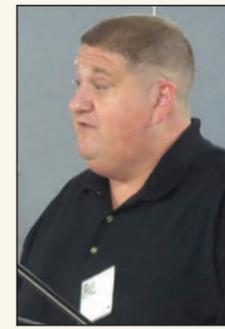




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Out of the darkness

Story of forgiveness, redemption highlights corrections ministry conference, page 9.

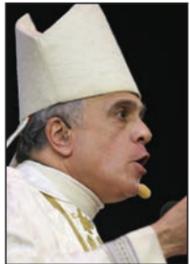
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November 17, 2017

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Civility must guide debate on social challenges, bishops' head says

BALTIMORE (CNS)—Acknowledging wide divisions in the country over issues such as health care, immigration reform, taxes and abortion, the president of the U.S. Conference of Catholic Bishops (USCCB) called for civility to return to the public debate.



Cardinal Daniel N. DiNardo

Contemporary challenges are great, but that they can be addressed without anger and with

love Cardinal Daniel N. DiNardo of Galveston-Houston said in his first address as USCCB president during the bishops' fall general assembly.

"We are facing a time that seems more divided than ever," Cardinal DiNardo said. "Divisions over health care, conscience protections, immigration and refugees, abortion, physician-assisted suicide, gender ideologies, the meaning of marriage and all the other headlines continue to be hotly debated. But our role continues to be

witnessing the Gospel."

See related column, page 4.

He explained that the National Catholic War Council, created

by the U.S. bishops in 1917 in the response to the world refugee crisis that emerged from World War I and the forerunner to the USCCB, was formed to address great national and international needs at a time not unlike today.

He said the history of the Catholic Church in America is full of examples of the work of "holy men and women" responding to social challenges. He particularly mentioned Capuchin Franciscan Father Solanus Casey, who ministered alongside homeless and poor people in Detroit and who will be beatified on Nov. 18.

"The history of Christianity is also the story of reconciliation. In 2017, we mark the 500th anniversary of the Reformation. Begun as a moment of painful division, it stands as a journey toward healing, from conflict to communion," Cardinal DiNardo said.

He continued, "Civility begins in the womb. If we cannot come to love and

See DIVIDED, page 2



Sharing the journey

The joyous reunion of a parent and child shows as Bershlmaws "Alo" Koko greets his mother, Nasra Anglo, with a bouquet of red roses on Oct. 19 at Indianapolis International Airport. Alo, a refugee of Sudan who came to the United States in January, was reunited with nine members of his family on that October evening. (Submitted photo)

Latest 'great American story' highlights mentor's commitment to refugee family

(Editor's note: This is the first in an occasional series.)

By John Shaughnessy

For nearly an hour, the young man stood anxiously by the exit of Concourse B at Indianapolis International Airport. Holding a bouquet of red roses, he repeatedly strained to see down the long corridor, waiting and hoping for his family to appear.

Finally—at last!—he saw them in the distance, and all his anxiety and tension disappeared as his face burst into a smile. Then he stood on his toes and waved at them as his eyes glowed.

Within seconds, he embraced his father, and greeted four of his sisters, his two brothers and his nephew—all the time making his way toward his mother. Handing her the bouquet of red roses, he wrapped his mother in his arms in the same extended motion. Her face reflected all the joy and all the emotion of a mother reunited with her child.

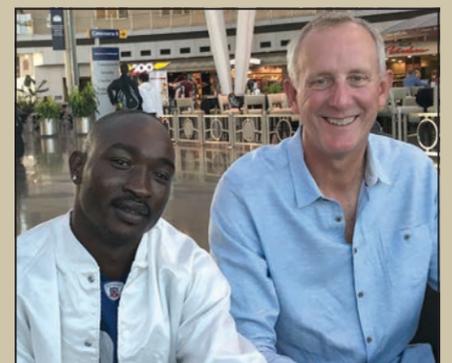
For the young man nicknamed "Alo" and his family, it was a long-

awaited moment of thanksgiving. Ever since 2001 when their family fled their homeland of Sudan as refugees, they've held the dream of coming to the United States to start a new life—one without fear, one with freedom.

And 16 years later, on the night of Oct. 19 in Indianapolis, the dream finally came true with the assistance of the archdiocese's Refugee and Immigrant Services program—a program of Catholic Charities Indianapolis that has helped 20,000 people during the past 40 years.

Alo, whose real name is Bershlmaws Koko, arrived in Indianapolis in January of this year. He and his family had spent 16 years in Egypt while waiting for clearance by the U.S. government so they could come to America. Reunited with his family again on that October evening, Alo softly said, "Everything is good. I'm just so happy to see my family."

Still, the reunion is just part of the story for the 23-year-old Alo. So is the first year of his life in the United States, a year of change, challenge and cultural shock in which he has been helped by his Catholic Charities volunteer mentor, Fritz French.



During his first year of adjusting to life in the United States, Sudanese refugee Bershlmaws "Alo" Koko, left, has relied upon the guidance and friendship of Fritz French, a member of Immaculate Heart of Mary Parish in Indianapolis who serves as a volunteer mentor for the archdiocese's Refugee and Immigrant Services program of Catholic Charities Indianapolis. (Photo by John Shaughnessy)

Helping people 'at the ground level'

When Alo arrived in the United States, he faced the challenges that confront many refugees—separation from family,

See REFUGEE, page 8

Nuncio: Bishops must focus on youths, evangelization, Jesus

BALTIMORE (CNS)—There are three things bishops must always keep in mind as they exercise their episcopal ministry, according to Archbishop Christophe Pierre, the Vatican's nuncio to the United States: youths, the mission of evangelization and "the Lord himself."

"The Holy Father has demanded of bishops that their mission requires passion," Archbishop Pierre said in an address to the U.S. bishops on Nov. 13, the first day of their fall general assembly in Baltimore. "We need to have the passion of young lovers and wise elders."

Pope Francis has warned that "the biggest threat of all is gluttony," Archbishop Pierre added, in "which all appears to proceed normally while in reality faith is winding down."

"I ask you for passion—the passion of evangelization—what are we as bishops totally passionate about?" he said. As the U.S. Conference of Catholic Bishops (USCCB) celebrates its centennial in 2017, the archbishop added, "I think this is a fundamental question that the illustrious past of your conference gives as Christ as the center of your life and your Church."

In focusing on youths, Archbishop Pierre said, "Pastors, parents and teachers know the difficulties of transmitting the faith in our day, which is not so much the nature of change as the change in age. Young people struggle not only with existential questions but practical ones, like finding work."

He noted that "50 percent of Catholics under 30 identify as 'nones' [having no religious affiliation] ... and nearly 14 million Hispanics born Catholic but raised here have become nones."

Archbishop Pierre said, "Perhaps we could become discouraged. However, we are a people of hope. Our hope is basically in the Lord and the Holy Spirit. Are we passionate about our youths? If so, this means being open to accompanying them personally as

spiritual fathers, even if this means demands on our time and our energy."

The USCCB Committee on Evangelization and Catechesis is beginning discussions on how best to reach out to and address the challenge of the growing numbers of people who are unaffiliated or identify as "none" when it comes to religious affiliation.

"The committee hopes to study the issue and learn more about the 'nones' so as to offer to the bishops a greater understanding of why people are leaving the Church, and no longer identifying with any religion. This is especially true of younger people who are leaving the Church," said Archbishop Leonard P. Blair of Hartford, Conn., committee chairman, in a September report included in materials provided to the bishops for the fall meeting.

On evangelization, Archbishop Pierre reminded the bishops that Pope Francis had sent them a video message last year. In that message, "the challenge is to create a culture of encounter which encourages individuals to share the rich tradition of experience, to break down walls and build bridges," he said. "The Church in America is called to come out of its comfort zone and become a leaven of communion. We need to become fully a community of disciples filled with love and enthusiasm for the spread of the Gospel."

The archbishop gave two recent examples of U.S.-born holy men: Blessed Stanley Rother and Capuchin Franciscan Father Solanus Casey, whose beatification is to take place in Detroit the weekend following the bishops' meeting.

"It was this land that gave birth to Blessed Father Stanley Rother, even in the face of martyrdom, even though he gave his life for his people, even though he could have given up," Archbishop Pierre said.

Father Solanus "made time for people. He listened to the pilgrims, and he touched the sick with great compassion,"

Archbishop Pierre added. It was, he said, "this love for the Lord and his people [that caused] light to rise in darkness."

Setting the example for Catholics in their dioceses "by example of our personal relationship with Jesus" are among "the most essential activities to be carried out in our pastoral ministry," he noted. "There is always one more task to be done. There is always a risk of being functionally a manager, but Jesus calls us to a lonely place to pray. The need for silence, and contemplation cannot be greater as an antidote to the busyness of life." †



Cardinal Pietro Parolin, left, Vatican secretary of state, and Archbishop Christophe Pierre, apostolic nuncio to the United States, concelebrate Mass on Nov. 12 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore on the eve of the fall general assembly of the U.S. Conference of Catholic Bishops. (CNS photo/Bob Roller)



Schedule of Archbishop Charles C. Thompson

November 17-30, 2017

November 18 — 8 p.m.
Closing Mass for NCYC, Lucas Oil Stadium, Indianapolis

November 20 — 8:45 a.m.
Leadership Team Weekly Meeting

November 21 — 8:30 a.m.
Mass with Our Lady of the Greenwood School students, Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood

November 21 — 1 p.m.
Priests' Council Meeting, Catholic Center, Indianapolis

November 27 — 8:45 a.m.
Leadership Team Weekly Meeting

November 28 — 9:30 a.m. – 3 p.m.
Clergy Advent Day of Prayer, Our Lady of Fatima Retreat House, Indianapolis

November 29 — 10 a.m.
Mass with high school seniors of the archdiocese, SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis

November 29 — 4:30 p.m.
Mass for the Franciscan Friars Province Assembly, Mount St. Francis Center, 101 St. Anthony Dr., Mt. St. Francis

November 30 — 10 a.m.
Leadership Team Weekly Meeting

(Schedule subject to change.)

DIVIDED

continued from page 1

protect innocent life from the moment God creates it, how can we properly care for each other as we come of age? Or when we come to old age?"

The cardinal lamented that abortion continues despite the existence of alternatives to save the life of unborn children.

Cardinal DiNardo also laid out several policy stances for the country to pursue.

He said hospitals and health care workers "deserve conscience protections so they never have to participate in the taking of a human life."

The cardinal called for "good and affordable health care" for poor people and action to address the country's opioid abuse epidemic.

To applause, Cardinal DiNardo urged lawmakers to enact comprehensive immigration reform and protections for the country's 800,000 young adults who have been protected from deportation under the Deferred Action for Childhood Arrivals (Dreamers) program.

President Donald Trump in September called for an end to the program, handing off to Congress the solution to the immigration status of young adults brought to this country illegally as children, and giving the lawmakers a six-month window to act.

Acknowledging that a country has the right to defend its borders, Cardinal DiNardo reminded the country's leaders that it should be done in a humane way.

"We join our Holy Father in declaring that a pro-life immigration policy is one that does not tear families apart, it protects families," he said.

Racism, too, has risen to become a major challenge for the country, the USCCB president said.

"In our towns and in our cities, as civility ebbs, we have seen bolder expressions of racism, with some taking pride in this grave sin. Sometimes it

is shocking and violent, such as in Charlottesville [Va., in August]. More often it is subtle and systematic. But racism always destroys lives, and it has no place in the Christian heart," he said.

The cardinal called for a "bold national dialogue ... a frank and honest commitment to address the root causes of racism."

"Americans don't like to talk about it. Nonetheless, it is time to act. Our common humanity demands it of us. Jesus demands it of us," Cardinal DiNardo said.

He discussed the work of Bishop George V. Murry of Youngstown, Ohio, chairman of the bishops' new Ad Hoc Committee Against Racism. The committee will meet with people throughout the country to learn how the Church in America can best respond "in ending this evil," he added.

Beyond such challenges, Cardinal DiNardo said, society has had to respond to a series of natural disasters, including hurricanes in Texas, Florida, Puerto Rico and the U.S. Virgin Islands, wildfires in California and earthquakes in Mexico.

Such tragedies have brought the Church in America together, he said, "and has reminded me of how wonderful the gifts of faith, hope and love truly are."

"We need to constantly put forward these virtues, especially in light of violence from what is a long and growing list of mass shootings in our schools, offices, churches and places of recreation," he explained.

"The time is long past due to end the madness of outrageous weapons, be they stockpiled on a continent or in a hotel room," the cardinal said.

Cardinal DiNardo said the love of Jesus is "stronger than all the challenges ahead."

"My brothers, let us follow our Holy Father ever more closely, going forth to be with our people in every circumstance of pastoral life," he said. "Drawing strength and wisdom from these past hundred years, let us sound our hands and voices joyfully. And let us always remind our people, and ourselves, that with God, all things are possible." †



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Members of St. Rita Parish's Knights of Peter Claver and Ladies Auxiliary hold hands while praying the Lord's Prayer on Oct. 22 during their organizations' 70th anniversary Mass at St. Rita Church in Indianapolis. (Photos by Mike Krokos)



Deacon Wilfredo de la Rosa, left, and Archbishop Charles C. Thompson elevate the Eucharist during the Oct. 22 Mass. Concelebrating are Father Jerome Robinson, left, of the Archdiocese of Mobile, Ala., and Father Kenneth Taylor. Deacon Oliver Jackson (partially obscured), right, assisted at the Mass.

Knights, Ladies of St. Peter Claver celebrate 70 years of faith

By Mike Krokos

Members of the Knights of Peter Claver and its Ladies Auxiliary were encouraged to follow their namesake's example of displaying conviction as they live out their lives of faith in service to others.

Archbishop Charles C. Thompson offered that encouragement in his homily during an Oct. 22 Mass at St. Rita Church in Indianapolis celebrating the 70th anniversary of the parish's Knights of Peter Claver and Ladies Auxiliary (St. Rita Council #97 and Christ the King Court #97).

"St. Peter Claver, referring to himself as the 'slave of slaves forever' ... displayed incredible conviction in carrying forth his mission to the poor, the vulnerable, the mistreated, and those cast aside by society," the archbishop said.

Born in Spain, St. Peter Claver was a missionary who travelled to South America in 1610. He was the first Jesuit priest ordained in Cartagena, Colombia, a port of entry for West African slaves. He ministered aboard the ships and ashore before the slaves were sold, feeding, comforting and baptizing them. It is estimated that St. Peter Claver catechized and baptized 300,000 slaves. He is also the patron of missionary work among African-Americans.

"His conviction enabled him to do with a spirit of joy and enthusiasm for God's unconditional love and mercy in the face of such adversity, oppression and even indignity toward the dignity of the person and the sacredness of

life," Archbishop Thompson said, "so much so, that people who were out to destroy his dignity came to realize the great dignity of this man's faith, this man's conviction, moved by love and mercy for all humankind."

The conviction we must have in our lives, the archbishop noted, "stands in direct contrast to apprehension, indifference and disloyalty."

"One who possesses conviction stands firm in resolve amid adversity, challenge and uncertainty," he said.

"Given today's climate of gun violence, injustice, terrorism, racism, hate crimes, opioid crisis, and scapegoating of immigrants and refugees, a person of faith necessarily needs to possess conviction."

Mel Blaylock, a member of St. Rita Council #97, said this was the second time he had been to a Mass celebrated by Archbishop Thompson.

"He's very inspirational," said Blaylock, who has been a Knight for 15 years and a member of St. Rita Parish for 12 years.

Rosemary Lee, a member of Christ the King Court #97, was excited to have Archbishop Thompson at the Knights' and Ladies' celebration, too.

"I just had to touch him because it's a blessing for me," she said.

Father Kenneth Taylor, pastor of St. Rita Parish, noted that the Knights of Peter Claver is the largest black Catholic fraternal organization in the country, and was founded in 1909 in New Orleans "as a way to keep the black Catholic men tied to the faith

and tied to the Church. Everywhere the Clavers have gone, they're connected to a parish."

St. Rita Parish also began a trend for both the men's and women's organizations, he added.

"This one is the original council and court for the city of Indianapolis, then others came along afterward," Father Taylor said.

In closing, Archbishop Thompson offered words of encouragement for the organizations.

"It is my hope that the Knights and Ladies of St. Peter Claver will continue to carry forth that conviction of faith and hope that leads others to encounter the person of Jesus Christ, the very presence we celebrate here and now in word and sacrament," he said.

"Amid the demands of this world, let us never compromise what belongs to God—that is you and me." †



Grand Lady Judith Johnson of the Ladies Auxiliary proclaims the second reading during the Oct. 22 Mass.

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Editorial



A homeless man is seen feeding pigeons as he sits on a sidewalk on Oct. 30 in New York City. Pope Francis will celebrate the Catholic Church's first World Day of the Poor on Nov. 19. (CNS photo/Jason Szenes, EPA)

We must serve the poor

"The poor are not a problem," Pope Francis said when he announced the first World Day of the Poor. "They are a resource from which to draw as we strive to accept and practice in our lives the essence of the Gospel."

The first observance of the World Day of the Poor is on Nov. 19.

Concern for the poor has been a top priority of the Church from the beginning. In his Letter to the Galatians, written about the year 54 or 55, St. Paul recounted the meeting he had with the "pillars" of the Church at which they approved Paul's ministry to the Gentiles. "Only, we were to be mindful of the poor, which is the very thing I was eager to do," he said (Gal 2:10).

Indeed, Paul was mindful of the poor. During his travels, he took up a collection that he gave to the Church in Jerusalem, designated for the poor there.

Of course, Jesus himself came into the world as a poor man, lived as a poor man, and died as a poor man. He urged all of us to be poor, if not in actual poverty, at least in spirit, for his first beatitude was "Blessed be the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3).

At the beginning of his ministry, in his hometown of Nazareth, he proclaimed, "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor" (Lk 4:18). And he told the rich young man, "If you would be perfect, go sell what you have and give to the poor, and you will have treasure in heaven" (Mt 19:21).

The Acts of the Apostles tells us that the early Christians "sold their possessions and goods and distributed them to all, as any had need" (Acts 2:45).

Our current Holy Father, Pope Francis, has emphasized service to the poor from the moment he became pope. Now, in his message for the World Day of the Poor, he tells us, "Let us love, not with words, but with deeds," which is what St. John wrote (1 Jn 3:18). And St. James wrote, "Faith by itself, if it has not works, is dead" (Jas 2:17).

Fortunately, our Church here in central and southern Indiana can affirm that it is following Christ's

command. Perhaps that fact is little known by the general public, but Catholic organizations throughout the archdiocese are doing wonderful things for the poor.

Catholic Charities has offices in Indianapolis, Bloomington, Terre Haute, New Albany and Tell City. Last year, those offices served a total of 90,415 unduplicated clients (209,519 duplicated clients) with more than 20 kinds of special services from food distribution, to clothing assistance, to shelter, and health-related services. It did that with a paid staff of 219 plus 2,056 volunteers.

However, Catholic Charities is hardly the only Catholic organization that serves the poor. The Society of St. Vincent de Paul is probably the best known. It feeds and clothes the hungry, provides beds for those without, gives appliances like refrigerators and washers, makes house visits with food, and has a medical clinic available.

The amazing thing about the Indianapolis archdiocesan Council of the Society of St. Vincent de Paul is that it is operated almost entirely by volunteers.

Many Catholic faith communities in central and southern Indiana have St. Vincent de Paul parish conferences, so it is located in 57 places, including five distribution centers and three food pantries. Its *Beggars for the Poor* ministry takes a truck to a Methodist church in Indianapolis every Saturday to provide meals for the homeless.

The homeless and the hungry are also given meals at the SS. Peter and Paul Cathedral Kitchen and Food Pantry in Indianapolis in the building behind the cathedral. It serves meals every day of the week.

The Church is obeying Christ's command to serve the poor. But Pope Francis wants us to do more. He wrote, "If we want to help change history and promote real development, we need to hear the cry of the poor and commit ourselves to ending their marginalization."

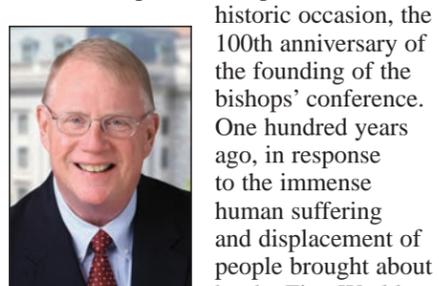
We must all do our part.

—John F. Fink

Reflection/Daniel Conway

100th anniversary of bishops' conference urges 'looking forward' as well as 'looking back'

Archbishop Charles C. Thompson's first fall meeting of the United States Conference of Catholic Bishops (USCCB) as archbishop of Indianapolis was an



historic occasion, the 100th anniversary of the founding of the bishops' conference. One hundred years ago, in response to the immense human suffering and displacement of people brought about by the First World War, the American bishops came together as never before to bring the Gospel message of hope and joy to immigrants who came to the New World seeking security and a better life.

Much has changed in the past 100 years, but the bishops' mission is the same: to be the welcoming arms of Jesus Christ for all who come to this country seeking freedom, justice and economic well-being. The bishops' stance toward immigration was not always understood, or popular, a century ago. But it was grounded in the Church's absolute conviction that every human person is made in God's image and is, therefore, worthy of dignity and respect.

As Archbishop Thompson reflected on this anniversary, he noted, "Our celebration of the centenary of the United States Conference of Catholic Bishops marks a wonderful milestone in the collegiality and unity of the U.S. bishops with one another and the Holy Father."

"Marking the 100th anniversary of our conference, noting that each bishop is a successor to the Apostles, impresses upon me the link of my own ministry with all those who have gone before, are currently serving and to come after me. The Church in the United States has known some incredible shepherds, not the least of which includes Bishop Benedict Joseph Flaget of Bardstown [Ky.] and Bishop Simon Bruté of Vincennes [Ind]."

Pope Francis' personal representative in the United States, Archbishop Christophe Pierre, apostolic nuncio, brought greetings from the Holy Father. But he also brought a challenge. Quoting Pope Francis' remarks during his recent trip to Colombia, the nuncio said, "The essential things in life and in the Church are never written in stone, but remain a living legacy."

Archbishop Pierre went on to remind bishops—once again in the Holy Father's words—that their mission requires "passion."

"We need to have the passion of young lovers and wise elders, a passion that turns ideas into viable utopias, a passion for the work of our hands, a passion that makes us constant pilgrims in our churches," he said. "I ask you for passion, the passion of evangelization."

These stirring words, and the experience of this historic meeting, prompted Archbishop Thompson to say: "I am also reminded of a prayer found in the Church's Liturgy of the Hours, imploring the Lord to not leave the shepherd without a flock nor the flock without a shepherd, which only increases my gratitude for the wonderful clergy, religious and laity that make up the Archdiocese of Indianapolis. Together, as members of both the local and universal Church, we are the Body of Christ called to give witness as missionary disciples to the joy of the Gospel."

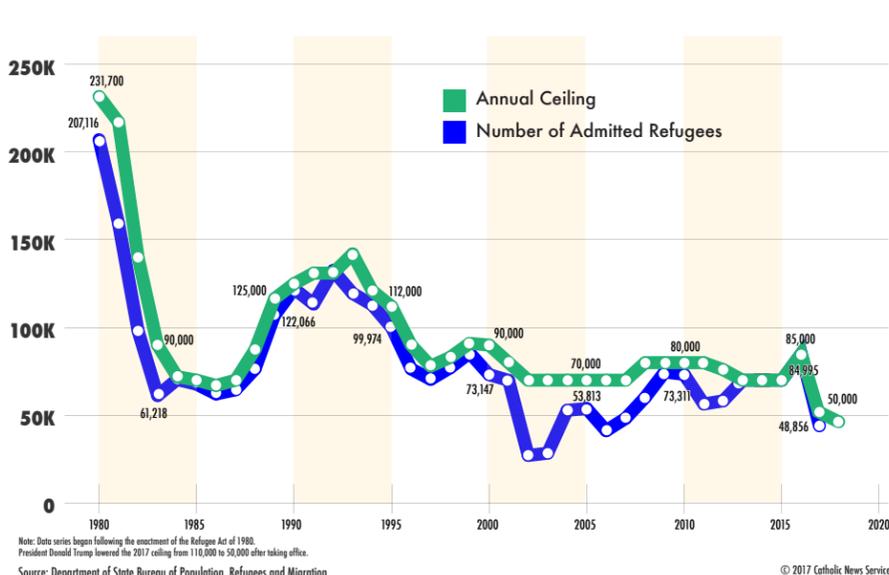
There was plenty of passion on display as the American bishops discussed at length the challenges we face today in the areas of abortion, immigration reform, racism, gun violence, physician-assisted suicide, protection for the rights of conscience among health care providers and employers and other "headline issues" of our time. Political advocacy is crucial, but so is the moral education of our people and, above all, the conversion of hearts.

As the apostolic nuncio reminded the bishops, Pope Francis urges all of us to beware of "the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality faith is wearing down and degenerating into small-mindedness." Once again, passion, not pragmatism, is what should characterize the ministry of bishops, the successors of the Apostles called to be in "a permanent state of mission."

Archbishop Thompson's reflections on his own call to passionate ministry on behalf of the people of central and southern Indiana says it all: "Perhaps a personal renewal to the universal call to holiness and mission is the best way for me to celebrate this grand centennial moment in the history of the Catholic Church in the United States. To that end, I ask all to please pray for me."

(Daniel Conway is a member of The Criterion's editorial committee.) †

U.S. refugee admissions and ceilings 1980-2018



ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Giving thanks, giving generously transforms us

“Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work” (2 Cor 9:6-8).

November is often called “gratitude month.” It’s the time of year when we are reminded to give thanks for all the gifts we have received.

But November could also be called “giving month” because it’s the time when so many charitable organizations reach out to us, challenging us to give generously.

We’ve heard the saying many times: “God loves a cheerful giver” (2 Cor 9:7). And it’s true. When we are able to give without sadness or compulsion, we experience true joy. Giving is transformational. The more generously we give, the better persons we become. And, amazingly, the more we sacrifice, the better we feel.

God loves a cheerful giver because he loves to see us achieve our greatest potential as his children. God loves to see us grow in our love for him and for one another. God loves to see us become more Christ-like, more generous and self-sacrificing because he knows that this is what will bring us the most genuine satisfaction. True happiness is living generously for others. Profound sadness and dissatisfaction result when we live only for ourselves.

That’s why the greatest saints are also the most generous. The list is endless—St. Martin of Tours, St. Francis of Assisi, St. Rose Philippine Duchesne, St. Teresa of Calcutta and so many more. These are models of generosity and joy—what the New Testament calls “cheerful giving.”

We should not get the wrong idea. Cheerful giving doesn’t mean giving without pain or sacrifice. Giving of self, giving of time and talent, and giving of material things all cost us something. That’s what we mean by “sacrificial giving.” If a gift costs us nothing, there’s no merit in giving it away. Gifts of substance, or sacrificial

giving, are costly. They deprive us of something precious, in spite of the fact that we deliberately share it with someone else.

How do we become cheerful givers? Practice. Watch little children. Sharing is not something kids do naturally. Parents teach their children to share with others. Often it’s not easy, but the more children learn to share with their sisters and brothers and their friends, the more fun they have. Selfish behavior (“This is *my* ball, and you can’t play with it.”) leads to unhappy playtimes. But sharing makes play possible and enjoyable.

The same is true for adults. We can lock ourselves into gated communities and cling to what we have, or we can share with those who are less fortunate than we are. The choice is ours. But self-centered living is not the way to happiness or joy.

As St. Paul teaches, “God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work” (2 Cor 9:8). Having all we need means that we have the ability to share freely with others. And

the amazing thing is that the more we give away, the more we receive back in the form of spiritual gifts and graces that can truly make us happy.

Children reluctantly learn to share, and adults are sometimes worse. As we get older, we cling to things (especially money and material things) out of concern for status, comfort or security. Letting go can be very difficult but, as the saints show us, it’s essential if we want to grow in holiness and to experience lasting joy.

God loves a cheerful giver, but gifts from grumpy people are also accepted. Why? Because we all have to start somewhere, and when we give, the better we are and the better we feel.

Practice giving—even if it hurts. The more you give away, the more graces will return to you. And even if you start out as a grumpy giver, time and experience will transform you into a cheerful giver. If you don’t believe me, ask any truly generous person.

Give without sadness or compulsion as grateful, generous stewards of all God’s gifts. Before you know it, you’ll be a cheerful giver, too. †



Cristo, la piedra angular

Dar gracias y dar generosamente nos transforman la vida

“Sepan que el que siembra mezquinamente, tendrá una cosecha muy pobre; en cambio, el que siembra con generosidad, cosechará abundantemente. Que cada uno dé conforme a lo que ha resuelto en su corazón, no de mala gana o por la fuerza, porque Dios ama al que da con alegría. Por otra parte, Dios tiene poder para colmarlos de todos sus dones, a fin de que siempre tengan lo que les hace falta, y aún les sobre para hacer toda clase de buenas obras” (2 Cor 9:6-8).

El mes de noviembre a menudo se denomina “el mes del agradecimiento.” Es la época del año en la que se nos recuerda que debemos dar gracias por todos los dones que hemos recibido.

Pero también podríamos llamar al mes de noviembre el “mes del dar” porque es el momento en el que muchas organizaciones de caridad emprenden sus campañas y nos invitan a dar generosamente.

Muchas veces hemos escuchado que: “Dios ama al que da con alegría” (2 Cor 9:7). Y es cierto. Cuando somos capaces de dar sin sentirnos obligados o de mala gana, sentimos la verdadera alegría. Dar es un acto de transformación. Mientras más generosamente damos, nos convertimos en mejores personas y, sorprendentemente, mientras más

sacrificamos, mejor nos sentimos.

Dios ama a las personas que dan con alegría porque le encanta ver que alcanzamos nuestro máximo potencial como Sus hijos. Le encanta vernos crecer en nuestro amor por Él y por el prójimo. A Dios le encanta ver que nos transformamos y nos asemejamos a Cristo, que somos más generosos y abnegados, porque sabe que esto es lo que nos aportará la satisfacción más genuina. La felicidad verdadera proviene de vivir generosamente para los demás. El resultado de vivir únicamente para nosotros mismos es una profunda tristeza e insatisfacción.

Es por ello que los grandes santos también son los más generosos. La lista es interminable: San Martín de Tours, San Francisco de Asís, Santa Rosa Filipina Duchesne, Santa Teresa de Calcuta y muchos más. Todos ellos son modelos de generosidad y alegría, lo que el Nuevo Testamento denomina “dar con alegría.”

Pero no debemos malinterpretar el mensaje: dar con alegría no significa que no entrañe dolor o sacrificio. La entrega del propio ser, el dedicar tiempo y ofrecer talentos, y donar cosas materiales, son actividades que nos cuestan algo. Este es el significado del «obsequio penitencial». Entregar un obsequio que no nos ha costado nada no tiene ningún mérito. Los obsequios o dones trascendentales, es

decir, los obsequios penitenciales, son costosos puesto que nos privan de algo valioso, pese al hecho de compartirlos deliberadamente con alguien.

¿Cómo podemos convertirnos en personas que dan con alegría? Es cuestión de práctica. Observen a los niños. Compartir no es algo que los niños hagan naturalmente; los padres enseñan a sus hijos a compartir con los demás. Esto por lo general no resulta fácil, pero conforme los niños aprenden a compartir con sus hermanos y sus amigos, se divierten más. Las conductas egoístas (“Esta es *mi* pelota y tú no puedes jugar con ella.”) conllevan a sesiones de juego desagradables. Pero compartir es lo que facilita el juego y hace que sea agradable.

Lo mismo sucede con los adultos. Podemos encerrarnos en urbanizaciones enrejadas y aferrarnos a lo que tenemos, o podemos compartir con los menos afortunados que nosotros. La elección es nuestra. Sin embargo, vivir de un modo egocéntrico no conduce a la alegría ni a la felicidad.

Tal como nos enseña san Pablo: “Dios tiene poder para colmarlos de todos sus dones, a fin de que siempre tengan lo que les hace falta, y aún les sobre para hacer toda clase de buenas obras” (2 Cor 9:8). Tener todo lo que necesitamos significa que somos capaces de compartir libremente con los demás. Y lo maravilloso es que mientras más damos, más

recibimos en forma de dones y gracias espirituales que nos hacen verdaderamente felices.

Los niños aprenden a compartir a regañadientes, y los adultos a veces son incluso peores. Con el paso de la edad, nos aferramos a las cosas (especialmente al dinero y a lo material) puesto que nos preocupamos por el estatus, la comodidad o la seguridad. Deshacerse de las cosas puede resultar muy difícil, pero, siguiendo el ejemplo de los santos, es un aspecto esencial si deseamos crecer en nuestra santidad y sentir la alegría eterna.

Dios ama al que da con alegría pero también acepta los dones de los gruñones. ¿Por qué? Porque tenemos que empezar de alguna forma y, cuando damos, nos convertimos en mejores personas y nos sentimos mejor.

Practique dar, aunque le duela. Mientras más entregue, más gracias recibirá. Y aunque empiece dando a regañadientes, el tiempo y la experiencia lo transformarán en una persona que da con alegría. Si no me cree, pregúntele a una persona verdaderamente generosa.

No dé de mala gana ni por obligación; hágalo como administradores agradecidos y generosos que somos de todos los dones de Dios. Y cuando menos se lo espere, se habrá convertido usted también en una persona que da con alegría. †

Events Calendar

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

November 23

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Thanksgiving Day Mass and Food Blessing**, 9 a.m. Information: 317-257-4297, bulletin@saintmatt.org.

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers, Ind., (Lafayette Diocese). **Free Thanksgiving Meal**, turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, 11 a.m.-2 p.m., all are invited. Information: 317-517-4256.

November 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, Father Anthony Hollowell presenting on his vocation journey, 5:40 p.m. rosary followed by dinner, \$15. Information: 317-748-1478 or smclaughlin@holyspirit.cc.

November 30

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Ecumenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org.

December 1

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Thomas Haan presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

December 2

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Terre Haute Helpers of God's Precious Infants, 7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-Spiced Christmas Sale**, deals for your holiday shopping needs, 9 a.m.-3 p.m., have your picture taken with Santa for \$5 11 a.m.-1 p.m. Information: 317-788-7581.

December 3

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Reflection**, music, readings, prayer and reflections, 6 p.m., refreshments to follow.

Information: 317-257-4297, bulletin@saintmatt.org.

Holy Name of Jesus Parish gymnasium, 21 N. 16th St., Indianapolis. **Altar Society Christmas Bazaar and Chili Luncheon**, exhibitors and vendor booths, cookie decorating, crafts, white elephant booth, homemade desserts, noon-4:30 p.m., Santa and Mrs. Claus visit 2-3 p.m. Information: p108cmaster@sbcglobal.net.

December 5

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

December 6

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Sacred Heart of Jesus, Parish Hall, 1125 S. Meridian St.,

Indianapolis. **St. Nicholas Celebration**, German style dinner, beer and wine, concert featuring the Indianapolis Maennerchor, doors open 5:30 p.m., adults \$15, children 3-12 \$7, 2 and under free, nonperishable food donations accepted to benefit the David S. Moore Food Pantry. Advance reservations only by Nov. 30. Tickets and information: 317-638-5551, or sacredheartindy.org, click on donate.

December 9

Sisters of Providence Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christmas Fun at the Woods**, sleigh rides, crafts, cookie-decorating, face painting, wagon rides, visit Santa, sing-a-long and more, 1-4 p.m., \$5 per person, children age 3 and under free, no registration required. Information: 812-535-2931, wvc@spsmw.org or spsmw.org/providence-center/events/.

December 10

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or acfadi2014@gmail.com.

St. Therese of the Infant Jesus (Little Flower) Church,

4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

December 11-14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **The Four Last Things: Death, Judgement, Heaven, Hell**, parish mission presented by Father Paul Landerwerlen, talks twice daily, 8:15 a.m. and 6:45 p.m., 7:30 a.m. Mass in Ordinary Form and 5:45 p.m. in Extraordinary Form, confessions at 7 a.m. and 5:15 p.m. (optional). Information: 317-636-4478 or info@holyroary.org.

December 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, Christmas Party and Pitch-In, noon. Information: 317-223-3687, vlgmimi@aol.com.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org. †

Retreats and Programs

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

December 1-2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials.

Information, registration: archindy.org/precana.

December 4

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent (an "FBP" program: Faith Building Institutions)**,

in partnership with Our Lady of Fatima Retreat House, Ken Ogorek presenting, join the sisters for evening prayer followed by dinner, presentation and discussion, 5-9 p.m., \$35. Information and registration: 317-545-7681, ext. 107 www.archindy.org/fatima. †

VIPs



Terence and Bea (Acayan) Evans, members of St. Michael the Archangel Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 18.

The couple was married at St. John the Evangelist Church in Indianapolis on Nov. 18, 1967. They have one child: Tara Ann McNamara. The couple also has five grandchildren and one great-grandchild.

The couple will celebrate with Mass and a dinner hosted by their daughter and grandchildren. †



Michael and Paula (Brake) Thompson, members of Christ the King Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 23.

The couple was married at St. John the Baptist Church in Fort Wayne, Ind., on Nov. 23, 1967. They have two children: Geoffrey and Matthew Thompson.

The couple also has six grandchildren. †

Archdiocesan Black Catholic Ministry to host two events in early December

The Black Catholic Ministry of the archdiocesan Office of Intercultural Ministry is sponsoring two events in early December.

Archbishop Charles C. Thompson will be the main celebrant at an African Catholic Mass at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, at 3 p.m. on Dec. 3.

The Mass will include Scripture, music and dance from a variety of African countries.

A reception featuring foods from the African and African-American tradition will follow. All are welcome.

On Dec. 9 the Black Catholic Women's Advent Day of Retreat

will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 9 a.m.-5 p.m. with Mass following.

The theme of the retreat is "We Are the Light of the World" with Dr. Kathleen Dorsey Bellow and Divine Word Missionaries Father Charles A. Smith presenting.

The cost is \$25, which includes lunch.

Registration is requested by contacting Pearlette Springer at 317-236-1474 or pspringer@archindy.org. Online registration is available on the Black Catholic Ministry of Indianapolis Facebook page. †

New Albany Deanery to present The Vigil Project tour and performance on Dec. 1

New Albany Deanery Catholic Youth Ministries will present The Vigil Project's "To Save Us All Tour" at St. Mary-of-the-Knobs Church, 5719 St. Mary Road, in Floyds Knobs, from 6:30-8:30 p.m. on Dec. 1.

The Vigil Project is a group of Catholic musicians that tour during Advent focusing on prayer, reflection and community through music and media.

This is an all-ages event with separate viewing rooms for young

families.

There is no admission charge, although a freewill offering will be accepted. Seating is first come, first served.

The performance will be followed by a reception in Assumption Hall.

For more information, contact Sandy Winstead at 812-923-8355 or e-mail sandy@nadyouth.org.

Learn more about The Vigil Project at www.thevigilproject.com. †



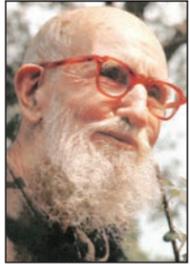
Student coat of arms

Students of Marie Kline's seventh-grade religion class at St. Nicholas School in Ripley County proudly display their personal coat of arms designed in honor of Archbishop Charles C. Thompson in this September photo. Each student added their favorite Bible quote and Christian symbols. (Submitted photo)

Detroit at 'fever pitch' over beatification of Father Solanus

DETROIT (CNS)—For decades during the Great Depression and afterward, Capuchin Franciscan Father Solanus Casey was the “go-to” guy for those who were sick, poor, afflicted or discouraged in their faith.

Standing at the doors of St. Bonaventure Monastery on Detroit's east side, the holy friar would welcome dozens—if not hundreds—of visitors per day: families with an ill child, destitute fathers desperate to make ends meet, loved ones distraught over a relative's drifting from the faith.



Fr. Solanus Casey, O.F.M. Cap.

And no matter the situation—whether a healing was imminent

or not—he would tell them the same thing: “Thank God ahead of time.”

Now that Father Solanus is set to be beatified on Nov. 18 at Detroit's Ford Field, home to the NFL's Detroit Lions, the entire city is heeding his advice.

“I think excitement is at a fever pitch. Everybody is so enthused about it. I get people asking me about the occasion all the time,” said Detroit Archbishop Allen H. Vigneron in an interview with *The Michigan Catholic*, the archdiocesan newspaper. “The quick way the tickets were all assigned is a strong sense of the enthusiasm of the whole community.”

Indeed, it took just hours for the 66,000-seat Ford Field to “sell out” for the historic Mass—though the tickets were free—with eager Detroiters snapping up the chance to be in attendance to thank God for the gift of the friar's extraordinary life and intercession.

“People feel a strong connection to Father. It's like having someone in your family beatified,” Archbishop Vigneron said. “Of course, in our region that's very

understandable. But really, I think it's across the whole country and other parts of the world, too. I think Father's humility and his accessibility help people feel that they belong to him, and he belongs to them.”

Born and raised in Wisconsin, Father Solanus joined the Capuchin order in 1897. Rejected by the diocesan seminary due to low grades, he nevertheless continued his studies toward the priesthood, and in 1904 was ordained a “simplex” priest in Milwaukee—a designation that meant he couldn't hear confessions or preach doctrinal sermons.

While some priests might have been discouraged by a lack of faculties, which left him to do menial tasks such as answering the monastery door and recording Mass intentions, Father Solanus happily accepted God's will for him.

“Father was able to be such a powerful vehicle for God's marvelous healing and works because he was so transparent.

There was so little of Father Solanus personally to get in the way,” Archbishop Vigneron said. “That's really the secret behind his humbly accepting never being able to preach, never being able to hear confessions. He simply accepted who he was and said, ‘I'm happy to do whatever God wants of me.’”

As the monastery doorkeeper—first in churches and friaries around New York City and later in Detroit—Father Solanus quickly gained a reputation as a compassionate listener and intercessor during the Great Depression, and soon, dozens would arrive daily at the doors seeking “just a moment with Father.”

“Father Solanus responded very generously in some tough economic times, times that were very difficult for ordinary working people,” Archbishop Vigneron said. “He brought to them a sense of God's presence besides the



People pray during a healing service in late June at St. Bonaventure Monastery in Detroit, where dozens gather every Wednesday to pray for the intercession of Father Solanus Casey, a Capuchin Franciscan friar who will be beatified on Nov. 18. (CNS photo/Dan Meloy, *The Michigan Catholic*)

practical charity he extended.”

Soon, however, reports of miraculous favors attributed to the holy friar's prayers began to spread throughout the region. A critically ill child would recover. A desperately needed rent check would arrive. A son serving in the war would miraculously escape danger.

To all who sought his help, Father Solanus' trademark assurance was as simple as it was constant: He'd ask them first to pray, have faith and enroll their names in the Capuchins' Mass intentions, and then, if he discerned God would favorably answer a prayer, would reply simply, “Don't worry, everything will be fine.”

The late Cardinal John Dearden of Detroit opened the cause for canonization for Father Solanus in 1976, a movement that's been championed by each Detroit archbishop since.

“I've always had confidence

that Father would be beatified, and eventually that he'll be canonized,” said Archbishop Vigneron, who inherited the cause from his predecessor, Cardinal Adam J. Maida. “I have no doubt about that.”

However, the possibility “became very real” when the Capuchins told the archbishop about the miraculous healing of a Panamanian woman that took place in 2012. Suffering from a severe skin disease—an affliction from which Father Solanus himself died—she visited the friar's tomb and prayed for healing. Almost instantaneously, her disease vanished.

On May 4, Pope Francis announced the healing was authenticated as a miracle, paving the way for Father Solanus' beatification. Though the woman has wished to remain anonymous, she will be present for the beatification Mass on Nov. 18, along with others who have received favors. †

Archbishop Charles C. Thompson
and the Catholic Community Foundation
invite you to

An Evening of Lights

Archdiocesan Christmas Tree Lighting & Prayer Service
Thursday, December 7, 2017 • Catholic Center Assembly Hall
1400 N. Meridian St., Indianapolis, IN 46202
Prayer service begins at 6 p.m. • Doors will open at 5:30 p.m.
Reception to follow.

Just as the Vatican in early December lights the Christmas tree in St. Peter's Square and the Holy Father reflects on the Nativity, so, too, will Archbishop Thompson lead an Archdiocesan Christmas tree lighting and prayer service.

At this special event, we will prepare our hearts for Jesus' coming as the Light of the World and celebrate those who have shared their own light by establishing memorial endowments in the names of loved ones.

For a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service. Their legacy will live on as the gifts will be invested in the Catholic Community Foundation to support the growth of parish, school, and agency ministries.



Archbishop Charles C. Thompson

REFUGEE

continued from page 1

poor command of the English language, adjustments to an unfamiliar culture, and no knowledge of how to navigate life in a new country.

Trying to meet such challenges, Refugee and Immigrant Services of Catholic Charities Indianapolis has provided its usual support of housing, food, clothing and job readiness classes for Alo.

The program has also linked Alo with French—a longtime business professional who has allegiances to Immaculate Heart of Mary Parish and St. Luke the Evangelist Parish, both in Indianapolis.

French was looking for an opportunity to “help people at the ground level, to roll up my sleeves in a personal way.” As the father of a 21-year-old daughter and a 19-year-old son, the 58-year-old French feels drawn to the challenges that Alo faces at a young age.

“I treat him like a son, trying to push him in the right direction,” French says. “I helped him get into a single apartment, and how to get checks from the bank. He had no idea what a check was. I try to help him with the practical things, like how to pay his electrical bill and get rental insurance.

“These are all simple things, but for a guy who doesn’t speak English, it’s hard. When you first meet him, you realize he’s a little scared of where he is, and what’s going on.”

Through it all, Alo has been working a full-time job at a warehouse distribution center since shortly after arriving in Indianapolis. He’s also started to take English language classes.

“He’s had to grow up pretty quickly,” French says. “The language barrier has gotten a little better. His mother tongue is Arabic, and he also speaks a second, Sudanese language. Just because of the language barrier, I’m not sure of the impact I’m having, but he does listen. I talk to him about the importance of being a hard worker. He’s gotten a pay increase. That’s awesome.

“My next effort is to help him get a high school equivalency. I do see his potential of getting a college degree someday. He’s been sending money back to his family since he’s been working. He’s had barely enough money to live on, but he still sent money back. It’s really admirable.”

Sharing the journey

On the October night when Alo’s family arrived in Indianapolis, French drove him to the airport.

Inside the airport, French bought Alo a cup of coffee and tried to calm him as Alo kept checking his watch and kept heading to the concourse exit.

And when it was clear that the family’s plane had arrived on time and more than 40 minutes had passed without any sight of the family, French went to the American Airlines counter where his suspicion was confirmed: no one at the arrival gate had told Alo’s nine relatives how to leave the airport after their journey from Egypt to Germany to Chicago to Indianapolis.

Minutes later, after an American Airlines counter agent made a call to the gate agent at French’s request, the family strode down the concourse toward Alo. There, French took photos of the family being reunited, including Alo hugging his mom.

Then French guided the family members to the baggage area. And shortly afterward, he and Catholic Charities intern Tracy Pizano led the last leg of the family’s journey that night—driving to the Indianapolis apartment complex that is the family’s new home.

During every step of that evening, Alo never said much about what French was doing, but it was evident how much he trusted his mentor and relied on his guidance.

Indeed, every effort, every small touch that French made seemed to reflect the “Share the Journey” campaign that Pope



Bershlmaws “Alo” Koko, in the white jacket, poses for a photo with nine members of his family, shortly after Alo’s parents, two brothers, four of his sisters and his nephew arrived at Indianapolis International Airport on Oct. 19. Refugees of Sudan since 2001, the family members finally received clearance from the federal government to come to the United States this year. (Photo by John Shaughnessy)

Francis started on Sept. 27—a two-year campaign in which the pope encouraged all Catholics to find their own way of supporting and welcoming refugees and migrants.

In his seven months of helping Alo, French has learned how much of a difference that kind of approach can make in the lives of refugees—and the people who support and assist them.

‘The great American story’

“I really didn’t know about the refugee program, but for me it’s very rewarding,” says French, who meets with Alo two or three times a week. “You see the humanity of the people, and you hope you’re helping them in some way. It’s made me more sympathetic to the plight of the refugees.”

The experience has also taught French a sense of perspective and humility.

“We all live comfortable lives here [in America],” he says. “You realize how fortunate you are to be born where you are, and in this time where you are. Not everybody has been that fortunate.

“It’s a moral imperative that rich countries help people who are desperate.

Obviously we can’t help everyone, but people who are born into some very fortunate situations have to help people who are most desperate. It’s clearly humanitarian.”

On a personal level, French’s ultimate goal is for Alo “to do all of this on his own, so he won’t have to rely on me.” In the meantime, French plans to be there for Alo and his family. Their reunion at the airport has left a lasting impact on French. So has the fulfillment of their dream of coming to America—a dream that became a reality after 16 years.

“There’s been a lot of ups and downs for Alo and his family,” French says. “When he finally heard they were coming, he said, ‘My family is coming!’ He’s not someone who expresses a lot of emotion, but there was a lot of emotion for him. And it’s exciting for me, too. Helping someone get integrated into a new country is huge.

“When you bring it down to a personal level, Alo is a great young man, and his family has been through a lot. They have an opportunity to make a fresh start here. That’s the great American story.” †

Mentors play a key role in helping refugees and migrants

By John Shaughnessy

Imagine moving to a new country to live a life you have always dreamed of, yet it’s a country where you don’t know the language and you don’t understand the culture or how to navigate the bureaucracy.



Beth Russell

And in the midst of this dramatic life change—a change that makes you feel excited, lost and overwhelmed at the same time—someone offers to guide you through the challenges of daily life, and the challenges of starting a new life.

That’s the difference a volunteer mentor can make to a refugee or migrant arriving in the United States, says Beth Russell, supervisor of

outreach and education for the Refugee and Immigrant Services program of Catholic Charities Indianapolis.

In 2016, Catholic Charities Indianapolis helped 676 refugees and migrants by offering food, clothing, housing and job readiness classes. Refugee and Immigrant Services also worked to match the refugees and migrants with volunteer mentors.

In an interview with *The Criterion*, Russell talked about the refugee experience and the difference that mentors can make to them.

Q. Talk about the refugee experience and the challenge of making a new life in a new country.

A. “In most refugee situations, families are torn apart either by death or physical separation. Many times, the families do not know whether their loved ones are alive or not. Imagine being a young adult, separated from your family, home, country, culture and language, and you find yourself in a new country where everything is different, you are grieving those losses, and you know your parents and siblings are across the world.

“You now have the responsibility of learning a new language, working, paying rent and utilities, trying to figure out how to balance getting an education and working, becoming part of a community and meeting the

expectations of the new country, and you feel isolated and alone.

“Some may hear this and think, ‘All young adults do this when they leave their parent’s home.’ This is a different situation for a refugee. Many times, they are trying to heal from the traumatic years previously experienced fleeing their home countries and simply trying to stay alive.”

Q. What does it mean to a refugee to have a mentor who can help make the transition to life in a new country easier?

A. “Having a mentor in our refugee sister’s and brother’s lives is huge. Mentors are able to build lasting relationships with our newly arrived sisters and brothers. Having a mentor can help them from fearing the unknown in their new country, and helping them learn to become self-sufficient so they can rebuild their lives. A mentor helps them maintain their dignity by welcoming them and sharing about the community, the culture and English.”

Q. What are some of the everyday ways a mentor can make a difference?

“They help them with the practical skills they learn during their orientation, employment and acculturation classes through Catholic Charities. Some skills mentors help with are learning how to write a check, fill out an envelope, make an emergency phone call, call the school if their child will be out sick, open mail—and help learn what mail is important to keep or which can be thrown away.

“Sometimes mentors will take the clients to places throughout the city they would not know about or get to see because of the limitations of not having transportation other than the bus system or walking. Mentors have shown our sisters and brothers downtown, the canal, Eagle Creek Park, museums, the [Indianapolis] zoo, the Indiana State Fair and other local events. Sometimes sharing in meals together is a great way they can learn about one another’s culture.

“Mentors also take them to the grocery store and help them learn about different fruits and veggies.

They show them how to use their oven, dishwasher and garbage disposal. They get ice cream, go to the park, carve pumpkins and go sledding. And sometimes it is just sitting together, trying to communicate with one another. Being present, smiling and showing Jesus Christ through the mentor’s presence is sometimes all that is needed.”

Q. Do most refugees have a mentor, and is there a need for more?

A. “We have been blessed to have an outpouring of volunteers over the last two years. Almost all of our clients during 2017 have had a mentor. We are always looking for mentors for our new arrivals, and we have several other volunteer needs such as tutoring in English, helping in the donation room and helping with our immigration services.”

Q. Considering all the controversy surrounding travel bans and a decrease in the number of refugees being accepted by the United States this year, what has this year been like for the archdiocese’s Refugee and Immigrant Services program?

A. “This year has been filled with unexpected scenarios, and the uncertainty of what the future holds for our brothers and sisters who have been waiting for years to be resettled to a third country. We have been blessed as a program because we have not had to cut any staff positions during this time, and we have had many opportunities to help educate our community about who we are serving.

“It is important for people to understand who we are serving, and that we belong to our brothers and sisters—even those who live across the world from us. Please pray for those we serve, those serving, for families to be reunited, and for the conversion of those persecuting our brothers and sisters. Until they have conversion, these situations will not stop.”

(For more information about being a mentor or volunteering for the Refugee and Immigrant Services program of Catholic Charities Indianapolis, contact Beth Russell at erussell@archindy.org.) †

Corrections Ministry conference promotes collaboration, compassion

By Katie Rutter

Special to *The Criterion*

COLUMBUS—With a steady, even voice, Misty Wallace related the worst day of her life. On Oct. 18, 1992, at the age of 18, she stopped in a parking lot on the southwest side of Indianapolis to use a pay phone. Moments after hanging up, a stranger shot her in the head, took her purse and left her for dead.

Wallace recounted the attack, a miraculous recovery and her struggle for emotional healing to about 100 people gathered at St. Bartholomew Parish in Columbus on Oct. 28 during an archdiocesan conference titled “Corrections: A Ministry of Hope & Salvation.” Her audience, previously unaware of her experience, first expressed shock then sympathy.

One face in the room, however, was full of sadness and regret. He had heard the story dozens of times, but Keith Blackburn was still visibly moved. He was the shooter.

“What kind of monster,” he asked the crowd when Wallace finished her story, “would go into a parking lot and do what you have heard I have done?”

Both victim and shooter have undergone a long journey of conversion and forgiveness. Today, they work side by side in a ministry called Bridges to Life, an organization that brings victims into prisons to share their stories with inmates.

“The inmates can relate because either they’ve committed that certain crime, or they’re familiar with that crime,” Wallace said. She is now the Indianapolis regional coordinator for the organization.

“It’s understanding their crime, taking accountability, being responsible for the crime, then moving forward and giving back to the community in a positive way,” she said, knowing from experience that redemption is possible for even the hardest of hearts.

“I got to look her in the face and say, ‘I’m sorry,’ ” Blackburn said. “It was [through] Bridges to Life that she knew that I was sincere, and her forgiveness wasn’t wasted on me.”

The conference was the first of its kind sponsored by the Archdiocese of Indianapolis. Its purpose was to inform and encourage those who want to minister to the incarcerated.

“This is geared toward two audiences: those who are currently involved in the ministry, and those who are thinking

about becoming involved, discerning involvement,” said Lynne Weisenbach, the coordinator of the archdiocese’s new Corrections Ministry.



Fr. Ron Cloutier

topic-oriented workshops.

“It’s really important to bring people together in this ministry so they know that others are working alongside them, they know what the best practices are, they know what other Protestant or Christian groups are doing as well [so] we can collaborate with these ministries,” explained Deacon Michael Braun, director of pastoral ministries for the archdiocese.

Though many of those ministering in jails and prisons may never know the fruits of their labor or have a dramatic story like Wallace and Blackburn, the attendees were reassured that this type of ministry is crucial.

“Most of those that we minister to think that God gave up on them a long time ago, and then you show up,” said Father Ron Cloutier, one of the keynote speakers and director of Correctional Ministries for the Archdiocese of Galveston-Houston in Texas.

“And that’s why they’re happy to see you, because what they see in you is Emmanuel, God’s presence,” he said.

Presenters continually spoke about the spiritual and emotional darkness present in prisons and jails—a darkness that no small number of people experience. According to the Indiana Department of Corrections, more than 25,000 people are currently incarcerated in the state. Records also show that more than 11,500 people were admitted into the state’s correctional facilities in 2016 alone.

“The Church has to be missionary,” said Father Cloutier. “We have to get out of our rectories. We have to go after the lost and forgotten.”

“The words of Christ that were shared with me had such an impact on my life, strengthened me,” said Tim Stevenson, one of the breakout leaders. Now a member of St. Bartholomew Parish, he previously served time for a felony conviction.

“You shouldn’t turn your back on someone for being incarcerated,” he asserted.

The daylong conference evolved out of an effort by the Church in central and southern Indiana to more effectively engage in prison ministry. Although many Catholics were volunteering in jails and prisons, no formal structure existed to recruit, connect and support these missionaries.

To remedy the situation, a task force was founded last year to develop recommendations on the topic, and Weisenbach became the coordinator of a newly-formed archdiocesan Corrections Ministry office. She now aims to keep the conference attendees connected and add to their number.

“It’s just an incredibly powerful ministry, and I’m hopeful that we can increase the number of people who are in the ministry,” Weisenbach said. “There is no doubt that it impacts the people who



Misty Wallace and Keith Blackburn, now partners in ministering to the incarcerated, share about their journey to redemption and forgiveness after Blackburn’s attempted murder of Wallace 15 years ago. The pair spoke on Oct. 28 at the archdiocesan Corrections Ministry conference at St. Bartholomew Parish in Columbus. (Submitted photos by Katie Rutter)

are being ministered to, but equally it impacts us, the ministers.”

Weisenbach spoke of two distinct ways to serve convicted community members: working inside of prisons, and working with those who have been released. While volunteers are needed in both ministries, she cited a “profound need” for people to help the formerly incarcerated re-enter society.

“Things are stacked against these people when they get out, and yet they really do want to be successful,” she said. “A lot of them have turned a corner, and they do have the will to make it, but they don’t necessarily have the skill to make it.”

There are a whole host of obstacles for returning citizens, Weisenbach noted, including large problems like lack of employment and small issues like not knowing what to do if transportation fails.

“If the bus doesn’t come and they have to make it to the parole officer by 10 a.m. and they don’t make it, then they’re back in,” Weisenbach explained.

The statewide recidivism rate, that is, those who are returned to incarceration within three years of release, was nearly 40 percent last year, according to the Department of Corrections. When former inmates are paired with mentors or assisted by re-entry organizations, however, that number can drop significantly.

“We have a God of second chances, so we can really help these men and women returning to society by helping them overcome the barriers to re-entry,” said Deacon Braun.

In the Gospel of St. Matthew, Jesus directly states that he was “in prison and you visited me” when any of his followers did this “for one of these least brothers of mine” (Mt 25:36, 40). Many of those present for the conference cited this passage as the reason that they began volunteering.

“Prison ministry is one of the easiest to get into because just by you coming in, you give them hope,” explained



Edward Witulski, a member of St. Monica Parish in Indianapolis, listens during the archdiocesan Corrections Ministry conference on Oct. 28 at St. Bartholomew Parish in Columbus.

John Bennett, a member of St. Francis of Assisi Parish in Santa Claus, Ind., in the Evansville Diocese. John and his wife Stella have volunteered at a local prison for 20 years.

Wallace freely acknowledged that, as a victim herself, she first wanted nothing to do with ministering to inmates. But after six years of working in prisons, she knows that her witness has helped to change lives.

“The thing that’s powerful is seeing hope in their eyes and in their hearts to be able to make the right choices,” said Wallace. “Ultimately, that’s what it is, choosing to do the right things.”

The Corrections Ministry office aims to make the conference an annual event. The office also maintains contact with all of the prisons and most of the jails within the borders of the Archdiocese of Indianapolis to facilitate connections between those incarcerated and those desiring to minister.

“We’re all God’s family. We’re all one,” said Weisenbach. “This is really about hope and salvation.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. For more information about the archdiocesan Corrections Ministry, go to www.archindy.org/corrections or contact Lynne Weisenbach at lweisenbach@archindy.org or 317-592-4012.) †

‘It’s just an incredibly powerful ministry, and I’m hopeful that we can increase the number of people who are in the ministry. There is no doubt that it impacts the people who are being ministered to, but equally it impacts us, the ministers.’



—Lynne Weisenbach, archdiocesan coordinator of corrections ministry

Free seminar for professional advisors on charitable planning set for Dec. 5 and 6

Special to *The Criterion*

The archdiocese’s Catholic Community Foundation (CCF) is offering a free continuing education seminar on Dec. 5 in Jeffersonville and again on Dec. 6 in Indianapolis for professional advisors, including attorneys, accountants, financial advisors and life insurance representatives.

Nationally recognized speaker Phil Purcell, an attorney, will present the seminar, which will provide three credit hours of continuing education, including

two hours of ethics credits.

Topics of discussion will include Catholic Community Foundations (fund types, fund agreements, endowment law, and comparison to private foundations); Ethics in Charitable Estate Planning; and Gift Planning with Retirement Plans.

Purcell currently serves as senior counsel for philanthropy for the Fellowship of Catholic University Students. He is also an adjunct faculty member for the Indiana University School of Law in Bloomington and the Indiana University Center on Philanthropy and Fundraising School in

Indianapolis. He teaches courses on law and philanthropy, nonprofit organization law and planned giving.

Purcell, a member of the American and Indiana State Bar Associations, also serves as a member of the Tax Exempt Advisory Council for the Internal Revenue Service (Great Lakes States), and has served on the board of directors for the Partnership for Philanthropic Planning.

On Dec. 5, the seminar will be offered at the McCauley Centre, 702 North Shore Dr., in Jeffersonville.

On Dec. 6, the seminar will be offered at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

For both seminars, registration opens at 8:30 a.m. The program begins at 9 a.m. and concludes by 12:30 p.m. A continental breakfast and box lunch will be provided at both events.

Registration is available online at www.archindy.org/CCF/ProfDevelopment.

For more information, contact Rhobie Bentley at 800-382-9836, ext. 1482, 317-236-1482 or ccf@archindy.org. †

'One family' of God celebrates feast of St. Martin de Porres

By Mike Krokos

It's about family. More specifically, it's about God's family and how its rich diversity can come together to celebrate as brothers and sisters in faith.

That was the message a joyful Nkeka Jemie shared after taking part in the annual archdiocesan St. Martin de Porres Mass celebrated on Nov. 3 at St. Lawrence Church in Indianapolis.

"I am very, very excited" to be a part of this, said a smiling Jemie, a native of Nigeria, who has been a member of St. Lawrence Parish for 10 years and serves as an extraordinary minister of holy Communion at the Indianapolis North Deanery faith community.

The celebration offered a way "of defining unity, and blending everybody—black, white, [people of all] colors—because we are one family," said Jemie, who attended the celebration with her sister Amaka Ogbuehi, who was visiting from Lagos, Nigeria. "We are God's children, so we are one."

An estimated 200 people attended the liturgy, which included a choir which sang hymns in English and Spanish. The prayers of the faithful were also offered in several languages.

A Dominican brother who lived from 1579 to 1639 in Lima, Peru, Martin de Porres was the son of a Spanish nobleman and a freed Panamanian slave of African descent.

He grew up in poverty and struggled with the stigma of being of mixed race in a time of great prejudice. But he showed great compassion for all people, no matter their race or background.

After starting to work at age 12 as an apprentice to a barber—who also served as a surgeon in those days—he was accepted a few years later as a lay helper in the Dominican order. After nine years, the community, impressed with his prayer life, humility and love, invited him to profess vows.

In his ministry for the Dominicans, he answered the door for visitors, maintained the linen closet, cared for the medical needs of the friars, and distributed bread to hunger beggars.

Outside the monastery, St. Martin founded an orphanage, visited the sick and dying, visited criminals in prison, and cared for African slaves at the New World's busiest port of Lima.

In his homily reflecting on the Gospel reading from Matthew (Mt 22:34-40) selected for the liturgy, Father Thomas Schliessmann noted that although the Pharisees and Sadducees attempted to trap Jesus, he used the opportunity as a teaching moment to highlight two commandments.

"Loving the Lord God—the Lord our God—is the primary activity of life and worship," said Father Schliessmann, who is pastor of St. Lawrence and was the principal celebrant of the liturgy. A second commandment, "to love our neighbor as ourselves, is found and emphasized in the Letter to the Romans [chapter 13], Galatians [chapter five] and James [chapter two]."

"In Christ's answer to the officials, he invites everyone to enter the heart of God's revelation. That heart is to love," he continued.



Father Thomas Schliessmann, center, prays the eucharistic prayer during the annual archdiocesan St. Martin de Porres Mass celebrated on Nov. 3 at St. Lawrence Church in Indianapolis. Joining him at the altar are Father Martin Rodriguez, left, Father Kenneth Taylor, Deacons Oliver Jackson and Emilio Ferrer-Soto, and Fathers Christopher Wadelton and Todd Goodson. (Photos by Mike Krokos)

St. Martin de Porres, he noted, offered a faith-filled example on following these two tenets.

"St. Martin lived a life at the heart of the Gospel. He loved. He loved as Christ loved," Father Schliessmann said.

Christ tells us that, first and foremost, we, too, are to love God, the priest continued.

"And it is no surprise then that if we truly love God—we will love who God loves—which is every person God has made," Father Schliessmann said. "God has made every person in his image and likeness."

"St. Martin loved—and loves—who God loves."

The liturgy, which came only a few days after the Solemnity of All Saints, reminds us that we are all called to be saints, Father Schliessmann noted.

"St. Martin teaches us that being a saint is what Christ means by true power," he said. "Power is not in making people do what we want. Holiness is embracing both: boldness and humility; intercultural diversity and unity."

Saul Llaca, archdiocesan coordinator of Hispanic ministry, said at the end of the Mass that St. Martin de Porres, who was canonized in 1962 by St. John XXIII and is the patron of people of mixed race and those who work for social justice, is one of his favorite saints. He also noted that his feast day is an appropriate time to celebrate our rich, cultural diversity.

"The Church welcomes us, every single day, and in every moment," Llaca said. "The Church welcomes everybody, every language, every race, because we are all children of God, and we are all one family." †



Amaka Ogbuehi, left, and her sister, Nkeka Jemie, both natives of Nigeria, hold hands while praying the Lord's Prayer during the Nov. 3 Mass.



Carmen Rosa Hurtado, a member of St. Monica Parish in Indianapolis, proclaims the first reading in Spanish during the annual St. Martin de Porres Mass celebrated on Nov. 3.



Members of a combined choir sing a hymn during the Nov. 3 Mass.

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Devotions help extend Sunday Mass into rest of the week

By David Gibson

An older man, out in the morning for his first mile-and-a-half walk of the day, silently recites the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me”—or, “have mercy on me, a sinner.”

At about the same time of day, somewhere a mother and her toddler are driving to their parish to participate in its biweekly mothers’ group. Prayer, spiritual reflection and conversation about parenthood’s challenges and rewards lie at the heart of such groups’ activities.

Each of these people is involved uniquely in the devotional life, which today assumes countless forms among Catholics. “There is no one Catholic spirituality or way of approaching God in ascetical practices, prayer forms or devotions,” U.S. Cardinal Kevin Farrell once said.

During his walk, the older man may recite the Jesus Prayer 10 times, now and then altering its words somewhat. Thus, he asks Jesus to bestow mercy not just “on me,” but also “on us” as his thoughts turn to others whose needs equal and outweigh his own.

This prayer focuses his attention, calling to mind the Lord’s faithful presence and companionship. He recalls that Jesus, after the resurrection, “drew near and walked with” two disciples making their way to the town of Emmaus (Lk 24:15).

This recollection extends his prayer into the surrounding world. He begins naming others who gladly might welcome Jesus’ companionship. Or he shifts attention to a small group of fellow parishioners who that day are devoting their prayers and supportive energies to the care of yet another parishioner whose health has veered startlingly off course.

Such service to a sick person possesses the capacity to become prayerfully devotional, forming a small community of faith among concerned, worried friends. In “The Joy of the Gospel,” his 2013 apostolic exhortation, Pope Francis spoke of devotions that “are fleshy” and “have a face,” and that neither are “detached from responsibility for our brothers and sisters” nor “divorced from” a larger community (#90).

Parish groups for mothers might not

seem at first glance like an expression of the devotional life. Yet they tend to couple prayer with spiritual reflection and conversation centered on the concrete circumstances parents face. They offer opportunities to explore the parental, Christian vocation.

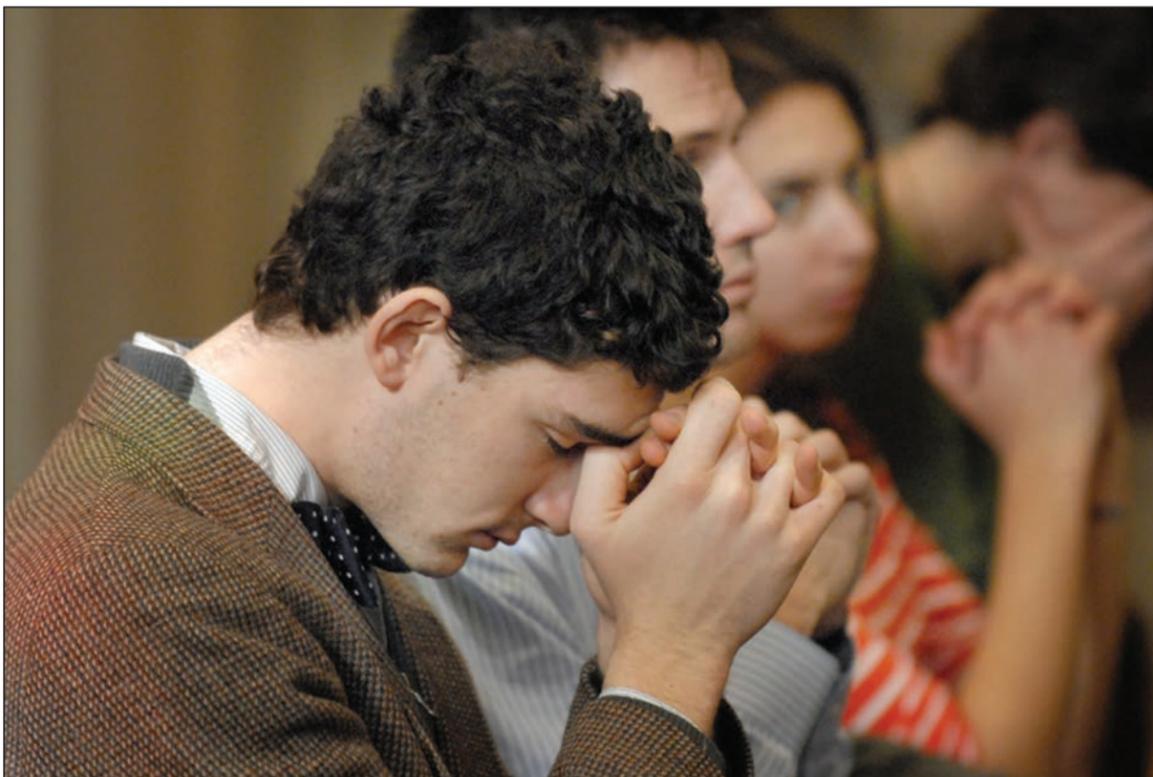
Such groups help to extend the Sunday Eucharist into the days of the week as their members nourish each other and share parenthood experiences in compassionate, supportive ways.

The bishops in the U.S. explained in a 2003 document that “popular devotional practices do not replace the liturgical life of the Church; rather they extend it into daily life.” The bishops affirmed that “what is crucial is that popular devotions be in harmony with the liturgy, drawing inspiration from it and ultimately leading back to it.”

Scripture serves as a basic resource for many individual and communal devotions. An ancient devotional practice that is popular today is known as “*lectio divina*” (“divine reading”). In it, the person praying approaches Scripture as God’s living word.

Like many devotions, “*lectio divina*” can be practiced alone or with others. A married couple might pray and meditate together in this way, as might a prayer or retreat group.

Basic to “*lectio divina*” is the conviction that God addresses us through Scripture. To get started, it is only necessary to select a biblical passage to spend time with—perhaps the good Samaritan parable (Lk 10:29-37) or a



A young man prays during a 2010 novena service at The Catholic University of America in Washington. Popular devotions such as the rosary, the Divine Mercy chaplet, *lectio divina* and prayers to the saints help Catholics view the world through the eyes of God. (CNS photo/Rafael Crisostomo, *El Pregonero*)

familiar biblical phrase like “God so loved the world that he gave his only Son” (Jn 3:16).

Pope Benedict XVI outlined the four simple steps of “*lectio divina*” in #87 of “The Word of the Lord,” his 2010 apostolic exhortation.

“*Lectio divina*” opens “with the reading (“*lectio*”) of a biblical passage, he noted. One asks, “What does the biblical text say in itself?”

The second step is to meditate on the text and ask, “What does the biblical text say to us?” Pope Benedict explained that here each person “must let himself or herself be moved and challenged.”

Prayer is the third step, he continued. Its question is, “What do we say to the Lord in response to his word?” Or, what is our prayer now?

Contemplation is the fourth step. It aims “at creating within us a truly wise and discerning vision of reality as God

sees it,” and “forming within us ‘the mind of Christ.’”

Thus, a desire to view others and the world through God’s eyes is a goal of “*lectio divina*.” Naturally, this desire prompts us to expand as persons. Clearly, a devotional life does not leave us as it found us.

I presume that this aim of “*lectio divina*” is an aim of most, perhaps all, devotions—like the Stations of the Cross, prayers to a particular saint whose example is energizing and motivating, eucharistic adoration, novenas, the Divine Mercy chaplet, the rosary and other Marian devotions.

In “*lectio divina*,” Pope Benedict wrote that we overcome “our deafness to those words that do not fit our own opinions,” and we allow ourselves to “be struck by the inexhaustible freshness of God’s word” (#46).

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

Cultures influence the devotional life of Catholics around the world

By Barbara Fraser

Three times during October, tens of thousands of people pour into the narrow downtown streets of Lima, Peru, accompanying the figure of the Lord of the Miracles in a procession around the city. The devotion, one of the largest in Latin America, is also celebrated in cities such as Los Angeles and Rome.

“In Latin America, popular piety is part of the culture,” says Rafael Luciani, a Venezuelan lay theologian at Boston College in Boston. “There is a personal relationship between the person and God through the image that is carried in a procession or is in the church or the home.”



Members of St. Patrick Parish in Indianapolis carry an image of *El Señor de los Milagros* (“The Lord of the Miracles”) during a 2008 procession along a street near the Indianapolis South Deanery faith community. Devotion to this image of Jesus is popular primarily among Peruvian Catholics. (Submitted photo)

Although the relationship is personal, it is celebrated in community.

“It’s not something that’s done in private,” Luciani says, “because people don’t understand religion as being separate from the rest of their lives.”

The Lord of the Miracles devotion dates to the mid-1600s, when an African slave painted a crucifixion scene on a wall in Lima. The archbishop sent workers to destroy, erase or paint over the image, but each effort was miraculously frustrated.

In 1687, a violent earthquake leveled the city, but left the wall with the image unscathed. The devotion received official approval, and for centuries, a replica of the original image has been carried in procession every October. The devotion is organized by a lay confraternity—another characteristic of popular religious devotions, Luciani says.

Other countries have their own devotions—Our Lady of Guadalupe in Mexico is one of the best known—and local devotions may draw even more faithful than the more famous celebrations.

Processions, whether around the neighborhood or to a distant pilgrimage site, are a mainstay of popular devotions.

“The person goes along, telling God about their problems or their joys, and they join their everyday life to that relationship with God,” Luciani says.

In Africa, religious celebrations often are accompanied by music and dancing, says Liz Mach, who has worked in Tanzania for most of her 41 years as a Maryknoll lay missionary.

The Sunday liturgy may last several hours, with

singing, clapping and the trilling sound that women make with their tongues to express joy.

Pilgrimages are the more serious side of celebration, she says.

A pilgrimage site more than six kilometers from her home in Musoma commemorates the arrival of the first missionaries to the diocese more than a century ago.

“The long, hot, dusty walk to a pilgrimage site reciting the rosary is something parishes and groups do together,” Mach says. “Youths often make these journeys.”

In Manila, in the Philippines, hundreds of thousands of Catholics throng the streets in January, trying to get close enough to touch the Black Nazarene, a wooden statue of Christ carrying the cross, which dates to the early 1600s.

Kissing, holding or touching the statue is “connecting to the divine, to touch and be touched by heaven itself,” Msgr. Jose Clemente Ignacio of the Minor Basilica of the Black Nazarene in Quiapo, Manila, told the *Philippine Daily Inquirer* in 2013.

Pastors in U.S. parishes where immigrants settle should recognize that religious traditions vary from country to country, even in the same part of the world, Luciani says. For example, although devotion to Our Lady Guadalupe is well-known, it is mainly a Mexican devotion.

“Pastors must understand that this is part of [people’s] culture,” Luciani says of popular devotions. “That’s a challenge for the Church in places that are multicultural.”

(Barbara Fraser is a freelance journalist based in Lima, Peru. Her website is barbara-fraser.com.) †

From the Editor Emeritus/John F. Fink

Richard John Neuhaus: From radical to liberal to neo-conservative

Two weeks ago, I wrote about the Berrigan brothers and their anti-war efforts beginning in the 1960s. This week,



I'll tell about another firebrand in the '60s, but he ended up much different, still passionate but less radical.

Richard John Neuhaus was a Lutheran minister in Brooklyn in the

1960s. He was one of the clergymen who marched to Selma with Martin Luther King Jr. for civil rights. He ran for Congress as a liberal Democrat, but lost. He was a delegate to the 1968 Democratic convention, where he was arrested with Dick Gregory for leading a protest march after the peace plank they supported was rejected.

By the early 1970s, though, he began to change, to become less radical. The tipping point occurred in 1973 when the Supreme Court ruled in *Roe v. Wade* that abortion was legal. Protection of the unborn became for him the new civil rights movement.

In political terms, he transformed from radical to liberal to neo-conservative.

When the Democratic Party embraced abortion on demand, he said, "I did not leave the Democratic Party, it left me."

He wasn't alone, of course. Among others who made the same jump was Michael Novak, who once identified himself as a democratic socialist. He, too, became a noted neo-conservative.

After he became a staunch pro-life advocate, Neuhaus became friends with New York Cardinal John J. O'Connor, introducing him to his network of conservatives. Cardinal O'Connor, in turn, gave Neuhaus entrée to the Vatican's leaders, including Pope John Paul II. When he was in Rome, Neuhaus dined with the pope, who found this Lutheran minister compatible.

In 1987, Neuhaus, still a Lutheran, published his book *The Catholic Moment*. Its thesis was that the Catholic Church in the United States was poised to assume "its rightful role in the culture-forming task of constructing a religiously informed public philosophy for the American experiment in ordered liberty."

In 1989, Neuhaus founded the Institute on Religion and Public Life and the monthly magazine *First Things*, which he was to continue to edit until his death. It

was meant to be an interfaith magazine, but with a definite conservative bent, reflecting Neuhaus' agenda. He wrote much of it himself.

Then, in 1990, Neuhaus became a Catholic. Cardinal O'Connor received him into the full communion of the Church, with Jesuit theologian and future Cardinal Avery Dulles as his sponsor. He was quickly ordained a Catholic priest, and appointed associate pastor of Immaculate Conception Parish in Manhattan. He continued in that capacity until his death.

But his real ministry continued to be his Institute on Religion and Public Life and the magazine *First Things*. He conducted seminars on topics of his choice for the institute, and he published religious conservatives in his magazine.

He was a leader in the ecumenical movement, especially with Evangelicals. In 1994, he and Charles Colson were the principal co-signers of a document titled "Evangelicals and Catholics Together." It spelled out the need for Protestants and Catholics to deliver a common witness to the modern world.

Father Richard John Neuhaus died on Jan. 8, 2009. His institute and his magazine survive. †

Making A Difference/

Tony Magliano

Respecting life means linking all life issues

You are not pro-life if you are not pro-peace.

Killing another human being, even the enemy, even a murderer, flies in the face of the Author of life; it runs completely



against the teachings of the Prince of Peace: "But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. ... Do to others as you would have them do

to you" (Lk 6:27-28, 31).

You are not pro-peace, if you are not pro-life.

If you promote—for any reason whatsoever—the killing of the most innocent, the most defenseless human beings among us—our unborn brothers and sisters—then you are waging war in the womb. You are not pro-peace.

And even if you and I are not actively engaged in pushing the abortion agenda, but are indifferent to it and silent about it, we are no different than those who were indifferent and silent when the Nazis took away the Jews and others to extermination camps.

Holocaust survivor, the late Elie Wiesel, in his inspiring Nobel Peace Prize acceptance speech said, "I swore never to be silent whenever and wherever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. Sometimes we must interfere. When human lives are endangered, when human dignity is in jeopardy, national borders and sensitivities become irrelevant."

So then, what about the endangered lives of so many migrants fleeing death-dealing poverty, drug gangs and war? Are we genuinely concerned enough about the dangerous threats upon their God-given lives and dignity to see our national borders and sensitivities as irrelevant? Or are we building higher barriers and longer walls to silence their suffering?

As Christians, as followers of Jesus—who showed care for everyone, regardless of status—what does it really mean to respect life?

It means that all life—including the environment—but especially human life, is a precious gift from the Creator. And therefore, no one, absolutely no one, is expendable. Everyone counts in the eyes of God. Remember Jesus' wonderful parable of the one lost sheep.

The poor, the hungry, the thirsty, the homeless, the unborn, the war-torn, the migrant, the sick, the dying, the old, the young, the drug addict, the prostitute, the uneducated, the unemployed, the underemployed, the uninsured, the prisoner, and yes, even the enemy are our brothers and sisters in Christ.

Therefore, no one category of persons, no single life issue is irrelevant. They all matter. They are not to be ranked. They are to be linked! And remember, a chain is as strong as its weakest link.

It makes the best case, the most sense, to pray and work extremely hard to the best of our ability for all the life issues. This consistent concern for all life makes our position the most logical and strongest, and places us on the highest moral ground.

St. Pope John Paul sums this all up perfectly: "Where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias and discrimination, for human life is sacred and inviolable at every stage and in every situation; it is an indivisible good. We need then to 'show care' for all life and for the life of everyone."

(Tony Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings. Tony can be reached at tmag@zoominternet.net.) †

That All May Be One/Fr. Rick Ginther

Volunteer, make time to fulfill the mission of loving your neighbor

Part of a diocesan priest's daily prayer is the Liturgy of the Hours. One part of this is the Office of Readings: Psalms, followed by a Scripture reading and a reading



from other writers in the Church (ancient through the 1960's).

On a recent day the second reading came from "*Gaudium et Spes*" ("The Pastoral Constitution on the Church in the Modern World").

Appropriately, ecumenical and interreligious writings often reference "*Unitatis Redintegratio*" and "*Nostra Aetate*," two decrees of the Second Vatican Council.

However, other Vatican II documents point toward this essential work of the Church. Paragraphs 88-90 of "*Gaudium et Spes*" do just that. And they are quite timely as we enter the holiday seasons when we pay greater attention to the basic needs of human beings.

"...[A] method of collecting and distributing contributions [for the poor and needy] should be established in each diocese and nation and on a worldwide level. Wherever it seems appropriate, there should be joint action between Catholics and other Christians. The spirit of charity ... in fact demands them.

"In order to foster and encourage

cooperation among men, the Church must be present and active in the community of nations. It must work through its own public organizations with the full and sincere cooperation of all Christians in their one desire to serve all mankind.

"This end will be more effectively achieved if the faithful are themselves conscious of their human and Christian responsibilities and seek to awaken among those in their own walk of life a readiness to cooperate with the international community.

"Finally, it is to be hoped that, in carrying out their responsibilities in the international community, Catholics will seek to cooperate actively and constructively with other Christians, who profess the same Gospel of love, and with all men who hunger and thirst for true peace."

Though these quotes have a "worldwide" thrust, they invite us to reflect on our own communities.

So many times folks have asked me: "How can I be involved in ecumenical work, or interreligious work? I am not a theologian! But what can I contribute?"

Ecumenical and interreligious work finds expression in our cooperative efforts for justice. During these winter months when food, clothing and housing insecurity is the most visible and pronounced, this is especially true.

Do you know what your parish or religious community is doing to assist

folks in need right now? Are any of the efforts linked to the efforts of other Christian communities, mosques, synagogues or temple?

Some of my fondest memories of parish life in Tell City, Richmond, Terre Haute and Indianapolis are the times Christians and people of other faiths worked together addressing human needs.

Are you involved through volunteering, organizing or contributing? To leave it solely to "others" to work cooperatively for local regional, national or international relief is not enough.

Yes, Catholic Relief Services, the Catholic Campaign for Human Development, Catholic Charities and the Society of St. Vincent de Paul are all worthy channels, and each has its connections to ecumenical and interreligious partners.

But what makes the Gospel real, what says "We care together" is the more local and tangible cooperative efforts in which you participate yourself.

Look around. There are ecumenical and interreligious cooperative opportunities. Help fulfill the mission of loving your neighbor, along with and through your neighbor!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Worship and Evangelization Outreach/Gabriela Ross

Have a purpose, proclaim the Gospel when breaking bread around the table

When Catholics gather around their table, there should be "something different" about the experience, something



that would leave a guest feeling like this particular meal was something special.

As Catholics, we believe that everything in creation has the handprint of its Creator and glorifies him.

For example, sunsets remind us of God's beauty, snowflakes remind us of God's attention to detail, and water reminds us of Divine Mercy.

Seeing the world with Catholic eyes leads us to seek the sacred that is intertwined and sometimes hidden within creation. The same is true of our Catholic table.

When we open our hearts to the sacred

around us, we come to find that pumpkin pie, turkey and gravy are opportunities for fellowship and grace. A Catholic meal is full of moments that lead to holiness!

We pause to pray before we eat, giving thanks for the blessing of food and those who gather to share it. We remember those who are in need of nourishment and love—our brothers and sisters in Christ.

When we make the time of the meal a priority and put away other distractions, we have room in our hearts to share our lives, our stories and our faith.

This is what Pope Francis calls the "art of accompaniment," that is, to see the presence of God in the life of another and be the light of Christ to them.

This is a way to proclaim the Gospel in our homes, or wherever we gather to share a meal—with God at the center. When we approach the Catholic table with this kind of intentionality, we are doing something holy. We are living out

our call to be the laity: the Church in the world. We are making our homes places where God's grace is present: a domestic Church.

The next time we sit down at a Catholic table to share a meal, let us do so with purpose. Let us remember that God created food; the time to work and the time to rest; and he created each one of us, who bear his image and likeness.

May we grow holier by breaking bread together in our homes, and so prepare our hearts to celebrate the Eucharist more intentionally at our parish home, and ultimately enjoy the eternal wedding feast of the Lamb at the banquet of heaven. Let's give glory to God! *Bon Appétit*.

(Gabriela Ross serves as coordinator of catechetical resources within the archdiocesan Secretariat for Worship and Evangelization. She can be reached at: gross@archindy.org.) †

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

The Sunday Readings

Sunday, November 19, 2017

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs provides the first reading for Mass this weekend. This book was composed when God's chosen people had experienced massive changes as a result of the military



conquest of the Holy Land and much of the Eastern Mediterranean world by Alexander the Great (356-323 B.C.), the young Greek king from Macedonia.

Alexander did not live long enough to fully enjoy the

successes of his victorious armies. But his conquests allowed Greek and philosophy to deeply influence peoples across the Middle East.

This most often introduced ideas that were contrary to traditional Hebrew theology. Committed Jews had to struggle to keep their faith alive, and they especially struggled to relay their tradition to oncoming generations.

Proverbs was written as a part of this effort. Along with other books of the Hebrew Scriptures, Proverbs attempted to blend human logic with Jewish theology, to say that ancient Hebrew beliefs were not illogical. (In the Greek mind, human reasoning was supreme.)

The reading from Proverbs proclaimed by the Church on this weekend obliquely makes reference to the fact that marriages under the Greek arrangement usually were contrived.

Quite disturbing for Jews was the fact that wives were not much better than servants, even slaves. The concept of love, freely and gladly exchanged between spouses, was not expected by any means in Greek life.

Proverbs tried to elevate the Jewish notion of human dignity, a dignity including women as well as men.

St. Paul's First Epistle to the Thessalonians supplies the second reading. In the early days of the Church, the general presumption was that Jesus would return to Earth soon to vanquish evil and vindicate good. Paul had to remind the Christians of Thessalonica that following the Gospel

might be a long, tiring and difficult process, as Christ might not appear as quickly as they would like.

For its third and last reading, the Church this weekend presents St. Matthew's Gospel. The story in essence also appears in Mark.

The story builds on the same theme as that given in First Thessalonians. The present order will end one day. Every human will die. No one can predict exactly when natural death will come.

Life can change suddenly and unexpectedly, as Americans realized after Dec. 7, 1941, when Japan bombed Pearl Harbor, or on Sept. 11, 2001, when terrorists destroyed so many lives, or more recently when hurricanes devastated so many places.

The reading from Matthew counsels Christians to remember the uncertainty of life, as well as the certainty of the end of life.

God has given each Christian skills and talents. He has revealed to them the way to live. He has sent Jesus to them as Redeemer. No one can waste time or ignore the fact of life and its uncertainty. They must live as good disciples.

Reflection

The Church will soon conclude its liturgical year. Its great celebration and final message will be the feast of Christ the King, the only answer to every question, worry and need.

This is fact. One day, at a time known to God alone, life will change for each of us individually. Our societies also will change.

Jesus has promised one day to return in glory. How and when this return will occur is not known to us, but the Lord will return.

In the meantime, even as changes suddenly come upon us, God strengthens, guides and redeems us, as Paul assures us in First Thessalonians. In Jesus, we have the lesson of how to live. In Jesus, we truly have life. We are heirs to heaven, but we must respond, committing ourselves, without hesitation, to the Lord Jesus, Christ the King. †

Daily Readings

Monday, November 20

1 Maccabees 1:10-15, 41-43, 54-57, 62-63
Psalm 119:53, 61, 134, 150, 155, 158
Luke 18:35-43

Tuesday, November 21

The Presentation of the Blessed Virgin Mary
2 Maccabees 6:18-31
Psalm 3:2-8
Luke 19:1-10

Wednesday, November 22

St. Cecilia, virgin and martyr
2 Maccabees 7:1, 20-31
Psalm 17:1, 5-6, 8, 15
Luke 19:11-28

Thursday, November 23

St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Pro, priest and martyr
1 Maccabees 2:15-29
Psalm 50:1-2, 5-6, 14-15
Luke 19:41-44

Friday, November 24

St. Andrew Dũng-lạc, priest and companions, martyrs
1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles 29:10-12
Luke 19:45-48

Saturday, November 25

St. Catherine of Alexandria, virgin and martyr
1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16, 19
Luke 20:27-40

Sunday, November 26

Our Lord Jesus Christ, King of the Universe
Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

Question Corner/Fr. Kenneth Doyle

Agoraphobia can lessen a person's obligation to attend Sunday Mass

Q Together, it seems to have become such an integral part of Catholicism. So some people wonder at those like myself who prefer to sit at the end of the pew, are shy about grasping hands, shudder at the thought of being hugged or have difficulty with extemporaneous small talk. For me, being squashed in the center of a pew is agonizing, and there is no way I can focus on the Mass



in that situation.

About once every two or three months, I feel compelled to go into our parish's adoration chapel during Mass and follow the prayers and readings from there—or I find it necessary to stay at home and follow the Sunday Mass on television from my den. If that counts as missing Mass, there's just nothing that I can do about it.

Agoraphobia is no joke, and even those of us with milder forms suffer greatly. But I believe that we are also loved by God. (Virginia)

A No, your behavior does not count as missing Mass. And yes, you are surely loved by God. Agoraphobia is a real disease, affecting as many as 1.9 million U.S. adults at some level in a 12-month period. It is characterized by significant anxiety in places where crowds gather, especially in situations where one might feel trapped and unable to escape.

This disease can justify one's absence from Mass as certainly as would a high fever or a contagious cold. If it is more comfortable for you to pray in a side chapel, by all means do that. Perhaps you might want to mention your situation to your pastor to help him to understand, and you might benefit from his pastoral care.

Or, if sometimes you find it necessary simply to stay at home and pray, do that. I credit you for your desire to share in the Eucharist to the extent you are able.

Your letter serves, too, as a reminder to us all to forgo judging the behavior of others—those, for example, who insist on sitting at the end of a nearly vacant pew or those who choose to stand in the back of the church. They could well be

suffering from the same condition you have described.

Q I have been attending one Catholic parish in my hometown for several years now. As far as I know, this is the only Catholic church where parishioners do not shake hands at the sign of peace. I can understand churchgoers declining to shake hands if they have a cold or other ailment, or during times of widespread sickness.

However, at this particular parish, the congregation will not even turn around and greet others—let alone, shake hands. It is not really a big deal for me, but I do find it a little odd. Is there an explanation for this, or are parishes simply not required to follow the practice of shaking hands? (Oregon)

A The "General Instruction of the Roman Missal" in #82 indicates that the rite of peace should be a regular part of the liturgy in which "the faithful express to each other their ecclesial communion and mutual charity" before receiving the Eucharist. As to the actual gesture to be used, the general instruction leaves that up to national bishops' conferences to be determined in accord with local culture and customs.

For the United States, the U.S. Conference of Catholic Bishops has noted that this would typically be done by shaking hands. So while this ritual can be eliminated in particular circumstances—a flu epidemic, for example—it should not be skipped regularly.

The Roman Missal does allow, though, some discretion for the celebrant to determine the appropriateness of this action in certain circumstances.

In 2014, the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments reminded Catholics that a certain restraint should mark the ritual so as not to distract from receiving Communion, that the gesture of peace should be extended by the faithful only to those nearest them and that such abuses as "the movement of the faithful from their places" should be avoided.

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

My Journey to God

I'm Praying for You

By Ann Wolski

I'm praying for you
I'm praying God will cure the malignant cells rampaging through your body.

I'm praying God will steady the surgeon's healing hands.

I'm praying God will fill your heart with His love so you are not alone.

I'm praying God will strengthen your body and soul for the battle ahead.

I'm praying God will grant you peace for whatever the outcome might be.

I'm praying God will help me overcome this anger and grief so that I can be the comforting friend you need me to be.



(Ann Wolski is a member of St. Matthew the Apostle Parish in Indianapolis. A general view taken on May 13, 2016, shows the furnishings from the papal hospital room at Rome's Gemelli Polyclinic in which St. John Paul II stayed after the assassination attempt on him in 1981. The reconstructed room was part of the "Suffering has Meaning" exhibition at the Holy Father John Paul II Family Home Museum in Wadowice, Poland.) (CNS photo/Jacek Bednarczyk, EPA)

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.

BEDEL, Emma G., 72, St. Ambrose, Seymour, Nov. 5. Mother of Michael Jaeger. Sister of Edith Beckman, Anne Gay and Doris Bedel.

BENSON, Mary H., 70, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 29. Mother of Jonathan and Stephen Benson. Sister of William Rubeck. Grandmother of four. Great-grandmother of one.

BERLIER, Henrietta, 97, Holy Spirit, Indianapolis, Oct. 22. Mother of Marjorie Lindeman, Mary White and Michael Berlier. Grandmother of nine. Great-grandmother of 14.

CAITO, Betty, 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 28.

CONEN, Robert J., 90, St. Paul, Tell City, Oct. 29. Husband of Etta Jean Conen. Father of Cathy Franey and Bruce Conen. Grandfather of four. Great-grandfather of one.

DAVIS, Alice A., 86, Our Lady of Lourdes, Indianapolis, Oct. 21. Wife of John Davis. Mother of Kathleen Miller, Michael and Thomas Davis. Sister of Robert Field. Grandmother of nine. Great-grandmother of six.

ECKRICH, Mary T., 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 23. Daughter of Mary Helen Eckrich. Sister of Betsy Glowinski, Christina Tebbe, Cathy Walter, Kevin Klaiher, Mark, Matthew III and Thomas Eckrich. Aunt of several.

ERICKSON, Carla S., 50, St. Jude, Indianapolis, Nov. 1. Wife of Jay Erickson. Mother of Jack, Lucas and Samuel

Erickson. Daughter of Santino and Joyce Catalino. Sister of Dawn Tobey, Marie McQuade, John and Steve Catalino.

GAVIN, Delores, 82, St. Augustine, Jeffersonville, Oct. 7. Mother of Laura Pfund, Deborah West, Robert and Thomas Gavin. Grandmother of 10. Great-grandmother of 13.

HEMKE, Raymond G., 95, All Saints, Dearborn County, Nov. 5. Brother of Mary Ann Disch. Uncle of several.

HENSON, Herbert, 59, Our Lady of Lourdes, Indianapolis, Oct. 23. Husband of Darla Henson. Father of Ryan and Scott Henson. Brother of Sue Carter, Teresa Chestnut, Lisa Spearman, Darrell Delph and Michael Jackson. Grandfather of nine.

HOFFMAN, Donald C., 97, St. Luke the Evangelist, Indianapolis, Oct. 31. Husband of Elizabeth Hoffman. Brother of Barbara Dodd. Uncle of several.

JONES, Richard R., Sr., 77, St. Mary, New Albany, Oct. 27. Husband of Marilyn Jones. Father of Ginny Dean, Beth Ott, Kevin and Rick Jones. Brother of Keith Jones. Grandfather of nine. Great-grandfather of 15.

KEENAN, Timothy R., 69, St. Ambrose, Seymour, Oct. 30. Husband of Patricia Keenan. Father of Amy and Patrick Keenan. Brother of Barbara Bridgeman and Michael Keenan. Grandfather of one.

LEGGINS, Rita S., 84, St. Roch, Indianapolis, Oct. 26. Mother of Sherri Altman, Suzey Hovenstine, Ann Knight, Jennifer White, Patrick Raftery, Brian, Joe and Wayne Leggins. Sister of Nancy Sutton and James Sheets. Grandmother of 18. Great-grandmother of 22.

LYNCH, Marian S., 88, Most Sacred Heart of Jesus, Jeffersonville, Sept. 28. Wife of James Lynch. Mother of J. Tim and Kevin Lynch.

MARSHALL, Teresa M., 58, St. Joseph, Shelbyville, Oct. 28. Daughter of Virginia Marshall. Sister of Glenda Munger, Sharon Orem, Bruce and John Marshall. Aunt of several.



Autumn leaves

St. Peter's Church on Capitol Hill is seen amid autumn leaves in Washington on Nov. 8. (CNS photo/Tyler Orsburn)

MATHIAS, Isabella W., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 31. Mother of Janet Chadwick, Sandra Greenwell, Lisa Sokolowski, Linda Stephens, Mark and Wayne Mathias. Sister of Thelma Bruce, Marcella and Ruth Heldman and Ann Mudd. Grandmother of 12. Great-grandmother of 17.

MILLER, Mary B., 73, St. Jude, Indianapolis, Nov. 3. Sister of Margaret Lindop, Nancy Miller Morse, Jeannie Miller Wilson, Franciscan Sister Eileen, Suzan, Bill and Robert Miller. Aunt of several.

MILLER, Margaret E., 91, Our Lady of Lourdes, Indianapolis, Oct. 27. Mother of Denise Miller Byers, Mark, Michael and Paul Miller. Grandmother of 10. Great-grandmother of 16.

RILEY, Evelyn R., 87, St. Lawrence, Indianapolis, Oct. 21. Mother of Mary Switalski, Kathleen, James and Kevin Riley. Grandmother of 11. Great-grandmother of nine.

SIENER, Rita M., 87, St. John Paul II, Sellersburg, Nov. 2. Mother of Christine Mikel,

Kathleen Nolan, Jeanette Sharp, Sue and Mark Siener. Grandmother of 11. Great-grandmother of 17. Great-great-

grandmother of one. **TWEEDY, Jack F., 87,** St. Anne, New Castle, Oct. 22. Husband of Bernice Tweedy.

Father of Kyle Elizabeth Davis, Kimberlee Young, Jay and Gray Tweedy. Grandfather of six. Great-grandfather of four. †

Conventual Franciscan Father Kenneth Gering served as a hospital chaplain

Conventual Franciscan Father Kenneth Gering died on Nov. 1 in New Albany. He was 89.

The Mass of Christian Burial was celebrated on Nov. 10 at the chapel of the Conventual Franciscans at Mount St. Francis. Burial followed in the friars' cemetery.

Kenneth Louis Gering was born on Nov. 16, 1927, in Louisville, Ky. He graduated from St. Xavier High School in 1945, and then served for four years in the U.S. Navy.

Father Kenneth entered the Conventual Franciscans' Our Lady of Consolation Province, based at Mount St. Francis, in 1951, professed simple vows on July 9, 1952, and solemn vows on July 11 1955. He was ordained a priest on Feb. 23, 1958.

After serving for two years in parish ministry in Louisville, Father Kenneth served for 13 years as dean and science teacher in the former minor seminary at Mount St. Francis.

Beginning in 1973, Father Kenneth began ministry as a hospital chaplain, serving in a hospital in Chicago. He would remain in this ministry for the rest of his life except for two brief periods of parish ministry.

In addition to serving at his community's minor seminary, Father Kenneth also ministered in the archdiocese as a chaplain from 1988-94 at Terre Haute Regional Hospital and Union Hospital, both in Terre Haute. He served as administrator of Most Precious Blood Parish in New Middleton, St. Joseph Parish in Corydon and St. Peter Parish in Harrison County from 1994-95. From 1996 until his death, Father Kenneth served as chaplain at Providence Retirement Home in New Albany.

Father Kenneth also ministered as the chaplain for the Knights of Columbus in Lanesville and New Albany and a chapter of the Legion of Mary in New Albany.

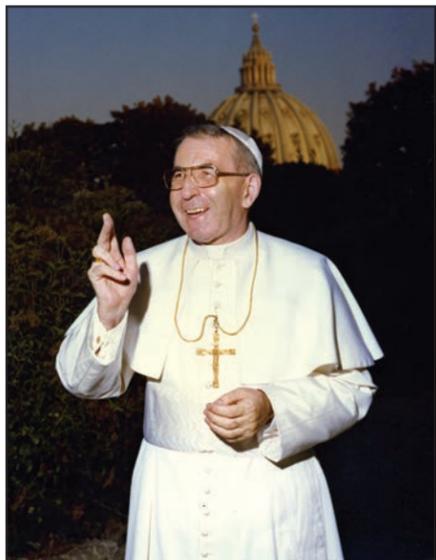
He is survived by his sisters Mary Rose Gaus Brown of The Villages, Fla., JoAnn Miller of Louisville Ky., and his brother Robert Gering of Mount Joy, Pa.

Memorial gifts may be sent to the Conventual Franciscan Friars at The Province of Our Lady of Consolation, Development Office, 103 St. Anthony Drive, Mount St. Francis, IN 47146. †

Pope puts John Paul I on path to sainthood, declares him 'venerable'

VATICAN CITY (CNS)—Pope Francis recognized that Pope John Paul I, who served only 33 days as pope, lived the Christian virtues in a heroic way.

The Vatican announced Pope Francis'



Pope John Paul I, known as the smiling pope, is pictured at the Vatican in 1978. Pope Francis has advanced the sainthood cause of Pope John Paul I with a decree recognizing his heroic virtues. (CNS photo/L'Osservatore Romano)

decision on Nov. 9. It marks the first major step on the path to sainthood for the pope who died in 1978 at the age of 65, shocking the world and a Church that had just mourned the death of Blessed Paul VI.

Pope Francis would have to recognize a miracle attributed to the late pope's intercession in order for him to be beatified, the next step toward sainthood. A second miracle would be needed for canonization.

Stefania Falasca, vice postulator of Pope John Paul's sainthood cause, said one "presumed extraordinary healing" had already been investigated by a diocese and a second possibility is being studied, but the Vatican does not begin its investigations until a sainthood candidate is declared venerable.

Although his was one of the shortest papacies in history, Pope John Paul left a lasting impression on the Church that fondly remembers him as "the smiling pope."

"He smiled for only 33 days," read the front page of the Italian newspaper, *Corriere della Sera*, while the Catholic Telegraph of the Archdiocese of Cincinnati reported: "Saddened Church seeking another Pope John Paul."

The surprise of his death after just over a month in office opened a floodgate of

rumors and conspiracy theories, running the gamut from murder to culpable neglect. The Vatican doctor insisted then, as the Vatican continues to insist, that Pope John Paul died of a heart attack.

His papal motto, "*Humilitas*" ("Humility") not only emphasized a Christian virtue, but also reflected his down-to-earth personality and humble beginnings.

"The Lord recommended it so much: Be humble. Even if you have done great things, say: 'We are useless servants.'" On the contrary, the tendency in all of us is rather the opposite: to show off. Lowly, lowly: This is the Christian virtue which concerns us," he said on Sept. 6, 1978.

Born Albino Luciani in the small Italian mountain town of Canale D'Agordo on Oct. 17, 1912, the future pope and his two brothers and one sister lived in poverty and sometimes went to bed hungry.

His father, a bricklayer by trade, would often travel to Switzerland and Germany in search of work.

During a general audience on Sept. 13, 1978, the pope told pilgrims he was sickly as a child and his mother would take him "from one doctor to another" and watch over him "whole nights." He also said

he had been hospitalized eight times and operated on four times throughout his life.

Despite his weak health and poverty, his father encouraged him to enter the minor seminary. He did so, but would return to his hometown in the summers and often was seen working in the fields in his black cassock.

He was ordained a priest in 1935 and was appointed bishop of Vittorio Veneto in December 1958 by St. John XXIII. More than 10 years later, he was named patriarch of Venice by Blessed Paul VI and was created a cardinal in 1973.

During his time as patriarch of Venice, then-Cardinal Luciani was known for his dedication to the poor and the disabled.

In February 1976, he called on all priests in his diocese to sell gold and silver objects for the Don Orione Day Center for people with disabilities. Leading by example, he started the fund drive by putting up for auction a pectoral cross and gold chain—given to him by St. John XXIII—that had once belonged to Pope Pius XII.

His contribution, he wrote, "is a small thing compared to the use it will have. Perhaps it is worth something if it helps people understand that the real treasures of the Church are the poor." †

Investing with Faith/Elisa Smith

Now is the time to take stock of your year-end tax planning

I know it's hard to believe that it's already time to start talking year-end tax planning, but it is.

If you've been thinking about legacy giving, one of the most tax-efficient ways to do it is to transfer appreciated stock.



The benefits are two-fold. If you transfer the appreciated stock to charity rather than selling it and donating the cash, you avoid capital gains taxes on the stock's appreciated value. Also, if you itemize, you can receive an income tax deduction in the tax year that you make the gift.

Assume, for example, that Mary purchased stock two years ago for \$15,000, and it is now worth \$20,000. Mary makes a gift of this stock to the Catholic Community Foundation (CCF). She can deduct the full

\$20,000 value if she itemizes her taxes, plus she pays no capital gains tax on the \$5,000 appreciation.

In order to be able to deduct the full fair market value of the stock in 2017, you must have owned the stock for at least one full year prior to making the gift. Secondly, the transfer must be made by Dec. 31.

Gifts of stock can be made outright for a parish, school or Catholic agency. In addition, you can give your stock to an existing endowment fund within the CCF (we manage more than 400 of them) for a preferred ministry, or establish a new endowment fund in memory of a loved one.

Moreover, you could use the stock to fund a charitable remainder trust. This financial vehicle allows you to receive the immediate tax benefits of your stock gift as well as provide a stream of income to you or a loved one for life or a period of years. Once the time limits are met, the trust's balance is transferred to the ministry of your choice.

Funding your legacy giving by donating stock is an excellent way to reduce your taxes while helping further God's kingdom.

As director of the CCF, I am pleased to help you connect your resources to Catholic ministries in need.

If you'd like to learn more about how you can make year-end stock gifts, feel free to reach out to me by e-mail at esmith@archindy.org or by phone at 1-800-382-9836, ext. 1427, or 317-236-1427. For instructions on donating stock to an archdiocesan parish, school or agency, please visit www.archindy.org/plannedgiving/stock.html.

(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Benedictine sisters of Ferdinand with ties to archdiocese celebrate jubilees

Compiled by Natalie Hoefler

Four Benedictine sisters who celebrated special anniversaries of their religious profession at Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, also have ties to the Archdiocese of Indianapolis.

At the monastery on Oct. 29, Benedictine Sister Sylvia Gehlhausen marked the 70th anniversary of her profession of monastic vows, and Benedictine Sisters Jan Youart, Mary Agnes Sermersheim and Corda Trouy celebrated their 60th anniversary.

Benedictine Sister Sylvia Gehlhausen entered the monastery in 1940 and made monastic profession in 1942. In the archdiocese, she served as a teacher at St. Mary-of-the-Knobs School in Floyd County, at the former St. Meinrad School in St. Meinrad, and at the former St. Bernard School in Cannelton. She currently serves as a minister of hospitality at the monastery.

Benedictine Sister Jan Youart, a native of Shelbyville, entered the

monastery in 1955 and made her monastic profession in 1957. She served as a teacher at the former St. Meinrad School in St. Meinrad. She currently serves at the monastery in the ministry of prayer.

Benedictine Sister Mary Agnes Sermersheim entered the monastery in 1955 and made her monastic profession in 1957. She served as a teacher at the former St. Meinrad School in St. Meinrad. She currently serves as sacristan, works in the liturgy office and helps with health care at the monastery.

Benedictine Sister Corda Trouy, a native of New Albany, entered St. Joseph Monastery in St. Marys, Pa., in 1955 and made her monastic profession in 1957. She transferred to Monastery Immaculate Conception in 1998 and served as a religious education instructor at St. Martin of Tours Parish in Siberia. She currently serves in the Evansville Diocese as a religious education teacher, and at the monastery ministering to the senior sisters in Hildegard Health Center, offering hospitality at the sisters' Kordes Hall retreat center, and working in supportive services. †



Benedictine Sisters Mary Agnes Sermersheim, left, Corda Trouy, Sylvia Gehlhausen and Jan Youart, each of whom have ties to the archdiocese, smile with Sisters Mary Ann Schepers and Christine Kempf on Oct. 29 as the six sisters of Monastery Immaculate Conception in Ferdinand, in the Evansville Diocese, celebrated special anniversaries of profession of their vows. (Submitted photo)

Taking smartphone snapshots during Mass 'is an awful thing,' Pope Francis says

VATICAN CITY (CNS)—The Mass is not a show, but a beautiful, transformative encounter with the true loving presence of Christ, Pope Francis said.

That is why people need to focus their hearts on God, not focus their smartphones for pictures during Mass, he said.

When the priest celebrating Mass says, "Let us lift up our hearts," he is not saying, "lift up our cellphones and take a picture. No. It's an awful thing" to do, the pope said on Nov. 8 during his weekly general audience in St. Peter's Square.

"It makes me so sad when I celebrate [Mass] in the square or in the basilica and I see so many cellphones in the air. And not just by the lay faithful, some priests and bishops, too," he said.

"Please, Mass is not a show. It is going to encounter the passion, the resurrection of the Lord," he said to applause.

The pope's remarks were part of a new series of audience talks on the Mass. The series, he said, should

help people understand the true value and significance of the liturgy as an essential part of growing closer to God.

A major theme highlighted by the Second Vatican Council was that the liturgical formation of the lay faithful is "indispensable for a true renewal," Pope Francis said. "And this is precisely the aim of this catechetical series that we begin today—to grow in understanding the great gift God gave us in the Eucharist."

The Eucharist is a wonderful way Jesus Christ makes himself truly present in people's lives, the pope said.

To take part in the Mass is to relive the Lord's passion and redemptive death, where, on the altar, he is present and offers himself for the salvation of the world, Pope Francis said.

"The Lord is there with us and present," he said. "But so many times we go, we look around, we chitchat with each other while the priest celebrates the Eucharist."

If the president or any other famous or important person were to show up, he said, it would be a given "that we all would be near him, we would want to greet him. But think about it, when you go to Mass, the Lord is there and you, you are distracted, [your mind] wanders. Yet, it is the Lord!"

People should reflect on this, he said, and if they complain, " 'Oh Father, Mass is boring.' What are you saying? The Lord is boring? 'No, not the Mass, but the priest.' Ah, well, may the priest be converted," but just never forget that the Lord is always there.

Catholics need to learn or rediscover many of the basics about the Mass, and how the sacraments allow people to "see and touch" Christ's body and wounds so as to be able to recognize him, just as the Apostle St. Thomas did.

He said the series would include answering the following questions:

- Why make the sign of the cross at the beginning of Mass? Why is it important to teach children how to make the sign of the cross properly and what does it mean?
- What are the Mass readings for and why are they included in the Mass?
- What does it mean for people to participate in the Lord's sacrifice and come to his table?
- What are people seeking? Is it the overflowing fount of living water for eternal life?
- Do people understand the importance of praise and thanksgiving with the Eucharist and that receiving it "makes us one body in Christ"? †



A priest take pictures with a tablet as Pope Francis celebrates Mass in St. Peter's Basilica at the Vatican in this July 7, 2013, file photo. The pope, at his Nov. 8 general audience, said it's "an awful thing" for people to take cellphone photos at Mass.

(CNS photo/Tony Gentile, Reuters)

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All Souls Day pilgrimage

Left, the cemetery of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods was visited during the archdiocesan pilgrimage on Nov. 2, All Souls Day. The pilgrimage also included the shrine of St. Mother Theodore Guérin, also at Saint Mary-of-the-Woods, St. Joseph University Church in Terre Haute and Calvary Cemetery in Indianapolis. (Submitted photos)



A statue of St. Mother Theodore Guérin stands on the grounds of the motherhouse of the Sisters of Providence.

Below, participants in an archdiocesan pilgrimage on Nov. 2, All Souls Day, view the graves of priests who served in central and southern Indiana at Calvary Cemetery in Indianapolis.



Participants in an archdiocesan pilgrimage on Nov. 2, All Souls Day, pose at the National Shrine of Our Lady of Providence on the campus of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods. Father Eric Augenstein, second from left in the back row, helped lead the pilgrimage.



‘An Evening of Lights’ will honor the lives of loved ones

By Natalie Hoefler

The holidays can be difficult for those who are grieving the loss of a loved one.

To honor the lives of those who have died and to help those who mourn, the Catholic Community Foundation (CCF) is offering its first “An Evening of Lights” event in the Assembly Hall of the Archbishop Edward T.

O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 6 p.m. on Dec. 7, with doors opening at 5:30 p.m.

Archbishop Charles C. Thompson will lead a prayer service, which will include Scripture, a reflection, music by the Vox Sacra schola cantoraum, the blessing of a Nativity scene, and the lighting and blessing of a Christmas tree.

Lighting the room

will be luminaries purchased for a small donation, featuring the names of loved ones whom donors wish to memorialize.



Archbishop Charles C. Thompson

“The holiday season is meant for joy, laughter and celebration in spending time with family,” says CCF director Elisa Smith. “But for those who are grieving someone, the holidays can bring sadness and loneliness to the surface.

“It is important for those people to know that the Church is here sharing that sadness with them. We want them to know that we haven’t forgotten their loved ones, and that the holidays can be a time to celebrate their loved one’s lives as their light and legacy live on forever.”

Creating those legacies is the work of the CCF, which has a number of tribute and memorial endowments for parishes, schools and Catholic agencies established by individuals in memory of a loved one.

Luminaries for the event can be purchased in advance at www.archindy.org/CCF/eveningoflights. The minimum donation asked is \$10, although more can be given. With each luminaria purchased, donors can list the name of a loved one they wish to have printed on the luminaria, which they may take home after the program.

The money collected for the event will be invested in the Catholic Community Foundation to support the growth of parish, school and agency ministries.

The deadline for purchasing a luminaria is Nov. 29. All are invited to the event, even if no luminaria is purchased. Reservations are requested and may be made at www.archindy.org/CCF/eveningoflights.

Smith says the CCF staff hopes “that people find a special comfort in knowing that their loved ones are remembered by the Church in a special way during the Advent and holiday season.”

(For questions or more information, call the Catholic Community Foundation at 800-382-9836, ext. 1482, 317-236-1482, or e-mail ccf@archindy.org.) †



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