



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Columnist Christina Capecchi suggests a cure for people weary of elections, page 12.

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## Cardinal-designate Tobin gives thanks to archdiocese as he heads to Newark

My dear brothers and sisters in Christ,

One of my favorite descriptions of the experience of faith is “a willingness to be surprised by God.” By that standard, the last weeks have been exceptionally “faith-filled.”

The first jolt came on Oct. 9, when I learned that Pope Francis had named me to the College of Cardinals. The second tremor arrived on Oct. 22, when I received a phone call from the ambassador of the Holy See to the United States, the papal nuncio, who informed me that Pope Francis had appointed me as the Archbishop of Newark, N.J. This assignment was announced publicly today (Nov. 7), and I will be installed in Newark on Jan. 6, 2017.

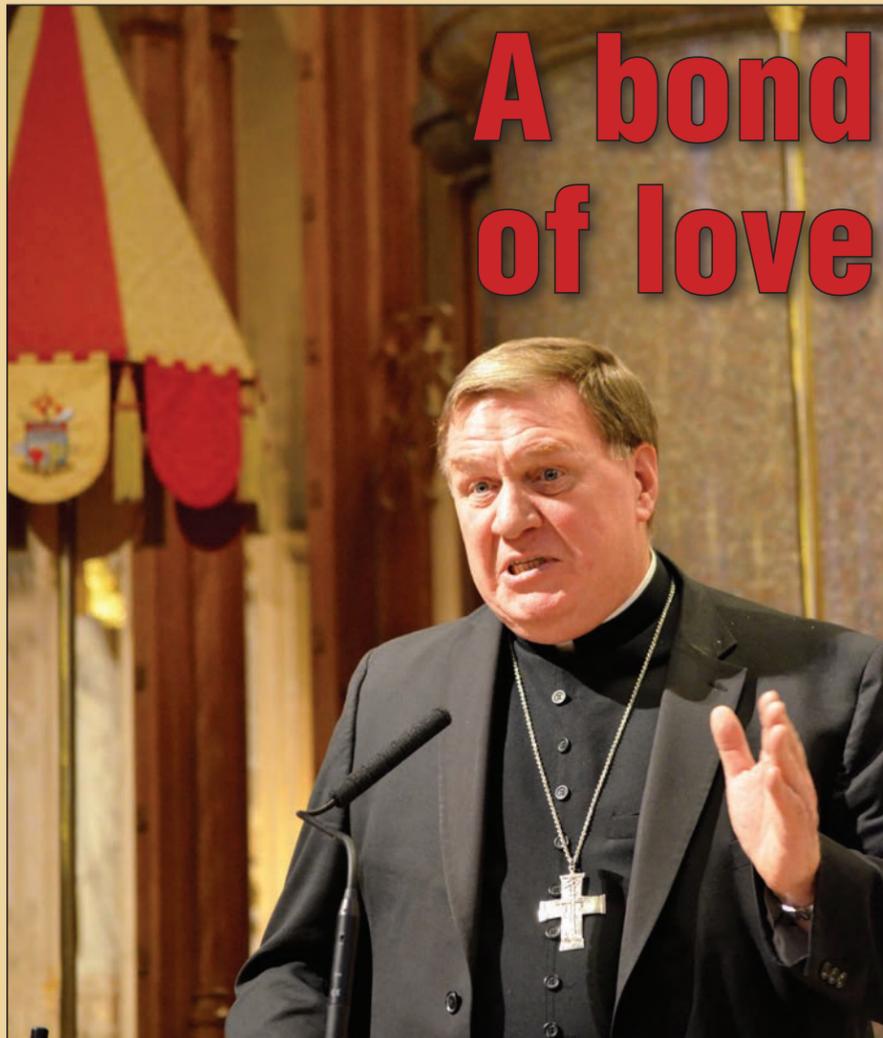
Receiving that second shock, I immediately thought of you, the people of this great Archdiocese whose pastoral care was entrusted to me four years ago. I remembered how you welcomed me, offered your support in so many ways, forgave my mistakes and limitations and always assured me of your love and the precious backing of your prayer. The thought of leaving you devastated me. I have had many sleepless nights and shed more than a few tears.

I had always understood my vocation as that of a missionary disciple, one whom Jesus called to be with Him so that He might send me out to preach and heal.

Becoming your archbishop, I realized that this missionary also had to become a pastor. The model for all pastoral ministry is Jesus the Good Shepherd, who “knows his own” and his “own know him” (Jn 10:14). Since Oct. 18, 2012, all of you, the beloved People of God, became “my” people.

God created among us bonds of love, mercy, forgiveness and joy. Together we accepted our call to work together to respond in love to God, who loved us first. We are an outward-looking Church, asking where God was opening a door.

Now Pope Francis has asked me to



## A bond of love

Cardinal-designate Joseph W. Tobin addresses the media during a Nov. 7 press conference at the Cathedral Basilica of the Sacred Heart in Newark, N.J., in which he was introduced as the new shepherd of the Archdiocese of Newark. (Photo by Deacon Al Frank, Archdiocese of Newark)

become a missionary disciple and pastor in another local Church. I hope that you will commission me—send me forth with your blessing to preach and heal in the Archdiocese of Newark. I know that I will leave a considerable chunk of my heart here in the Catholic communities of central and southern Indiana. I trust that God will fill that void with overflowing gratitude for the gift of sharing a portion of the pilgrimage with you.

The Archdiocese is not helpless in the face of this change. Just as what happened after the resignation of Archbishop Daniel (M. Buechlein), the Church will provide stable leadership for the Archdiocese until the new Archbishop is named. I believe you will receive a good pastor, and you will not

have to wait as long as you did before I was named.

You may know that the Archdiocese had already planned a special celebration on Saturday, Dec. 3, to celebrate the feast of our patron, St. Francis Xavier, and to ask a blessing on a new cardinal. Now, that celebration will also be a moment for us to say goodbye in faith. We will remain united in the communion of saints as well as in the breaking of the bread.

Your brother in Christ the Redeemer,

+ Joseph W. Tobin, C.Ss.R.

## ‘God’s will’ leads Cardinal-designate Tobin to new post in Newark, N.J.

By John Shaughnessy

Referring to “my beloved Archdiocese of Indianapolis,” Cardinal-designate Joseph W. Tobin continued to express his love and gratitude for the people of central and southern Indiana even while he noted that he believes “God’s will” has led him to become the new archbishop of the Archdiocese of Newark.

Cardinal-designate Tobin’s emotions were captured in remarks he made at the beginning of a press conference at the Cathedral Basilica of the Sacred Heart of Jesus in Newark on Nov. 7. That was the day he was officially announced as the new spiritual leader of the archdiocese which is in northern New Jersey.

“The news of my appointment to the Archdiocese of Newark evoked both shock and sadness,” Cardinal-designate Tobin said.

“I recently marked four years as the Archbishop of Indianapolis and had come to love deeply the people of central and southern Indiana. It is gut-wrenching to think of leaving the wonderful clergy, religious and faithful of that local Church, as well as the many friends I have among people of other faiths and those of no faith.”

At the same time, the 64-year-old cardinal designate accepted his assignment to Newark as God’s plan for him.

“I have understood that God has called me to live my baptism as a missionary disciple: one who is called by Jesus to be with him and to be sent forth to preach and to heal,” he said. “I accept this assignment to Newark and understand it as God’s will for me. God’s grace has sustained me so far, and I trust I will have what I need to serve well the people of God in this great archdiocese.”

The press conference was part of the whirlwind that has been Cardinal-designate Tobin’s life since he was

See NEWARK, page 8

## Local Church will miss caring shepherd and his ‘humble and joyful servant’s heart’



Cindy Clark, executive assistant for the archdiocesan Catholic Communications Center, left, Theresa Brydon, executive assistant to the archbishop, and Carolyn Noone, archdiocesan director of special events, watch a livestream of a Nov. 7 press conference in Newark, N.J., introducing Cardinal-designate Joseph W. Tobin as the new archbishop of Newark, N.J. (Photo by Sean Gallagher)

By Natalie Hoefler

The word crept through the social media grapevine during the first weekend of November, rumors that Cardinal-designate Joseph W. Tobin was being reassigned to head the Archdiocese of Newark, N.J.

The rumors proved to be true. On the morning of Nov. 7, a statement from Cardinal-designate Tobin appeared on the Archdiocese of Indianapolis’ website confirming the news.

The Criterion reached out to Catholics throughout the Church in central and southern Indiana to gather reaction to the news: priests, religious, lay Catholics, and those who work closely with Cardinal-designate Tobin.

The responses run the gamut of emotions, but a common thread appeared: the Catholic community here is praying for Cardinal-designate Tobin in his new missionary field.

See REACTION, page 9

# Local Holy Doors of Mercy close on Nov. 13, other means of plenary indulgence are still possible through Nov. 20

## Criterion staff report

While the Holy Year of Mercy officially ends on Nov. 20 with the closing of the Holy Door of St. Peter's Basilica in Rome, the Doors of Mercy in the Archdiocese of Indianapolis and throughout the world will be closed on Nov. 13. Plenary indulgences are still possible via the other means listed below, but anyone wishing to walk through the Holy Doors of Mercy at SS. Peter and Paul Cathedral in Indianapolis or the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad in St. Meinrad must do so on or before the doors close on Nov. 13. See below for more information.

### General conditions

Only one plenary indulgence may be received per day. A single participation in the sacrament of penance can apply to any reception of a plenary indulgence 20 days before or after going to confession. However, reception of Communion and praying for the pope and his intentions are required for each plenary indulgence.

For more information on indulgences, consult paragraphs #1471-#1479 of the *Catechism of the Catholic Church*.

### Four ways of receiving a Holy Year of Mercy plenary indulgence

#### Visiting a pilgrimage church

Cardinal-designate Joseph W. Tobin has designated SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln, 200 Hill Drive, in St. Meinrad, as the two pilgrimage churches for the Archdiocese of Indianapolis.

The hours the holy doors are available are as follows:

- SS. Peter and Paul Cathedral: Mon.-Fri. 8 a.m.-6 p.m., Sat. 4-6:30 p.m. and Sun. 10 a.m.-12:30 p.m. For a large group or to request a special time, call the parish

office at 317-634-4519. The doors will be closed at the end of the 10:30 a.m. Mass on Nov. 13.

- Archabbey Church of Our Lady of Einsiedeln: 5 a.m.-10 p.m. every day, bearing in mind that prayer services and Mass take place in the archabbey multiple times a day. The doors will be closed at the end of the 9:30 a.m. (CT) Mass, attended by students of Saint Meinrad Seminary and School of Theology.

In order to receive a plenary indulgence by visiting one of these pilgrimage churches, Catholics need to fulfill the following conditions:

- Pass through the holy doors of the pilgrimage church.
- Make a profession of faith in the church (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Meditate on mercy while receiving Communion during a period either 20 days before or after visiting the pilgrimage church.
- Participate in the sacrament of penance during a period either 20 days before or after visiting the pilgrimage church.

#### The sick and elderly who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- If receiving Communion is not possible, then a person may also participate in a televised Mass or one shown on the Internet.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

#### Incarcerated people who are unable to visit a pilgrimage church

- Make a profession of faith (either the Apostles' or Nicene Creed).
- Pray for the pope's intentions and the pope himself.
- Fulfill the above conditions in a jail or prison chapel. If they cannot do this or if the facility does not have a chapel, they can be carried out in a prisoner's cell.
- Only if possible, receive Communion and meditate on mercy during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.
- Only if possible, participate in the sacrament of penance during a period either 20 days before or after making the profession of faith and praying for the pope and his intentions.

#### Perform a spiritual or corporal work of mercy

- Spiritual works of mercy:
  - Counsel the doubtful
  - Instruct the ignorant
  - Admonish sinners
  - Comfort the afflicted
  - Forgive offenses
  - Bear wrongs patiently
  - Pray for the living and the dead
- Corporal Works of Mercy:
  - Feed the hungry
  - Give drink to the thirsty
  - Clothe the naked
  - Shelter the homeless
  - Visit the sick
  - Visit the imprisoned
  - Bury the dead

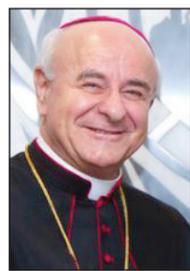


"This is the Lord's gate: let us enter through it and obtain mercy and forgiveness," then-Archbishop Joseph W. Tobin declares as he opens the doors of mercy at SS. Peter and Paul Cathedral in Indianapolis on Dec. 13, 2015. The local Holy Doors of Mercy close on Nov. 13. (Criterion file photo by Natalie Hoefler)

- Make a profession of faith (either the Apostles' or Nicene Creed) during a period either 20 days before or after performing a work of mercy.
- Receive Communion and meditate upon mercy for each work of mercy that a person does in order to receive an indulgence.
- Participate in the sacrament of penance during a period either 20 days before or after performing a work of mercy. One participation in the sacrament of penance can apply to any work of mercy performed during the period through which a person seeks to receive an indulgence. †

# Pope Francis issues new statutes for Pontifical Academy for Life

VATICAN CITY (CNS)—After expressing his hope for renewed energy and a broader scope of study and activity at the



Archbishop Vincenzo Paglia

Pontifical Academy for Life, Pope Francis has issued new statutes for the research and advisory body.

The main goal of the academy, as founded in 1994 by St. John Paul II, is still "the defense and promotion of the value of human life and the dignity of the person," according to the new statutes, which were published on Nov. 5 at the Vatican.

The new statutes add, however, that achieving the goal includes studying ways to promote "the care of the dignity of the human person at the different ages of

existence, mutual respect between genders and generations, defense of the dignity of each human being, promotion of a quality of human life that integrates its material and spiritual value with a view to an authentic 'human ecology' that helps recover the original balance of creation between the human person and the entire universe."

The biggest change in the rules governing the academy is that members no longer will be appointed for life. Instead, they will be nominated for five-year terms, which can be renewed. However, once an academy member turns 80, the term expires.

The academy will continue to have a nine-member governing council—led by its new president, Archbishop Vincenzo Paglia—which will determine specific topics of focus. The council also is responsible for naming "young-researcher members" of the academy. People under the age of 35 doing research in areas

related to the academy's brief may be appointed to five-year terms.

The new statutes take effect on Jan. 1. They repeat the previous norms' statement that members "are chosen, without any religious discrimination, from among ecclesiastical, religious and lay personalities of various nationalities who are experts in the disciplines pertaining to human life—medicine, the biological sciences, theology, philosophy, anthropology, law, sociology, etc."

The new rules also repeated the requirement that members "undertake to promote and defend the principles regarding the value of life and the dignity of the human person interpreted in conformity with the magisterium of the Church."

However, the new rules remove a request that members sign the "Declaration of the Servants of Life," a statement geared particularly to

members who are physicians and medical researchers. The statement provided explicit, concrete consequences of Church teaching on the sacredness of human life, including an obligation not to perform "destructive research on the embryo or fetus, elective abortion, or euthanasia." †

## Official Appointment

Effective Nov. 4, 2016

Rev. Jeffrey Godecker appointed Director of Ongoing Formation for Priests for the Archdiocese of Indianapolis.

(This appointment is from the office of the Most Rev. Joseph W. Tobin, C.Ss.R., Archbishop of Indianapolis.) †

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# UCA campaign will impact lives throughout the archdiocese

*(Editor's note: Though some parishes opted to use the weekend of Nov. 5-6 as their Intention Weekend due to parish scheduling conflicts, the campaign officially begins this weekend.)*

## Criterion staff report

This weekend, Nov. 12-13, is the annual United Catholic Appeal: *Christ Our Hope* intention weekend.

The goal for this year's appeal is \$6.4 million. The money will be distributed to various ministries and

organizations throughout the archdiocese that provide help no single parish could independently offer.

Here are some examples of how different United Catholic Appeal donation amounts can impact lives in central and southern Indiana as an act of mercy.

- \$5 provides a full-day transportation pass to and from a medical or screening appointment for one person.
- \$20 provides a copy of the book *To Save 1,000 Souls* to a young man

discerning the priesthood.

- \$30 covers the cost for one person to attend a divorce support group.
- \$50 pays for 200 meals for those in need.
- \$60 sends a young adult to an annual retreat.
- \$75 provides education and cultural immersion to a family in the Refugee Resettlement program.
- \$100 helps provide a month of health benefits for retired priests.
- \$125 pays for a child to participate in one week of summer camp.

- \$200 pays for book bags and school supplies for four children residing in a homeless shelter.
- \$400 covers the cost of books for a seminarian for one semester.
- \$1,000 helps host a fun and spiritual event for more than 200 persons with special needs.

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

# Canon law provides for the governance of the archdiocese during transition

By Sean Gallagher

The Nov. 7 announcement of the appointment of Cardinal-designate Joseph W. Tobin as Archbishop of Newark, N.J., has left the Archdiocese of Indianapolis for the time without an archbishop.

But the Church's *Code of Canon Law* provides for the steady day-to-day leadership of the archdiocese until the pope appoints a new shepherd to lead the Church in central and southern Indiana.



Fr. Joseph Newton

Father Joseph Newton, who leads the archdiocese's Metropolitan Tribunal as vicar judicial, said that the guidance canon law gives the archdiocese in this situation is a blessing.

"The law tells us that it is going to be all right, there are real and practical

mechanisms in place that see to it that the people of the archdiocese are taken care of, that their needs are met, and that the sacramental life of the Church continues," he said. "We are sad at the loss of [Cardinal-designate] Tobin, but the law gives us the room to grieve, to process, to heal and to hope, knowing that we are in the good hands of an archdiocesan

administrator as we await our new local shepherd."

Father Newton explained how the archdiocese will be governed during the time from the announcement of Cardinal-designate Tobin's appointment to Newark and the choosing of a new archbishop of Indianapolis.

The following is a summary of that explanation.

At the time of the announcement of Cardinal-designate Tobin's appointment to the Archdiocese of Newark, he ceased to be the archbishop of Indianapolis and became its archdiocesan administrator.

Cardinal-designate Tobin's authority as such is more limited than when he served as archbishop. The main canonical principle that governs the archdiocese in the absence of an archbishop is that "no innovation is to be made" (Canon 428 §1).

For example, Cardinal-designate Tobin cannot make any significant changes to the archdiocese that should be left to the next archbishop, such as doing "anything which could in any way prejudice the rights of the diocese or of the bishop" (Can. 428 §2), like merging parishes.

Using the authority given to him in canon law, Cardinal-designate Tobin delegated his authority to issue various dispensations and allowances—often related to marriage cases—to Msgr. William F. Stumpf, Father Joseph Feltz and Father Newton. This

delegated authority remains in place until a new archbishop is appointed.

Also at the time of the announcement of his appointment, Msgr. Stumpf and Father Feltz ceased to serve in their respective offices of vicar general and vicar for clergy. However, with regard to the role of the vicar judicial, canon law stipulates that it is to remain in place for continuation of the administration of justice; thus Father Newton will continue to minister as vicar judicial.

Msgr. Stumpf will also continue to serve as moderator of the curia, overseeing the various archdiocesan offices and agencies. Cardinal-designate Tobin has also, according to the allowance given him by canon law, granted him the authority of vicar general, although without the title of the office.

Father Feltz will continue to serve as vice-chancellor and director of the archdiocesan Office of Clergy, Religious and Parish Life Coordinators.

Cardinal-designate Tobin will cease to be archdiocesan administrator when he is installed as Archbishop of Newark on Jan. 6.

At that time, the archdiocesan priests who serve on a board called the College of Consultors will meet to elect a priest of the Archdiocese of Indianapolis to serve as the archdiocesan administrator until a new archbishop is appointed.

Once elected, the archdiocesan administrator has the authority of a bishop, overseeing the day-to-day governance of the archdiocese, but making no significant changes that should be left to the discretion of the next archbishop.

For example, he may celebrate the sacrament of confirmation and may also appoint priests to serve in parishes as associate pastors or administrators. He may not appoint them as pastors

unless one year has passed and no new archbishop has been appointed.

With the consent of the College of Consultors, the archdiocesan administrator can authorize the ordination of priests or deacons of the archdiocese.

On the other hand, the archdiocesan administrator may not merge parishes or grant excommunication or incardination to clergy—allowing archdiocesan clergy to become priests of a religious order or another diocese or allowing clergy from a religious order or another diocese to become an archdiocesan priest.

The archdiocesan administrator ceases from his office in ordinary circumstances when a new archbishop is installed. †



The cathedra, the ceremonial seat of the archbishop of Indianapolis, sits empty in St. Peter and Paul Cathedral in Indianapolis on Nov. 8, the day after Cardinal-designate Joseph W. Tobin was announced as the new archbishop of Newark, N.J. While the cathedra will remain unused until the appointment of a new archbishop of Indianapolis, the Church's *Code of Canon Law* provides for the steady day-to-day governance of the Church in central and southern Indiana in the interim. (Photo by Sean Gallagher)

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# The Criterion

Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994

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## Editorial



Cardinal-designate Joseph W. Tobin shares a laugh during his comments at the Miter Society Reception at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 18. On Nov. 7, he was named to lead the Archdiocese of Newark, N.J. (Criterion photo by Natalie Hoefler)

## Cardinal-designate Tobin, thanks for your faith-filled leadership

*"I remember how you welcomed me, offered me support in so many ways, forgave my mistakes and limitations and always assured me of your love and the precious backing of your prayer. The thought of leaving you devastated me. I have had many sleepless nights and shed more than a few tears."*

—Cardinal-designate Joseph W. Tobin in his letter dated Nov. 7 to the faithful of the Archdiocese of Indianapolis announcing his appointment as shepherd of the Archdiocese of Newark, N.J.

Like many of you, we are still trying to digest the stunning news that our shepherd, Cardinal-designate Joseph W. Tobin, has been appointed to lead the Archdiocese of Newark, N.J.

To say we are shocked and saddened only begins to describe the way we feel as we prepare to say goodbye to Cardinal-designate Tobin, who will be installed in Newark on Jan. 6, 2017.

In October of 2012, we were introduced to then-Archbishop Tobin, whose previous appointment was at the Vatican, where he served as secretary of the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. In that position, he was second in charge of the Vatican dicastery that helps oversee the life and ministry of more than 1 million religious women and men.

He arrived eager to serve the people of central and southern Indiana with a shepherd's heart, and he has indeed done that and so much more—while spreading the Gospel of Jesus Christ through a ministry that included a love of family, humor and grace-filled faith.

He has followed Pope Francis' lead to reach out to his flock, and has ministered in all corners of our archdiocese.

His mission here included answering a question he posed to us after his arrival: "Where is the Holy Spirit calling us to open doors in our archdiocese?" and the response that was developed. Cardinal-designate Tobin asked the local Church to focus on six areas: evangelizing the young Church; strengthening marriage and family life; welcoming immigrants; visiting those in prison; moving beyond our "comfort zones" in order to develop a global perspective on world affairs and on the evangelizing mission of our Church;

and encouraging parishes to help other parishes eliminate debt as a sign of unity and solidarity.

What resulted, thanks to Cardinal-designate Tobin's leadership, was a Church that took to heart Pope Francis' message for all baptized Christians to embrace the Lord's call to be "missionary disciples" and "spirit-filled evangelizers."

There were challenges, too. The Connected in the Spirit process comes to mind, where tough decisions were made about the future of parishes throughout central and southern Indiana. There was also his conversation last fall with Gov. Mike Pence about the resettling of a Syrian refugee family to Indiana. The governor in November of 2015 said that he would prevent refugees from settling in Indiana until the federal government could ensure proper security measures were in place. The cardinal-designate was asked by the governor not to permit resettlement.

Cardinal-designate Tobin said the governor invited him to "pray and seek God's guidance, which I gladly did." The family was welcomed by the archdiocese's Refugee and Immigrant Services, and is now living in Indianapolis.

As we approach Thanksgiving, many of us will spend time with family and friends and reflect on how God has blessed our lives and our families. This year, it also seems like an appropriate time to thank Cardinal-designate Tobin for his years of service and leadership in central and southern Indiana, and thank God for the blessings he has given us through his witness and leadership.

We encourage everyone to mark Dec. 3 on their calendars. At 11 a.m. that day, there will be a Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, for all the faithful to wish Cardinal-designate Tobin well as he leaves us and prepares to begin the next chapter in his ministry on the East Coast.

We expect many hugs, handshakes and even some tears, but even if you can't make it, we ask you to remember Cardinal-designate Tobin in your prayers.

You can rest assured we will always be in his.

—Mike Krokos

## Reflection/John Shaughnessy

# Archbishop Tobin's legacy: Sharing his best 'gift'

Leave it to a mother to give perspective—and even a touch of comfort. In preparing for *The Criterion's* coverage of Archbishop Joseph W. Tobin



being installed as a cardinal by Pope Francis on Nov. 19 in Rome, I began reviewing stories that our staff has written about him in the four years he has served as the spiritual leader of the archdiocese.

That research led me to a story about Marie Tobin, the now-93-year-old mother of 13 children, including her oldest child whom she calls "Joe."

The story—written at the time her son was appointed as archbishop in 2012—mentioned the special devotion she has to Jesus, Mary, St. Joseph and St. Thérèse of Lisieux, who is also known as the "Little Flower." It also included this quote from Mrs. Tobin, "My favorite saying of the Little Flower is, 'Everything is a gift.'"

Then in a recent interview about her son being named a cardinal on Oct. 9, she noted, "He so loves Indiana. I would be afraid that he wouldn't have heart left [if he had to leave.] I couldn't imagine how sad he would be. I can't imagine."

She then added: "I gave him to God a long time ago when he was ordained. And I know the Lord loves a cheerful giver. So I would be happy wherever he is, because I can't go back on that."

Her words reveal a great deal about her deep faith—and the strength of all mothers. A woman gives life to a child, and then spends years nurturing, caring, agonizing, comforting and praying for that child—all the time knowing that one

day the child will leave her to start a new path in life.

And what are the words this mother lives by? "Everything is a gift."

I've tried to embrace that sentiment during the recent weeks since Pope Francis announced that Archbishop Tobin—our *archbishop!*—would become a cardinal.

The joy that was felt for him throughout the archdiocese—and the hope that he would be the first cardinal to lead the archdiocese—was as profound and palpable as his reaction was humble and shocked. Then came the second shock, that Cardinal-designate Tobin was being reassigned to lead the Archdiocese of Newark.

In between those bookends of stunning news were two moments that showed the amazing impact that Archbishop Tobin has had on many people in the archdiocese, moments that also revealed the tremendous impact that the people of the archdiocese have had on him.

The first moment occurred a day after Archbishop Tobin learned that Pope Francis had named him as one of 17 new cardinals.

In a press conference on Oct. 10, Archbishop Tobin talked about the archdiocese being his teacher in the last four years, and how it's helped to form him. But the most telling moment came in a one-on-one interview following the press conference when he was asked, "When you look at these four years of your life in the archdiocese, leading up to the announcement by Pope Francis, what goes through your mind?"

At a time that most people would consider a great personal moment,

See REFLECTION, page 15

## Reflection/Natalie Hoefler

# Comfort is found in viewing decision through lens of mercy

I was devastated when I heard the news that Cardinal-designate Joseph W. Tobin was being moved to Newark. Nothing about the move made sense to me.



Surely Pope Francis knows how much his friend loves it here, loves his flock in central and southern Indiana, loves being close to "the mother of all Tobins." And to move him after only four years? And to set the date of his new

appointment such that our archdiocese will have no claim to his being a cardinal? It seemed like such a dour note upon which to end the Holy Year of Mercy.

But God's ways are not our ways. When has God not made a plan that flies in the face of human logic? What greater lesson have we learned from this holy year, but that our God is a God of mercy?

All the human reasons that argue against this decision to move Cardinal-designate Tobin to Newark, they all fade in light of the mercy of this decision: mercy for our Catholic brothers and sisters of the Archdiocese of Newark. Their archdiocese has struggled with some hardships. They are in need of the compassionate, pastoral leadership that Cardinal-designate Tobin can offer. Through the sorrow, comfort can be found in viewing this decision through the lens of mercy.

We may be truly grieving to see him go, but his own motto comes to mind when considering how to move forward: "Rejoice in the Lord." These are the words St. Paul wrote to the Philippians

while he was enchained in prison.

Consider the reasons we have to rejoice: having been blessed by Cardinal-designate Tobin's pastoral leadership for four years. Reading his wise words once a week in his column in *The Criterion*. Knowing the gift of feeling like the only person in the room when he's talking with you, even if a long line of people await their turn. Having his example of mercy in ignoring the governor's ban on Syrian refugees by providing a home for a young couple and their two small children. These are a cause for rejoicing in the Lord, who loaned us this shepherd for a time!

Our sadness in having to send him off is real. But so was the sorrow of the first Christian communities in saying farewell to the missionary Apostles. The departing Apostles always asked for the prayers of the community they were leaving. So, too, should we pray for Cardinal-designate Tobin, for God's grace to help him be the shepherd the Archdiocese of Newark needs. And for the Newark Catholic community, that their faith flourishes and furthers the kingdom under Cardinal-designate Tobin's leadership.

Christ himself admonished us not to worry. So rather than be anxious about the situation, let us rejoice in the Lord, pray for the archbishop and the people he'll lead, and, as the Holy Year of Mercy closes, focus on the primacy of mercy over—and beyond—human logic.

Our Lady of Perpetual Help, we entrust Cardinal-designate Tobin to your care.

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



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# November is a special time of thanksgiving

I don't know who first coined this phrase, but I like the term "gratitude month" which is often applied to the month of November—perhaps because it's the month when we observe the uniquely American holiday of Thanksgiving.

November is also the month that many thousands of religious and other non-profit organizations send out their year-end giving appeals. We may not be always grateful for the number of solicitations we receive, but we should thank God for all the good works that are carried out by our nation's diverse and effective network of charitable organizations.

November could also be called "holiness month" because it's the time of year when we remember all the hidden saints, the holy men and women who lived exemplary lives of closeness to God and their neighbors without being officially recognized by the Church or anyone else as saints. We give thanks for these unofficial but very real saints because their lives inspire us, and because their good works live on long after they have joined the company of saints in heaven.

I believe there's a connection between gratitude and holiness. A grateful person is not self-centered. That's because he or she recognizes that we are all indebted to God and to many other people (living and deceased) who have made it possible for us to live, to be healthy and happy, and to share in the freedom that comes from being human beings made in the image and likeness of God.

When I am grateful, my eyes are open and I recognize the truth about myself and our world. I am not the center of the universe. I am a member of the family of God, and I give thanks for all the gifts I have received from a generous and loving Father.

Holy people are grateful people. They are also humble and forgiving, always ready to help others, always conscious that they are called to follow in the footsteps of the holy people who have gone before us, including Jesus, his mother Mary and all the saints.

It's difficult to imagine a saint who is bitter, angry, resentful or totally focused on self. Holiness requires an awareness of our giftedness and the desire to give thanks for all that God has given us in spite of our genuine sufferings, sorrows

and fears in this life. Saints are not perfect, but they desire perfection and they pursue it with open and grateful hearts.

Earlier this month, we observed The Commemoration of All the Faithful Departed (All Souls Day, Nov. 2). This is the one day in the Church Year that calls particular attention to those who have died, but who are still struggling to atone for their sins and become holy enough to enter into the fullness of God's eternal love. All Souls Day reminds us that everyone is called to holiness—to become a saint—and that our opportunities for growing closer to God don't automatically end when we die. God's mercy is stronger than death, and through our prayers on their behalf his grace reaches beyond the grave to the "poor souls" who repent their sins and deeply desire to see the face of God.

Leon Bloy, the French novelist who was quoted by Pope Francis during his first homily as pope, says that "the only real failure, the only great tragedy in life, is not to become a saint."

This doesn't mean that we're all condemned to failure or tragedy. On

the contrary, it means that God gives us the grace during our years on Earth to live good lives and to become holy. None of us is perfect in our response to the Lord's invitation to follow him on the way to holiness, but all of us are called to be grateful for the opportunities we are given to achieve some degree of holiness in accordance with God's call.

Put another way, we might say that the greatest tragedy in life is our failure to take advantage of all the opportunities God gives us to be grateful, loving and generous people. Considering the extraordinary length, breadth and depth of God's mercy, which is extended to us at every conceivable moment in our lives, it's a tragedy indeed if our hearts remain hardened and we fail to grab onto the Lord's outstretched hand.

Gratitude and holiness are signs that we are close to God. This November, let's pray for the strength to be grateful in the face of life's challenges. Let's pray for one another—living and deceased. And let's be on the lookout for those moments of grace that God gives us to grow in holiness and thanksgiving. †

# Noviembre es una época especial para dar gracias

Quizás se deba a que es el mes en el que celebramos la festividad característicamente estadounidense del Día de Acción de Gracias, pero lo cierto es que me encanta el título de autoría desconocida: "el mes del agradecimiento," que a menudo acompaña al mes de noviembre.

Noviembre también es el mes en el que miles de organizaciones religiosas y sin fines de lucro envían sus campañas de recaudación de fondos de final de año. Tal vez no siempre nos sintamos agradecidos por la cantidad de solicitudes que recibimos, pero debemos agradecer a Dios por la excelente labor que realiza la red muy diversa y eficaz de organizaciones benéficas de nuestro país.

También podríamos denominar el mes de noviembre como el "mes de la santidad" porque es el momento del año en el que recordamos a todos los santos silentes, los hombres y mujeres santos que vivieron vidas ejemplares en estrecha proximidad con Dios y su prójimo, pero que no gozan del reconocimiento oficial de la Iglesia ni de nadie como «santos». Damos gracias por esos santos privados pero muy reales, ya que sus vidas son fuente de inspiración para nosotros y porque su buena obra continúa todavía, mucho después de haberse reunido con el coro celestial de los demás santos.

Considero que existe una relación entre agradecimiento y santidad. Una persona agradecida no es egocéntrica. Esto se debe a que reconoce que todos tenemos una deuda con Dios y con muchas otras personas (vivas o difuntas) ya que gracias a ellos podemos vivir, estar saludables y ser felices, así como también participar en el disfrute de la libertad que significa ser seres humanos hechos a imagen y semejanza de Dios.

Cuando soy agradecido mis ojos están abiertos y reconozco la verdad sobre mí mismo y el mundo que me rodea: que no soy el centro del universo sino parte de la familia de Dios, y doy gracias por todos los dones que he recibido de mi generoso y amantísimo Padre.

Las personas santas son agradecidas. También son humildes e indulgentes, siempre listas para ayudar a otros, siempre conscientes de su llamado a seguir los pasos de las personas santas que nos han precedido, inclusive de Jesús, de su madre María y de todos los santos.

Resulta difícil imaginarse a un santo que sea amargado, odioso, resentido o completamente centrado en sí mismo. La santidad exige que estemos conscientes de nuestros dones y el deseo de expresar gratitud por todo lo que Dios nos ha dado, inclusive a pesar de nuestro genuino sufrimiento, penas y temores en la vida. Los santos no son

perfectos, pero aspiran a la perfección y la buscan con corazones abiertos y agradecidos.

A comienzos de este mes observamos el Día de los Santos Difuntos, el 2 de noviembre. En este día del calendario eclesiástico evocamos a aquellos que han fallecido, pero que todavía tienen dificultades para expiar sus pecados y alcanzar el grado de santidad necesario para gozar de la plenitud del amor eterno de Dios. El Día de los Santos Difuntos nos recuerda que todos estamos llamados a la santidad, a ser santos, y que las oportunidades para acercarnos más a Dios no desaparecen instantáneamente con la muerte. La misericordia de Dios es más fuerte que la muerte y a través de nuestras oraciones por ellos Su gracia va más allá de la tumba hasta las "pobres almas" que se arrepienten de sus pecados y desean con vehemencia ver el rostro de Dios.

León Bloy, el novelista francés que el papa Francisco citó durante su primera homilía como Papa, dice que "el único fracaso verdadero, la única tragedia es no ser santo."

Esto no significa que todos estemos condenados al fracaso o a la tragedia. Al contrario: significa que durante nuestro paso por el mundo, Dios nos concede la gracia de vivir vidas buenas y convertirnos en santos. Ninguno

de nosotros es perfecto en nuestra respuesta a la invitación del Señor a seguirlo en el camino a la santidad, pero todos estamos llamados a estar agradecidos por las oportunidades que se nos han dado para lograr un cierto grado de santidad en correspondencia con el llamado de Dios.

Para expresarlo de otra forma: podríamos que decir que la tragedia de la vida es nuestra incapacidad para aprovechar todas las oportunidades que Dios nos da de ser personas agradecidas, amorosas y generosas. Si tomamos en cuenta la extensión, la vastedad y la profundidad de la misericordia divina que recibimos en cada momento imaginable de nuestras vidas, efectivamente sería una tragedia que nuestros corazones permanecieran endurecidos y no lográramos asir la mano que Dios nos extiende.

La gratitud y la santidad son indicios de nuestra cercanía con Dios. En este noviembre, recemos por la fortaleza para estar agradecidos frente a los desafíos que nos presenta la vida. Recemos por unos y por otros, vivos y difuntos, y mantengámonos alerta para detectar esos momentos de gracia que Dios nos da para crecer en santidad y en agradecimiento. †

Traducido por: Daniela Guanipa

# Events Calendar

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

## November 16

Marian University, Evans Center Health Science Building, Lecture Hall 1, 3200 Cold Spring Road, Indianapolis. **“Building Bridges, Not Walls in the 21st Century World of Migration,”** presented by *Building Bridges, Not Walls in the 21st Century World of Migration* author John Francis Burke, part of the Richard G. Lugar Franciscan Center for Global Studies Speaker Series, free, 7 p.m., reception and book-signing to follow. Information: Pierre Atlas, 317-955-6336, [patlas@marian.edu](mailto:patlas@marian.edu).

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

Catholic Charities, 803 N. Monroe St., Bloomington. **Planned Giving Informational Session**, sponsored by the archdiocesan Office of Stewardship and Development, speaker Joanna S. Feltz, director of Planned Giving, Catholic Community

Foundation, Inc., light lunch at 11:15 a.m., program at 11:30 a.m., RSVP by Nov. 10 to Joanna Feltz, [jfeltz@archindy.org](mailto:jfeltz@archindy.org), 317-236-1588.

## November 17

St. Joseph Parish, 1375 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., Mass at 5:45 p.m.

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

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Cooking 103:** Meat, roasting, braising, searing and more, 5:30-8:30 p.m., \$35, registration deadline Nov. 10. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), or [sistersofprovidence.org](http://sistersofprovidence.org).

## November 18

Northside Knights of Columbus

Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter John Ryan, president of the Society of St. Vincent de Paul, Indianapolis Council, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## November 19

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast of Our Lady of Providence Mass**, 11 a.m. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org), or [events.sistersofprovidence.org](http://events.sistersofprovidence.org).

St. Basil the Great Church, 8700 Brecksville Road, Cleveland, Ohio. **Cleveland Divine Mercy Conference**, 7:30 a.m.-3:30 p.m., \$12 includes breakfast and lunch, featuring Mass with Cleveland Auxiliary Bishop Emeritus Roger Gries and talks by Marians of the Immaculate Conception Father Chris Alar, Father

Thomas Loya and Marie Romagnano. Information, registration: 800-462-7426, [TheDivineMercy.org/Cleveland](http://TheDivineMercy.org/Cleveland).

**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.

## November 19-20

St. Margaret Mary Parish, 2405 S. 7th St., Terre Haute. **Annual Craft Fair, Noodle Sale, Bake Sale and Raffle**, 8 a.m.-3 p.m. Sat., breakfast and lunch available; 9 a.m.-1 p.m. Sun., lunch available, free admission, homemade noodles, baked goods, crafts and raffle baskets. Information or to order noodles and cheeseballs, contact Melissa Coad, 812-232-3512, [mcoad@smmth.org](mailto:mcoad@smmth.org).

## November 20

Good Shepherd Church, 2905 S. Carson Ave., Indianapolis. **20th Dedication Anniversary**

Mass, 10 a.m. Mass with luncheon following, RSVP for lunch by Nov. 8, all friends, current and former parishioners invited. Information, RSVP: 317-783-1358.

Immaculate Heart of Mary, 5692 Central Ave., Indianapolis. **A Community Discussion on Immigration**, sponsored by the Outreach Commission, 3:30-5 p.m., panel discussion about immigration relative to the Latino community in Marion County, no registration required. Information: 317-997-1589, [lowe7530@outlook.com](mailto:lowe7530@outlook.com).

## November 22

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Taizé Prayer Service**, held monthly on fourth Tuesday, candle-lit service with readings, meditation and music, 7 p.m. Information: 317-926-7359, [rectory@saintmichaelindy.org](mailto:rectory@saintmichaelindy.org).

## November 23

Mount Saint Francis Center for Spirituality (Youth Center), 101 St. Anthony Drive, Mount St. Francis. **Home for the**

**Holidays College Gathering** sponsored by the New Albany Deanery Catholic Youth Ministers, for college students, food, games, 3-6 p.m. Information: 812-923-8355, [jennifer@nadyouth.org](mailto:jennifer@nadyouth.org).

## November 24

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Dinner**, 11 a.m.-2 p.m., all are welcome. Information: 317-517-4256.

## November 27

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **Feast Day of the Vietnamese Community Mass**, 1 p.m. Information: 317-760-7664, Father Minh Duong, [mduongindy@yahoo.com](mailto:mduongindy@yahoo.com).

## November 29

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **The Empty Chair Workshop: Coping with Grief and the Holidays**, sponsored by St. Vincent Hospice, 6-8 p.m., no fee or registration required. Information: 317-283-5508. †

## Retreats and Programs

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

## November 28

Providence Spirituality & Conference Center, 1 Providence Way, Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

**Celtic Spirituality with the Poems of John O’Donohue**, Providence Sister Ann Sullivan presenting, 9:30 a.m.-3:30 p.m., \$45 includes lunch, register by Nov. 28. Information, registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org), or [events.sistersofprovidence.org](http://events.sistersofprovidence.org).

## November 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **“Poems, Prayers and Stories for Growing Older” day of reflection**, Father Jeffrey Godecker presenting, 8:30 a.m.-2:30 p.m., \$42 includes breakfast

and lunch, register by Nov. 28. Information, registration: 317-545-7681, ext. 107, [marcia.johnson@archindy.org](mailto:marcia.johnson@archindy.org) or [www.archindy.org/fatima](http://www.archindy.org/fatima).

## November 29-30

Sisters of St. Benedict of Ferdinand, Monastery of the Immaculate Conception, 802 E. 10th St., Ferdinand. **“How to Read the Gospel of John with Understanding”** Benedictine Father Eugene Hensell presenting, 6:45-8:15 p.m. Eastern time, each evening, \$15 for one session or \$25 for both. Information, registration: 800-880-2777, 812-367-1411, ext. 2915, or [www.thedome.org/programs](http://www.thedome.org/programs).

## December 3

Benedict Inn Retreat &

Conference Center, 1402 Southern Ave., Beech Grove. **Opening the Door to Advent**, presenter Benedictine Sister Julie Sewell, offered 9 a.m.-noon and again noon-3 p.m., \$35 includes lunch, come before or after for retreat time for \$20. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

## December 5

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent: Holy Waiting in an Impatient World (an “FBI” program: Faith Building Institutions)**, presenter Denise McGonigal, 6-9 p.m. with optional Mass at 5:15 p.m., \$35 includes dinner. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org). †

## Planned giving seminar set for Nov. 18 at St. Mary Parish in New Albany

Catholic Community Foundation, Inc., in conjunction with St. Elizabeth Catholic Charities and the New Albany Deanery, will offer a free educational session on the basics of estate planning at St. Mary Parish cafeteria, 415 E. Eighth St., in New Albany, from 11:15 a.m.-12:45 p.m. on Nov. 18. The session will address options available for leaving a legacy, including information on permanent charitable IRA rollovers. Attorney Tim Naville will

offer the presentation. An overview of Catholic Community Foundation will also be given.

A light lunch will be served at 11:15 a.m., and an optional tour of the St. Elizabeth Catholic Charities campus will begin at 12:45 p.m.

Register for the event by Nov. 16 by contacting Mark Casper at [mcasper@stcharities.org](mailto:mcasper@stcharities.org) or 812-949-7305, or Joanna Feltz at [jfeltz@archindy.org](mailto:jfeltz@archindy.org) or 317-236-1588. †

## Sisters of Providence to celebrate Nov. 19 Mass on Feast of Our Lady of Providence

The Sisters of Providence of Saint Mary-of-the-Woods will offer a special Mass in honor of the feast of Our Lady of Providence at the Church of the Immaculate Conception, 1 Sisters of Providence, at Saint Mary-of-the-Woods, in St. Mary of the Woods, at 11 a.m. on Nov. 19.

In May 1925, the Sisters of Providence established the National Shrine of Our Lady of Providence. In

2014, the shrine was rededicated in the vestibule of the church.

The Sisters of Providence and others gather at the shrine to pray for the many intentions sent to it. Special prayers are offered for the needs of all families, asking for the protection and intercessions of Our Lady of Providence as Queen of the Home.

For more information, call 812-535-2952 or e-mail [jfrost@spsmw.org](mailto:jfrost@spsmw.org). †

## Weekend retreat for separated and divorced Catholics set for Nov. 18-20

“Being and Belonging,” an annual retreat for divorced and separated individuals that is open to all faiths, will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Nov. 18-20.

Participants are invited to relax and journey with others, listening to their stories and exploring a common loss.

The program helps deepen participants’

understanding of the healing process and increase their sense of belonging. They discover and affirm that God is present in both struggles and in hope.

For more information, including pricing, contact Deb VanVelse at 317-236-1586, 800-382-9836, ext. 1586, or by e-mail at [dvanvelse@archindy.org](mailto:dvanvelse@archindy.org).

To register, call Our Lady of Fatima Retreat House at 317-545-7681. †



## Martha and Mary honorees

After a ceremony on Oct. 23 at the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove, Lauren LaCoy, left, and Katie Sahn smiled with the handmade mugs they received for being chosen as the Martha and Mary Award winners. The annual awards are given to young adult women with a heart for prayer (Mary) and a heart for service (Martha), and are sponsored by the Sisters of St. Benedict of Our Lady of Grace Monastery. (Submitted photo)

## VIPs



**Thomas and Jane (Peter) Huber**, members of St. Michael Parish in Cannelton, will celebrate their 50th wedding anniversary on Nov. 12.

The couple was married in St. Paul Church in Tell City on Nov. 12, 1966.

They have three children, Julie Bishop, Emily Lieb and Laura Noble.

They also have eight grandchildren. †

# Thompson takes pride in ICC's work to aid the poor, vulnerable

By John Shaughnessy

Nel Thompson's face lights up when she tells the story about her parents. "They were up in years, and it was a day where it was 30 below with the wind chill. And there was snow," she recalls about her mom and dad, Katie and Ed Lamperski. "We called them up to check on them. They were gone. "They went to church."



Thompson shares that story to show the foundation and inspiration for her 42-year—and counting—career of dedication and commitment to the archdiocese and the broader Church. "My mom was ahead of her time," says Thompson, administrative assistant for the Indiana Catholic Conference (ICC), the public policy voice of the Church in Indiana regarding state and national matters. "She was ahead of that saying, 'What would Jesus do?' She would always tell us that. That's always in the back of my mind."

While that consistency marks Thompson's life and her faith, it's also the quality she appreciates most about the work of the ICC.

"The one thing that sticks with me about the ICC and the Catholic Church in general is, it's always constant," says Thompson, a member of St. Mark the Evangelist Parish in Indianapolis. "We work year after year for the poor, the vulnerable, and the common good and well-being of the people of Indiana."

"Even though other things change, that remains the same. And the conference's dedication to getting that word out to the legislature is always constant. The Church's position is not always the popular position or what the legislature will go with, but that's what I pride the conference on—the dedication."

Thompson personifies that dedication, according to Glenn Tebbe, executive director of the ICC.

"I could not function without her," says Tebbe, who has led the conference and represented the bishops of Indiana in public policy concerns for the past 13 years.

"I depend on her to handle the operations and the general daily matters. She has been the constant for three directors—Ray Rufo, Des Ryan and me. She has put up with an Italian, an



During her 42 years of serving the Indiana Catholic Conference, Nel Thompson has always taken pride in the ICC's efforts to stand up for the poor and the vulnerable. (Photo by John Shaughnessy)

Irishman and a German. Who else can do that and still keep smiling and happy in one's job?"

Thompson smiles as she recalls one of her favorite moments with the 19 bishops of Indiana she has worked for through the years, including four archbishops of the Archdiocese of Indianapolis.

This favorite moment unfolded when she reached her 10th anniversary of work for the conference. To mark the occasion, then-conference director Des Ryan and other staff members were taking her to lunch. But before the meal, Ryan had a meeting with then-Archbishop Edward T. O'Meara. As the meeting ended, both men talked about their lunch plans.

"The archbishop said, 'Oh, I'll meet you there,' to Des," Thompson says. "Des came back to the office and told me about it. I said, 'That will be fine.' So we went to lunch, and I remember the archbishop ordering barbecued ribs, and there was barbecue sauce and everything. To me, I thought, 'Wow, what a human way to see a bishop. That's kind of an honor to see him in that light as well as a bishop.'"

Thompson smiles again as she continues, "A lot of Catholics probably can't say that the bishops of the state

know them by their first name. It's been a privilege to work with the bishops. I've always enjoyed working with them."

She has the same regard and respect for the three executive directors she has worked with during her 42 years.

"All three have provided very good leadership, and they've been so faith-filled and dedicated, and they love the Church and what they do at the Statehouse. Each had their own different personality and their different way of coming about it, but their dedication is always the same. They've been good bosses to work for."

It's been a career that began in an era of carbon paper, typewriters and bulk mailings, a career in which she has handled the changes to Facebook, electronic communications and websites. It's also been a time when she and her husband,

Dan, have been married for 39 years.

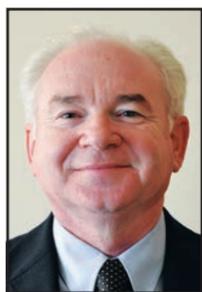
Now, the Indiana Catholic Conference is marking 50 years.

"My hope for the conference is that it continues on with the good work it's been doing, and that more people will become more aware of the conference, and be involved in what we do," she says.

At 62, Thompson hopes to be a part of that effort for a few more years.

"I just enjoy what I do. There came a time when I thought, 'You know, it's really a neat thing that my job can also be a ministry.' The Church and the work coincided. That's always been an added plus for me. You go to work every day, but you also go to work for the Church every day."

"You're part of something larger than yourself." †



*"I depend on her to handle the operations and the general daily matters. She has been the constant for three directors—Ray Rufo, Des Ryan and me. She has put up with an Italian, an Irishman and a German. Who else can do that and still keep smiling and happy in one's job?"*

—Glenn Tebbe, executive director of the Indiana Catholic Conference



In this photo from February of 1996, Jesuit Father Fred Kammer, president of Catholic Charities USA, left, ICC executive director Des Ryan, ICC administrative assistant Nel Thompson, ICC director of research and communications Coleen Williams, and Tom Colbert, director of Catholic Social Services in central Indiana, chat in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Archive photo)

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# NEWARK

continued from page 1

named as one of 17 new cardinals by Pope Francis on Oct. 9. Thirteen days later, he was told he was being reassigned from the Indianapolis archdiocese to the Newark archdiocese. He will be installed as a cardinal by Pope Francis on Nov. 19 at St. Peter's Basilica at the Vatican.

While it's been a time marked by "gut-wrenching" emotion, Cardinal-designate Tobin also displayed his self-effacing Irish humor at one point during the press conference when he recalled the events of the past month.

"I am not sure my central nervous system can take much more news," he said with a smile. "So you will forgive me the occasional stutter or facial tick."

Before appointing Cardinal-designate Tobin, Pope Francis accepted the resignation of Archbishop John J. Myers, who has served as Newark's spiritual leader since 2001. Archbishop Myers is 75, the age at which canon law requires bishops to submit their resignations to the pope.

Cardinal-designate Tobin is only the second archbishop in the history of the Archdiocese of Indianapolis to be reassigned to another archdiocese. Archbishop Joseph E. Ritter, born in New Albany, was appointed to lead the Archdiocese of St. Louis in 1946 after having led the Church in central and southern Indiana since 1934.

The demographic differences between the archdioceses of Indianapolis and Newark are dramatic.

Cardinal-designate Tobin is moving from an archdiocese that has about 224,000 Catholics in 39 counties to an archdiocese that has 1.5 million Catholics in four counties.

Catholics in the Archdiocese of Indianapolis account for about 11 percent of all people in central and southern



In the background, behind the empty podium from which Cardinal-designate Joseph W. Tobin usually speaks at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, he is seen on a live-feed addressing those assembled during a press conference in Newark, N.J., on Nov. 7. (Photo by Natalie Hoefler)

Indiana, while Catholics in the Archdiocese of Newark surpass 50 percent of the area's total population.

The Archdiocese of Newark also is home to an extensively diverse population, a thread that has weaved through Cardinal-designate Tobin's ministry since he was ordained as a Redemptorist priest in 1978.

"My service of the Church obliged me to live many years in cultures different from the Irish-American ambient of my family," he noted. "So I am excited to lead an archdiocese where each Sunday the Eucharist is celebrated in 20 languages."

Cardinal-designate Tobin is fluent in five languages—English, French, Italian, Portuguese and Spanish. He displayed his proficiency in Spanish during the press conference when he was asked a question in that language and provided a fluent answer comfortably, mentioning his previous involvement with Hispanic communities, which he has served in Detroit, Chicago and Indianapolis.

The cardinal-designate said he didn't have a vision for the Archdiocese of Newark "right now, but with the help of the Holy Spirit, we will have one." He did share his conviction that the vision will partly follow Pope Francis' "image of a field hospital dedicated to healing the wounds of human hearts."

"In describing the mission of the Church, the Holy Father outlines the tasks of the Archdiocese of Newark: to heal the wounded hearts, to open doors, to free people, to say that God is good, that God forgives all, that God is our Father, that God is tender, that God is always waiting for us."

Later, he noted, "I invite the bishops, priests, deacons, religious and faithful of the Archdiocese of Newark to pray for me, that in my service to you, I might speak the Good News with such authenticity that you may recognize in my words the voice of the Good Shepherd."

It's a message he delivered—and lived—consistently for four years as the spiritual leader of the Archdiocese of Indianapolis.

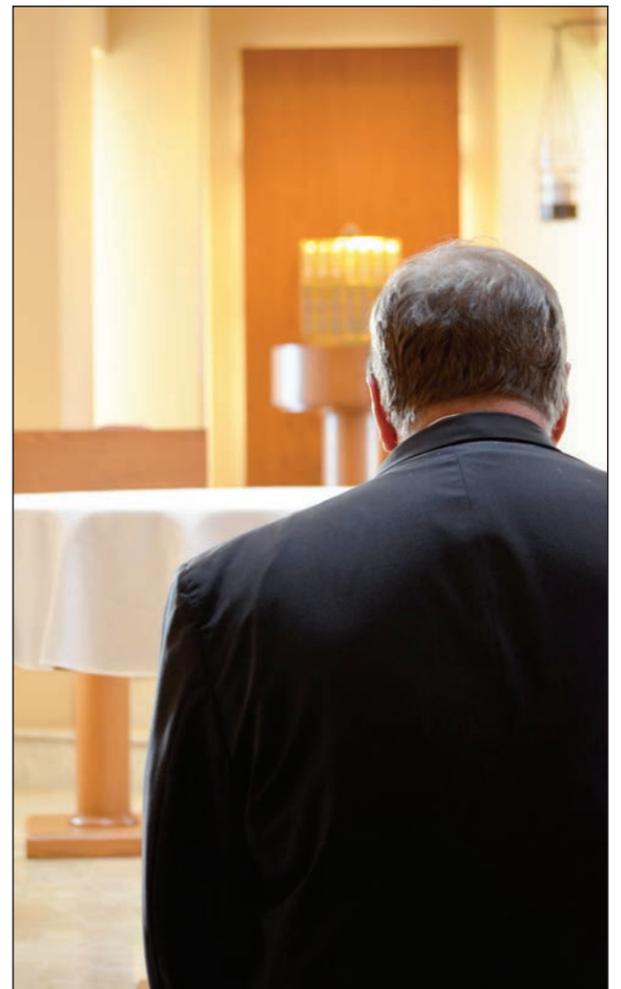
He also mentioned the Archdiocese of Indianapolis consistently throughout the press conference, often using the word, "we" in his comments. He also answered one question about his reassignment by saying affectionately, "I thought the Archdiocese of Indianapolis was a pretty good place."

To another question, he noted with pride that 1,000 to 1,100 people became new Catholics each year at the Easter Vigil during the four years he led the Archdiocese of Indianapolis.

Near the end of his prepared remarks at the press conference, Cardinal-designate Tobin made one more reference to the Archdiocese of Indianapolis, expressing his gratitude for his four years of leading the Church in central and southern Indiana:

"I am grateful to my beloved Archdiocese of Indianapolis, her clergy, religious and faithful: in thanksgiving for all we have been able to do together, for the love and respect we share, for the unity that we will continue to enjoy in the communion of saints and the breaking of the bread."

(For more coverage of Cardinal-designate Tobin's appointment to the Archdiocese of Newark, visit [www.archindy.org](http://www.archindy.org).) †



Cardinal-designate Joseph W. Tobin prays in the chapel at the Archdiocesan Center in Newark, N.J., before addressing the media on Nov. 7, the day he was introduced as the new shepherd of the Archdiocese of Newark. (Photo by Deacon Al Frank, Archdiocese of Newark)



Cardinal-designate Joseph W. Tobin speaks with media members after the Nov. 7 press conference in which he was introduced as the new shepherd of the Archdiocese of Newark. (Photo by Deacon Al Frank, Archdiocese of Newark)

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# Pope: World needs a justice system open to hope, not just punishment

VATICAN CITY (CNS)—After celebrating Mass with detainees and people who had been in prison, Pope Francis called on governments to mark the end of the Holy Year of Mercy by extending clemency to deserving inmates.

The pope also called for renewed efforts to ensure justice systems not only punish crimes, but also work to give prisoners hope for the future.

Civil authorities must work to improve living conditions for those serving time "so that the human dignity of prisoners may be fully respected," the pope said on Nov. 6 during his Sunday *Angelus* address in St. Peter's Square.

The pope's appeal for "an act of clemency toward those imprisoned who are considered eligible to benefit from this measure" came after his celebration of a jubilee Mass for prisoners. Some 1,000 current and former prisoners from 12 countries, as well as priests, religious men and women and laypeople who work in prison ministry, attended the Mass.

Detainees from several prisons in Italy and Spain were given special permission to attend the Mass for the Year of Mercy. Inmates from Italian prisons in Brescia, Busto Arsizio and Palermo served as altar servers, while a choir composed of prisoners and volunteers from the Dozza prison in Bologna provided the music for the celebration.

In his homily, the pope reflected on the Sunday readings, which he said acknowledged "God as the source" of hope.

"Hope is a gift of God. We must ask for it," he told the inmates and former inmates. "It is placed deep within each human heart in order to shed light on this life, so often troubled and clouded by so many situations that bring sadness and pain."

The gift of hope, he added, is especially present

"whenever someone makes a mistake," but feels the awakening of repentance and forgiveness through God's mercy.

The jubilee celebration is a time for prisoners and those who have served time to remember that while a price is paid for breaking the law, "hope must not falter," he said.

"Paying for the wrong we have done is one thing," the pope said, "but another thing entirely is the 'breath' of hope, which cannot be stifled by anyone or anything."

Those who are behind bars are not the only ones who are imprisoned, the pope warned. People can also fall into "a certain hypocrisy" that judges current and formerly incarcerated "as wrongdoers for whom prison is the sole answer," he said.

"I want to tell you, every time I visit a prison, I ask myself: 'Why them and not me?' We can all make mistakes; all of us. And in one way or another, we have made mistakes," the pope said, departing from his prepared text.

Hypocrisy can lead Christians to overlook the fact that people can change their lives, he said, but it also makes it impossible for them to see that they, too, are prisoners, locked up within walls of prejudice, ideology and the idols of "a false sense of well-being" and money.

"At such times, we imprison ourselves behind the walls of individualism and self-sufficiency, deprived of the truth that sets us free," the pope said. "Pointing the finger against someone who has made mistakes cannot become an alibi for concealing our own contradictions."

Prisoners and formerly incarcerated people should resist being held back by their past mistakes and instead look toward the future with hope, knowing that God's mercy and forgiveness is greater, he said. †

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# REACTION

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## A 'humble and joyful servant's heart'

Moving into an archdiocese where Mass is celebrated in 20 languages, Cardinal-elect Tobin will be able to use the skills he's developed in working with Catholics around the world, as well as those in the Archdiocese of Indianapolis who hail from numerous countries.

"I got to know the archbishop as being a really good supporter of the Intercultural Ministry, opening his heart to people not from this area," says Sally Stovall, a leader of the African Catholic community in the archdiocese.

"He's been there, been committed to not just the African community, but the Hispanic community, the Filipino community, the French-speaking community. I don't think the pope would have selected him if he didn't feel confident that he could handle that [appointment], but it is a loss for us."

Stovall expressed her gratitude to Cardinal-designate Tobin, too, as a member of Holy Angels Parish in Indianapolis, a predominantly African-American parish which has been without a church building for several years.

"He supported us when everyone else said it wasn't going to happen," she says of his decision to allow the parish to build a new church. "We wish him well. Newark doesn't know what they're getting—they're so blessed."

Gabriela Ross, archdiocesan coordinator of catechetical resources, says she is grateful for Cardinal-designate Tobin's "humble and joyful servant's heart when it comes to serving the Spanish-speaking faithful, and I know that will be an ever bigger blessing in Newark, where there are even more Spanish speakers."

Shortly after Cardinal-designate Tobin arrived in Indianapolis, Dabrice Bartet, a member of St. Monica Parish in Indianapolis and also of the French-speaking Catholic community here, approached him about instituting a French-speaking Mass in the archdiocese.

"It's amazing how open he is to other cultures and understands the need for people to worship taking their language and culture into consideration," she says. "He worked to help all the [ethnic Catholic] communities come together and be integrated into the parishes."

Bartet worked with Cardinal-designate Tobin as a member of the Archdiocesan Pastoral Council that he reinstated to stay informed of needs throughout central and southern Indiana. When she heard the news of his new appointment, she says she was sad but "knew it was coming at some point, just not so soon."

"We have been blessed to have him all these years," she says. "Now it's time for him to go serve another community who needs him. We will miss him, and I'm sure he'll miss us."

## 'I'm going to miss my archbishop'

The Archdiocese of Newark may have more Catholics than the Archdiocese of Indianapolis, but its four counties are small in comparison to the geographical area Cardinal-designate Tobin traversed among the 39 counties of central and southern Indiana.

In Richmond, Rick Ruhl, principal of Seton Catholic Jr./Sr. High School, says the news came as a surprise to him.

"I was stunned at the news initially," he says. "I'm extremely grateful for all Archbishop Tobin has done for Catholics throughout the archdiocese. I think he's had a tremendous impact since his arrival. It's a classic case of 'our loss is their gain.'"

Patrick Byrne, a past president of the archdiocesan Catholic Community Foundation and member of St. Mary-of-the-Knobs Parish in Floyd County, says he too "was really surprised and [felt] an element of disappointment."

He appreciated that when Cardinal-designate Tobin "came down to our area, he really wanted to meet everyone he could. There wasn't a separation. He was really one of us."

"No doubt, I'm going to miss my archbishop. He had the ability to make everyone feel like they're his friend. He's really a jewel. We're going to miss him, but I'm happy for New Jersey."

Robert Rudolph says the move came as no surprise to him. *The Criterion* interviewed him after the 12:10 p.m. Mass on Nov. 7 at St. John the Evangelist Church in Indianapolis.

"I was in a way saddened, but to me it was not unexpected," he says. "I didn't think Pope Francis would leave a cardinal here in Indianapolis, to tell you the truth."

"We've had three bishops in the last 10 years. I think it's disconcerting. You want to have some continuity. But I'm sure whoever [the pope] sends next will be just as loved."

Like Rudolph, Benedictine Sister Carol Faulkner of Our Lady of Grace Monastery in Beech Grove says she has "sadness in my heart when thinking about Cardinal-elect Tobin moving from our archdiocese. He has been an outstanding pastoral leader. He is a gifted and generous person. ... I have learned much from his sincerity and compassion."

Sister Carol also serves on the Archdiocesan Pastoral Council.

"Serving on the Archdiocesan Pastoral Council has been a privilege for me. Cardinal-elect Tobin genuinely appreciated the advice and council that was given at these meetings. I am sorry that he will not be the one to see the Pastoral Plan developed and implemented, but I trust that his successor will also desire input from all sectors of the archdiocese."

## 'A marvelous servant to priests'

Cardinal-designate Tobin was "a very faithful priest and a faithful bishop," not just to the lay Catholics of the archdiocese but also to its priests, says retired Father Michael Welch.

"He's just been a marvelous servant to the priests, taking care of his priests," he says.

"I was thinking that the archbishop would probably be leaving us. I think a lot of us in the archdiocese thought that, but were hoping it was not so soon."

"I was watching the feed [from the Newark press conference] this morning, and I think I sensed a little bit of sadness and a little bit of anxiety. But also, as he said in his letter to us, that's the challenge of faithfully following Christ and following where he needs to go, because he's very faithful."

Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, says his "heart goes out to [Cardinal-designate Tobin]. I know what it's like to have to change an assignment very abruptly."

Two-and-a-half years ago, he was asked to leave three parishes in Jennings County that he had led for five years to become the pastor of All Saints Parish in Dearborn County.

Father Meyer recognizes the Archdiocese of Newark as having "a lot of turmoil. They need a healer, and I think he has a healer's heart. ... Newark is going to see a tremendous grace and blessing because of the obedience of his call there, but also because of the gifts that he has."

Retired Msgr. Frederick Easton acknowledges that he will miss Cardinal-designate Tobin as a "model to emulate."

"He gives us priests an example of true pastoral ministry, of reaching out to people. And he does it with such ease," he says. "He's a living example of being a shepherd, a living example of being a Christian."

While some may question why the decision to move Cardinal-designate Tobin was made, Msgr. Easton notes that [Cardinal-designate Tobin] "sees beyond the human in the Church to the working of the Holy Spirit within it, despite the human elements. He always rises above the Church political stuff and teaches us to do the same. We need to let go of that and know that we will get through it all."

Conventual Franciscan Father Mark Weaver, pastor of St. Joseph University Parish in Terre Haute, agrees.

"I had no doubt that the pope would



Archbishop Joseph W. Tobin talks with inmates of the Indiana Women's Prison in Indianapolis after celebrating a Mother's Day Mass for them on May 10, 2015. (File photo by Natalie Hoefler)

ask Archbishop Tobin to take on greater challenges, but I hoped it would not happen so soon," he says. "I am sad to see him go. The Lord needs him to serve others, but the Lord will certainly take care of us in the Archdiocese of Indianapolis as well."

## 'I will miss him immensely'

At the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, the archdiocesan employees who worked in close proximity with the cardinal-designate watched the livestream feed of the press conference from Newark together in the center's assembly hall on Nov. 7. Between them and the large screen with the live feed stood the empty podium from which Cardinal-designate Tobin usually addressed them.

"I truly believe he's going to where he is needed the most," says Ann Tully, who serves in the archdiocesan Metropolitan Tribunal and watched the live stream. "I think he has brought a gift of joy to us. I just want to be able to support him and let him know that we have deeply felt that gift he's given to us, and that he will always be in our hearts and in our prayers."

Archdiocesan chancellor Annette "Mickey" Lentz says she will miss Cardinal-designate Tobin "immensely." "I have been privileged to walk this journey of leadership alongside Archbishop Tobin, not working for but with [him]," she says. "He has been both a treasured colleague and friend."

She says that he made an impact "not only on our Church community, but on those involved in the Church elsewhere. Whether at a Notre Dame football game, a parade featuring him as 'Irish Man of the Year' or at the lovely Church events in rural Indiana, the result was the same. People recognize what a good man he is—holistic in his thinking and serving

God with a generous heart and good spirit.

"We owe our love, prayers and support to Archbishop Tobin as he begins his new journey in Newark, and we thank God for the wonderfully awesome memories he has left for us."

Msgr. William F. Stumpf, archdiocesan vicar general under Cardinal-designate Tobin and moderator of the curia, says Cardinal-designate Tobin came to the Archdiocese of Indianapolis at a needed time, following the retirement of Archbishop Emeritus Daniel M. Buechlein.

Through no fault of his own, says Msgr. Stumpf, "Archbishop Daniel's declining health had an impact on him and also the archdiocese," he says. "[Cardinal-designate Tobin] just reinvigorated everybody. His love of God is just so real, and his humility and humanness have been so captivating for every one of us."

Msgr. Stumpf cites the cardinal-designate as "the first bishop I've ever known that's really caused us to start thinking about what is our contribution globally," and that "he's so aware of those who are marginalized and those who are in need. We've always been aware of that, but he's helped bring that more to the forefront for us, that it's core to the Gospel. ...

"Ultimately, we need to continue to be the people he has continually called us to be. He's called us to be humble. He's called us to be joyful. He's called us to be real people of prayer."

"I think if we can each try to keep doing those things, too, we're going to find better ways to look at the Church, not only in our backyard but around the world."

(Sean Gallagher and John Shaughnessy contributed to this article.) †

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# Clergy deliver history of black Catholic movement to Notre Dame

SOUTH BEND, Ind. (CNS)—A delegation of black Catholic priests paid a visit to the University of Notre Dame's Theodore Hesburgh Library in South Bend to entrust the archives there with historical documents about African-American Catholic priests, sisters, brothers, deacons, seminarians and laypeople.

The group visited the archives on Oct. 24 in advance of Black Catholic History Month in November. The observance was established in 1990 by the National Black Catholic Clergy Caucus.

Members of the delegation included Father Kenneth Taylor, president of National Black Catholic Clergy Caucus and a priest of the Archdiocese of Indianapolis who is pastor of Holy Angels and St. Rita parishes, both in Indianapolis; Precious Blood Father Clarence Williams, caucus vice president and archivist; Father Theodore Parker, a priest of the Archdiocese of Detroit; and Deacon Melvin Tardy, an academic adviser at Notre Dame.

The materials they delivered will be preserved in the library's archives and be available for study.

The three priests were nostalgic about bringing the documentation to Notre Dame because of their personal histories with the university.

"It is hard to believe that we were here as seminarians in 1970, and began the National Black Catholic Seminarians Association. And now we return almost 50 years later as priests. Things have come full circle," said Father Parker. He had served on the coordinating committee of the seminarians association.

The group's first meeting at Notre Dame drew 70 black seminarians from

across the country. They were the guests of the National Black Sisters Conference, which had formed two years earlier.

Father Taylor, who also was present in 1970, called it amazing to see the return of the historical documents to a place that was instrumental in building the black Catholic movement in its infancy.

"November as Black Catholic History Month is a project of the black Catholic clergy, so this is a perfect time to accept the invitation to place our chronicle with the Notre Dame archives on the American Catholic Heritage," he said.

The Notre Dame visit was one step toward a greater appreciation of the black Catholic movement to be explored in 2018.

Father Williams, who is chairman of the National Black Catholic Clergy Caucus' 50th anniversary committee, said the group was "putting things in place" as the anniversary approaches. The anniversary will mark the beginning of the black Catholic movement that began "with the clergy leading it," he added.

The priests met with the National Interracial Justice Conference in Detroit the week after the April 4, 1968, assassination of the Rev. Martin Luther King in Memphis, Tenn. "These priests asked that those Negro priests present could gather as a caucus to share their feeling and thoughts of the Negro mood," said a news release on the delegation's visit to Notre Dame.

The result of those meetings in the late 1960s "was a statement on the racism of the Catholic Church and the formation" of the National Black Catholic Clergy Caucus, said the news release. "The rest is history."

The clergy caucus has a standing committee to review documents and



Father Kenneth Taylor, president of the National Black Catholic Clergy Caucus, pushes a cart of archival material earmarked for the Theodore Hesburgh Library on the campus of the University of Notre Dame in South Bend, Ind., on Oct. 25. Assisting him is Holy Cross Brother Roy Smith of Notre Dame. Brother Roy is a native of Indianapolis. (CNS photo/courtesy Catholic African World Network)

articles that will continue to build the black Catholic collection now at Notre Dame.

"We are open to the contribution of others who wish to preserve our black Catholic history and invite their participation," Father Taylor said. "In a special way, we dedicate our efforts in the memory of [Benedictine Father] Cyprian Davis, who recently died." The priest was the leading example, he said, about the need "to value the contribution of our unique Catholic journey. He was the keeper of the archives, and now that he is no longer here to protect and preserve, we must take up that responsibility."

Father Cyprian, a monk of Saint

Meinrad Archabbey in St. Meinrad who died on May 18, 2015, at age 84, was considered the pre-eminent chronicler of black Catholic history. He wrote six books, including *The History of Black Catholics in the United States*, published in 1990. He was working on a revised edition of the book at the time of his death.

He also had also written what is considered the definitive biography of Mother Henriette Delille, the black foundress of the Sisters of the Holy Family in antebellum New Orleans. Her sainthood cause was opened in 1988, and she was declared venerable in 2010. †

# New film captures history and lives of Franciscan sisters in Oldenburg

By John Shaughnessy

When Jeannine "Andy" Murphy drove to Oldenburg with three friends from high school, the Indianapolis writer thought the trip would just be a fun time to connect with one of their old teachers.

Instead, that visit three years ago led Murphy on another journey that would change the direction of her life—deepening her faith and leading her to create her first film, *A Sign of the Cross*.

That film about the history and the lives of the Franciscan sisters of Oldenburg will have its television debut at 4 p.m. on Nov. 13 on WFYI-Channel 20 in Indianapolis.

As the narrator of *A Sign of the Cross*,

longtime Indianapolis news anchor Debby Knox captures the theme of the film when she delivers these words about the early days of the 165-year history of this Franciscan order: "No one could have ever imagined the future accomplishments these sisters would provide for generations of families and communities, not just in a small town in mid-America, but in an expansive commitment that reached all corners of the world."

For Murphy, it's a story she felt compelled to share after that visit with Franciscan Sister Lavonne Long, who was a high school English teacher for Murphy, a 1960 graduate of Father Thomas Scecina Memorial High School in Indianapolis. Initially, Murphy considered writing

a book, but as she walked around the grounds of the Franciscan motherhouse in Oldenburg, she thought, "This is such a visual story."

So Murphy enlisted the help of Knox and a film crew, working together with them on the project that took 2 1/2 years to complete.

"I don't consider myself a filmmaker, I consider myself a writer with a good story," Murphy says. "I hoped it would be a graceful, intelligent film that would show the world what this humble group of women is all about. There's something magnetic about them in their goodness and their kindness. They are what we should all try to be—intelligent, kind, caring, with a character of goodness, a character of service, a character of humility."

Actually, Murphy asked the leadership team of the Franciscan sisters in Oldenburg four times before they finally gave her the green light to pursue the film project. In the

end, they appreciated her persistence—and the final product.

"We were very taken by the way she captured our history," says Franciscan Sister Margie Niemer, counselor on the leadership team of the order. "I thought it was well-done, and it will be inspiring for others to see. We're celebrating 165 years of our history this year, and so this is very nice. All the sisters who were involved found it to be a pleasant experience."

For Murphy, it was a faith-changing experience.

"When you spend time with these sisters, and you see faith being lived, it has an impact on you," says Murphy, a member of Holy Spirit Parish in Indianapolis. "It brought me closer to prayer."

"You walk away thinking these women have it right, and maybe we should lead our lives like them. My hope is that this film will keep the presence of these women in people's minds." †



With the help and input of Franciscan Sister Margie Niemer, left, Jeannine "Andy" Murphy created *A Sign of the Cross*, a film that captures the lives and the 165-year history of the Franciscan sisters in Oldenburg. (Submitted photo)

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## Faith-filled women played key role in early growth of the Church

By Marcellino D'Ambrosio

In recent years, some have charged that the role of women in the early Church was glossed over or, even worse, deliberately suppressed. The best-selling novel *The Da Vinci Code* is a case in point of such a mindset.

But anything beyond a superficial reading of the New Testament shows this allegation to be groundless. True, none of the Twelve Apostles selected by Jesus were women. But the four Gospels don't hide the fact that most of them fled when Jesus was arrested.

Who was left to stand bravely at the foot of the cross? Primarily, women.

One was Jesus's mother, honored ever since as the greatest of all creatures. Another, Mary Magdalene, was dubbed "Apostle to the Apostles" since she, the first to see the risen Christ, was sent by the Lord to bring the good news to the Twelve.

But how about the next few centuries after the first generation, the period when the New Testament took shape and the creed was hammered out? This was the era of the early Church Fathers. But one may ask, were there also early Church Mothers?

The men called "Church Fathers" were teachers who guarded the faith taught by the Apostles. Their teaching, put down in writing, survived to guide the Church through the ages.

Women in the early Church did not generally leave behind doctrinal writings. But their lives had such a powerful impact that their stories were written, recited and sung from their day down to ours.

One of the most powerful evangelistic forces in the first few centuries was the extraordinary care given by Christians to the poor and the sick.

Two great epidemics ravaged the Roman empire in the 2nd and 3rd century. Infected pagans were often abandoned by family afraid of infection. Christians, on the other hand, risked their lives to nurse the sick and bury the dead.

The emperor Julian the Apostate, who abandoned the Christian faith for paganism, appealed to pagan priests to emulate Christian charity lest even more Romans abandon the traditional gods for "the Galilean." As it turned out, Christian women were the mainstay of what the emperor ridiculed as "this army of nurses." Many of these nurses were infected with the plague, and thus quietly laid down their lives for friends and strangers alike.

Other Christian women laid down their lives publicly in the arena. Perpetua and her slave, Felicity, were both nursing babies when they were given the choice to sacrifice to the

gods or sacrifice their lives. They died together rather than surrender their faith in Christ. Their story, and the story of Agnes, the child martyr of Rome, are among the most famous accounts of martyrdom in the early Church.

Literature extolling feminine heroism was something utterly new in Western literature. Up until this point, epic stories featured men who conquered by killing. In these stories of martyrdom, women won a crown by dying. The example of such courageous love of those considered the "weaker sex" had a considerable impact on the pagan masses.

Behind every great man stands a great woman, so the saying goes. So it is that some of the greatest Fathers of the Church owed their vocation to women. St. Augustine's father was a pagan, and is said to have become a Christian only on his deathbed. In any case, he died in Augustine's teen years and had little impact on the boy's life.

His devout mother, Monica, on the other hand, persevered in prayer throughout her son's rebellious years and introduced Augustine to Bishop Ambrose, who ultimately baptized him. Augustine later wrote over 4 million words on just about every conceivable topic. We'd have none of them had it not been for Monica.

A generation before Augustine, a young woman was born to a Christian family in what is now eastern Turkey. Macrina, the eldest of 10, dedicated her life to the education of her siblings. The eldest boy, Basil, returned from higher studies in Athens very impressed with himself. Macrina, not so impressed, challenged her brother to seek true greatness in Christ.

Prompted by the example and words of Macrina, Basil forsook the vanities of the world to live the life of a monk. Later made bishop, Basil wrote a book whose words made their way into the creed. When we profess faith in the Holy Spirit, the Lord and Giver of Life each Sunday, we are quoting Macrina's little brother, St. Basil the Great.

Another of Macrina's brothers found religion quite boring. Once again, the words and example of his older sister helped prompt a conversion that ultimately propelled

this man, known as St. Gregory of Nyssa, to become one of the greatest Christian teachers of the fourth century.

Gregory came to comfort the dying Macrina, but found himself instead pouring out his heart and troubles upon the pillar whom he'd relied on all of his life. She challenged him to forsake self-pity, rejoice in his trials and "play the man."

Mothers give life, nurture it and make it grow. If the Church grew from a mere handful to multitudes despite brutal persecution, it was every bit as much due to the early Church Mothers as to the early Church Fathers.

(Marcellino D'Ambrosio is co-founder of Crossroads Productions, an apostolate of Catholic renewal and evangelization.) †



A mosaic of the early third-century martyrs Perpetua and Felicity adorns a chapel wall in the Basilica of the National Shrine of the Immaculate Conception in Washington in this Sept. 28 photo. The Church's praising of brave women who heroically went to death for their faith was a new phenomenon in Western literature at the time. (CNS photo/Chaz Muth)

## New Testament shows the important place women had in the early Church

By Daniel Mulhall

Women have played an essential role in the Church throughout its history. Mary, the Mother of God, and Mary Magdalene, the first person to witness to the risen Jesus, are known through the stories found in the Gospels.

Less is known about other women mentioned in the New Testament. However, from St. Paul's writings, the Apostles clearly depended on women and their families for hospitality and support to spread the message of Christ.

Lydia lived in Philippi, where she sold purple cloth. (Purple was the color of royalty, and costly.) She listened to Paul and "opened her heart" to him. After her baptism, she invited Paul to stay in her house (Acts 16:12-15).

Damaris, present when Paul preached in Athens, came to believe in Jesus (Acts 17:34). She is linked to Dionysius the Areopagite, a prominent Athenian citizen who, according to tradition, became the first bishop in Athens. So Damaris assumedly was a significant figure in Athens as well. The Greek Orthodox Church celebrates her as a saint.

Prisca (called Priscilla in Acts 18) was married to Aquila. They were Jews from Rome. Paul lived and worked with them in Corinth, and after Paul's expulsion from Corinth, they travelled with him to Antioch.

In Romans, Paul praises their work in spreading the Gospel: "Greet Prisca and Aquila, my co-workers in Christ Jesus, who risked their necks for my life, to whom not only I am grateful, but also all the Churches of the Gentiles" (Rom 16:3-4). Paul also mentions them in 1 Corinthians 16:19 and 2 Timothy 4:19.

Claudia appears in 2 Timothy 4:21, during Paul's imprisonment in Rome. Little is known about Claudia other than her name. However, a footnote in the *New American Bible* suggests that Western tradition holds Claudia to be the mother of Linus, the second pope. If so, she likely belonged to a prestigious Roman family.

Paul mentions Lois and Eunice as being the grandmother and mother of Timothy, the disciple to whom two of Paul's letters were written. Paul prays that Timothy has the "sincere faith" held and taught by his grandmother and mother (2 Tm 1:5; 3:14-15). As Lois and Eunice had learned the Gospel from Paul himself, Timothy could place all of his trust in it. They were early catechists.

Paul trusted Phoebe to carry his letter to the Christians in Rome. Paul calls her "our sister," and says that she has been "a benefactor" and "a minister" of the Church (Rom 16:1-2).

Other women named in the New Testament include Rhoda, a maid who was overjoyed to hear Peter's voice as he knocked on the gateway door (Acts 12:13-16); Tabitha (or Dorcas), a doer of good works whom Peter raises from the dead (Acts 9:36-42); and Tryphaena and Tryphosa, whom Paul greets as "workers in the Lord" (Rom 16:12).

Paul, like Christ, did not hesitate to preach to women, who after "opening their hearts" to the word of God, were willing even to "risk their necks" for the Church—and as history later reveals, give up their lives as martyrs.

(Daniel S. Mulhall is a catechist living in Louisville, Kentucky.) †



St. Mary Magdalene is depicted in a stained-glass window in the Cathedral of the Holy Cross in Boston. She is one of many women mentioned in the New Testament who played important roles in the early Church. (CNS photo/ Gregory L. Tracy, *The Pilot*)

From the Editor Emeritus/John F. Fink

## 20th-century Church: Pope Paul issues 'Humanae Vitae'

(Sixteenth in a series of columns)

Blessed Paul VI issued the encyclical "Humanae Vitae" ("Of Human Life") on July 29, 1968. This was an important



event, not because the encyclical said something new, but because of what happened after the letter was issued. Both supporters and opponents of the encyclical agree that the theological dissent

that exists in the Catholic Church today began with the rejection of "Humanae Vitae" by a large segment of Catholics.

The Catholic Church has always condemned artificial contraception as a method of birth control. By the 1960s, though, various scientific breakthroughs, especially "the pill," offered women methods of birth control other than barrier methods. Some theologians believed that these methods would be morally permissible.

During the Second Vatican Council's debate on the document "Gaudium et Spes" ("Pastoral Constitution on the Church in the Modern World"), some bishops asked for reconsideration of the Church's

prohibition of artificial contraception. During the discussion on the topic, Pope Paul intervened to remove that item from the agenda. He said that the Commission on Population and Family Life, appointed by St. John XXIII in 1963, would study the issue after the council ended.

Therefore, the document said only this: "In questions of birth regulation, the sons of the Church, faithful to these principles, are forbidden to use methods disapproved of by the teaching authority of the Church in its interpretation of the divine law" (#51).

The majority of the members of the commission voted to permit medical methods of birth control—the pill that made a woman temporarily sterile. However, what the commission advised the pope was not made public for a long time. During the delay before Pope Paul made his decision, many theologians advised Catholics that the Church position would be changed, and many Catholics acted accordingly.

The encyclical, however, when it finally was released, did not change the Church's teaching. It said that every act of sexual intercourse must remain open to the transmission of life, and forbade any act that would render either a man or woman sterile, either temporarily or permanently.

The reaction the encyclical received was unprecedented in the Church. Theologians dissented openly, and priests began advising husbands and wives to use their own judgment in matters of birth control. Today, polls indicate that most Catholics ignore the ban on contraception.

The decades following the promulgation of "Humanae Vitae" were marked by bitter disagreements among theologians, some faithfully upholding the pope's decision and others entirely rejecting it. Soon, dissent from traditional Catholic teachings became commonplace.

It spread from the issue of contraception to the Church's teachings on premarital sex, homosexual acts, and other matters having to do with sex. Eventually, even those who are pro-choice on abortion have come to consider themselves faithful Catholics.

Eventually the expression "cafeteria Catholic" entered the lexicon, meaning a Catholic who chooses only those teachings of the Church that he or she wishes to accept. "Humanae Vitae" put the authority of the pope in crisis.

Pope Paul clearly did not expect this reaction. Although he lived another 10 years, he never again wrote another encyclical. †

Twenty Something/Christina Capecchi

## A cure for election overload, a quest for peace

It's almost as if November's Mass readings were written for election-weary Catholics, with their foreboding tones and calls for "perseverance" and "endurance" amid distress.



"They will seize you and persecute you" (Lk 21:12), St. Luke warns.

"Let us then throw off the works of darkness and put on the armor of light" (Rom 13:12), St. Paul exhorts.

Polls confirm what Facebook makes clear: We were disgusted by this presidential campaign. And when the two candidates registered record highs in unfavorable ratings, we knew many would be unhappy no matter the victor.

Election Day, in many ways, resolved very little. The commercials have ceased and the yard signs have been taken down, but the discord lingers.

The interviews I conducted this fall revealed a disenchanted electorate. I spoke to a 69-year-old farmer in Iowa who was harvesting soybeans. This year had brought his highest yield ever—83 bushels an acre—a measure of consolation amid political turmoil. "I'm getting to a point where I don't like to turn the news on," he told me. "I'd rather think about the beans."

But it was hard to escape, and even at the grain elevator, he found himself discussing Donald Trump's tax returns. He shook his head at the daily allegations of sexual assault. "Is this what our country has come to?"

A college student hanging out at Barnes & Noble on a Friday afternoon lamented the relationship young voters now have with American politics. "For a lot of my peers, it's become tainted," he said, casting his eyes downward. "Many first-time voters feel like they have to pick the lesser of two evils."

Surely, he added, the discourse during the final weeks before Election Day had marked a rock bottom in the history of our presidential campaigns. "It can't get worse."

An Ohio 20-something making his way in New York City—the kind of earnest Catholic who has always been concerned about the arc of the moral universe—tweeted grimly: "2016 has only confirmed my suspicion that 'unity' is a sly rhetorical device used to silence difficult criticism."

A 30-year-old Target supervisor told me she'd boycotted TV since early October. "It's been a lot more peaceful," she said. The presidential campaign found her relying, more than ever, on her morning devotional, "an armor against negativity." She smiled brightly: "I have faith! I have faith in God that everything's going to be OK."

I found a reprieve from all the noise last week on a solo road trip across Wisconsin. I felt blanketed by a patchwork of autumn foliage—burning crimson and rusted gold amid deep greens, white slices of birch forming the stitches. The quiet refrain rang through my head: "How great thou art."

It is a time for prayer, for humor and generosity, for little deeds that make the world feel right again. In a word: mercy.

I circled back to November's Mass readings, and this time the power of hope stood out amid looming turmoil. We hear of "redemption" and "forgiveness," of the Lord's house being raised up as the highest mountain, toward which "all nations shall stream" (Is 2:2).

It is a time to trust in the bigger picture, in that which we cannot see but believe, St. Paul reminds us. "For in him all the fullness was pleased to dwell, and through him to reconcile all things for him" (Col 1:19-20).

In a splintered era, Christ offers us fullness that is not of this world.

He is the glue when the center threatens to fall through. "He is before all things, and in him all things hold together."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of [SisterStory.org](http://SisterStory.org).) †

Cornucopia/Cynthia Dewes

## It's great when we're literally kissing cousins in families

Cousins are important, if secondary, members of our family. The primary



ones, of course, are our spouses, parents and children. But cousins show up in genealogies and history books and other important official stuff, so we know they matter.

Some folks have very few cousins, or none. Some hardly know their cousins, if at all, and so have no real relationship to them. These people are to be pitied, I think, because they are missing out on some great family memories. Of course, since I am an "only," my cousins are like the sisters and brothers I never had.

I'm grateful that my dad's family is not only huge but close. My dad, the oldest, was 20 years older than his youngest brother. So I am downright filial with the 41 first cousins on his side. Actually, I probably know only half that number very well, because some of them are younger than my own kids.

At our annual family reunion, youngsters will come up to me and say, "I'm so-and-so's child" because they

know I have no clue to their identity. But they know who I am because I'm the second-oldest cousin, one of those old guys up there with our two really elderly aunts. Up here in the stratosphere, so to speak, we don't even need name tags.

Now, my "sister and brother cousins" come in as many varieties as any group of real siblings. As I said, there's the wide range in age, but in many other ways as well.

One cousin is a long-distance trucker who travels across the northern Midwest. One is an internationally-known microbiologist, who has a lab at Cornell where he does research on Lord-knows-what. Several are teachers, including one Ph.D. Two or three others are also nurses.

Two cousins are steelworkers, who climb around on spidery construction sites high above the ground. One of them had a bad accident once, and now he works on the ground, a wise decision it seems to me. Still another cousin was the state historian of Iowa before he retired.

Other cousins are farmers, managers, office workers and salespeople. Whatever their professions, they seem to do well and are satisfied with their work. They help support their families, educate their children and generally set them on a

successful path through life. Most attend church regularly, and few are divorced.

They do like to drink, however, and enjoy a lively social life. It began with Grandpa taking his farm family to town for the Saturday night outing. While he and "the boys" visited the saloon, the ladies would shop and the kids would watch the free outdoor movie displayed on the wall of a building. Everyone went home happy, but safe.

This family is neither unique nor especially gifted, but they represent the typical immigrant desire to prevail in a new country and a new life. When they came here from Norway, they spoke no English and had to farm a poor acreage to make a living. But they trusted in God's love, worked hard and inspired their kids to do the same.

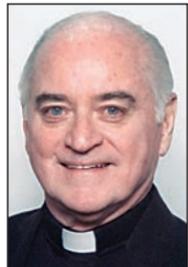
I like to think of my cousins and our family as a microcosm of God's family. We're all different, but we're all made in God's image and likeness. And if we keep on trusting in God's love and working hard and valuing family, we'll stay on the right path.

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

Spirituality for Today/Fr. John Catoir

## Parish community should help us build up our spiritual life

There are two things to remember about your spiritual life: 1) It extends way beyond your prayer life to the way



you treat others, the way you spend your money, the way you maintain your self-respect and even to your politics; 2) It also includes the way you relate to God through your local parish.

The parish Mass on Sunday is an act of worship, and participating joyfully in this primary duty of the people of God is essential for achieving holiness. How any particular parish or individual builds the spiritual life will vary of course, but the goal is clear: We are all called to love God with our whole heart, mind and soul.

For Catholics, the parish exists to help individuals carry out the mission that Jesus proclaimed for his people—namely, to proclaim the kingdom of God, and to become living examples of Christ in service to God and to one another.

As a community of faith, hope and love, the parish community teaches the parishioners how to live in the Holy Spirit. It exists as a sign of the kingdom of God in the world.

The parish also points to and anticipates the kingdom of heaven by realizing and extending the reign of God through our worship and service in all areas of life.

Granted, I'm talking about an ideal here. We all know some terrible, discouraging stories from parish life or ministry, but still, parishes are called to strive for holiness. One way we do this is by creating community subgroups, which serve the common good and the special personal needs of its members.

Prayer groups, senior citizen gatherings, hobby clubs, Scouting groups, grief ministries and the like: All of these activities have their own distinctive way of serving the diverse needs of the body of Christ. We use the various talents of our volunteers to form special group ministries.

I grew up in the parish of St. Joan of Arc in Jackson Heights in Queens, N.Y.

The diocesan Catholic Guild for the Blind held regional meetings there for members. As a teen, I watched blind people being brought to the parish hall, and I was curious.

I volunteered to help, and spent many enjoyable years working with the blind. We even took them bowling. A guide rail was all they needed to enjoy the sound of their ball crashing into the pins.

Because they met in our parish every week, a whole world opened up to me. I discovered how brave a human being could be despite suffering a serious disability.

In summary, a person's spirituality, far from being simply his or her private prayer life, is basically one's whole life in and with God. The parish community is there to offer support and aid us on our journey.

We need to face life's challenges by trusting God in all circumstances, and helping one another make this a better world.

(Father John Catoir writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, November 13, 2016

- Malachi 3:19-20a
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The Book of Malachi is the source of this weekend's first reading. Malachi was not a proper name for a person in



ancient Israel. Rather, it was an abbreviation of an informal title, "Messenger of God."

This prophet is thoroughly in step with all the other prophets whose writings we now possess in saying that humans are

responsible for their own misery and disappointment in life. Their sinfulness or indifference to God leads them into trouble.

Sin takes its toll. One day, sinners will have to pay the piper. Part of the viciousness of temptation is that we are lulled into diminishing the effects of our sins.

St. Paul's Second Epistle to the Thessalonians supplies the next reading. Paul must have had an interesting personality. He hardly was withdrawing and quiet, yet, for all his assertiveness, he had the humility that rises from genuine wisdom and true faith. He knows that he owes everything to God's mercy, and he knows that the greatest reward in life is in being at peace with God. He offers himself as an example, because God will save others as God saved him.

In this reading, Paul goes to his well-schooled Hebrew roots, essentially repeating the theme stated centuries earlier by Malachi and the other prophets. Sin has brought grief to humanity, but God does not leave humanity to its peril. God sent messengers to the world repeatedly to lead people away from their foolish sinfulness. In the greatest act of love, God has sent his Son, Jesus, to the world.

Jesus did not come and go. He left the Church to be guided by the Apostles, whom the Lord commissioned to lead all to everlasting life.

In the first generations of Christianity, disciples of Christ felt at the mercy of a

hostile culture and even of hostile laws. Paul urges Christians to be brave. God is with them. He will receive them in glory.

St. Luke's Gospel, the third reading, follows in this theme. While sin has reaped a whirlwind, relief is on the way. A new day will come dramatically and decisively. It will occur in nature. Earthquakes will shake the Earth. Plagues will rage.

Among humans, close relatives will betray each other. Danger will be everywhere.

None of this, however, will threaten those who truly trust the Lord. Not even a hair of their heads will be harmed. God will triumph. Those who love God will triumph.

## Reflection

The Church is concluding its year of instruction and worship. Next weekend, it will rejoice that God's salvation and mercy has been poured forth on the world, in and through Christ the King.

So, the Church's last statement of this fading year is its excited proclamation that, despite all the negative forces in the world, despite the attacks of the devil, even despite all the sin, Christ is king, standing as a rock of security on the edge of a raging sea.

For years now, Americans, and others in the world, have lived in uneasiness if not fear. The sights of the crashing towers in New York, the bleeding victims of Paris and Istanbul, and the slain in Iraq and Syria, haunt us.

These grim realities should teach us. As the prophets warned, as Paul emphatically declared, sin brings us death.

None of us can foretell the future, including our own, with exactitude. Our deaths may not come as the result of such evil, terrifying circumstances, but we will die nevertheless.

Come what may, however, if we are in Christ, if we are with God, we shall live. If we are in Christ, we will live forever. It is Christian redemption.

Why then should we fear? Where, death, is your victory? Where your sting? †

## Daily Readings

### Monday, November 14

Revelation 1:1-4; 2:1-5  
Psalm 1:1-4, 6  
Luke 18:35-43

### Tuesday, November 15

St. Albert the Great, bishop and doctor of the Church  
Revelation 3:1-6, 14-22  
Psalm 15:2-4b, 5  
Luke 19:1-10

### Wednesday, November 16

St. Margaret of Scotland  
St. Gertrude, virgin  
Revelation 4:1-11  
Psalm 150:1b-6  
Luke 19:11-28

### Thursday, November 17

St. Elizabeth of Hungary, religious  
Revelation 5:1-10  
Psalm 149:1b-6a, 9b  
Luke 19:41-44

### Friday, November 18

The Dedication of the Basilicas of SS. Peter and Paul, Apostles  
St. Rose Philippine Duchesne, virgin  
Revelation 10:8-11  
Psalm 119:14, 24, 72, 103, 111, 131  
Luke 19:45-48

### Saturday, November 19

Revelation 11:4-12  
Psalm 144:1-2, 9-10  
Luke 20:27-40

### Sunday, November 20

Our Lord Jesus Christ, King of the Universe  
2 Samuel 5:1-3  
Psalm 122:1-5  
Colossians 1:12-20  
Luke 23:35-43

## Question Corner/Fr. Kenneth Doyle

### John the Baptist may have been cleansed of original sin while in his mother's womb

Recently, I heard a priest say on television that some theologians now believe that John the Baptist was



born without original sin. This was new information for me, but then I looked at the Gospel of Luke where the angel Gabriel tells Zechariah that his son John will be "filled with the Holy Spirit even from his mother's womb" (Lk 1:15).

I asked my local priest and he said that many people are great and holy, but only Mary was born without original sin. What is the current thinking of the Church? Is there something new that I missed? (New Jersey)

Other than Jesus, only the Virgin Mary was conceived without original sin. That is the defined doctrine of the Church, which is celebrated on the solemnity of the Immaculate Conception of the Blessed Virgin Mary. With regard to John the Baptist, there has never been any definitive declaration by the Church (by way of a conciliar statement or infallible papal pronouncement) that he was born free of original sin.

However—and it may not be generally known by Catholics—there is a common and long-held belief within the Church that John may have at least been cleansed of original sin at a very early point in his life. That belief is based on the scriptural passage that you cite (Gabriel's words to Zechariah) and also in Luke 1:41 where, upon Mary's visiting Elizabeth, the baby (John) recognized Jesus and "leaped" in Elizabeth's womb. The *Catholic Encyclopedia* says: "As the presence of any sin whatever is incompatible with the indwelling of the Holy Ghost in the soul, it follows that at this moment John was cleansed from the stain of original sin."

It should be noted, however, that "this moment" took place after the conception of John the Baptist while he was still being formed in his mother's womb. Therefore, if he was indeed cleansed of original sin at that point, he still would not have been conceived free from it.

Nearly every saint's feast day is celebrated on the day of the person's death, the day presumed to mark that saint's entrance into heaven. The only two exceptions are Our Lady and John the

Baptist, who both have feast days marking their births; Long ago, St. Augustine noted that the reason for this is the Church's common belief that John entered the world freed (in the womb) from original sin.

My husband was an officer in Vietnam, and he gave an order that probably killed several of the enemy. He says that, if he had to do it over, he would do it again in order to save his men. But he doesn't expect to ever go to heaven. Is he right? (North Carolina)

At the time of the Vietnam conflict, opinions varied as to its moral propriety, although Blessed Paul VI argued strongly for the cessation of the conflict by negotiation and consistently tried to bring the warring parties to the table. In 1968, the U.S. Catholic bishops issued a pastoral letter calling upon Congress to allow selective conscientious objection.

At the same time, Catholics were never prohibited from participating in the hostilities. So it could well be that your husband felt that the war, and his own participation in it, were morally justified in preserving freedom and preventing Communist aggression.

The *Catechism of the Catholic Church* does say that even in a just war, "non-combatants, wounded soldiers and prisoners must be respected and treated humanely. Actions deliberately contrary to the law of nations and to its universal principles are crimes, as are the orders that command such actions. Blind obedience does not suffice to excuse those who carry them out" (#2313).

The My Lai massacre, for example, fails any moral test, but it does not seem, from what you say, that your husband was involved in any such atrocity. He sought only to protect the men in his charge who were under attack.

It saddens me that he feels he has forfeited any chance of eternal salvation. I can't even imagine what a heavy burden that must be. Why not suggest that he talk with a priest, be assured of God's mercy and perhaps confess any moral misjudgments he may have made, if there were any?

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

## My Journey to God

# Don't Give Up

By Mary Beth Hand

I am sad that you're not here,  
Left with lots of fear.  
Where to go, what to do—  
Want to ask that of you.  
Wish it was me instead.  
Angry yelling of "Why?" in my head.  
My heart needs to heal,  
To learn how to deal  
With life without you around,  
Keep my feet on the ground.  
God will help day-to-day,  
Take some of the pain away.  
In time there will be peace,  
The hurt will cease.  
Don't give up.



(Mary Beth Hand is a member of Holy Spirit Parish in Indianapolis. She wrote this poem in 2009 in coping with the death of her father. Franciscan friars pray in the cemetery at the Franciscan Monastery of the Holy Land in Washington to mark All Souls' Day on Nov. 2.) (CNS photo/Bob Roller)

# 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.

**BRIGHT, James, 90**, St. Mary, New Albany, Oct. 24. Father of Jackie Grubbs, Cindy Matheny, Phyllis Vernia, Jim and Joseph Bright. Step-father of three. Brother of Mary Ann Mayfield. Grandfather of nine. Step-grandfather of five. Great-grandfather of six.

**BRINKWORTH, Mary Ann, 85**, Holy Family, New Albany, Nov. 2. Mother of Leslie Treat, Gary, Jeff and Tom Brinkworth. Sister of Betty Jean Applegate, James and Richard Braiting. Grandmother of 10. Great-grandmother of eight.

**CLARK, Thomas C., 71**, Christ the King, Indianapolis, Oct. 27. Husband of Dixie Clark. Father of Christian and Quincy Clark. Brother of Linda Brosvenor, Connie Merkel and Jennie O'Connor. Grandfather of two.

**CREWS, Barbara J., 88**, St. Jude, Indianapolis, Oct. 25. Mother of Cindy Fesselmeyer, Jim, Mike and Tony Crews. Sister of Mary Ballstaedt. Grandmother of 10. Great-grandmother of nine.

**DILGER, Anna M. (Rahman), 77**, St. John Paul II, Clark County, Oct. 28. Wife of Norbert Dilger. Mother of Myra Coomes and Sandy Juliot. Sister of Donald Rahman. Grandmother of three.

**FISH, Dean, 62**, St. Mary, Rushville, Oct. 9. Husband of Marcia Fish. Father of Megan Fish. Brother of David, Jeff, Mark and Mike Fish. (Correction)

**GRANNAN, Mildred, 91**, St. Lawrence, Indianapolis, Oct. 31. Wife of Elbert Grannan. Mother of Regina Peterson, David, Michael and Stephen Grannan. Grandmother of seven. Great-grandmother of 12.

**HUTT, Elizabeth A., 73**, St. Anthony of Padua, Clarksville, Oct. 17. Wife of Robert Hutt. Mother of Tammy Heck, Keri Rapp, Cynthia Wallace, Mary, Bobby and Donnie Hutt. Grandmother of 16.

**KIRCHMAN, John, 61**, St. Bartholomew, Columbus, Oct. 21. Husband of Lisa Kirchman. Father of Kim Fox, Karen and Sean Kirchman. Brother of Dominican Sister Lori Kirchman, Marilee Provost, David, Mark and Michael Kirchman. Grandfather of three.

**LEPPERT, Jacqueline, 52**, St. Michael the Archangel, Indianapolis, Oct. 13. Mother of Matthew and Patrick Leppert. Sister of Janet Boone, Cindy McCarthy, Mary Wahr and Gregory Shafer.

**MCATEE, Walter B., 87**, St. Michael the Archangel, Indianapolis, Oct. 12. Father of Elaine Cox, Teri Smith, Susan and Andrew McAtee. Brother of Frances Atwood. Grandfather of eight. Great-grandfather of two.

**MCCANN, Donnie R., 72**, St. Paul, Tell City, Oct. 27. Husband of Flo McCann. Father of Amber Fallowfield. Brother of Arlene Dunn, Linda Hardy, Patty Settles, Bobby, Mike and Tony McCann.

**MILLER, Terry W., 63**, St. Joseph, Shelbyville, Oct. 16. Husband of Joanne



## All Souls Day

Fall colors and US. flags decorate graves on All Souls Day, Nov. 2, at Holy Sepulchre Cemetery in Coram, N.Y. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

Miller. Father of Gretchen Diallo and Sarah Miller. Son of Oren and Sylvia Miller. Brother of Karen Kerr and Jo Williams. Grandfather of two.

**MITCHELL, Syrilda, 66**, St. Mary, New Albany, Oct. 27. Mother of Delecia and Sheagan Mitchell. Sister of Pamela King, Terry Knight, Gloria Proctor, Inez, Karen, Yolonda and Geno Mitchell. Grandmother of three.

**MULLINS, Lucille Allard M., 76**, St. Ann, Indianapolis, Nov. 1. Mother of Veronica Carlisle and David Allard. Sister of Joyce Hoopengartner, Marsha James, Karen Whitehouse, Jerry and Tom Lahrman. Grandmother of five. Great-grandmother of five.

**O'CONNOR, Daniel J., 69**, St. Malachy, Brownsburg, Oct. 17. Husband of Sommai O'Connor. Brother of

Joan, Bill, Jim and John O'Connor. Uncle of several.

**PACE, Phyllis S., 72**, St. Anthony of Padua, Clarksville, Oct. 16. Mother of Christina Faulkner, Brian, Jeffrey, Jerry and Todd Zimmerman. Sister of Cindy Verploeg, Gerry and Walter Lee. Grandmother of nine.

**PATTON, Bruce N., 59**, SS. Francis and Clare of Assisi, Greenwood, Oct. 27. Husband of Wendy Patton. Father of Brittany Caldwell, Darah and Jenna Patton. Son of Marcia Huguenard. Step-son of David Huguenard. Brother of Carrie Bonds. Grandfather of two.

**PENDER, William H., 77**, St. Roch, Indianapolis, Oct. 21. Husband of Patricia Pender. Father of Sally Knippenberg and Nicholas Pender.

**REDMOND, Joseph M., 50**, St. Jude, Indianapolis, Oct. 28. Son of Paul and Carol Redmond. Brother

of Patty Boner, Theresa Weisenbach and Chris Redmond. Uncle and great-uncle of several.

**SCHMELZ, Freda (Lamb), 95**, Holy Family, New Albany, Oct. 27. Mother of Nancy Bierbaum, Dorothy Gilkey, Sue and James Schmelz. Sister of Donna Gibson, Jean Grose, Gladys Jones, Marie Wright, Gale, Gerald and Gordon Lamb. Grandmother of 14. Great-grandmother of 35. Great-great-grandmother of 25.

**SCHROEDER, Gregory L., 68**, Our Lady of Perpetual Help, New Albany, Oct. 26. Husband of Marcia Schroeder. Father of Andres, John, Quinton and Tyson Schroeder. Son of Marie Schroeder. Brother of Cathy Trowbridge, Chuck, Danny, David, Frank, Mark, Mike, Paul and Rick Schroeder. Grandfather of six.

**STONER, Carole L. (Wass), 74**, Prince of Peace, Madison, Oct. 30. Mother of

Christine Wolf, Greg, John and Steven Stoner. Sister of Sue Miller, Julie Peterman and Phil Wass. Grandmother of eight.

**TAYLOR, Frieda, 89**, St. Paul, Tell City, Oct. 30. Mother of Grant Taylor. Sister of Millie Harth, Evelyn Weiss and Dallas LeMaire. Grandmother of three. Great-grandmother of four.

**WHEATLEY, Hubert E., 76**, St. Vincent de Paul, Bedford, Nov. 1. Husband of Cassandra Wheatley. Father of James Wheatley. Brother of Theresa Arnold, Barbara Flamion, Mary Kelly, Carroll, Jerry, Joe and Richard Wheatley. Grandfather of one.

**WRIGHT, Max, 88**, St. Elizabeth Ann Seton, Richmond, Oct. 24. Husband of Gail Wright. Father of Dawn Anderson, Brian, Mark and Michael Wright. Brother of Joyce Bostick and Dale Wright. Grandfather of 10. Great-grandfather of 14. †

## Speaker urges 'ethical alternatives' to use of fetal DNA

By Patricia Happel Cornwell

Special to *The Criterion*

SELLERSBURG—The St. Gianna Culture of Life Group at St. John Paul II Parish in Clark County hosted a speaker on Oct. 22 on the controversial use of



Theresa Deisher

"electively aborted" human DNA in the creation of childhood vaccines. Dr. Theresa Deisher presented a technical explanation of her premise to an audience of adults and children.

Deisher's talk centered on the premise that commercial vaccines made from the cells of aborted human fetuses, which she includes in the term "human trafficking," are both unethical and unnecessary. She said that vaccines made from animal cells are less profitable to manufacture.

"There is continued interest in harvesting tissue from aborted babies for research and clinical trials," Deisher said. "Some organs are taken from fetuses between 16 and 26 weeks of gestation. ... Scientists have moved from using cell

lines from animals to those of [voluntarily aborted] human babies."

The speaker urged parents in the audience to ask their pediatricians what vaccines are made from and if there are "moral alternatives" available, such as vaccines made with non-fetal cells. Deisher believes that some vaccines are "contaminated" with fetal DNA and may cause genetic mutations in some children who receive them.

"Most families are being given these [fetal DNA-based] vaccines, and are not being told that there are alternatives," Deisher said.

The speaker said that the independent National Catholic Bioethics Center in Philadelphia "proposes that all vaccines be manufactured with animal DNA, that there be disclosure [to the public] of the sources of vaccines in their packaging, that model legislation be written and that alternative vaccines be made available."

The St. Gianna Culture of Life Group is named for St. Gianna Beretta Molla, an Italian doctor and mother, who chose to have surgery to remove only a uterine tumor while preserving the life of her unborn fourth child.

She died at the age of 39, a week after the child was born in 1962. She was

canonized in 2004. Catholic teaching would have allowed for a hysterectomy in such a case in order to save the life of the mother, but Molla chose to save the child instead of herself.

The parish's St. Gianna group, formed in the early 2000s, has about 15 members, according to Phyllis Burkholder, its president. The group has an activity nearly monthly, including speakers and selling roses on Respect Life Sunday. A future project will be to knit baby booties to line the sidewalk in front of an abortion center in Louisville.

"Our mission is to protect life from birth to natural death," she said. "As St. John Paul II taught in his encyclical 'The Gospel of Life,' we need to have a well-formed conscience in order to build a new culture of life."

St. Gianna member Esther Endris introduced Deisher, who has a Ph.D. in



Speaker Theresa Deisher discusses how commercial vaccines made from the cells of aborted human fetuses are both unethical and unnecessary during an Oct. 22 presentation at the St. Paul campus of St. John Paul II Parish in Clark County. (Photo by Patricia Happel Cornwell)

molecular and cellular physiology from Stanford University in California, and has worked in "commercial biotechnology" for 20 years. In 2008, she founded both a for-profit corporation and a nonprofit biomedical research organization to deal with stem-cell research.

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

# Foundation of faith: Religious patch cracks left in wake of disaster

VATICAN CITY (CNS)—When the Benedictine monks in Norcia led residents in prayer before the ruins of their medieval city, they showed one way the Church steps into action in times of crisis.

First responders encouraged the religious, recognizing they could do their job better when the distraught receive emotional or spiritual rescue, too. SOS, after all, means “save our souls.”

In fact, the one disaster that cameras don't easily capture is the shattering of people's resolve and the collapse of courage when everything they have is gone.

“Certainly the crumbled walls and the missing roofs” are a problem, Archbishop Renato Boccardo of Spoleto-Norcia said, but the most serious concern is the people—“people who have been living for two months in a state of continual fear and worry, and are under considerable psychological stress and losing hope.”

He told Vatican Radio the day after the Oct. 30 tremors that the people he talks to are tired of starting over. Some have rebuilt their homes twice already from past quakes.

“The temptation to give up is there,” he said, and the Church's job is to “sustain hope, listen to people vent and dry their tears.”

As central Italy quaked, a city further north was celebrating its own rebirth from ruin and honoring the perseverance and selflessness of those who helped save it.

Florence—the cradle of the Renaissance—was commemorating the 50th anniversary of the day the Arno River burst its banks on Nov. 4, 1966.

Water, silt and debris smashed into septic systems and tanks of fuel oil and gas, creating a black-brown sludge that

permeated priceless works of art, books and manuscripts. Rushing waters 20 feet high carried away roads, cars and supplies, and filled homes and businesses with oily muck.

The disaster prompted hundreds of students, workers and professionals to go help the city, earning them the name, “the mud angels.” Some of their testimony and details were published in the Vatican newspaper, *L'Osservatore Romano*, and on Internet news sites.

Cardinal Gualtiero Bassetti of Perugia-Citta della Pieve was among the mud angels, according to the Vatican newspaper.

He was a 24-year-old priest who had been ordained in Florence just two months prior. He and a handful of teenagers broke into a garage where tanks of acetylene were illegally stored. With the water quickly rising, they pulled out the tanks to lessen the potential and power of an explosion, he said.

Cardinal Giuseppe Betori of Florence, who was 19 at the time, said seeing “the suffering, the loss on the Florentines' faces” was unforgettable.

He and many other seminarians and young priests studying in Rome went to Florence with the encouragement of their rector who believed the experience would be “formative.” In fact, the cardinal told the Italian news agency ANSA, it turned out to be a course in theology “with a shovel in my hand.”

They slept in a theater and wore boots and overalls like all the other volunteers, he said.

While media attention buzzed around those salvaging books from the national library in the historic center,

the seminarians were assigned to the outskirts of town to help a working class neighborhood, Cardinal Betori said.

For those folks, “we really were angels,” he said, “unexpected apparitions, a presence that was a pure gift.”

He said he's “proud to have been among the people and not the books, not to diminish the importance of culture, especially in Florence, but it seems to me that for a seminarian, a priest, a bishop, it is much more important to be able to say ‘I served the people.’”

He helped residents dig through the sludge for their precious possessions, like a metal box filled with a married couple's love letters. Hit with a bad case of the flu, he ended laid up on a cot for a week, “doing nothing more for Florence” until Pope Benedict XVI appointed him archbishop of the city in 2008.

Now, he says, he always recalls “that the first staff I held in my hand in Florence was the handle of a shovel.” It helps me, let's say, stay measured” when he processes into church with a pastoral staff in hand, reminded of “those days filled with mud and water.”

Cardinal Betori was to celebrate a Mass Nov. 4 at the Church of Santa Croce, together with other prelates who had been “mud angels” in their youth.



Nuns stand next to a partially collapsed wall on Oct. 30 following an earthquake in Norcia, Italy. (CNS photo/Remo Casilli, Reuters)

*L'Osservatore Romano* said three Italian cardinals and at least six bishops had been “mud angels.” Indian Cardinal Telesphore Toppo of Ranchi, then a 27-year-old theology student in Rome, even contributed by donating blood.

Responding to Italy's latest disaster—the series of earthquakes—Archbishop Boccardo has organized a “task force of hope,” assigning available priests to live among those left homeless.

One of his priests, Father Marco Rufini, has been living in a car like other townfolk in Norcia. He told Vatican Radio on Nov. 1 that even though the town has lost its churches, “the house of God isn't the wall, but the people.”

If people are on their knees in sorrow or pain, then the Church needs to kneel down with them—“to work on that edifice made of living stones,” he said. †

## REFLECTION

continued from page 4

Archbishop Tobin instinctively turned his thoughts to the people in the archdiocese who “still suffer from some of the results of Connected in the Spirit”—the planning process that has led to closings and mergers of parishes. The pain of his people still weighed heavily upon him even in this moment.

The second moment unfolded in a recent exchange of e-mails I had with Father Anthony Hollowell, who was ordained a priest by Archbishop Tobin earlier this year. Father Hollowell recalled the wonderful, telling story of the first time he met the archbishop.

The scene happened in Rome where Father Hollowell was studying at the Pontifical North American College (NAC) in 2012 when it was announced that Archbishop Tobin had been appointed as the spiritual leader of the Church in central

and southern Indiana. At the time of the announcement, the archbishop was serving in a high-ranking role in the Vatican.

“So we invited him over to the NAC,” recalled Father Hollowell, who is still studying in Rome. “He parked his car in the parking lot, and because it was raining, he pulled out an umbrella. Two seconds after opening it, a strong gust came and completely destroyed the umbrella.”

“He just kept walking, oblivious to the pellets of water pummeling him. Some Vatican top brass would be dismayed and flustered by such an experience, but his disregard for inconvenience in this moment commanded my immediate respect and admiration.”

So did what happened next.

“It was the first time I had met him. And he gave us his cell phone number afterward and told us to call him if we needed anything. From day one, he treated us like his sons.”

It's an emphasis that bonds Archbishop

Tobin with Pope Francis, according to Father Hollowell.

“One trait that intimately connects them and stands above all others is the primacy of relationship. They respect the mysterious uniqueness of each individual, regardless of where they come from.”

That focus shined through in nearly every encounter that Archbishop Tobin has had at an archdiocesan event or a visit to a parish. People have lined up to meet him and talk with him, and he has often stayed late, taking the time with them because they mean that much to him.

It also shined through in his approach to leading the archdiocese's efforts to make a difference in people's lives. Speaking for so many people who worked with him and became friends with him, chancellor Annette “Mickey” Lentz once noted, “I feel I work alongside him, not for him. You don't always get those kinds of relationships. It's very special.”

And it shined through during a pilgrimage to Italy in 2013 as he led a

group of pilgrims from the archdiocese up the steep inclines of Siena on the way to the town's cathedral for Sunday Mass. When he passed an older Italian woman struggling to make it up one of the hills, the archbishop stopped to talk with her. Then he picked her up and carried her up the hill.

While “everything is a gift” is a way of life for Marie Tobin, her oldest son's approach to life has always seemed to offer an extended version of that motto: “Everything is a gift of time, always with the goal of leading people closer to each other and ultimately closer to God.”

In terms of time, Archbishop Tobin's four years in the archdiocese are far too short for many of us.

The gift is that we have had the great blessing of sharing these four years together.

(John Shaughnessy is assistant editor of *The Criterion*, newspaper of the Archdiocese of Indianapolis.) †

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# Emotional shepherd celebrates last Mass as archbishop at Jennings County parish

By Sean Gallagher

JENNINGS COUNTY—It seemed fitting that an emotional Cardinal-designate Joseph W. Tobin celebrated his last Mass as archbishop of Indianapolis at St. Anne Parish in Jennings County, which lies close to the geographic heart of the Church in central and southern Indiana.

The Mass took place on Nov. 6, less than a day before it was announced at the Vatican and in Washington that Pope Francis had named him the new archbishop of Newark, N.J.

Although unable to confirm his appointment during the Mass because it had not yet been officially announced, Cardinal-designate Tobin acknowledged during the final moments of the liturgy that many of the worshippers may have heard media reports about him over the weekend.

“But I have to tell you this—if I was to celebrate my last Mass as the archbishop of Indianapolis, I’d be really blessed to celebrate it with you,” he said, his voice marked by emotion.

He remained close to tears when giving the final blessing of the Mass to the approximately 200 worshippers who had gathered that day to celebrate the 175th anniversary of the founding of the Seymour Deanery faith community.

St. Anne Parish reaches back to the earliest days of the Church in Indiana, being founded in 1841, just seven years after the establishment of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

Nestled in the rolling hills of southern Indiana and surrounded by farms, many of which are cultivated today by the descendants of the original German Catholics who first settled the land, the parish is also emblematic of the distinct character of the Archdiocese of Indianapolis.

Cardinal-designate Tobin had originally been scheduled to celebrate the anniversary Mass during the summer, but a scheduling conflict brought about its move to Nov. 6.

Cardinal-designate Tobin left St. Anne Parish that afternoon, and that evening boarded a flight in Indianapolis for Newark.

When the official announcement about his appointment to lead the

Archdiocese of Newark was made the following day, he ceased to be archbishop of Indianapolis.

But he still retains a soft spot in the heart of many St. Anne parishioners, whose faith community is at the heart of the archdiocese and who now cherish the privilege of having worshipped with him in his last Mass as archbishop of the Church in central and southern Indiana.

“It’s kind of exciting, something we’ll always treasure,” said St. Anne parishioner David Gasper, 24, whose ancestors helped found the parish. “It’s exciting to know that, if Pope Francis has called him to something bigger and better, his final step was here.

“It’s something special to hold in our hearts as part of the tradition at St. Anne. It’s something that I’ll never forget.”

Gasper’s wife Jessica was happy to have worshipped with Cardinal-designate Tobin in his final Mass as archbishop, but also expressed mixed feelings about the news.

“I’m really sad for him, because he’s grown close to the whole state of Indiana and made close connections with people,” she said. “It will be tough for him to say goodbye, but he’ll do great things and influence so many more people in the world. So, I think it’s wonderful.”

Russell Sherman likewise was sad to learn that the archdiocese’s shepherd was being called elsewhere, but will keep good memories of him.

“It was a little disappointing, because he’s such a great leader for the archdiocese,” he said. “He’s very personable in the way he makes eye contact with you. He’s a great servant for us here in Indiana. He’ll be missed.”

Father Jerry Byrd, pastor of St. Anne Parish as well as St. Joseph Parish in Jennings County and St. Mary Parish in North Vernon, was filled with emotion after the liturgy, knowing that he was losing his spiritual father.

“It was very powerful,” said Father Byrd of the Mass. “I don’t have a lot of words. There’s a lot going through my mind right now. I’m honored to be the pastor here and to have the archbishop here.”

Looking back on the rescheduling of the anniversary Mass to Nov. 6, Father Byrd said in amazement, “It’s God’s providence.”

*(An article on the 175th anniversary of the founding of St. Anne Parish in Jennings County will be published in an upcoming issue of The Criterion.) †*



An emotional Cardinal-designate Joseph W. Tobin speaks at the end of a Nov. 6 Mass at St. Anne Church in Jennings County. The liturgy, which celebrated the 175th anniversary of the founding of the Seymour Deanery faith community, was the last celebrated by Cardinal-designate Tobin as archbishop of Indianapolis. (Photos by Sean Gallagher)



Cardinal-designate Joseph W. Tobin gives a high five to a young worshipper after a Nov. 6 Mass at St. Anne Church in Jennings County, the last he celebrated as archbishop of Indianapolis. Master of ceremonies Loral Tansy is pictured following Cardinal-designate Tobin.



Cardinal-designate Joseph W. Tobin elevates the Eucharist during the Nov. 6 anniversary Mass at St. Anne Church in Jennings County. It was the last liturgy he celebrated as archbishop of Indianapolis.

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