 30), Benedictine Sister Angela Jarboe and Patty Moore presenting, 7-9 p.m., \$25 per session or \$65 for all three. Information and registration: 317-788-7581, www.benedictinn.org. †

25th Annual Indianapolis Prayer Breakfast on Oct. 24 to feature Tamika Catchings

The 25th annual Indianapolis Prayer Breakfast will be held at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis, from 7:15 a.m.-9 a.m. on Oct. 24.

The purpose of the breakfast is to unite business, political, neighborhood and faith communities in prayer for the city and for the leadership of Indianapolis.

The event will feature a keynote

address by retired professional basketball player and four-time Olympic gold medalist Tamika Catchings.

Individual tickets are \$30, and a table for eight is \$200. Early table registration receives priority seating.

Register online at www.IndyPrayerBreakfast.com.

For more information, call Dean at 317-407-7499 or e-mail DeanCW@att.net. †

St. Bartholomew Parish in Columbus offers piano concert on Oct. 21

As part of its 12th annual concert series, St. Bartholomew Parish's music ministry will offer a piano concert titled "Off the Cuff: a Concert of Improvised Music" by John Mortensen in the parish's church, 1306 27th St., in Columbus, at 7 p.m. on Oct. 21.

Mortensen is a pianist, improviser, educator and author serving as professor of piano at Cedarville University in Ohio. He will improvise the entire concert in styles ranging from 18th-century fugue to modern jazz.

The concert is free, although freewill offerings will be accepted.

Other upcoming concerts in 2017 include: Points on Jazz piano concert by St. Bartholomew Parish music director Bogdan Minut and his wife Mirabella at 7 p.m. on Nov. 18, and A Jazzy Christmas comprising multiple choirs at 7 p.m. on Dec. 16.

A complete list of all concerts is available at www.saintbartholomew.org (select "Music Ministry") or e-mail bminut@stbparish.net. †

Teens for Life members to speak at St. Susanna on battle with freedom of speech

Two youths from the Carmel High School Teens for Life club will speak at St. Susanna Parish, 1210 E. Main St., in Plainfield, from 6:30-8 p.m., on Oct. 25.

The teenagers will discuss their club's battle with freedom of speech in regard to hanging their pro-life banner, the outcome, and what they learned

from the experience. Carmel High School is located in Carmel, Ind..

The talk is sponsored by the parish's Respect Life Ministry.

The event is free, and no registration is required.

For more information, call 317-507-4249, or e-mail jayork@ameritech.net. †

Holiday Boutique on Oct. 21 will benefit St. Vincent de Paul Food Pantry

A Holiday Boutique benefiting the St. Vincent de Paul Food Pantry in Indianapolis will be held at the Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-2 p.m. on Oct. 21.

Admission is free, but patrons are asked to bring non-perishable food items or hygiene products for entrance.

There will be nearly 40 vendors selling such items as clothing, home décor, yard art, cleaning products, pottery, hand-painted silk scarves,

jewelry, cosmetics, accessories, handmade soaps, blown glass items, American Girl doll clothing and more.

Lunch will be available for purchase, and a cash bar will be available.

The Indiana Blood Mobile will also be on site. Go to www.donorpoint.org (sponsor name St. Vincent de Paul Oct. 21, 2017) to sign up to donate blood.

For more information, search Facebook for "St. Vincent de Paul Holiday Boutique," or contact Paula at 317-403-1385 or paula.light@att.net. †

Registration for Archdiocesan Youth Choir for grades 5 through 12 ends on Oct. 20

The Archdiocesan Youth Choir is looking for singers in grades 5 through 12 from schools and parishes across the archdiocese. The choir provides a great opportunity for young people to grow both musically and in their faith.

This low-commitment choir is designed to suit even the busiest of

schedules, while providing opportunities to sing at special archdiocesan events, including the National Catholic Youth Conference closing Mass and the Catholic Schools Week Mass.

To find out more or to register, go to www.archindyym.com/archindy-youth-choir. Registration ends on Oct. 20. †

'Annulments: What the Catholic Church Teaches' to be offered in Indianapolis on Oct. 25

The Office of Pro-Life and Family Life will offer a session called "Annulments: What the Catholic Church Teaches," presented by Father Joseph Newton, archdiocesan judicial vicar, at the Archbishop Edward T. O'Meara Catholic Center, 1400

N. Meridian St., in Indianapolis, from 7-9 p.m., on Oct. 25.

There is no cost, and no registration is required.

For more information call 800-382-9836, ext. 1586, or 317-236-1586, or e-mail dvanvelse@archindy.org. †

Special Mass comforts, unites those affected by mental illness

By Natalie Hoefler

“What if blessings come from raindrops?”

It’s a good question to ask when searching for goodness among trials.

It was a fitting question—asked through a song of the same name—at the beginning of the first-ever Archdiocesan Mass for Those Affected by Mental Illness held on Sept. 24 at St. Thomas Aquinas Church in Indianapolis.

The Mass was a year-and-a-half in the making, and initiated by Kile Stevens of St. Joseph Parish in Shelbyville.

“Being someone who experiences mental illness, when I came into the Church I thought there was a need for this ministry because I knew how isolated I felt, and I knew there were probably others like me,” said Stevens, who was received into full the communion of the Church in April of 2014.

“I wanted some kind of ministry to work toward inclusion of others who have mental illness. The amount of misunderstanding people have when I try to explain my circumstances—it can be difficult, especially with the stigma. I needed to change that.”

Those affected by mental illness extend beyond those with a diagnosis, said Erin Jeffries, archdiocesan coordinator of special needs ministry, who was involved in the planning of the Mass from the start.

“We decided to call it a ‘Mass for Those Affected by Mental Illness’ [because] ... there are many lives that are affected—family, friends, professionals who work supporting these individuals, to name a few. ...

“We very much need to continue to raise awareness about mental illness. It needs to be talked about so that those who are affected can become more comfortable reaching out for the support they need.”

Scott Seibert, interim director of the archdiocesan Office of Pro-Life and Family Life, also helped in coordinating the newly established Mass that will be celebrated annually.

“Being a licensed clinical social worker myself, I have experienced firsthand the effects of mental illness on individuals, families and communities,” he said. “The stigma associated with mental illness is still present in society. It is no problem for people to speak openly about their battle with cancer or some other physical

illness. However, individuals struggling with mental illness and their families feel trapped or judged if they mention their struggle.”

Father Michael Hoyt, pastor of St. Thomas Aquinas Parish, was not afraid to mention the struggle his family experienced through his sister’s diagnosis of bipolar disorder.

“It can be so difficult to find the way forward—that brought me and my family to our knees on countless occasions,” he said in his homily.

His sister’s diagnosis is not his only exposure to mental illness. Father Hoyt, like Seibert, has a background in social work. More personally, he himself admitted during his homily to having past struggles with depression. It is through that experience that he identified three keys to helping move forward “through the darkness,” keys which he shared.

“The first step in any challenging situation ... is to come to recognize that we are powerless,” he said.

“This doesn’t mean that we don’t have boundaries or try to come up with strategic plans for making a better tomorrow possible. But first we surrender to the power that is so much higher than us—Jesus, who went through the horrors of rejection. Jesus, who was treated himself as a mad man. Jesus, who moved through death in such a way that brought about eternal life.”

Without surrender, Father Hoyt said, “We try to hold onto everything, to fix everything. People in our lives that have difficulty with mental illness are not problems that can be fixed. They have to be deeply loved.”

The next “vital” step, he said, is “to recognize that we are not alone, especially in those times when we think we are alone. There are a lot of people out there



Kile Stevens, a member of St. Joseph Parish in Shelbyville, leads the congregation in the responsorial psalm at St. Thomas Aquinas Church in Indianapolis on Sept. 24 during a special Mass for those affected by mental illness. (Photo by Natalie Hoefler)

saying the same thing. We cannot go it alone. No man, no woman is an island.”

The third key, he continued, is looking for goodness.

“Often in my own life, I’ve been debilitated at times with depression. I finally discovered that goodness is all around: The sun in the morning is beautiful. The checkout clerk at [the] Speedway [gas station] smiled [at me]. There is so much goodness around waiting to be discovered.

“Even when it seemed like God had abandoned him, [Jesus] knew of his

See MENTAL, page 16

Resources for those affected by mental illness

Compiled by Natalie Hoefler

“Mental illness” is a broad term that encompasses numerous categories and diagnoses.

The American Psychiatric Association defines mental illness as “health conditions involving changes in thinking, emotion or behavior [or a combination of these]. Mental illnesses are associated with distress and/or problems functioning in social, work or family activities” (www.psychiatry.org/patients-families/what-is-mental-illness).

Mental illness is fairly common. The same site listed above states that, in a given year, nearly one in five (19 percent) of U.S. adults experiences some form of mental illness.

Nevertheless, it notes, the vast majority of individuals with mental illness continue to function in their daily lives.

According to WebMD.com, the most common types of mental illness fall under the categories of:

- anxiety disorders;
- mood disorders, such as depression and bipolar disorder;
- psychotic disorders, such as schizophrenia;

- impulse control and addiction disorders, such as gambling, alcohol, drugs, food and pornography;
- personality disorders, such as anti-social personality disorder;
- obsessive compulsive disorder; and
- post-traumatic stress disorder.

Below are some resources for those affected in some way by mental illness:

- National Catholic Partnership on Disability (NCPD): goo.gl/Zxtpny;
- Crisis Text Line 741741, which serves anyone in any type of emotional crisis (not just suicide), providing 24/7 support and information access for free;
- National Alliance for the Mentally Ill (NAMI) of Greater Indianapolis: www.namiindy.org;
- several resources are listed at www.archindy.org/marriageandfamily;
- free 24/7 hotline for crisis and suicide intervention through Families First: 317-251-7575, or text CSIS to 839863;
- Interfaith Mental Health Coalition: goo.gl/5n39Q2;
- Catholic Help Network, available at chn.archindy.org or by calling 211 (Connect2Help). †

SAINT MARY-OF-THE-WOODS, INDIANA

Song of my Heart Saturday, Oct. 28 9:30 a.m. - 3:30 p.m.

Enjoy a retreat day where God’s Love is expressed in music, poetry, Scripture, and art. No musical or artistic ability is required.



Cost: \$45 (includes lunch)

Sisters of Providence OF SAINT MARY-OF-THE-WOODS Breaking boundaries, creating hope.

Register by Oct. 23 at Events.SistersofProvidence.org or call 812-535-2952



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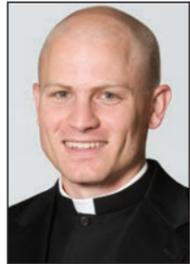


MINISTRY

continued from page 1

pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil.

For the Battos, that moment meant that all their volunteer efforts of visiting and sharing their faith with inmates in



Fr. John Hollowell

the local prison has helped 20 inmates become Catholic in the past three years. Yet rather than considering that reality as a source of pride for themselves, they feel a sense of joy—and hope—for the men who now share their faith.

“It’s a very fulfilling kind of feeling,” Bernie says. “Something so important to us—the faith, the Gospel, the teachings of Jesus—these people have experienced God’s love and mercy. And knowing that you have been part of their rebirth, it is overwhelming.”

Yet so is the fear that the Battos—who have been married for 50 years—feel for their “children in the faith.”

It’s a fear they share through the story of Tom, one of the inmates.

Concern and commitment

When Tom was first approached about whether he would be open to meeting with a visitor, his initial response was, “Leave me alone.”

Yet something about the Battos’ presence and approach at the prison attracted him. He eventually joined in the Rite of Christian Initiation for Adults (RCIA) program that the Battos lead at the prison. And he was one of the 10 men to enter the Church in May.

“He’s very committed and so dedicated,” Bernie says. “He enjoys the community, the support and the Bible study.”

According to the Battos, Tom also fears what will happen to him in the coming months when he is scheduled to be released from prison, and that sense of community and support is no longer there.

That fear is real, according to an archdiocesan task force on prison ministry that met regularly in 2016 to develop a plan to help individuals, parishes and the broader Church in central and southern Indiana make a deeper commitment to this outreach.

Teresa and Bernie were members of that task force. They also continue to be strong voices in putting into place the task force’s recommendations of assisting people who are re-entering society after being in prison.

Key elements of this goal include training potential mentors to help people during this transition, and establishing connections with parishes and the St. Vincent de Paul Society to provide material needs to assist people during this time.

Another emphasis involves working with employers and programs that provide

support and job opportunities for people who have been in jail or prison.

“Without a job, it is nearly impossible to establish a new life and become productive citizens,” noted the task force’s final report. “However, nearly 75 percent of Hoosier employers are reluctant or simply refuse to hire ex-offenders. When such individuals are unemployed, their chances of returning to prison are 60 percent.”

According to the Battos, that overall reality worries Tom.

It also concerns them.

‘Touched by grace’

“These are people who have been touched by grace,” Bernie says. “They really want to change. They don’t want to go back into that situation. The problem is that when they get out, they’re back in the very spot where the problem started.”

There’s also the reality that they’re often feared when they seek help and connection after re-entering society.

“We had two experiences with people we worked with who were turned away by a parish when they got out,” Bernie notes. “One had long hair and tattoos, and the door to the parish office was locked on him. Parishes weren’t open to receiving them, so we felt we had to get a system in place where they were welcomed instead of rejected.”

With that goal in mind, the archdiocese has established an office of corrections ministry.

“We wanted to have some place they could go and get help,” Teresa says. “Apparently, some of that is beginning. My dream is to have a Catholic house for people when they get out—that even if they don’t live there, they get support there.”

Bernie adds, “The other thing we really hope is that each parish will have some kind of support, a contact person to help these people.”

The potential of offering help and hope to people in prison still motivates and energizes Teresa at 75 and Bernie at 76.

‘We walk the walk with them’

Teresa has been following her vision of making a difference in the lives of people in prison for more than 25 years.



In 2015, then-Archbishop Joseph W. Tobin of Indianapolis visited the Putnamville Correctional Facility in Putnam County to baptize and confirm inmates there. Here, he confirms Ruben Otero. (Submitted photo)

She first became involved in prison ministry in 1991 through Prison Visitation and Support (PVS), a national program in which volunteers visit inmates in federal prisons. She is now the coordinator of the PVS effort at the federal penitentiary in Terre Haute, where 13 volunteers visit prisoners, including some on “death row.”

Bernie has been joining her at the Terre Haute prison for the past 10 years, since retiring as a professor of religious studies at DePauw University in Greencastle.

Yet, it’s at the Putnamville Correctional Facility where the parents of five grown children get to bring their Catholic faith to the men there. They lead a weekly Liturgy of the Word and Communion service, and a weekly Centering Prayer service that draws about 10 to 15 inmates each time. Teresa also directs a Christmas play each year at the prison, featuring the men.

“The experience that both Bernie and Teresa bring to the ministry has given them a great amount of credibility among both the staff and the inmates,” says Father Hollowell, who offers Mass and

the sacrament of reconciliation once a month at the Putnamville prison.

“The moments that stand out the most to me are all of the souls that Bernie and Teresa have helped to shepherd into the Catholic Church through their prison RCIA class.”

Their efforts have changed lives, says Deacon Michael Braun, the archdiocesan director of pastoral ministries, which includes the corrections ministry.

“They have helped many offenders to encounter Jesus Christ with their visits and the Catholic services they coordinate every Wednesday,” he says. “In their witness of Catholic faith, they have accompanied many men on the path to a deeper relationship with our Lord.”

That’s their ultimate goal, the Battos say. They have seen men trying to change. They have witnessed God making that change possible. It’s a combination that keeps them coming back each week.

“We walk the walk with them,” Teresa says. “It’s been a wonderful life. When you’ve been blessed, you try to bless others.” †

Prison ministry conference set for Oct. 28 in Columbus

By John Shaughnessy

Are you interested in becoming involved in a ministry that focuses on bringing hope and salvation to people in prisons and jails?

Are you already involved in corrections ministry in the archdiocese and want to learn more about helping people while they are in prison—or once they are released?

An archdiocesan conference called “Corrections: A Ministry of Hope and Salvation” is designed to help anyone interested in this effort to change the lives of people who are in jails and prisons.

The conference will be held at St. Bartholomew Parish, 1306 27th St.,

in Columbus, from 9 a.m.-4 p.m. on Oct. 28, with registration beginning at 8:30 a.m.

The day will start with a welcome and a reflection, followed by Mass.

Father Ron Cloutier, director of Corrections Ministries for the Archdiocese of Galveston-Houston, will speak on successful re-entry ministries.

Misty Wallace and Keith Blackburn will share their story of redemption and forgiveness that resulted years after Blackburn shot Wallace during a carjacking crime.

Presentations on successful corrections ministry programs will also be available. And a complimentary lunch and door prizes will be offered.

“The day will include spiritual renewal focused on bringing Christ’s hope and salvation to those affected by crime and violence,” says Lynne Weisenbach, coordinator of corrections ministry for the archdiocese.

“There also will be time to interact with people from across the archdiocese who are involved in programs in prisons, and in supporting those recently released.”

There is no fee for the conference, but freewill offerings will be accepted.

Register online by Oct. 18 at www.archindy.org/prison.

For more information, contact Weisenbach at 317-592-4012 or lweisenbach@archindy.org, or visit www.archindy.org/prison. †

Building culture of life happens through daily actions, says cardinal

WASHINGTON (CNS)—Building a culture of life is “essential to who we are,” and it “happens through our daily



Cardinal Timothy M. Dolan

actions, how we treat one another and how we live our lives,” said the chairman of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities.

The Catholic Church in the U.S. observes each

October as Respect Life Month. It opens with Respect Life Sunday, which this year was on Oct. 1. In an Oct. 3 statement, Cardinal Timothy M. Dolan of New York launched the monthlong observance, but also the 2017-18 Respect Life Program.

The theme for the yearlong program is “Be Not Afraid,” and will be in effect through September 2018.

New materials are produced each year to help Catholics understand, value and become engaged with supporting the God-given dignity of every person. This year’s packet of materials—on a range of life issues and available in English and Spanish—are available at www.usccb.org/respectlife. Articles, bulletin inserts, prayers and action ideas are available in print and digital formats.

“Once again, we mark the month of October as Respect Life Month,” Cardinal Dolan said. “Looking back over the last year, there’s been a lot of uncertainty, suffering and heartache. Between tragedies that occur in the public eye and trials that take place in our personal lives, there’s no shortage of reasons we cry out to God.

“At such times, we may feel alone and unequipped to handle the circumstances,” he continued. “But we have an anchor of hope to cling to. With words that echo through thousands of years into the corners of our hearts, God says to us, ‘Do not fear: I am with you’ [Is 41:10].”

The 2017-2018 Respect Life theme of “Be Not Afraid” is a reminder “of this promise,” he said.

“God isn’t a detached, distant observer to our pain; the Eternal Son became man and himself experienced immense suffering—for you and for me. His wounds indicate the very essence of our identity and worth: We are loved by God,” Cardinal Dolan said.

During those times when people doubt the value of their own lives or “falter at the thought of welcoming and embracing the life of another,” he said, reflecting

on the “healed wounds of the risen Christ” can show all that “even our most difficult trials can be the place where God manifests his victory.”

“He makes all things beautiful. He makes all things new. He is the God of redemption,” Cardinal Dolan said. “That’s powerful. That’s something to hold onto. ... He is always with us.

“As followers of Jesus Christ ... we are called to be missionary disciples ... commissioned to reach out to one another, especially to the weak and vulnerable,” Cardinal Dolan said.

“This Respect Life Month and always, let’s walk with each other; let’s help each other embrace God’s gift of human life,” Cardinal Dolan said. “Whatever storms or trials we face, we are not alone. He is with us: ‘Behold, I am with you always, until the end of the age’ [Mt 28:20].” †

ROSARY

continued from page 1

An ambulance rushed Nathan to a children's hospital while Kristen was treated at the hospital where she initially arrived.

Mother and son both survived.

"I really believe if it had not been for Our Lady being in such close contact with our daughter-in-law during her pregnancy, we wouldn't have either one of them survive," Milharcic says.

"Next to praying in a very personal way to Jesus, the rosary is the most powerful prayer than can be prayed. I have asked Our Lady for guidance so very much during my life, and she always comes through in giving me peace and help."

'Wow, God, you do answer prayers'

When Charles Waltermann was diagnosed with cancer, doctors told him he had to have surgery and chemotherapy. So to pass the two hours of his chemo treatments, he prayed the rosary.

"Not only for myself, but for all of those others undergoing the same treatment," says Waltermann, a member of St. Elizabeth Ann Seton Parish in Richmond.

During the chemotherapy sessions, Waltermann often had to stay in the hospital. He especially appreciated the care he received during one stay from a nurse, who also was Catholic.

As she stopped in to say goodbye to him one day, she shared that she and her husband were planning to bale hay that evening. Waltermann, who had been watching the Weather Channel, told her that he hoped they finished before the rain storm that was predicted for the area.

"As soon as she left, I got out my rosary and prayed that she and her husband could get the hay in before any rain fell," he says. "When it was my turn

to get another series of chemo at the hospital, my curiosity got the better of me. So I looked her up and asked her how the haying went.

"She replied that it was so strange. It rained all around them, but they only got a drop or two. Not only that, they baled 200 bales of hay when her husband had estimated they would only do 100. Silently, I said to myself, 'Wow, God, you really do answer prayers.'"

Waltermann has had his own prayers answered, too.

Seven years after the chemotherapy treatments, his doctor told him he was "cured." Now, 17 years after his initial diagnosis, he is still cancer-free.

"I am grateful to God for the people that he put in my life at that time."

'The most powerful prayer I have'

Geraldine Wade grew up in a time when Holy Cross Father Patrick Peyton told his radio audience, "The family who prays together, stays together."

So her parents decided to pray the rosary every evening after dinner. And the prayer became such a part of Wade's life that she began making rosaries as a child. She even remembers the first one she ever made—a gift for her mother which she created with green beads because that was her mom's favorite color.

Her mother is also central to one of the most poignant memories that Wade associates with the rosary.

"When my mom was a heart patient at St. Anthony Hospital in Louisville, the doctor came to Dad and us girls in the waiting room," recalls Wade, a member of St. John Paul II Parish in Sellersburg.

"He told us that Mom wanted to disconnect the tubes and other life support attached to her. He said she told him that she wouldn't need them after the 13th. My dad tried explaining to the doctor about his and Mom's devotion

to Mary, and how the 13th of each month was a recalling of her visit to the children of Fatima. [The Blessed Mother first appeared to the shepherd children on May 13, 1917. She made her last appearance to them on Oct. 13, 1917.]"

On the morning of May 13, 1984, Wade, her dad and her sisters were waiting for visiting hours to begin in the intensive care unit. Just then, the hospital's public address system blared out a "code blue"—a call for the staff to respond quickly to a patient in a critical, life-threatening situation.

Wade recalls her dad saying, "Well, the Blessed Mother has come to take your mother home to heaven this morning. So let us pray for her pleasant journey."

She adds, "And pulling out our rosaries, we prayed as we cried for our loss."

After her mother's death, her father continued to turn the radio dial every evening to the station where the rosary was prayed. When Wade could leave work in time, she drove to her dad's house and joined him in praying for world peace—"just as Our Lady of Fatima instructed."

"Today, at the age of 80, I am still making and giving rosaries," Wade notes. "I also have the privilege of leading the rosary before our 11:15 Mass at least one Sunday of every month. The rosary is the most powerful prayer I have in my life besides the Eucharist."

The beauty of the rosary

At 25, Michael Ware views the rosary as his "go-to prayer"—a prayer that has deepened his faith and helped him through the struggles in his life.

"To give you a few quick examples, I really didn't know much about my faith as a Catholic teen," says Ware, the director of religious education and youth ministry at St. Vincent de Paul Parish in Bedford. "The rosary helped deepen it. I struggled with purity and chastity. The rosary was the chain that yanked me back to God."



A statue of Our Lady of Fatima is pictured in Our Lady of the Most Holy Rosary Church in Indianapolis. (Photo by John Shaughnessy)

"When my grandfather had bouts of illness, I used the rosary and prayed for his health, and later the repose of his soul. When I was struggling as a college student, the rosary gave me stability. It helped me fall in love with St. John Paul the Great and his teachings on Theology of the Body."

"I've used the rosary before major exams and prospective job interviews. If I have to sum up what I feel about the rosary, it's my go-to prayer with all I struggle with, and it's a prayer I know works."

One of the beauties of the rosary for Ware is its simplicity.

"You don't need a theology degree to appreciate it. The prayers themselves, along with solid meditations, can take you to a new relationship with the Blessed Mother and Christ you never had before."

"As a 'twenty something,' it's a prayer that gives me solace. Blessed Pier Giorgio Frassati called the rosary 'a testament in my pocket' that he always carried with him. I encourage my brothers to do the same. For all Christians, especially men, it's a weapon we all need." †

Justice Department issues memo on religious liberty to federal agencies

WASHINGTON (CNS)—On the same day that the Department of Health and Human Services (HHS) issued interim



Richard Garnett

rules to expand the exemption for the contraceptive, abortifacient and sterilization mandate, the Department of Justice released two memoranda directing all federal agencies to accommodate "to the greatest extent practicable and

permitted by law religious observance and practice ... in all government activities."

"The depth and breadth of constitutional and statutory protections for religious observance and practice in America confirm the enduring importance of religious freedom to the United States," the memo said. "They also provide clear guidance for all those charged with enforcing federal law: The free exercise of religion is not limited to a right to hold personal religious beliefs or even to worship in a sacred place. It encompasses all aspects of religious observance and practice."

Department of Justice officials, who spoke with reporters by phone on Oct. 6 prior to the department's release of its guidelines on religious liberty, stressed that the memos do not "create or authorize new protections," but instead summarize the law and "makes clear that religious liberty is not just a right to personal belief" but accompanies all parts of life.

The guidance offered in the documents "describes rules but does not authorize anyone to discriminate," an official added.

The guidance memo on religious freedom said that the U.S. Constitution's protection of religious beliefs and the freedom to exercise such beliefs "have served this country well," have made the United States "one of the most tolerant countries in the world, and have also helped make us the freest and most generous" nation, it said.

The document noted that in his executive order of May 4—signed in a Rose Garden ceremony—President Donald J. Trump "promised that this administration would 'lead by example on religious liberty,' and he is delivering on that promise."

The executive order directed the U.S. attorney general to "issue guidance interpreting religious liberty protections in

federal law" in order "to guide all agencies in complying with relevant federal law."

The memo, issued by Attorney General Jeff Sessions, identifies 20 "high-level principles," as it terms it, "that administrative agencies and executive departments can put to practical use to ensure the religious freedoms of Americans are lawfully protected."

The principles say, for example, that "religious employers are entitled to employ only persons whose beliefs and conduct are consistent with the employers' religious precepts," and that "religious organizations are entitled to compete on equal footing for financial assistance used to support government programs."

The Obama administration had previously denied grants to Catholic and other faith-based charitable agencies to support their ministry to human trafficking victims because those agencies did not refer clients for abortions.

Richard Garnett, a law professor at the University of Notre Dame, commended the approach taken to religious liberty in the memo, saying it represents "a significant commitment to a robust understanding of religious freedom. The

attorney general stated clearly, in keeping with longstanding American tradition, that religious freedom is a fundamental human right and not merely a policy preference."

Garnett also noted that the memos both follow established Supreme Court precedent regarding religious liberty and take positions on currently debated issues.

"For example, the department rejects the claim, advanced by some scholars and activists, that religious exemptions are unconstitutional if they 'deprive a third party of a benefit,'" Garnett noted. "In addition, the fact that the guidance states that federal contracts and grants should not be conditioned on religious institutions giving up their religious-hiring rights or on abandoning aspects of their religious character will be welcome to the many religious agencies, schools, universities and hospitals ... that cooperate with government in pursuing the common good."

"Religious liberty is not merely a right to personal religious beliefs or even to worship in a sacred place," Sessions wrote in one of the memoranda. "Except in the narrowest of circumstances, no one should be forced to choose between living out his or her faith and complying with the law." †

MANDATE

continued from page 1

organizations, including dioceses, Catholic charitable agencies, the Little Sisters of the Poor and Priests for Life.

A combined lawsuit, *Zubik v. Burwell*, made its way to the U.S. Supreme Court, where the justices in May 2016 unanimously returned the case to the lower courts with instructions to determine if contraceptive insurance coverage could be obtained by employees through their insurance companies without involving religious employers who object to paying for such coverage.

Senior Health and Human Services officials who spoke to reporters on Oct. 5 on the HHS rule on the condition of anonymity said that the exemption to the mandate would apply to all the groups that had sued against it. Groups

challenging the mandate all the way to the Supreme Court include the Little Sisters of the Poor, the Archdiocese of Washington, the Diocese of Pittsburgh, Eternal Word Television Network (EWTN) and some Catholic and other Christian universities.

In reaction immediately after the 150-page interim ruling was issued, religious groups that had opposed the mandate were pleased with the administration's action.

An Oct. 6 statement by Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, and Archbishop William E. Lori of Baltimore, chairman of the USCCB's Committee for Religious Liberty, said the new rule "corrects an anomalous failure by federal regulators that should never have occurred and should never be repeated."

The Church leaders also said the decision to provide the religious and moral

exemption to the HHS mandate recognizes that faith-based and mission-driven organizations and those who operate them "have deeply held religious and moral beliefs that the law must respect."

Cardinal DiNardo and Archbishop Lori said the decision was "good news for all Americans," noting that a "government mandate that coerces people to make an impossible choice between obeying their consciences and obeying the call to serve the poor is harmful not only to Catholics but to the common good."

Mark Rienzi, senior counsel at Becket, told reporters in a telephone news conference an hour after the rule was released that it is a "common sense and balanced rule and a great step forward for religious liberty."

He said the rule "carves out a narrow exemption," and keeps the contraceptive mandate in place for those without moral or religious objections to it.

He noted that it does not provide immediate relief for those groups who had challenged it, such as the Little Sisters of the Poor, which Becket represents. They will "still need relief in courts," he said, but was confident now that it would happen.

"We've traveled a long way," he added, of the multiple challenges to the mandate in recent years, which he described as an "unnecessary culture war fight."

Rienzi noted that the HHS rule could have eliminated the contraceptive mandate completely, but it did not do so. He also said the new rule is open for comments for a 90-day period and will likely face legal challenges, which already began in a lawsuit filed on Oct. 6 by the American Civil Liberties Union (ACLU) on behalf of members of the ACLU and Service Employee International Union-United Health Care Workers West. †

Trauma real even when not acknowledged, psychologists say

WASHINGTON (CNS)—The thousands of people at the country music festival on Oct. 1 in Las Vegas that turned into the scene of the deadliest mass shooting in modern U.S. history are likely to have suffered trauma even if they weren't wounded -- and even if they don't admit it to anyone, according to psychologists and pastoral counselors interviewed by Catholic News Service (CNS).

But trauma victims with a belief in a loving God, as well as supportive family and friends who live a Christian lifestyle, can ease the trauma and be restored to a sense of wholeness.

"The thing in terrorism is the trauma it inflicts on people left behind. It's much more severe. It's hard to recognize, it shakes one's worldview," said Father Stephen Rossetti, a priest of the Diocese of Syracuse, N.Y., who is a professor at The Catholic University of America in Washington and the former head of the Saint Luke Institute. "The word 'terrorism' is the right word. It strikes terror, that's what it was designed to do."

The 20,000-plus crowd was the target of gunman Stephen Paddock, who killed 58 concertgoers and wounded more than 500 before he took his own life.

Speaking from Rome, where he was attending a world congress for children as a consultant to the Pontifical Commission for the Protection of Minors, Father Rossetti urged a closer look at examples of forgiveness in the midst of trauma.

Members of the African Methodist Episcopal church in Charleston, S.C., after Dylann Roof murdered nine people following a Bible study in hopes of igniting a race war, "said, 'Look, we abhor what you did, but we forgive you. There's no room in our hearts for hatred,'" Father Rossetti remarked. "Terrorists try to do that. Terrorists try to instill in us the feelings they had of resentment. The people in that church refused to do that. They chose to forgive."

Another example was the 2011 attacks in Norway that resulted in even greater carnage than Las Vegas: 77 dead, most

of the children at a summer camp. "The people in Norway gathered," Father Rossetti said, and their response was, "We will not let this man change who we are. We would say it's a very Christian witness. Jesus would say we would respond to this hatred with love."

"There are human responses to trauma that get articulated in post-traumatic stress," said Cynthia Eriksson, who is part of the psychology program at Fuller Theological Seminary in Pasadena, Calif.

"Our bodies have been created to respond to threats and respond to that experience," Eriksson said. "We can have physiological responses. We can be easily angered. We can feel an ongoing sense of threat. We can also have cognitive, thinking responses, where we think about the incident when we don't want to. Surprising incidents becoming reminders, flashbacks putting us back in that situation again."

But drawing on Christianity to make sense of the senseless can help, she added.

"The Christian tradition has, at its core, lament. The idea that we can actually speak out of our pain to the divine, to God. It's Christian reaching out in relation to God, saying 'Why?' saying 'We need you,' saying 'Where are you?'" Eriksson said. "You promised to be with us. You promised your protection, that's not what I feel, that's not where I am."

"The opportunity of the church, in whatever tradition that church is, is to create a safe place for people to cry out, with a longing for God's intervention," she added, noting that even Jesus cried out in this manner on the cross: "My God, my God, why have you forsaken me?" (Mt 27:46)

Victims may find comfort in God, but others rebuke God for letting such a catastrophe happen. "It's partly depending on your faith," said Deacon William Hahn, a Pittsburgh psychologist and member of the Catholic Medical Association. "Even people sometimes who have fairly strong faith start questioning this."

Deacon Hahn said, "When things

like this occur, [it boils down to] what their view of God is determines what happens [afterward]. If they view God as being somebody who just gives things and is at our beck and call, they go the other way, but if they look at God as Christians and Catholics as we know it, they know that God suffers along with us, like when his friend Lazarus died—and he's weeping now."

The deacon, who attended to people traumatized in two Pittsburgh-area plane crashes in the 1990s, noted: "As humans, we have this desperate need to explain things. And sometimes there's no rational explanation. The suspicion with the person that did this there [in Las Vegas] may never be a real true sense except that he was irrational. We have difficulty handling something like that. Sometimes we beat things to death, practically, trying to explain things. Unfortunately, evil exists."

Deacon Hahn pointed to studies that show that about 40 percent of combat veterans have a "resiliency" that allows them to avoid post-traumatic stress disorder. So it is with civilians, he said. "The further they remove themselves from the timeline [of the trauma], the better they are."

Russell Jones, a clinical psychologist and professor at Virginia Tech University, was on the Virginia Tech faculty in 2007 when a student shot 32 people to death and wounded 17 more, "a very life-changing event," he remarked. Within days, he and others at the college had established a social support system for students, staff and faculty to use in helping deal with the trauma.



Paola Bautista of Fontana, Calif., sits in her hospital bed after being shot on Oct. 1 during the Route 91 music festival next to the Mandalay Bay Resort and Casino in Las Vegas. (CNS photo/Lucy Nicholson, Reuters)

Jones related the case of a student and firefighter who arrived at the scene of the shooting spree who sought help. "Neither of those individuals showed up for treatment until three-and-a-half years after the event," he recalled.

"Many times, it's a quite lengthy period afterward. One of the most common responses is not only trauma but avoidance," Jones remarked. "It's one of the major [outcome] clusters. Rather than getting help with nightmares and flashbacks and hypervigilance, people will simply avoid, or adopt maladaptive ways of coping. Sometimes it's drinking, sometimes it's drugs."

Citing a Harvard study that attributed people's faith for far fewer suicides given the numbers suffering from depression and post-traumatic stress disorder after Hurricane Katrina in 2005, Jones, told CNS: "I am a Christian, and I believe in the power of prayer, and I've found in my private practice and I've also found with a number of clients that I've worked with and supervised, that religious coping can be quite effective." †

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Abortion undermines the dignity of children, mothers

By Marcellino D'Ambrosio

In my early high school years, I hung around the hippie crowd. We were all about long hair, rock music and anti-war marches. My English teacher was the coolest teacher at the school. She had us read a new best-seller, *The Population Bomb*, that predicted food shortages and wars due to runaway overpopulation.

She also alerted us to the crisis many women face who get pregnant unexpectedly, when they are not ready to raise a child. And then she told us that many of these women, seeking a solution to the crisis, have recourse to back-alley abortionists who kill some of these women and maim others.

This was 1970, and elective abortion was not yet the law of the land. My teacher and her equally cool husband were leaders of a group called Planned Parenthood that led rallies at our statehouse demanding the choice of safe, legal abortion in such circumstances.

I practiced my Catholic faith fairly well at the time. I'd never miss Mass on Sunday. But I cared about these women in crisis. So I went to one of the rallies. And I bought into the argument that we Catholics "should not impose our religion on others." Thus, I became "pro-choice."

A year later, I had an encounter with Christ that changed me from a Sunday Catholic to a budding disciple. I asked Jesus to become the center of my life, to unlock in me the power of his Holy Spirit, to form my life and perspective by his word. Very quickly, without anyone trying to convince me, I just knew that abortion was wrong.

It became clear to me that abortion is the deliberate taking of an innocent human life. The most important role of government is to protect the right to life with special care to protect the most innocent and most vulnerable.

I realized the common sense of St. Teresa of Calcutta's logic—legal abortion teaches women and all society that it is legitimate to solve a problem

through an act of violence. So clearly, we must work to change abortion law. We need to protect the baby's right to life.

Yet the problem of the woman's crisis pregnancy remains. If abortion is not a solution, what is?

A Catholic obstetrician and gynecologist in Dallas, Dr. Gonzalo Venegas, saw panic and fear in the faces of many of his patients when they found out they were pregnant. Some were unmarried. Others were married, but struggling to provide for the children they already had. Some had no money or medical insurance.

Others had no support from their partner, parents and friends. Most felt totally unprepared to be good mothers. Consequently, many of these patients asked for a referral to an abortion clinic.

My friend, Dr. Venegas, got an inspiration. Yes, he showed them a sonogram to convince them that what was inside them was a baby, not a blob of tissue. But also, recognizing their fear and sense of inadequacy, he showed them the kind of compassion and genuine concern that broke their sense of isolation and let them know they were not alone.

He, his wife, his staff and volunteers began to work with these women. They assured the women that the cost of prenatal care and delivery would be covered one way or another. They provided clothing, baby formula, car seats and cribs when the baby was born. Most of all, they affirmed these women, helping them to believe that they were strong and could be awesome mothers.

This work grew into a unique medical center in Farmer's Branch, Texas, called Angels Clinic.



Kathleen Wilson, left, of Fredericksburg, Va., helps a new mother with one of her newborn twins at one of the homes operated by Mary's Shelter, a Catholic organization that provides housing and financial support to pregnant women in crisis. A truly pro-life attitude rejects any dichotomy between the rights of the baby and the needs of the mother. (CNS photo/Chaz Muth)

From the beginning, Angels Clinic made the same offer that Mother Teresa used to make to women contemplating abortion—if, after giving birth, they still don't think they could handle motherhood, give the child to us. We will provide a loving home for your precious child.

More than 1,100 babies have been delivered there over the years, mostly to women who had seriously contemplated abortion. But the funny thing was that after being strengthened and encouraged by the new community they found at Angels, only a handful decided to put their children up for adoption.

With others' help, they had overcome their fear and loneliness. Once they had found a new identity as competent women of strength, they were able to embrace their vocation to motherhood with courage, confidence and joy. They had

rediscovered their own dignity.

Abortion is not just an affront to the dignity of the child. It is also an attack on the dignity of the woman. It reinforces the fear and sense of incompetence that tells a woman she can't handle it, and leaves her weak and riddled with lingering guilt.

To be pro-life is to say to the mother: "Be not afraid! You are not alone. God and we will walk this journey with you. You are strong! You are beautiful! You be will an incredible mom! You are able!"

A truly pro-life attitude rejects any dichotomy between the rights of the baby and the needs of the mother. The motto of Angels Clinic could be the motto of the entire pro-life movement: "Love them both!"

(Marcellino D'Ambrosio is an author, professor, speaker and media personality. Connect with him at dritaly.com or on Twitter @DrItaly.) †

Life is celebrated as a great gift from God in the Old and New Testaments

By Marge Fenelon

When we think about the Respect Life cause in biblical terms, we probably recall the phrase from Deuteronomy that has become a popular pro-life slogan, "Choose life" (Dt 30:19).

It's a pointed and comprehensive phrase that reflects the pro-life message about valuing all human life. However, the Bible contains other great examples that highlight the value of life.

Consider the moment Elizabeth and Mary met at the visitation. Both women were miraculously pregnant—Mary, by the virginal conception of Jesus, and Elizabeth after having been thought barren because of her advanced age. The recognition of the precious lives within them caused the child within Elizabeth's womb to leap for joy (Lk 1:41).

Abraham's wife, Sarah, also was barren. When three of God's messengers told her that she would soon become pregnant, she laughed. Their response was, "Is anything too marvelous for the Lord to do?" (Gn 18:14). Indeed not. The next year, Sarah gave birth to Isaac and from Isaac sprang forth the 12 tribes of Israel.

There's one biblical mother who often is overlooked—the mother of Moses, Jochebed (see Ex 2:1-10; she is named in Nm 26:59). When Pharaoh ordered the slaughter of all Hebrew baby boys, Jochebed made a heroic move to save the life of her baby boy. She crafted a basket out of reeds, and set her baby boy afloat in it on the Nile River in hopes that some kind person would find the child and care for him.

The basket was discovered by Egypt's princess, who adopted the boy and raised him as her own. But not

before Moses' sister convinced the princess to appoint Jochebed to be his nurse. Consequently, he became a great prophet who led the Israelites out of Egypt, and later was their representative when a covenant was established between them and the Lord.

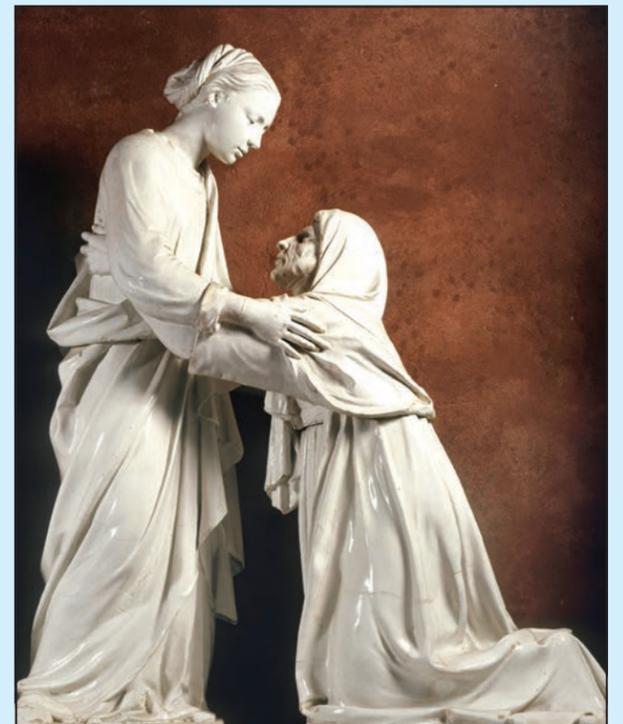
The story of Hannah, wife of Elkanah, is touching (1 Sm 1). In addition to suffering the shame of her barrenness (large families were considered a sign of God's favor), Hannah was mercilessly taunted by Elkanah's other wife.

In her misery, she went to the house of the Lord in Shiloh to pray. She prayed so fervently that Eli the priest accused her of being drunk! Eli was moved by Hannah's explanation and said, "Go in peace, and may the God of Israel grant you what you have requested" (1 Sm 1:17).

God granted Hannah's request, giving her a beautiful baby whom she named Samuel. In her gratitude, she took the boy to the house of the Lord and gave him back to God, presenting him to Eli for training as a priest. Samuel became the last of Israel's judges and a great prophet. God's goodness to Hannah didn't stop there. After Samuel, she gave birth to five more children—three boys and two girls.

These examples are only a sample of the way life was not only chosen, but fully celebrated in the Bible. The preciousness of life in the womb and until natural death is a joyful song that echoes throughout the pages of both the Old and New Testaments. It's a song we join as we observe Respect Life Month.

(Marge Fenelon is a freelance writer from Milwaukee. Her website is <http://margefenelon.com>.) †



"The Visitation," circa 1445, which was sculpted by Luca della Robbia, was featured in an exhibit at the National Gallery of Art in Washington. The Bible contains great examples that highlight the value of life. Consider the moment Elizabeth and Mary, both miraculously pregnant, met at the visitation.

(CNS photo/courtesy National Gallery of Art)

From the Editor Emeritus/John F. Fink

The Sexual Revolution of the 1960s changed American society

The 1960s were among the most tumultuous years in American history, in many ways. For Catholics, they were the years of the papacy of Pope St. John XXIII and the Second Vatican Council. A year ago at this time, I devoted eight columns to that council. Today, I'll write about something else important that was happening during those years that affected Catholics then and has continued to do so up to the present.



It's been called both the Sexual Revolution and Sexual Liberation. It was an amazing shift in attitudes toward women's sexuality that was part of the feminist movement that insisted that women should have the same sexual freedoms that men enjoyed.

That "freedom" was not deemed possible because of women's fear of pregnancy. But in 1960, the first birth control pill, developed by Drs. John Rock and Gregory Pincus, went on the market. Within five years, 6 million women were using it so they could have sex anytime they wanted without fear of pregnancy,

as men could do. This was true for both married and single women.

The development of the Pill came at the same time as feminist literature promoted the revolution. Helen Gurley Brown's book *Sex and the Single Girl* was published in 1962, and she went on to transform *Cosmopolitan* into a manual for career women. Betty Friedan's *The Feminine Mystique* came out in 1963.

Suddenly, girls were encouraged to be aggressive in their relationships with men. Traditional sexual roles began to change.

But the Sexual Revolution wasn't only about attitudes toward women's sexuality. Our whole culture changed, brought about in large order by movies and books. Movies that once would have been condemned because of their sexual content became accepted.

Alfred Kinsey's books *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female* actually were published before the 1960s, but they paved the way for Masters and Johnson's *Human Sexual Response* in 1966. These books revealed the sexual practices of young Americans that had become acceptable in our society. Hugh Hefner's *Playboy*

magazine became ever more explicit, prompting even racier periodicals.

This Sexual Revolution, which began in the 1960s, changed American society. Its effects continue to this day. Until the 1960s, almost all Americans considered premarital sex as sinful, but by the end of the 1960s, 75 percent of Americans polled thought it was OK.

Since it was deemed permissible for unmarried couples to have sex, the age of first marriages increased. Between 1960 and 1976, the number of unmarried Americans aged 20 to 24 more than doubled. More and more couples decided not to get married at all. Cohabitation, which formerly was nearly unheard of, became common.

The Sexual Revolution has obviously posed problems for the Catholic Church because it continues to insist that sexual relations are permissible only in marriage. Regardless, some Catholic couples show that they're influenced by American society's norms.

Marriages in the Church continue to decline, and the Church has a dilemma about how to minister to cohabiting couples who are convinced that they are doing nothing wrong. †

Cornucopia/Cynthia Dewes

Too bad we can't blame fate in today's world for what happens to us

If we are superstitious, this day may be pretty scary. Friday the 13th has a bad reputation as we see in the popular culture.



There's a movie by that name, and many references to the evil things that can happen on this day.

We don't want black cats crossing our paths, and we dare not walk under a ladder. We knock on wood and turn around

three times mumbling some incantation or other. We expect disasters to occur on this day, like auto accidents or unexpected falls or bad report cards. We are especially superstitious when we're kids, partly because it's so delicious to feel terrified.

Besides that, kids have no real power over what happens to them. Of course, they can make bad decisions, like defying Mom's orders. Or they may hurt themselves because of their small size or physical weakness. Unlike adults, they really can't be held responsible for the bad things that may happen.

The idea of superstition is based on the

notion that our lives are determined by fate. We are destined to become this or that, or to suffer painful events. Or, happily, we may be meant for wealth and power and living well. It all depends upon an outside mysterious force over which we have no control.

Thus, if we're superstitious, we're denying free will and the Christian concept of existence. Instead of understanding that God is in charge and that God has made us in his image and given us the use of free will, we must be slaves to some whimsical determination of our fates. All we can do is to hope for the best.

Now, it might be convenient to believe that in the end we are not responsible for world events. In this scenario, it wasn't greed or indifference to human suffering that caused slave owners to fight a civil war trying to maintain their "property," but what they were destined to do. Or it wasn't a warped condemnation of the Jews and the desire for world domination that inspired the Nazis, just what they were meant to do.

Some Middle Eastern religious groups seem to rely on fate as a reason for their behavior. And this may account for much of our conflict with them, since it's the opposite of free will. Still, we shouldn't beat ourselves

up about events like those, because our abilities to control them are limited. But we can use free will in our daily lives to reach for the good. We are indeed responsible for what we do and say, even if we can't always reign in our selfish thoughts.

We can zip our lip when we feel like saying something nasty to our spouse, because it's not their fault anyway. We're just tired and crabby. Or we can be patient with a terrible two or teen, trying to remember what it was like to be that age. On the other side, we can be kind to an irascible old person when we realize that we may be in their shoes one day.

So when Halloween arrives, we can do all the scary stuff and enjoy it. We can entertain ghosts and witches and Draculas and big spiders, admiring their costumes and filling their bags with candy. We can put on eerie music and whip up witches brew in the punch bowl.

And we can do all this, not because it was our fate to do so, but because God gave us the free will to enjoy it.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Our Works of Charity/David Bethuram

Catholic social teaching brings thoughtful guidance on immigration

I'm generally not one to weigh in on the political talk of the day, as those who know me can attest. The issues are important,



and I do have my opinions, but I would rather focus on helping the person right in front of me and let the headlines take care of themselves.

That being said, there are times when I feel compelled to speak up, especially on behalf of those who are unable to speak for themselves. I see these people every day in my role at Catholic Charities. They turn to us for help, and they need us to be their voice.

This is one of those times.

The role of immigration laws, as well as refugee and asylum status, has been front and center in the news. In the past months, I've lost track of the number of people who have contacted me to say how glad they are to know that Catholic Charities is helping welcome and serve those who come to us from around the world. It's reassuring and powerful to me to hear that kind of support, because the stories of the people we are helping are breathtakingly sad.

I think of Isaack who grew up in Sudan. He attempted to live his life and raise a family in his homeland, but one night changed everything for him. While staying with his cousin, he awoke to the sounds of the Janjaweed breaking into the house and killing his cousin. Fearing for his life and the lives of his wife and two young children, they fled to the neighboring country of Chad.

They lived in a refugee camp for five years before they were approved to come to Indianapolis. Isaak's family has grown since they arrived here. He was employed within months of arriving, and has worked consistently for seven years. He says he is amazed by how his family's life has changed. His family is safe.

To me, this is what the refugee and immigration debate is about: at the center of this roiling discussion, it is about families trying to be safe, holding on to hope, and taking an enormous risk to come to America.

I understand there are many considerations when it comes to immigration policy. I find these three principles of Catholic social teaching to be thoughtful and nuanced guidance for all of us.

- People have the right to migrate to sustain their lives and the lives of their families.

- A country has the right to regulate its borders and to control immigration.

- A country must regulate its borders with justice and mercy.

Balancing those principles is an extremely difficult challenge, and I pray for those tasked with meeting that endeavor. In the meantime, we can do our part by living Jesus' call to love our neighbor and serve the poor.

I think of the fear so many families must experience not knowing their future. I cannot begin to imagine life if my family were pulled apart suddenly, and I pray we can find ways to help those families while meeting our duties to the common good.

So, please, just remember as our nation works through some really tough decisions, that we are called to welcome those strangers. Think about what you would do for your family if faced with the same devastation of war, famine or oppression. Wouldn't you want someone not only to welcome you as a stranger, but to work as hard as they could to help you become their neighbor?

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Twenty Something/Christina Capecchi

Harvey and the kayaking priest

Hurricane Harvey stranded Father David Bergeron in his pick-up the night it ripped through Houston. The 38-year-old priest had been visiting his brother, and had to pull over on an overpass three miles from his home in the flood-ravaged southeast side.



He couldn't make it any farther or go back, so he curled up in his truck and tried to sleep as

thunder and sirens alternated—rain pounding, wind howling, his beloved city churning in despair.

The next morning was eerily quiet.

Father David's kayak was in the back of the truck—he'd used it just the day before—and he felt compelled to venture out in search of wine so he could celebrate Mass with some families stranded in a nearby apartment building.

It made quite the sight: a red kayak slithering through the gray flood waters, a handsome man in a red baseball cap pulled over his dark, curly hair. There had been no sun for three days, and here was a smiling priest rowing down South Loop.

"It was a surprise to see a kayak in the street," Father David told me. "It brought a smile to people—not only outwardly, but in their hearts as well."

The closest gas station refused his request for wine; Texas law forbids the sale of liquor before noon on Sundays. The priest bought some food and headed back out. He spotted a man trying to cross a fast-moving current and escorted him.

Then came the newsman reporting from the wet overpass. He squatted beside the kayak and held up a microphone.

Father David identified himself and chronicled his morning. The iPhone in his life vest began pinging. He knew what that meant.

Here was his chance.

"I guess we're live," Father David said, "and the Lord is alive, and the Lord is always with us."

Before long, the interview wrapped and Father David rowed off. He helped rescue a frail older priest from a hotel. He celebrated Mass. And he ministered to dozens of stranded Texans in his midst—greeting children, leading prayer and listening to their harrowing tales. He had just preached about Our Lady, Star of the Sea, an ancient title that resonated with him, and he found himself calling on the Blessed Mother as he waded through the waters, fearing snakes.

The story of the kayaking priest went viral, and Father David gave 17 interviews in the following 24 hours. The chapel at his residence, the Catholic Charismatic Center, which managed to avoid flooding, became his operating base. He rose early for a BBC interview, slipping out of the chapel to speak then returning to prayer.

It was a dizzying chain of events, but the priest felt sustained by grace. "This is not something you can prepare for," he said, "but if the Lord calls, he will equip."

The parallel was not lost on him, he told reporters: "The New World was evangelized through the waters, crossing from Europe to American and then using canoes."

Father David is still busy helping victims of Harvey and reflecting on the experience.

"My greatest pulpit was the kayak," he said. "Evangelization is just being present to the Lord—sometimes with words, sometimes with attitudes, wherever we are. You need to be who you are. For me, I am a priest who kayaks—and the Lord used that for his great purpose, something I could not have planned or staged."

The key, he says, is to be attentive—rooted in prayer and open to others. "The Gospels were written 2,000 years ago, but they're still being written by us today, saying yes to the Lord as best as we can."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Twenty-eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 15, 2017

- Isaiah 25:6-10a
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The first part of the Book of Isaiah provides the first reading at Mass this weekend.

Understanding the cultural, social, political and economic context surrounding the composition of biblical texts always helps to capture their meaning.

As a general rule, times were not good for the Chosen People. Aside from bursts of prosperity and peace under David and Solomon, they usually had to cope with war, invasion, want or worse.

Also, usually, the prophets saw little in which they could truly rejoice. Invariably the prophets wrote that human sin, not divine revenge or indifference to human distress, was the cause of trouble in the world.

So, frequently the prophets counseled the people always to be true to God.

This passage actually was written when times were not all that bad, but dark clouds lay on the horizon. The people, generally speaking, were lukewarm in honoring God. Isaiah loudly protested that the sluggishness in religious devotion would be their downfall.

Isaiah also insists that if the people are faithful to God, all will be right. Peace and security will reign. Prosperity will prevail. The holy city Jerusalem, God's city and the royal capital, will be seen throughout the world as the center of a great nation.

The second reading is from St. Paul's Epistle to the Philippians. On several occasions recorded in Acts or in the Pauline epistles, Paul was imprisoned, having been arrested for preaching against the establishment or simply for disturbing the peace. This passage from Philippians was written while Paul was in prison.

Being jailed, humiliated and abused were Paul's plight. Nevertheless, he says that his faith in God never wavers. His commitment to proclaiming the Gospel always leads him. Nothing else matters to him, not even his comfort or personal well-being. God gave Christ to the world. Paul must extend this gift far and wide.

St. Matthew's Gospel furnishes the last reading. The reading is a parable, with three parts.

In the first part, a "king," who represents God, invites guests, familiar and even privileged, to a wedding banquet for his son. These people reject the invitation. The king invites other guests. Again, the invitation is ignored. Then, in the second part, the king invites outcasts and strangers to the feast. They come.

However, in the third part, the king sees a guest at the banquet improperly dressed. He orders this guest to be removed.

The king's servants represent the prophets. The prospective guests who spurn the invitation represent the people of Israel. The outcasts and strangers represent the aliens and the sinful.

The message is that God's mercy extends to everyone. Even so, God drags no one into the kingdom of heaven. Sinners must reform to be worthy of heaven.

Reflection

These readings call us to several basic facts. The first is that God never fails in mercy. He does not disown his promise, spoken long ago through the prophets and then finally by Christ, to guide people to everlasting life by revealing to them the laws of righteousness and by strengthening their resolve to be righteous.

The second fact is simple and constant throughout history. Humans just cannot accept it. The fact is that humans sin. The sin of Adam and Eve always weakens humans. Their nature is distorted. They are myopic. They exaggerate their own powers, therefore discounting their need for God.

Conversion requires a frank realization of who and what humans are. We are sinful, but God loves us.

In this realization, humans come to the same conviction that drove St. Paul to proclaim the Lord in spite of all. Nothing matters other than to be with God. There is no life apart from God. Everything other than life with God is fickle and impermanent, empty and useless. †

Daily Readings

Monday, October 16

St. Hedwig, religious
St. Margaret Mary Alacoque,
virgin
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, October 17

St. Ignatius of Antioch, bishop
and martyr
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, October 18

St. Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Thursday, October 19

St. John de Brebeuf, priest,
St. Isaac Jogues, priest, and
companions, martyrs
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, October 20

St. Paul of the Cross, priest
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, October 21

Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

Sunday, October 22

Twenty-ninth Sunday in
Ordinary Time
Isaiah 45:1, 4-6
Psalm 96:1, 3-5, 7-10
1 Thessalonians 1:1-5b
Matthew 22:15-21

Question Corner/Fr. Kenneth Doyle

Remain in church until the end of Mass to give thanks to God for the sacrament

Q I am surprised by the number of people who regularly leave church immediately after receiving the Eucharist.

It is distracting and disruptive of my own personal prayer when I see these

people head directly to the exits. This is the closest and most holy time we have to spend with the Lord. Am I being overly sensitive about the actions of others? (Kentucky)



A St. Philip Neri, the saintly parish priest in 16th-century Italy, once noticed that a member of his congregation would regularly leave Mass immediately after receiving Communion, and he decided that the man needed to be taught a lesson.

So the following Sunday, St. Philip assigned two Mass servers to accompany the man with lighted candles out of the church and down the street. The man, of course, returned demanding an explanation, which gave St. Philip a chance to explain the importance of taking time to thank God for the gift of the Eucharist.

It bothers me, as it does you, to see people rush out to their cars right after receiving Communion—although I've never had the courage to use the same pedagogical technique as St. Philip!

Your question makes me think of what Elizabeth said at Mary's visitation; in shocked surprise, Elizabeth asked her cousin, "And how does this happen to me, that the mother of my Lord should come to me?" (Lk 1:43). Even more, each of us should be struck with awe that God himself in the person of Jesus has deemed us worthy of a visit.

In "Inestimabile Donum" ("Inestimable Gift"), his 1980 instruction on the Eucharist, St. John Paul II reminded us that we should not "omit to make a proper thanksgiving after Communion"—perhaps with some moments of silence "or also after the celebration, if possible, by staying behind to pray for a suitable time" (#17).

Q Is there anything that can be done at a local Catholic school about the

parent of a student who has a violent and criminal background? My own child was just beginning her Catholic school education when I crossed paths with this dangerous individual.

Knowing his history, I informed the school principal. I was assured that this man would not be allowed to assist in any of the school children's activities, but that his children were welcome to remain as students at the school. While I understand that his own actions should not reflect on his children, I wonder whether his violent potential should be at the expense of others.

I felt strongly enough that I withdrew my own daughter from this school and enrolled her in a different Catholic school, but my heart still goes out to the other innocent children and uninformed parents. While I know that this man is not a registered sex offender and I am not really sure what legal convictions he has had, I believe that he has been arrested for several violent crimes—for things that he has done from 15 years ago until the present day.

My moral compass is telling me that it is my duty to do more than I have done; am I right in this conviction, or should I drop the issue? (Location of origin withheld)

A I believe that you have done all that you needed to do by putting the school on notice. Certainly, the principal is as concerned for the students' welfare as you are, and would take all necessary precautions to keep the children out of harm's way. And if the man's arrest record is as extensive as you describe, I would think that the other school parents have surely been forewarned.

To be honest, that this individual is not a registered sex offender and that you are not certain about any convictions causes me to wonder whether your concerns may be founded in part on rumor and hearsay. But you were right to share your apprehensions with the school principal and, in so doing, have discharged your moral duty.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

A Little Piece of God Trying to Get Home

By Stephanie Kilpatrick

I don't think much on
Who am I.

I put one foot in front of the other
Ordering my steps.
Most times.

Is this a mystery that needs solving
Who am I?

I come from a place of Love
Of helping the one assigned to me
Most always.

If I'm
A little piece of God trying to get home
What might this mean about
Who am I.

(Stephanie Kilpatrick is a member of St. Joan of Arc Parish in Indianapolis. Bishop David L. Ricken of Green Bay, Wis., uses his crosier to nudge a helium balloon heavenward outside SS. Peter and Paul Church in Weyauwega, Wis., on June 26, 2016. Bishop Ricken joined Father Xavier Santiago, left, altar servers and parishioners as they launched 150 balloons as part of the parish's 150th anniversary celebration.) (CNS photo/Sam Lucero, The Compass)



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.

ALLISON, Margaret A., 90, St. Barnabas, Indianapolis, Oct. 3. Mother of Kim Allison. Stepmother of Denny and Larry Allison. Grandmother of four.

BARNETTE, Daniel J., 28, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 23. Son of Paula Barnette. Brother of Emily Baker and Sam Barnette.

BENGE, Claudia A., 70, Christ the King, Indianapolis, Sept. 4. Wife of Jim Benge. Mother of Elizabeth Fisher and David Benge. Sister of Elaina Boetto, Julie Fogle, Marilyn Hannon, John and Steve Riddle. Grandmother of three.

BUCKNER, Adolph, Sr., 89, Holy Angels, Indianapolis, Sept. 26. Husband of Virginia Buckner. Father of Adriann Jackson, Michele Mitchell, Leslie Mundy, Kimeron Stewart, Adolph, Jr. and Kevin Buckner. Brother of Mary Rolinda Barr and JoAnn Buckner. Grandfather of 19. Great-grandfather of 49.

CLARK, Rodney D., 64, St. Bridget of Ireland, Liberty, Sept. 26. Husband of Maxine Clark. Father of April Gabbard, Michelle Peed, Brian and Greg DeFossett. Brother of Melissa Anderson, Monica Brown, Linda Collinge, Jackie Johnson, Sharon McDowell, Judy Stutler, Melinda and Vincent Clark. Grandfather of 14. Great-grandfather of four.

DRAKE, Dr. Phillip, 87, St. Charles Borromeo, Bloomington, Sept. 19. Husband of Barbara Drake. Brother of Roselyn Young and

Henry Drake. Uncle of several.

FOUTS, William T., 96, St. Michael, Charlestown, Sept. 25. Husband of Erma Fouts. Father of Patty Jackson and Steve Fouts. Grandfather of seven. Great-grandfather of 12.

GOEBEL, Vincent, 87, St. Jude, Indianapolis, Sept. 11. Father of Elizabeth Borem, Mary Keaton, Gerald, John, Karl and Steve Goebel. Brother of Richard Goebel. Grandfather of 11. Great-grandfather of five.

GONZALEZ-RUIZ, Jose C., 76, St. Roch, Indianapolis, Sept. 7. Husband of Elba Gonzalez-Parodi. Father of Cecile Gonzalez-Cerimele and Jose Gonzalez. Grandfather of five.

GRAF, Ralph J., 86, St. Mary-of-the-Knobs, Floyd County, Sept. 27. Husband of Alma Graf. Father of Janice Preuss and Lisa Winter. Brother of Alice, Benedictine Sister Dorothy, Alvin, Cletus, Elmer and Larry Graf. Grandfather of two.

GRIGGS, James R., 84, St. Monica, Indianapolis, Sept. 19. Husband of Mary Ann Griggs. Father of Aaron, Andy, Joel, Matt and Rick Griggs. Brother of Joan Morehead, Lynda Peters and Dan Griggs. Grandfather of seven. Great-grandfather of one.

HAMMETT, Faye M. (Wismann), 85, St. John Paul II, Sellersburg, Oct. 1. Mother of Teresa Bizub, Mary Santo, Diane Strelka, Jude and Marquis Hammett, Jr. Sister of Fern Loi and Bette Ann Wismann. Grandmother of 18. Great-grandmother of five.

HOLDCRAFT, Ruth R., 98, St. Charles Borromeo, Bloomington, Sept. 22. Mother of Therese, David and Michael Holdcraft. Grandmother of four. Great-grandmother of two.

JOHNSON, Andrew V., 53, Holy Spirit, Indianapolis, Sept. 21. Father of Halie and Hannah Johnson. Brother of Cathy Honeycutt, Jim Burrows, Daniel, Eric, Jamie, Phil and Sean Johnson.

KANE, Sheila, 81, St. Mary, North Vernon, Aug. 31. Mother of Carmel Campfield, Angie James, Felicia Vogel, James, Michael, Patrick and Tim

Kane. Grandmother of 17. Great-grandmother of six.

KOORS, Christina M. (Koteff), 30, St. Roch, Indianapolis, Oct. 1. Wife of E.J. Koors. Daughter of Walter and Darby Koteff. Sister of Kimberly and Robert Koteff. Granddaughter of Joanne Johns and Lowell Elliott.

LABOR, Dolores K. (Pryor), 93, Most Sacred Heart of Jesus, Jeffersonville, Sept. 28. Mother of Kathy Stark Haley, Bill, Frank, Jack, James and Michael Labor. Sister of Rose Marie Carver. Grandmother of 17. Great-grandmother of 15.

LEWIS, John F., 80, St. Vincent de Paul, Shelby County, Sept. 9. Husband of Herta Lewis. Father of Sylvia Favors, Mark and Stephen Lewis. Grandfather of four. Great-grandfather of two.

LORENZ, Mary K., 98, St. Bridget, Liberty, Sept. 26. Mother of Debbie Dilatash and Judith Webb. Grandmother of four. Great-grandmother of 12.

MILLER, Judith K. (Bauerle), 58, Sacred Heart of Jesus, Indianapolis, Sept. 16. Wife of Richard Miller. Mother of Cassandra Kokoski, Chelsea and Krista Miller. Sister of Darlene, Janet, Janie, Jeannie, Joanie, Jeff, Jerry, Jimmy, Joe and Johnny.

MOBLEY, Jerome F., 78, Our Lady of Lourdes, Indianapolis, Sept. 22. Husband of Darla Mobley. Father of Elizabeth Andrews, Amanda Koch, Barbara Patchett, Matthew Morales, Patrick and Robert Mobley. Brother of Kathleen Hofmeister, Mary Ann Roseman, Margaret and Clarence Mobley. Grandfather of 20. Great-grandfather of five.

PERKINS, John E., 73, St. Jude, Indianapolis, Sept. 11. Husband of Deborah Perkins. Father of Lynne Lewis and John Perkins, Jr. Brother of Susan Glaze, Mary Kellermeier and Jerry Perkins. Grandfather of six. Great-grandfather of five.

ROBBINS, Patrick W., 67, St. Vincent de Paul, Bedford, Sept. 23. Husband of Sharon Robbins. Father of Holly Woodward, Kristy Robbins Woodward and Joshua Robbins. Brother of Michael Robbins. Grandfather of six.

SNIPE, William, 79, St. Elizabeth Ann Seton,



Pup meets pope

Pope Francis greets U.S. Dominican Sister Pauline Quinn and her dog during the pope's general audience in St. Peter's Square at the Vatican on Oct. 4. Sister Pauline, 77, founded a dog-training program for prisoners at the Washington State Correctional Center for Women more than 30 years ago. The program, through which prisoners train service dogs for people who are blind or have other special needs, has since spread around the world. (CNS photo/Paul Haring)

Richmond, Sept. 26. Father of Alicia Blalock, Charles and William Snipe. Stepfather of Michelle and Greg Dafler. Brother of Cecelia Ramsey and Anitra Sullivan. Grandfather of three. Great-grandfather of one.

SUDHOFF, Mary L. (Heitkamp), 86, Prince of Peace, Madison, Oct. 1. Wife of Paul Sudhoff. Mother of Douglas, Scot and Steven Sudhoff. Sister of Rose Lehman, Verlanda Wenning, Arnold, Eugene and Gilbert

Heitkamp. Grandmother of five. Great-grandmother of five.

WAGNER, Mary L., 89, Sacred Heart, Clinton, Sept. 26. Mother of Veronica Cook and Heidi Liebold Gobreski. Grandmother of three.

WEIGEL, Christina M., 52, All Saints, Dearborn County, Oct. 1. Wife of Stephen Weigel. Mother of Elizabeth, Kelly, Brian and Nick Weigel. Daughter of Gerhard Deddens. Sister of

Rose Linton, Lynn and David Deddens.

WICKERSHAM, Mary B. (McDowell), 73, Prince of Peace, Madison, Oct. 2. Wife of Larry Wickersham. Mother of Amy Ray, Laura Strouse, Lucy, Andy, Charles, Jud and Scott Wickersham. Sister of Paul McDowell. Grandmother of 12.

WILLIAMS, Constance L., 85, St. Roch, Indianapolis, Oct. 1. Sister of Don Williams. Aunt of several. †

Rev. King's words on nonviolence need to be lived today, speakers say

WASHINGTON (CNS)—The Rev. Martin Luther King Jr.'s support of nonviolence to bring about social change applies as much to today's society as it did when Rev. King put his philosophy to paper 60 years ago, said speakers at an Oct. 2 news conference at the memorial dedicated to the civil rights figure in Washington.

That the news conference was scheduled in advance of, and held the day after, the Las Vegas shooting spree that killed 59 people and injured more than 500 only underscored the importance of



The Martin Luther King Jr. Memorial in Washington is seen on Oct. 2. Faith leaders gathered near the monument to commemorate Rev. King's 1957 essay about "Nonviolence and Racial Justice." (CNS photo/Tyler Orsburn)

Rev. King's message, according to the speakers.

"It's hard to find something in times like these that doesn't sound like clichés," said Bishop George V. Murry of Youngstown, Ohio, chairman of the U.S. bishops' Ad Hoc Committee Against Racism. "As a society, we need to stop making excuses and commit to nonviolence."

He added, "Pope Francis speaks of the Earth as our common home. So it is. And so it is with our society. ... It is so easy to speak of human dignity," he noted, "but do we believe it selectively—applying it to some people but not to others?"

Bishop Murry, who is African-American, acknowledged he has been the target of racism and segregation. One of the more frustrating episodes for him, he told Catholic News Service (CNS), was when a white airline passenger called for a flight attendant because he did not want to sit next to Bishop Murry.

Rev. King's essay, "Nonviolence and Racial Justice," appeared in the Feb. 6, 1957, issue of the *Christian Century*, a theological journal. It laid out his principles for acting nonviolently to seek change.

In his essay, he wrote: "How is the struggle against the forces of

injustice to be waged? There are two possible answers. One is resort to the all-too-prevalent method of physical violence and corroding hatred. The danger of this method is its futility. Violence solves no social problems; it merely creates new and more complicated ones. Through the vistas of time a voice still cries to every potential Peter, 'Put up your sword!' The shores of history are white with the bleached bones of nations and communities that failed to follow this command."

One of the points Rev. King made about nonviolent resistance as an alternative is that it "does not seek to defeat or humiliate the opponent, but to win his friendship and understanding."

"The nonviolent resister," he said, "must often express his protest through noncooperation or boycotts, but he realizes that noncooperation and boycotts are not ends themselves; they are merely means to awaken a sense of moral shame in the opponent. The end is redemption and reconciliation. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness."

"Things looked bleak, and the violence was real, but Rev. King held

that high ground. And people rallied to him" said Carl Anderson, supreme knight of the Knights of Columbus, which sponsored the news conference. "He understood that there were two non-negotiable principles in our democracy: first, that all are created equal and are entitled to the equal protection of our nation's laws; second, that in our democracy, there can be no place for political violence."

The United States has many challenges, including renewed racism by groups like the Ku Klux Klan, he said, noting that from its founding in 1882, the Knights as an organization "has long assisted the cause of racial equality."

Anderson added, "Today, as then, we stand united in the principle that all are created equal, and we reiterate the words of Pope Francis last month calling for 'the rejection of all violence in political life.' We believe the way of nonviolence is as relevant today as ever."

The Rev. Eugene Rivers, founder and director of the Boston-based W.J. Seymour Institute for Black Church and Policy Studies, called this moment "a biblical opportunity to be salt and light in the midst of this political darkness. ... We have to learn how to disagree without being disagreeable." †

New Albany park evokes both history and Trinity

By Patricia Happel Cornwell

Special to *The Criterion*

NEW ALBANY—At noon on Sept. 27, an enthusiastic crowd gathered for a ribbon-cutting ceremony to dedicate the new Holy Trinity Heritage Park on Market Street in New Albany. As dignitaries offered their opening remarks, the bells of St. Mary Church, one block away, rang the “Angelus.” The event marks the latest phase in the campus development plan of St. Elizabeth Catholic Charities.

The park is located on the site of the first Catholic church in the city, the former Holy Trinity Church, which was built in 1852 but burned in 1975. After the destruction of the church, its parishioners became part of St. Mary Parish. The design of the green space incorporates the destroyed church’s heat-cracked steeple bells, four original stained-glass windows and numerous large stones from its walls.

The park’s mulched flower and shrub beds are punctuated by newly planted saplings which will grow to shade the landscape. Many of the plants, including azalea bushes, are grouped in threes, evoking the Trinity.

The trees were planted by a professional nursery, but the rest of the plants, 912 in all, were planted in one week by youth volunteers from the Catholic Heart Work Camp (CHWC) program based in Orlando.

The teenagers, who hailed from Kentucky, Minnesota, Wisconsin and Georgia, attended the dedication as a group. They were one of 20 CHWC youth groups who came to Floyd County last month to do service work. Dawn Bennett, development director for St. Elizabeth’s Catholic Charities, said the program sends youth volunteers to the community every year.

Paved walks converge on a central water feature with three small fountains rising out of a group of three stones, further references to the Holy Trinity. Among them stands a 2-foot-tall bronze statuette of a little girl raising her face and arms to the sky in the direction of a reconstructed brick wall where the back of the church’s sanctuary once stood. In the wall are enscined the old church’s surviving stained-glass windows. At one side of the wall, the church’s two bells, cracked by the heat of the fire, rest beneath a plaque that describes the disaster.

Wrought iron railings are installed at several locations around the perimeter of

the property, and the park’s walkways are tied into the handicapped access ramp in front of the former rectory. Four large buttress capstones from the old church mark the corners.

Members of the former parish decided to designate part of the insurance settlement funds to memorialize the site as “Holy Trinity Heritage Court,” and in 1977, two years after the fire, 150 hawthorn saplings were planted, a lawn installed and a brass plaque erected. Within several years, the trees began to die and had to be removed.

St. Mary Parish maintained the property until recently, when St. Elizabeth’s took over.

“Like all churches and agencies in the archdiocese, all our properties are owned by the archdiocese [of Indianapolis],” Bennett explained, “which asked that St. Mary’s transfer management and occupation of the two properties [the former church site and the rectory] to St. Elizabeth for our operations and [to] expand our shelter program to allow us the extra space to house more women and children.”

A dedication Mass was celebrated on Sept. 20 marking the opening of the park. A crowd of nearly 100 gathered for the outdoor liturgy. Following the Mass, attendees were able to tour the new grounds.

During the Sept. 27 ribbon-cutting ceremony, Mark Casper, executive director of St. Elizabeth Catholic Charities, welcomed the crowd, telling them that the park is “the final phase of our long-term plan for our campus.” The agency has renovated the former Holy Trinity rectory into offices and has acquired a total of 10 properties on the same block to accommodate services to its clients.

St. Elizabeth’s began providing shelter and support to pregnant women in 1989. The agency presently provides adoption services through Adoption Bridges of Kentuckiana, women’s and children’s emergency shelter, affordable supportive housing for women with children and adults with developmental delays, Court Appointed Special Advocates for children in the family court system, Marie’s Ministry Distribution Center for baby supplies and household goods, outreach counseling and other family support services.

Several officials offered remarks during the dedication ceremony, including Dr. Al Knable, a New Albany city councilman, and District 72 State Rep. Ed Clere.



Mark Casper, executive director of St. Elizabeth Catholic Charities, second from right in front (tan pants), joins dignitaries on the steps in front of the new Holy Trinity Heritage Park in New Albany for a symbolic ribbon-cutting ceremony on Sept. 27. The former Holy Trinity rectory in the background now houses the agency’s offices. (Photo by Patricia Happel Cornwell)



Cracked and deformed by fire, the bells that once rang from the belfry of Holy Trinity Church in New Albany are now displayed as relics in the newly dedicated Holy Trinity Heritage Park. The church burned in 1975, and the parish was merged with St. Mary Parish one block away. A plaque above the bells tells the story. (Photo by Patricia Happel Cornwell)

“We are truly on hallowed ground here,” Knable said. “It’s wonderful that the Church has held onto this property, and now we can make it a place where anyone of any denomination can come for a moment of peace.”

Clere praised the project, saying, “It’s a great day for St. Elizabeth’s and for the neighborhood. I’m excited that so many elements from Holy Trinity were incorporated into the park, and I want to commend St. Elizabeth’s for investing in this neighborhood before it was cool. This garden is just the latest chapter for ‘St. E’s.’ ”



A dedication Mass was celebrated on Sept. 20 marking the opening of Holy Trinity Heritage Park in New Albany. Shown giving a homily during the outdoor liturgy is Father Wilfred “Sonny” Day, pastor of St. John the Baptist Parish in Starlight. The park is located next to St. Elizabeth Catholic Charities’ social services office building, which was once the church rectory. (Submitted photo)

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon.) †

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Applicants must have excellent organizational skills, great attention to detail, excellent communication skills, better than average computer skills, and a heart for ministry and the mission of Fatima Retreat House.

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Persons interested in either position may send their cover letter, resume and list of references to:
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MENTAL

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[Father's] presence. And he knew his mother was there, and his beloved disciple. So, too, for us. We have eyes to see—identify the goodness. It's there. It always is. God is constantly in one way or another communicating his unconditional love."

After the Mass, Father Hoyt had advice for all Catholics in regard to mental illness.

"Some people still think ... that some people who suffer from depression or other things should just pick themselves up by their bootstraps and make a decision that everything is OK," he said.



Fr. Michael Hoyt

"We need to be careful about using a word to identify a person by their illness. For example, saying that a person *is* bipolar, that is wrong. That is a human person with a condition, *with* bipolar [disorder].

"Or to use terms for people who suffer from psychotic disorders such as 'crazy' or 'nutty,' those are inadmissible words."

Reducing the stigma of mental illness was a hope of Stevens when he approached the archdiocese about having a Mass for those affected by mental illness.

He also hoped such a Mass would help them "find comfort and healing through the Eucharist, through Jesus Christ and his precious body and blood [in] the Blessed Sacrament, and spiritual healing," he said.

"This [Mass] was a chance to get to see others who are struggling with the same thing and find common ground in our Lord Jesus Christ."

According to Phyllis Strauss, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese, Stevens' hopes were accomplished.

"I thought it was such a compassionate act for the Church to do," she said. "I was touched deeply. Just the thought of holding a special Mass for folks like me who have carried the cross of mental illness makes me cry."

Strauss was diagnosed with a form of schizophrenia in her early 20s. Daily medication helps keep her condition under control, "but I have had terrible episodes," she admitted.

"While keeping very, very close to the sacraments, I have found the Church to be a constant source of help, mercy and love," she said. "I am so thankful for all the Church has done for me." †



Cardinal Ritter Day

On Jan. 16, 1961, Archbishop Joseph E. Ritter of St. Louis, who had served as the bishop and later archbishop of Indianapolis from 1933 to 1946, was created a cardinal by Pope John XXIII. In celebration, the Archdiocese of Indianapolis hosted "Cardinal Ritter Day" on Feb. 12, 1961. This event included a religious reception at the cathedral, a dinner for priests at the Indianapolis Athletic Club, and a public reception in the Cathedral High School gymnasium (now the Catholic Center assembly hall). In this photo, Cardinal Ritter, along with archdiocesan priests Msgr. James Hickey, left, and Msgr. James Jansen, pose on the steps of the cathedral rectory before heading to the religious reception.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; (317) 236-1538; or by e-mail at jmotyka@archindy.org.)

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