Challenged to ‘make noise,’ teenagers also make a statement about their faith

By John Shaughnessy

The challenge was a fun and welcomed one for the teenagers who gathered from across the archdiocese.

Asked to “make noise,” they responded with a crescendo of cheers, hoots and shouts that rose to a joyous, near-deafening roar in the expansive room, leaving the youths laughing and smiling at how many decibels they had reached together.

Still, just minutes later, there came a moment that packed even more emotional power. It was a moment when the 270 teenagers changed from making noise to making a statement about the Catholic faith that binds them.

Rising from their seats, they moved toward the crucifix that had been uplifted in the center of the room. With their heads bowed and with some of their hands on each other’s shoulders, they stood and professed their faith not in words but in reverent silence.

Both 17, Elizabeth Wehrkamp and Alejandra Aguilar shared in these two scenes during the “ArchIndy Teen Experience” at Butler University in Indianapolis on Nov. 4.

“My Catholic faith plays an important role in my life,” said Elizabeth, a member of St. Ambrose Parish in Seymour, where she teaches religious education to children. “I think the theme of ‘make noise’ is very fitting. You want to make noise so God can always hear you. It’s something I want to keep doing throughout my whole life.”

Living the Catholic faith aloud is essential to Alejandra too, who viewed the archdiocesan youth event as a two-fold opportunity.

“I want us to have a relationship with God, and see how he’s always there for us,” said the member of St. Patrick Parish in Indianapolis. “I want to share my culture, to have them see the thing that unites us, our Catholic religion.”

“We are called to stand out”

The ‘Make Noise’ theme for the youth event echoed from a different kind of challenge—a challenge that Pope Francis put forth during World Youth Day in Brazil in 2013 when more than 3 million young Catholics came together.

By Natalie Hoefer

Four residences in Archdiocese of Indianapolis base their care of seniors on Catholic values

(Editor’s note: According to a 2016 report by the Federal Interagency Forum on Aging-Related Statistics, the population of those age 65 and older in America will rise from 15 percent in 2014 to 21 percent in 2040.

In light of this growing population and those who care for them, The Criterion is running a series of articles on senior related issues through the lens of the Catholic faith. This week, the series highlights the four senior care homes and communities located in the Archdiocese of Indianapolis founded by or with ties to a religious order.)
God wants quiet humility, not showy altruism, Pope Francis says

VATICAN CITY (CNS)—While all Christians are called to help those in need, they must fight against the temptation of boasting about their gifts of charity to seek attention, Pope Francis said.

Before praying the Angelus prayer with about 20,000 people gathered in St. Peter’s Square on Nov. 12, the pope said that the Gospel story of the poor widow who gave her last two coins as an offering helps Christian men and women today to “strip ourselves of the superfluous in order to do to what really counts and to remain humble.”

“When we are tempted by the desire to make an impression and to rack up points for our altruistic gestures, when we are too interested in what others see and—even allow me to use the word—the when we are like ‘peacocks,’ let us think of this woman,” he said.

Reflecting on the Sunday Gospel reading, the pope said that Jesus unmasked the “perversion mechanism” of the scribes’ ostentatious behavior of praying so that others may see them and using God “to credit themselves as defenders of his law.”

This attitude of superiority and vanity, he said, “leads them to have contempt for those who count very little and are in a disadvantaged economic position, such as the widow.”

The widow’s gesture of humility does not go unnoticed by Jesus, who uses her selfless act to teach his disciples about the importance of “the total gift of self,” he said. “The Lord’s scales are different from ours,” the pope said. “God doesn’t measure the quantity but the quality; he scrutinizes the heart and looks at the purity of the intentions.”

Pope Francis said that Christians must “shun ritualism and formalism, and instead learn to humbly express gratitude by imitating the poor widow.”

Spirit of Service nominations and volunteers for Christmas Store needed

Charitable Catholics Indianapolis is calling for volunteers at its Christmas Store, and for nominations for the 2019 Spirit of Service Awards.

• The Christmas Store, located in the Xavier Building at 1435 N. Illinois St., is seeking volunteers to help more than 700 needy families shop for Christmas gifts and clothing for their children.

The store will be open on Nov. 27, 28 and 30, and Dec. 1, 2, 4, 5, 7, 9, 12, 14-16 and 18. Volunteers are needed for the following shifts: 8:30 a.m.-12:30 p.m., noon-4 p.m. and 4-7:30 p.m.

To sign up or learn more about the Christmas Store, visit www.archindy.org/ce/indianapolis/christmas.

• Nominations are being accepted through Nov. 30 for the 2019 Spirit of Service adult and youth/young adult awards. Candidates should be individuals who, through the giving of their time, talents and treasures in a volunteer capacity, have made significant contributions to the community.

The awards will be presented at the 21st Annual Spirit of Service Dinner and Benefit to be held at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis, on April 30, 2019.

Nomination forms and guidelines can be found at www.helpcreatehope.org.
Archbishop Gomez: ‘Pray hard’ for all affected by shooting

THOUSAND OAKS, Calif. (CNS)—Los Angeles Archbishop Jose H. Gomez urged those attending a prayer vigil on Nov. 8 to honor the memory of the victims killed in a shooting spree the evening before “by living our lives with greater intensity and purpose and with greater love for one another.”

“May our Lord in his mercy receive the souls of those who have died, and may he comfort those of us who have been spared,” he told the congregation at St. Paschal Baylon Parish in Thousand Oaks. “We pray for peace in our communities and for peace in the hearts of all those who are troubled and disturbed.”

Late on Nov. 7, a gunman opened fire at a country-music bar in Thousand Oaks, about 40 miles from the heart of Los Angeles.

Thirteen people, including the suspected gunman and a 29-year veteran of the Ventura County Sheriff’s Department, died in the shooting at the Borderline Bar and Grill on what was college night, with lessons on country-two-step dancing.

The bar is popular with students at nearby California Lutheran University, and also attracts students from Pepperdine University in Malibu, Moorpark College in Moorpark, and California State University-Channel Islands in Camarillo.

According to the Associated Press, on Nov. 8 it was reported that the suspected gunman, Ian David Long, had legally purchased the weapon used in the shooting. It was less than two weeks after a gunman murdered 11 worshippers in a Pittsburgh synagogue, which was the largest mass murder in the United States since 17 were killed at Marjory Stoneman Douglas High School in Parkland, Fla., on Feb. 14.

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The 45-minute service drew more than 300 people. It was led by St. Paschal’s pastor, Father Michael Rocha, assisted by associate pastors Fathers Luis Estrada and Father Al Enriques. Archbishop Gomez concelebrated.

In his homily, Father Rocha admitted he could not answer the question of why this had happened, only that “people are going through their own tests and trials and sometimes they communicate their own problems in horrific ways.”

“We stop and pause and reflect upon our own mortality and our relationship with God.” Also remember, he said, that “healing takes time. … Your grieving is among the most sacred and human things you’ll ever do. Honor it, and healing will take place.”

Thousand Oaks Mayor Andrew Fox stood at the lectern at the church and asked for three things: “I’m going to steal a bit from St. Paul, but I want to talk about faith, hope and love.”

Fox had already spent the morning and afternoon speaking to national and local media about the tragedy that united his tight-knit community. Then he attended a civic candelight gathering with more than 1,800 in attendance that focused on the theme of “Thousand Oaks Strong.”

But as the long sorrowful procession turned into night, and a local wildfire had now come into play that also challenged the citizens’ levels of anxiety and anguish, Fox said he felt “at home here” at St. Paschal with my Catholic brothers and sisters, “where he and his family are parishioners.”

Fox, who attended the service with his wife, Letitia, said: “We are fortunate as Catholics because our faith is strong, and we actually believe Christ died for our sins, so we pray for that same faith for those families that lost loved ones, many of them at a very young age.”

Hope, he continued, is about “a better tomorrow. A better next week.” For love, Fox said he was “reminded of Scripture just last week when Jesus was asked about the two greatest commandments. He said: ‘Love God with all your heart, and love your neighbor as yourself.‘”

In a statement issued the morning of Nov. 8 in reaction to news of the shooting, Archbishop Gomez asked people to “pray hard” for the victims and their families.

“The hurt they are suffering, we can never really know. What they have lost, we cannot return to them. But we can walk with them. We can help them to find healing and hope. We can help them to discover the love of Jesus, even in this dark time.”

He also called for the enactment of reasonable measures to end gun violence.

“We must bring this tragedy to the Lord in prayer,” said the cardinal. “This new incident of gun violence strikes just as the funerals are completely from the last mass shooting.”

He added: “More innocent lives are lost because of one individual and his ability to procure weapons and commit violence. The bishops continue to ask that public policies be supported that would enact reasonable gun measures to help curb this mad loss of life.”

“Only love can truly defeat evil,” Cardinal DiNardo said in his statement. “Love begets love, and peace begets peace, but anger, hatred and violence breed more of the same.”

Mourners embrace during a Nov. 8 vigil at the Thousand Oaks Civic Arts Plaza in California for the victims of the mass shooting at the Borderline Bar and Grill in Thousand Oaks. Thirteen people, including the suspected gunman and a 29-year veteran of the Ventura County Sheriff’s Department, died in the Nov. 7 shooting. (CNS photo/Mike Blake, Reuters)
Cling to prayer in response to life's ongoing challenges

Chaos and uncertainty from election results in Florida. Another mass shooting, this one in a California night club, where a gunman killed 12 people. Wildfires running rampant in that same state, with the death toll rising to 44 as this newspaper went to press. The United States Conference of Catholic Bishops (USCCB) gathering for its fall meeting in Baltimore to discuss the Church’s clergy sexual abuse crisis and to consider a pastoral letter addressing racism, among other things. While none of us can control the news cycle, we can shape how we react to it.

Anger, sadness, emptiness, betrayal and heartfelt concern might be initial reactions to any of the above headlines, and most would say those feelings would be justified.

But our faith teaches us that prayer must also be paramount in our response. We know that anger and divisiveness were in play during the lead up to the Nov. 6 midterm elections. Like many of us, you grew tired of the rhetoric and political advertisements that were aired nonstop. Pray now that God’s grace be with our nation as we move forward, and that his wisdom will be with all those who will serve us in office in the future.

Sadness is an understandable reaction after learning that a lone gunman walked into a nightclub on Nov. 7 in Thousand Oaks, Calif., and killed 12 innocent people, many of them much too young to die. Pray that the victims are in God’s loving arms, pray for their families and friends, and, yes, pray for the shooter and his family, and that we can get the answers we need to find out why this horrible tragedy occurred. And pray that it never happens again.

Reactions to the California wildfires could include an empty feeling, seeing a beautiful part of our country literally going up in flames, resulting in the loss of lives. Pray that firefighters and other first responders stay safe and are able to get the situation under control as soon as possible, without further loss of life. Pray for those who have perished and for their families, and for those who have lost everything. May God, mercifully hear our petitions, help these communities know they are not alone and are enveloped by our love.

The wounds are still fresh for many who have been hurt by the clergy sexual abuse crisis. Many victims and their families still feel a sense of betrayal, as do other members of our Church family, and those feelings are justified. We know that healing will take time, even as we may experience disappointment that the Holy See asked that the bishops in the U.S. not vote on proposed actions at this time. Continue to pray for the victims and their families, and for our bishops, even beyond this week’s USCCB gathering, that God lead them in their task of reform and healing.

“There is always more to do, and we bishops must not be afraid to get our hands dirty in doing that work,” said Archbishop Christophe Pierre, apostolic nuncio to the United States, in his Nov. 12 address to bishops during the USCCB meeting. He also urged them to collaborate with the laity, but to face the current crisis both individually and as a group first and foremost.

Though it may be subtle in many instances, racism still exists in society. As stated in the draft of “Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism” written by our bishops, “Despite many promising strides made in our country, the ugly cancer of racism still infects our nation.” We, as people of faith, must have a heartfelt concern in addressing this ongoing prejudice.

We must continually remind ourselves that each of us is made in the image and likeness of God, and that we are our brothers’ and sisters’ keepers. And, just as important, even though we may be African-American, Caucasian, Hispanic, Native American or any other ethnicity, we must never forget that we all make up the body of Christ.

As we pray each day, please God, let us never, ever forget that.

—Mike Krokos
Gratitude list helps us remember God's blessings

"Over three centuries ago, our forefathers ... far from home in a lonely wilderness, set aside a time of thanksgiving for the safety of their ships, for the health of their children, for the fertility of their fields, for the love which bound them together, and for the faith which united them with their God!" (President John F. Kennedy, Thanksgiving proclamation, 1963)

Next week, we celebrate the Thanksgiving holiday. It's a day set aside to give "reverent thanks" for all the blessings we have received. It's also a time to be with family and friends, and to enjoy sports and parades and all the good things of life.

Wisely people often say that the secret to happiness, to a reasonably carefree life, is gratitude. The man or woman who can say "thank you" has discovered the key to happiness. It's the simple truth: Gratitude is good for the soul. Saying thank you is a healing balm for heartaches and troubles.

Our Church teaches that the one we must thank—above all others—is God.

We have all been blessed with gifts from God. Life comes first. What a marvelous gift to be grateful for—the opportunity to live and breathe, to walk on the earth with the goodness of creation as a person made in God's image and likeness.

Freedom is another of God's gifts. We can say "yes" or "no." We can choose how we live. We can speak our minds and think our own thoughts. We are free even when we are in prison or compelled to act against our will. No one controls our spirits. We are sons and daughters of God, free people, and this freedom is ours to enjoy or abuse as we see fit, for better or worse.

Many of us have been given the gift of health. Many have food, shelter and clothing (some way beyond the basic necessities of life). Most of us have been blessed with loving families and good friends. Most of us have work to do—to earn our daily bread and to serve the common good. Out of gratitude to God for these precious gifts, we are called to reach out to others—especially those who are not as blessed as we are. We must strive to have, and to give thanks by our actions more than our words.

Have you ever composed a gratitude list? It's a wonderful spiritual exercise. Most people are using to identifying all the things they take for granted—from about—all the things that go wrong in their lives, all the people they're tempted to blame for their unhappiness. If you have a list like this (an "ingratitud list"), throw it away. It can only fuel your sense of resentment and self-pity. Why not replace it with a list of all the people and things you have to be thankful for? That's a much better way to find healing and hope in spite of your hurts and sorrows.

A healthy gratitude list starts with the Lord, who has blessed us all in so many ways and who invites us all to grow close to him in prayer. Parents, living or deceased, should be on our gratitude list as should our family members, friends and co-workers. Those who have sacrificed their lives for the sake of our freedom should also be included.

Saying "thank you" is a way of healing inner hurts. It's a way of remembering that life is a lot more than the struggles or hurts or unhappiness we experience day in and day out.

These are the crosses we’re called to carry as we follow Jesus on the way to our heavenly home.

Some days are hard to be, resentful and angry, but he chose the better way, the way to joy and peace. He thanked his heavenly Father in a formal way at the Last Supper. He forgave us all as he hung on the cross. He bestowed on his disciples (then and now) the joy of Easter and the gifts of the Holy Spirit at Pentecost.

We should not minimize the very real suffering and unhappiness of others. Nor should we dismiss people's concerns by simply urging them to "think happy thoughts." But an honest assessment of our gifts and blessings can go a long way toward changing our outlook on life and helping us find reasons for joy.

If every day were a day of thanksgiving, we would all be so much happier, healthier and at peace with ourselves and with the world around us.

This Thanksgiving weekend, make a gratitude list—or the holidays refer to it. You'll be happy (and grateful) you did! ?

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Una lista de agradecimiento nos ayuda a recordar las bendiciones de Dios

“Hace más de trescientos años, nuestros antepasados … muy lejos de su hogar, en una tierra salvaje, dedicaron un tiempo para dar gracias. En el día indicado, ofrecerán su agradecimiento reverente por la seguridad, la salud de sus hijos, la fertilidad de sus campos, el amor que los mantenía juntos y la fe que los unía a Dios.” (President John F. Kennedy, proclamación del Día de Acción de Gracias, 1963)

La próxima semana celebramos la festividad del Día de Acción de Gracias. Se trata de un día para expresar nuestro “agradecimiento reverente” por las bendiciones que hemos recibido.

También es un momento para estar con familiares y amigos, disfrutar de reuniones, desfiles y todo lo bueno de la vida.

La gente a menudo dice que el secreto de la felicidad y de una vida razonablemente desprovista de preocupaciones es la gratitud. El amor que los mantenía juntos y la fe que los unía a Dios.

Dar gracias es una forma de expresar alegría y gratitud. La libertad es otro de los dones de Dios. Podemos aceptarla o rechazarla. Es nuestra decisión elegir cómo vivimos. Podemos decir lo que pensamos y pensar lo que queremos; somos libres incluso cuando estamos en la oración o somos obligados a actuar en contra de nuestra voluntad.

Una lista de agradecimientos saludable comienza con el Señor que nos ha bendecido de muchas formas y nos invita a crecer próximos a Él en la oración. Nuestros padres, ya sea que estén vivos o sean difuntos, deben estar en nuestra lista de agradecimientos, al igual que nuestros familiares, amigos y compañeros de trabajo. También debemos incluir a aquellos que han sacrificado sus vidas por el bien de nuestra libertad.

La expresión “gracias” es una forma de sanar dolores interiores. Es una forma de recordar que la vida es mucho más que las dificultades, los dolores o la infelicidad que sentimos en la cotidianidad. Estas son las crujas que estamos llamados a cargar al seguir a Jesús en el camino hacia nuestro hogar celestial.

Ciertamente él tenía motivos para sentirse amargado, resentido y molesto, pero eligió una mejor forma: el camino de la paz. Y los dones del Espíritu Santo que nos rodean hoy (e inmediatamente a la llegada de Pentecostés -Pascua y los dones del Espíritu Santo- a los fieles convertidos) nos han permitido ser más felices, más grandes y más generosos en nuestra vida diaria.

No debemos minimizar el sufrimiento y la infelicidad muy reales de los demás ni tampoco debemos desestimar las preocupaciones de la gente anímándonos simplemente a que “tengan pensamientos felices.”

Una evaluación honesta de nuestros dones y bendiciones puede ser decisiva a la hora de cambiar nuestra perspectiva con respecto a la vida y ayudarnos a encontrar mejores formas de alegría.

Si todos los días fueran días de acción de gracias, seríamos mucho más felices, más graciosos y estaríamos más en paz con nosotros mismos y con el mundo que nos rodea.

Un día de acción de gracias durante este fin de semana del Día de Acción de Gracias y revisita a menudo durante las fiestas decembrinas. ¡Se sentirá feliz (y agradecido) de haberlo hecho! ?
Give a gift of time with God this Christmas with retreat gift certificates

This Christmas, give someone the gift of time to pray, reflect and grow closer to God by giving them a gift certificate to one of the many Catholic retreat houses in central and southern Indiana. Below is a list of retreat houses in the archdiocese that offer gift certificates for their scheduled programs and retreats, and how to purchase them.

-Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Gift certificates available in any amount. Certificates are also available for the Shop INN-spired gift shop. Visit the center or call 317-788-7581, ext. 0. Monday-Friday from 8 a.m. to 5 p.m., or purchase certificates online at www.benedictinn.org. Information: 317-788-7581.

-Mother of the Redeemer Retreat House, 8220 W. State Road 48, Bloomington. Gift certificates available for $50 or more. Call 812-825-4642.

For a list of upcoming retreats, go to www.archindy.org/events.

—Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Gift certificates can be purchased toward a specific retreat or a ticket of the recipient’s choice. Call Karen Kender at 812-923-8817. For upcoming retreats, go to mountstfranciscors.org.

—Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Gift certificates can be purchased toward a scheduled retreat or program. Email center@oldenburgcenter.org or call 812-933-6437 Monday-Friday from 8 a.m.-3 p.m. For a list of upcoming retreats and programs, go to www.oldenburgfranciscancenter.org.

—Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Gift certificates can be purchased for scheduled days of silence, days of reflection, Tobit marriage preparation weekends or programs. Gift shop gift cards are also available. Stop in or call 317-545-7681 Monday-Friday from 8 a.m.-4 p.m. Certificates and gift cards can also be mailed. For a list of upcoming retreats, go to www.archindy.org/retreats.

—Prince of Peace Ministry and Conference Center, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, Ind. Certificates of any amount are available to use for specific programs or as the recipient chooses. To purchase a gift certificate, contact Jeanne Frost at spros@sp.org or call 812-535-2952. For a list of upcoming programs, go to www.archindy.org/events.

—Saint Meinrad Archabbey Guest House and Retreat Center, 1200 St. Meinrad Ave., St. Meinrad. Gift certificates for retreats are available starting at $120. To purchase a gift certificate, call the Guest House and Retreat Center at 800-581-6905. For a list of upcoming retreats, go to www.saintmeinrad.org.

For a list of contact information for other retreat centers in Indiana, Kentucky and Ohio, go to www.archindy.org/faith/midwest.html.

Events Calendar

**Saint Meinrad Archabbey**

*November 12*  
Mission of Prayer and Mass in French at 7:30 p.m. Information: 812-358-2952; p.m. Monday.-Saturday.

*November 15*  
Mass at 10:30 a.m. Information: 317-545-7681.

*November 16*  
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Gift certificates available in any amount. Certificates are also available for the Shop INN-spired gift shop. Visit the center or call 317-788-7581, ext. 0. Monday-Friday from 8 a.m. to 5 p.m., or purchase certificates online at www.benedictinn.org. Information: 317-788-7581.

*November 26*  
Our Lady of Fatima Retreat House, 5355 E. 56th St., Indianapolis. Gift certificates can be purchased toward a specific retreat or a ticket of the recipient’s choice. Call Karen Kender at 812-923-8817. For upcoming retreats, go to mountstfranciscors.org. Information: 317-257-4297 or ltansy@saintmatt.org.

*December 1*  
Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. Altar Society Christmas Christmas Bazaar and Chili Luncheon noon-4:30 p.m., chili served 12:30-4 p.m., vendors, crafts, baked good, raffle. Admission: Information: 317-784-6800; oltpioneer@shof elf.org.

*December 4*  
Mission 27 Rosaries, 132 Leota St., Indianapolis. Senior Discount Day, every Tuesday, seniors get 30 percent off all purchases. 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society. Food Pantry and Changing Lives more every second Tuesday. Information: 317-687-8260.

*December 7*  
Our Lady of the Greenwood Church, 2101 S. E. 29th St., Indianapolis. 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@lourdeswooden.org.

*December 10*  
St. Lawrence Church, 6905 E. 56th St., Indianapolis. First Friday Charismatic Renewal Praise and Mass, 7 p.m. Information: 317-546-7328; akayesep@indcr.org.

*December 11*  
St. Therese of the Infant Jesus (Little Flower) Church, 4720 S. St. Andrew Rd., Indianapolis. Class of ‘63 monthly gathering, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6936.

*December 14*  
Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Ministries presented by Fathers of Mercy Apostolate Louis Guardiola, 7:45 p.m. Information: 317-636-4478; jerry@dohertyconferences.com.

*December 15*  
St. Luke’s Church, 6905 W. State Road 48, Indianapolis. First Friday of Advent Mass 7:30 p.m. Information: 317-352-8829 or afadal2014@gmail.com.

*December 18*  

*December 19*  
St. Joseph, St. Louis, Mo., will offer an optional dinner afterward. Information: 812-355-2952; gcw@sp.org.

*December 21*  
Father Guy Roberts, the parish’s pastor. Breakfast on Dec. 1. Information: 317-941-7613.

*December 24*  
First Friday of Advent Praise and Mass 7:30 p.m. Information: 317-352-8829 or afadal2014@gmail.com.

*December 25*  
Christmas Open House. Visit the center 8 a.m.-4 p.m. Certificates and gift cards can be purchased for scheduled retreats and programs. Information: 317-545-7681.

*December 28*  
All May be One,” 7-8 p.m., silent and spoken prayers, contemplation, simple music, silence. Information: 812-355-2952; gcw@sp.org.

*December 29*  
The Lord of the Holy Rosary Parish, 520 Stevens St., Indianapolis. Parish Ministries presented by Fathers of Mercy Apostolate Louis Guardiola, 7:45 p.m. Information: 317-636-4478; jerry@dohertyconferences.com.

*December 30*  
St. Joseph, St. Louis, Mo., will offer an optional dinner afterward. Information: 812-355-2952; gcw@sp.org.

*December 31*  
St. Joseph, St. Louis, Mo., will offer an optional dinner afterward. Information: 812-355-2952; gcw@sp.org.

Two events planned on first weekend of Advent in Indianapolis North Deanery

Two parishes in the Indianapolis North Deanery are offering events to mark the Advent season and its time of preparation before the celebration of Christ’s birth. —St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, will host its 10th Annual Men’s Advent Prayer Breakfast on Dec. 1. The morning will begin with Mass at 8 a.m., followed by breakfast and a talk by Father Guy Roberts, the parish’s pastor. All are welcome and there is no charge. Reservations are requested by contacting Barry Parchiacci at 317-442-5542 or pbarry@archindy.org.

—St. Matthew the Apostle Parish, 4100 E. 36th St., in Indianapolis, will offer an evening of reflection starting at 6 p.m. on Dec. 2. The evening will include music, prayer and reflections in the church followed by refreshments in the cafeteria. The event is free. For information, contact Loral Taney at 317-223-3687, vlemmings@archindy.org.

A generous gift for generous givers

John Ryan, president of the Indianapolis St. Vincent de Paul Society, middle left, and former president and current volunteer Patrick Jerrell, middle right, receive a check for $5,000 from Catholic Charities Bloomington is celebrating its 10th Annual Men’s Advent Prayer Breakfast.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.
MAKE NOISE
continued from page 1

“I hope the youths will see that young people can be involved in the faith, that there’s this excitement, this joy for life, for Christ. And that when we share it, other people will grab it.”

Akeynote speaker Ansel Augustine encouraged youths at the ‘ArchIndy Teen Experience’ to make noise for God.

The opportunity to participate in eucharistic adoration was part of the ‘ArchIndy Teen Experience’ which drew 270 young people from parishes across the archdiocese on Nov. 4.

A similar focus on deepening the faith came during the praying of the rosary, with the prayers and the reflections on social justice being shared in both English and Spanish.

“Once we experience the love of God through prayer, it encourages us to put it out there through action, through excitement,” said Juan Aguilar, the 25-year-old archdiocesan seminarian at Bishop Simon Bruté College Seminary in Indianapolis who co-led the praying of the rosary.

“The fact that you’re here makes a lot of noise,” Williams told the teenagers. “Just by your presence here, you are sharing Christ’s love so much.”

Alyssa Strewing, left, Katly Doninger and Kayleyn Hexemer of Holy Spirit Parish in Indianapolis raise their voices in song during Mass at the ‘ArchIndy Teen Experience’ at Butler University in Indianapolis on Nov. 4. (Photos by John Shaughnessy)

KEYNOTE SPEAKER ANSEL AUGUSTINE ENCOURAGES YOUTHS AT THE ‘ARCHINDY TEEN EXPERIENCE’ TO MAKE NOISE FOR GOD.

“Never forget, you are a sacred gift from God. There will never be another like you,” declared Augustine, director of the Office of Black Catholic Ministry for the Archdiocese of New Orleans.

“You are one of his greatest masterpieces. For God not only made the world, he loves the world—with an unstoppable love that gives you an unstoppable power to go forth and make noise.”

That power to make noise for God is needed in the world today, he continued. “Many times in the Church, we are called to step out. We are called to stand out. We are not called to do the easy thing or the popular thing. We as people of Christ are called to do the right thing. So when you look at your own scenario, your own story, your own situation, who is it that you are called to be Christ to? And how are you called to make that person know so that they can make a joyful noise in their life?”

“We have a society out there that is hurting. We have a society that needs to know about Christ. And guess who’s going to deliver it in Indianapolis?”

Augustine let the youths know that they are the answer to that question. He also shared one more truth concerning the challenges in their own life.

“I need you to understand this: What you are going through, God is with you. No matter what you face, no matter what you’re dealing with, God is there to help you carry that cross that each of us have.”

“This joy for life, for Christ” That need for God in the teenagers’ lives was revealed during the part of the conference when the sacrament of reconciliation was offered. Elizabeth Wehrkamp joined that long line.

“You can really open your heart fully to the priest, and he doesn’t judge you for what you’ve done,” she said. “When you come out, it’s a really good feeling. All the weight is lifted off my shoulders.”

A similar focus on deepening the faith came during the praying of the rosary, with the prayers and the reflections on social justice being shared in both English and Spanish.

“Once we experience the love of God through prayer, it encourages us to put it out there through action, through excitement,” said Juan Aguilar, the 25-year-old archdiocesan seminarian at Bishop Simon Bruté College Seminary in Indianapolis who co-led the praying of the rosary.

“I hope the youths will see that young people can be involved in the faith, that there’s this excitement, this joy for life, for Christ. And that when we share it, other people will grab it.”

The quiet, prayerful sessions then led into a high-energy period of offbeat games and audience-participation challenges that affirmed Pope Francis’ insight that “a young person always wants to make noise.”

While a touch of joyous chaos reigned in the games, so did the smiles and laughs. And as the late afternoon turned toward early evening, the mood moved flowingly from making noise to making a statement to making time to be with God in a closing Mass celebrated by Archbishop Charles C. Thompson—a Mass where the soulful singing of a choir from St. Barnabas Parish in Indianapolis added a beautiful harmony.

“The love of conviction”

As he shared his homily during the Mass, Archbishop Thompson smiled as he looked out on the youths who had come from parishes in Bedford, Bradford, Brownsburg, Cambridge City, Greenwood, Indianapolis, Martinsville, Mooresville, New Albany, New Castle, Rushville and Terre Haute.

Concentrating on the Gospel theme of the importance of loving God and loving our neighbor as ourselves, the archbishop started by focusing on the first part of that twin command:

“To love someone is to know them. We can only know someone if we spend time with them. And so to love God with our heart, soul, mind and strength means we give God the first of our energies—to be people rooted in prayer, people who listen to the word of God and take it to heart.”

Turning to the essence of loving our neighbor, the archbishop stressed, “This is not a love about feeling. It’s the love of conviction, the love that comes from the depth of our being. A love that doesn’t just embrace what is beautiful in life and sweet, but to love in the muck and the messiness of life. We must love the unlovable, those that society wants to push aside.”

Concluding his homily, he offered a touch of praise and encouragement to the youths.

You chose to be here. You put your focus here on your relationship with God. And that translates into how that focus will be on your family, your friends, your neighbors, your classmates, your co-workers and others. You put this as the first focus of your lives, of your energy, of your identity.”

The heart of that message took on a real-life touch at the end of the Mass when the director of youth ministry for the archdiocese shared an experience that happened earlier during the celebration.

Scott Williams told the teenagers, “Somebody walked in while we were having Mass and said, ‘Hey, I saw you guys were having church. I’ve been having a tough time this week. Will you pray for me?’

Williams assured the young man he would, and he asked the youths to do the same.

“The fact that you’re here makes a lot of noise,” Williams told the teenagers. “Just by your presence here, you are sharing Christ’s love so much.”
St. Paul Hermitage: ‘A place where they can grow socially and spiritually’

By Natalie Hoefner

BEECH GROVE—In the 1950s, then-Archbishop Paul C. Schulte invited the Sisters of St. Benedict of the Monastery of the Immaculate Conception in Ferdinand, Ind., to establish a retirement home in Beech Grove for lay Catholics. As providence would have it, the sisters had been considering creating a new community due to their dwindling numbers. The archbishop’s invitation sealed the deal.

St. Paul Hermitage, operated by the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove, was built in 1959. Its name is a subtle nod to the sisters’ 30-plus-acre campus. Surrounding the site is green space and trees, plus a pastoral care group,” plus a list of agencies and websites related to financial information on aging, and more. The list is far from comprehensive, but can serve as a good starting point.

Retirement living types:
- Independent or Senior Living (also known as a retirement community, retirement home, senior apartments or senior housing).
- Assisted Living: Residences that provide a continuum of care from independent living to assisted living to skilled nursing and even memory care. To design an environment that fosters a personalized experience for each resident is a top priority for the sisters’ community. “We want them to feel at home,” Sister Justinia says. “We want them to feel comfortable, to feel like they belong.”

As an aid to seniors and parents of seniors seeking a retirement facility, The Criterion has compiled a list of facilities in central and southern Indiana. Whether you are looking for a list of agencies and websites related to financial information on aging, and more. The list is far from comprehensive, but can serve as a good starting point.

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Terminology and resources for seniors and their caregivers

As provin...
Providence Health Care: ‘Healing for mind, body and soul’

By Natalie Hoefer

St. Theodora Guérin arrived in St. Mary-of-the-Woods from France in 1840 and founded the Sisters of Providence of Saint Mary-of-the-Woods. Their primary goal was to establish schools and educate children. But the sisters also embraced the task of caring for the needs of the people in the area they served.

In 2012, the sisters furthered their care for others by opening up to the public the retirement and nursing facility that had previously served only their own. They named it Providence Health Care.

“The Sisters of Providence have always been aware of the needs of the community and want to help meet those needs,” says Mandy Lynch, president and CEO of the facility. “As the elderly population in this country continues to grow, they saw the importance of quality rehabilitation and long-term care facilities. This, along with a desire to remain sustainable for many years to come, led them to make the decision to open to the public.”

Providence Health Care is located on the grounds of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. The facility’s website notes a five-star rating by the Centers for Medicare and Medicaid Services, and a “Best Nursing Facility” rating in 2015 by US News & World Report.

The facility, which accepts those on Medicare and Medicaid, offers assisted living and skilled nursing alternatives, and residents live in private rooms. Numerous forms of therapy are available to residents and outpatients, including physical, occupational, speech, respiratory and aquatic therapy.

Residents can also enjoy personalized music as part of a continuation of care, with the website noting that “music helps to reduce depression and anxiety and improve quality of life.”

Lynch notes that Providence Health Care is “committed to a holistic approach that offers healing for the mind, body, and soul. We’re aware of our residents’ spiritual needs and do our best to meet them. We have a wonderful team of sisters who serve as ministers of care, helping provide extra care and support for our residents.”

Other spiritual benefits include an on-site chapel, an opportunity to pray the rosary, Mass and praying a communal rosary five days a week, plus weekend Mass in the sisters’ historic Church of the Immaculate Conception.

“Mass is also broadcast to all the televisions in the facility, so residents can watch it from the chapel or the comfort of their own room,” says Lynch.

And not many elder care homes are nestled in the midst of two shrines, a groton, a chapel made of shells, a path with statues of the Stations of the Cross and other nationally recognized historic sites, she notes. With Providence Health Care being located on the Sisters of Providence’s 67-acre campus, residents can stay the above sites, plus the property’s numerous stands of old trees, green spaces and nature paths.

The website notes that St. Theodora established the area’s first pharmacy in 1844. Through Providence Health Care, her desire to provide health care continues 174 years later.

Guerin Woods: focus on ‘quality of life, not just care’

GEORGETOWN—Not far from New Albany among the wooded hills of southern Indiana lies the community of Georgetown. It is small and unassuming. But nestled on a hill within the town is a retirement community—shows off a rose she received as part of a birthday celebration for the elder sister. (Photo by Natalie Hoefer)

Providence Health Care is located at 1 Providence P.L., Saint Mary-of-the-Woods. For more information, go to www.phcwoods.com or call the general number during business hours at 812-535-4001, or call the 24-hour admissions line at 812-243-2609.

(Accepted service, respiratory and aquatic therapy. As the number of elders with dementia in the villas increased, the memory care villa was added. It employs the most up-to-date research and concepts, including an attached, fenced-in sensory garden, says Reker.

“People with dementia tend to pace, so this is a safe and therapeutic way for them to be outside,” she explains.

By offering independent apartments, assisted living, skilled nursing, rehabilitation and memory care, elders can “age in place” at Guerin Woods, says Sister Barbara. “We’ve stepped to meet the needs of the times, which is exactly what that dear lady [St. Theodora] came to do,” she says. “It’s like a rolling horizon—you have to keep your eye on the current and future needs.”

(Guerin Woods is located at 8037 Unruh Dr., in Georgetown. For more information, go to www.guerinwoods.org or call 812-951-1878.)
Maryland pilgrims walk 50 miles ‘in penance and prayer’ for priesthood

EMMITSBURG, Md. (CNS)—Stephanie Rubeling’s support of the priestly vocation goes beyond thoughts and prayers.

The 54-year-old member of St. Peter the Apostle Parish in Libertytown was among 19 hardy souls who set out on Nov. 9 for a three-day pilgrimage from Emmitsburg to Baltimore, dubbed “Fifty Miles in Faith: Pilgrimage-Walk for the Priesthood in Penance and Prayer.”

It began with a Mass at St. Joseph Church in Emmitsburg and ended with another Mass on Nov. 11 at the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore.

Pilgrims arrived in Baltimore the day before the U.S. Conference of Catholic Bishops opened its fall assembly there on Nov. 12-14. The current clergy sexual abuse crisis, which precipitated the pilgrimage, topped the bishops’ agenda.

Rubeling had to miss the second day of the pilgrimage; she and her husband, Gary, were among those at a Nov. 12 wedding in Montgomery County, with their eldest son, Father Michael Rubeling, as the celebrant. He is associate pastor of St. John the Evangelist Parish in Severna Park.

She had live of her nine other children in tow for the start of the pilgrimage, including Peter, a seminarian at nearby Mount St. Mary’s Seminary, who is serving his pastoral year at St. Mark in Baltimore and is expected to join his brother as a priest of the Archdiocese of Baltimore.

Another brother, Timothy, recently entered formation with the Capuchin Franciscans.

“As the mother of a priest and a seminarian,” Stephanie Rubeling said, “we need to do whatever we can to help priests and the Church to repair the damage done and support those who want to move forward in holiness. Coming out of our comfort zone a little bit is a good thing.

“There is so much negative media. We need to get the extra mile, pardon the pun, in support of priests who are trying to lead holy lives, and remind everyone, there are good things going on in the Church,” she told the Catholic Review, the newspaper of the Baltimore Archdiocese.

Pilgrims set out mid-morning in 41-degree temperatures and in a mist forecast to become an afternoon downpour, so ponchos and hand warmers were available, in addition to bottled water.

Their itinerary included overnight stops at St. Bartholomew Parish in Manchester and the Church of the Nativity in Timonium. The pilgrimage, averaging 17 miles a day, went through jurisdictions of the Baltimore Archdiocese, including Frederick, Carroll and Baltimore counties and the city of Baltimore.

It was led by Father John “Jack” Lombardi, pastor of St. Peter Parish in Hancock and St. Patrick Parish in Little Orleans. He also led “Feet for Francis,” a weekend, 100-mile walk from Baltimore to Philadelphia in September 2015, in conjunction with the archdiocese, to see Pope Francis on his visit to the U.S.

“Any place that has the remains of the first American-born canonized saint is always a good place to begin a pilgrimage, or end one,” said Vincentian Father Martin McGough, the parish’s pastor. “This was Mother Seton’s parish in Emmitsburg. Her presence here gives it a special aura of sanctity.”

By Natalie Hoelter

One year before St. Theodora Guerin arrived from France and established her order in Indiana, an American woman founded an order of her own in France. Her name is St. Jeanne Jugan, and the order she founded is the Little Sisters of the Poor. Their primary charism is to care for the poorest of the elderly.

The Little Sisters now have homes for the aged in more than 30 countries. Since 1873, they have cared for the elderly poor at the St. Augustine Home in Emmitsburg. In 1967, they relocated their home from East Vermont Street to its current location on the northwest side of the city.

When Archbishop Charles C. Thompson celebrated Mass at the St. Augustine Home on Aug. 30, 2017, the feast of St. Jeanne Jugan, he noted how the Little Sisters care for “those who society so often turns away and acts indifferent toward ... I have a great, high regard for them.”

The Little Sisters welcome low-income elders age 65 and older, regardless of race or religion. They offer independent apartments, assisted living and a skilled nursing facility. Dental and physical therapy services are available on-site, and the facility accepts those on Medicare and Medicaid.

A look at a recent daily activity calendar shows a schedule packed with activities every day, including music, singing, talks, games, picnics, ice cream socials, movies, crafts and more. Outside, residents can enjoy a shrine, a gazebo and spend time caring for plants in the home’s large garden.

With residence halls branching from either side of a large chapel, Christ is literally at the center of the home. Every day, residents have the opportunity to pray the rosary then worship at Mass celebrated by resident priests.

The St. Augustine Home website notes the frequent offering of the anointing of the sick. And peppered throughout the activity calendar are numerous opportunities for confession, adoration, evening prayer and Benediction.

With their special charism for helping the elderly, the Little Sisters’ homes share unique aspects that set them apart even from other Catholic elder care facilities.

For instance, the sisters live in the home, making them present and available to meet the residents’ needs around the clock seven days a week.

With such a presence, the sisters are able to fulfill their second unique aspect: to maintain a very special presence at the bedside of dying residents.

Also unique to the order is their tradition of begging. To this day, Little Sisters can be seen visiting markets and businesses in Indianapolis to provide for the needs of their residents, just as St. Jeanne Jugan did in France 179 years ago.

At the Mass he celebrated at the St. Augustine Home on the feast of St. Jeanne Jugan, Archbishop Thompson reflected on the value of the Little Sisters of the Poor in the archdiocese and the state of Indiana.

Miles in Faith: Pilgrimage

Emmitsburg to Baltimore, dubbed “Fifty Miles in Faith: Pilgrimage-Walk for the Priesthood in Penance and Prayer” for Nov. 9 for a three-day pilgrimage among 19 hardy souls who set out on the Apostle Parish in Libertytown was prayers.

In Severna Park, Md. (CNS photo/Kevin J. Parks, Monica Rubeling, 16, of St. Peter the Apostle Parish in Libertytown, Md., walks the “Fifty Miles in Maryland pilgrims walk 50 miles ‘in penance and prayer’ for priesthood

In this photo from Aug. 30, 2017, Archbishop Charles C. Thompson is welcomed by several Little Sisters of the Poor to St. Augustine Home for the Aged, which their order operates in Indianapolis. (File photo by Natalie Hoefer)

“St. Augustine Home for the Aged is located at 2345 W. 86th St., in Indianapolis. For more information, go to www.littlesistersofthepoorindianapolis.org or call 317-415-5787.”

“St. Augustine Home: Caring for ‘those society turns away’

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Working together to help the poor and vulnerable serves to promote unity among Christian churches

By Fr. John Crossin, O.S.F.S.

Our current search for Christian unity commenced over a century ago. The World Missionary Conference in 1910 is generally considered its beginning. Protestant and Anglican representatives gathered in Edinburgh, Scotland, to discuss missions. Their problem, which is still our problem today, is the question of ordinary people. How can Christianity be the true faith if it has so many competing voices?

A long letter of support for the conference from Bishop Geremia Bonomelli (1831-1914), of Cremona, Italy, was read in its entirety to the whole assembly. His was a Catholic presence at the beginning of the ecumenical movement.

In the following decades, Catholic interest and participation in ecumenical meetings gradually increased. The first national ecumenical officer, Msgr. Johannes Willebrands (later Cardinal Willebrands), was appointed by the Dutch bishops in 1958. In January 1959, St. John XXIII announced the Second Vatican Council. One of his purposes for the council was the pursuit of Christian unity. Protestant, Orthodox and Anglican observers were invited to the four sessions of the council (1962-65). It is noteworthy that Angelo Roncalli (later Pope John XXIII) was one of the young priest friends of Bishop Bonomelli. The Holy Spirit can work in unexpected ways.

The teaching of the Second Vatican Council on ecumenism is found primarily in its 1964 “Decree on Ecumenism” (“Unitatis Redintegratio”); though there are sections on ecumenism in other important council documents such as the “Dogmatic Constitution on the Church,” (“Lumen Gentium”) #15.

The 1995 encyclical of St. John Paul II on Christian unity, usually referred to by its Latin title “Ut Unum Sint” (“That They May Be One”) develops the teaching of the council in detail. These documents and many others, including the 1991 ecumenical directory that considers many practical matters, can be found on the Vatican website.

Pastoral Collaboration

The six decades since Vatican II have seen increased pastoral collaboration. There is widespread collaboration in performing the works of mercy in the United States and elsewhere. Local food pantries, for example, are often supported and staffed by ecumenical groups of faith communities. Working together makes sense as it multiplies resources and provides more effective aid to those in need.

At a 2016 ceremony attended by Pope Francis and Bishop Munib Younan, president of the Lutheran World Federation, the directors of the Lutheran and Catholic international relief organizations committed themselves to increasing their work together.

A second example of collaboration is the meetings of local pastors. In some parts of this country, pastors gather regularly to discuss the Scriptures for the following Sunday, to share “best practices” about pastoral cases, and to reflect on administrative concerns. At the parish level, there are many common concerns. A key dimension of pastoral collaboration is common witness to the faith. Most striking is the common witness of martyrs for Christian faith. Persecutors see Christians as more alike than different.

Theological Dialogues

Even before the Second Vatican Council, there were conversations taking place about our theological differences. The Catholic Conference for Ecumenical Questions was begun in Europe in 1952 by then-Msgr. Willebrands.

Since the council, numerous formal theological dialogues with other Christians have been sponsored by Catholic bishops’ conferences and by the Vatican. These dialogues are characterized by mutual respect, honesty and friendship. The bishops of the United States sponsor eight such dialogues.

The dialogues put into practice the principles enunciated at the council. These include: seeking together the guidance of the Holy Spirit; being truthful about one another; recognizing that we are joined by baptism and already in “imperfect communion” with one another; seeking deeper understanding of each other; and realizing that the Holy Spirit graces our Christian colleagues and we can learn from them (“Decree on Ecumenism,” #4). The positive results of these theological dialogues are not widely known but are quite positive. The 1999 internationally agreed statement of the Catholic Church and the Lutheran World Federation—the “Joint Declaration on the Doctrine of Justification”—is one such result.

The World Methodist Council, the World Communion of Reformed Churches and the Anglican Communion have all endorsed this statement on a central issue of the Reformation.

I have found that ordinary Catholics and Protestants are surprised when they learn how far we have come in these dialogues.

Moving Forward

The ecumenical movement is currently experiencing a new springtime. Recent theological agreements bring hope.

Pope Francis and other leaders call us to work together with other Christians for the poor on the peripheries of society. We will learn much for ourselves and for unity from this pastoral work and the impact it has on our spiritual lives.

It seems to me that the recent “winter” of ecumenism was necessary. Our ecumenical collaboration raises questions. Those of us who have made our faith and our faith community—Catholic, Methodist, Lutheran, etc.—central to our lives needed to ask questions. What is our identity as Christians? Where do our fears of unity come from? Should what I need personally be a determining factor for the faith of the community?

Change is a reality. All the individual Christian communities continue to change.

The one necessary ecumenical change is deeper conversion to Christ and the full truth of his Gospel. This grace is a gift of the Holy Spirit.

Faith Alive!

Worship and Evangelization Outreach/Cheryl McSweeney

With new changes, Fatima is still a place to be with God

“The leaves are getting ready to show how beautiful ‘letting go’ is.”

Anonymous

Fall is my favorite season. The colors of the leaves, the crispness in the air, the activities and the big comfy sweaters—

they all seem to remind me of home. It’s really a bit surprising since I’m someone who has moved around a lot. I change. I like things in my life to stay the same.

Consistency, ritual and status quo are things that I value. That’s probably the reason why I look for change.

Then autumn comes around, and I’m reminded of the beauty of change. The importance of letting go of “what always has been” in order for God to show me the gift of “what can be” is overwhelming at times.

Change can be challenging to many, including myself. I have to face my fears of change and that is not something I’ve done completely in the plan that God has had for me before I am always easier said than done.

Working at Our Lady of Fatima Retreat House in Indianapolis is a blessing all year, but being able to drive up that long drive in the fall with a steady stream of Mary greeting me on the left, the chapel on the right and almost 13 acres of beautiful fall foliage reminds me again that the seasons are changing. It is simply grace. It’s not uncommon for me to sit in my car for a short while and take a moment to arrive, take time to catch my breath after being overwhelmed with the beauty, and to thank God for this day.

Entering my day, reminded of the changes around me, is such a gift. I see the beauty in the faces of my guests, and I am challenged to make the changes that I need to make. I check my ego at the door and open my hands to the Lord. Does he call us to—do his work, with my hands.

If we haven’t been in Fatima in a while, you will notice changes when you return. Our wooded trails have been cleaned up and re-opened. We have a beautiful new Holy Family shrine and updated Stations of the Cross, thanks to two different Eagle Scout projects.

Our lobby has been repainted, and all the doors in the lobby and in the chapel have been replaced with gorgeous wooden doors.

All of the mattresses and bedding are brand new in each bedroom. So are all of the linens throughout the building.

Our lower level has been completely repainted and updated with new furniture, carpeting and mirrors. The main level conference room and lower level conference room all have a new sound system, ceiling mounted projectors and screens that lower with the push of a button.

That will never change.

(Cheryl McSweeney is program manager at Our Lady of Fatima Retreat House in Indianapolis.)

The Human Side/Fr. Eugene Hemrick

Embrace the virtue of wisdom as defense in depressing times

How do we keep our minds healthy in light of all the disturbing events in our world? How do we successfully deal with senseless crimes, starving children, devastating hurricanes, terrorist fires, earthquakes and volcanic eruptions? How do we turn off the news totally or at least part of the time? This is true. Whenever travel and intense work cut into my daily routine of watching the news, I find it refreshing to embrace a welcomed relief from the bombardment of disturbing events.

Is it now time to follow this practice? You can’t escape the realities of life for any length of time. If you do so, indeed, you may end up with undesirable withdrawal symptoms. News is a stimulant, like drinking coffee, that is a part of life’s daily routines. If you have learned to run away from disturbing news, another option is possible: Go on the offense and counter it with wisdom.

St. Thomas Aquinas states that wisdom “considers the highest cause. By means of reason, wisdom seeks to form a most certain judgment about other causes,” and that should set all things in order correctly. 

St. Thomas points out that the gift of wisdom is a remedy against folly. He writes, “Folly in Latin is ‘stultitia’, which translates as stupid or dullness of mind. Stultitia were our ancestors who would ask, for example, what is the highest cause of our horror when seeing starving children in Yemen? Is it that the local government is neglecting these starving children? Is it the abhorrence of the senselessness of war? Is it disgust with corrupt governments? Is it wondering how God could allow this to happen? Is it one particular cause more than others at the time? It is in our identity as a person who lived in the European Union. As anti-Semitism has risen there, many member countries provide police security for synagogues 24 hours a day.

There is a decided unease among Jews in our country today. In just one example of anti-Semitic incidents, 57 percent, mostly vandalism, as was the case earlier this year at a synagogue in Carmel, Ind. But after my first column in this series was published, Pittsburgh violently underscored how often rising to brutal violence. An attack at a synagogue in that city in late October resulted in 11 people’s deaths.

Mayor Joseph Hogsett of Indianapolis said on Oct. 29: “Anti-Semitism—or any other ideology of hate—grows when we are apathetic about what is true and what is not, when we are not vigilant about what is right and what is wrong.”

We know what is right. We cannot remain indifferent. We know 20th-century history. As followers of Jesus Christ, a Jew, we are called to a radical love of all. We have to face our fears and move forward to the Lord. Does he call us to—do his work, with our hands.

As followers of Christ, we are called to a radical love of all:

- The flurry of 9/11 named 600 people by the FBI as “the outsider,” the “disrupter,” the “troublemaker.” For example, the Rockefeller family. Anti-Semitism was born.
- Henry Ford, Charles Lindberg and even Mussolini on his radio program. He was a big supporter of communism, and supported Hitler and Anti-Semitism.
- Mussolini on his radio program. He was a big supporter of communism, and supported Hitler and
- The Nazi anti-Semitic rhetoric blossomed. The Nazi anti-Semitic rhetoric evolved at the same time from virulent lies from fascist, Nazi, yellow stars and pervasive restrictions.
- The Holocaust was born. Indifference in the West took the form like Ford and Lindberg believed in a Jewish/Zionist conspiracy, speaking out against this fiction.
- And sadly, a Detroit Catholic priest, Father Charles Coughlin, perpetuated the connection between Jews and communism, and supported Hitler and Mussolini on his radio program. He was silent in the Middle East, but continued on the air until 1940.
- In the aftermath of World War II and the revealing of the extent of the Holocaust, anti-Semitism quieted. But not for long.
- The creation of the State of Israel resulted in the birth of a radical Islamist rhetoric and violence we still have today.
- The communist/Jewish connection found fresh life in the McCarthy House Protocols of the Elders of Zion and will remain indifferent. We know 20th-century history.
- As followers of Jesus Christ, a Jew, we are called to a radical love of all and moving out of any form of “ism” in our own hearts.
- Please God, may we be open to the truth, in our world, in our heart.

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

What's lost by modern-day travel

We arrived at the ferry to Gozo with one of my colleagues. We watched the mishaps, from being trapped in a parking garage to taking the wrong exit out of Malta’s many roundabouts, our hopes of the beautiful 9 a.m. ferry fading fast. When we finally pulled up to the dock we were the last ship allowed on the boat.

My colleagues and I were visiting Malta to learn more about the island’s Society of Christian Doctrine founded in 1950. It is run by a 50-year-old archdiocesan Office of Ecumenism. He is the representative of the church in the territory near the island of Gozo— with the help of our newly departed ferry—we had the chance to visit the Marian Shrine of Our Lady of Ta' Pinu, where it is believed that a peasant woman named Karmen Grima had a series of mystical experiences.

On her way to daily Mass, she heard a voice asking her to pray three Hail Marys for three days in order that Our Lord was in the tomb. Grima’s aging parish church was badly in need of repair at the time, and after series of terrible attributions to Our Lady, the Assumption, the church was rebuilt and consecrated in 1932.

In the back of the church is a striking image of Our Lady of the Assumption and hundreds of ex-votos left by faithful pilgrims who were healed of illnesses and handicaps. Among the many offerings of thanks to Our Lady are dozens of paintings of Grima, signed by 19th-century mariners in thanksgiving for safe passage across rough seas.

On my way to the church, I was surviving against impossible odds and people spared from death after traumatic accidents, I found myself especially fascinated by the stories of the seafarers. There was something about those older stories that was totally miraculous and totally foreign to me.

The images were a reminder that travel was not always the comfortably insured experience of a reliable or conveniently timed ferry ride. In fact, the word “travel” comes from the word “travail” which means to suffer or to bear the same sense of painful or laborious effort.

Nearly all of the maritime images depict a vessel on every sea with an image of Our Lord in the clouds looking down serenely. One can imagine the sailors praying the same prayer as the Apostles, “Lord, save us! We are perishing!”

As pilgrims to the shrine of Ta’ Pinu, we were spared the labor that many pilgrims used to endure to make such journeys. Our biggest travel problem would be a lost motorcycle or a rather uncomfortable rental car.

When we are often caught up in avoiding trouble and travel are opportunities for grace. The contiguities of life leave us with little God to do work. Technologies like safe air travel and ferries big enough to carry cars (God forbid we go to a remote island without motorized transport and air conditioning), eliminate many of the uncertainties that would make for a truly different world of travel.

We may seek our sanctuary from death after traumatic accidents.

The Theology of Technology/Bratt Robinson

Perhaps we can’t find the answer. Wisdom would say it is not obtaining the ultimate answer that counts most; it is our ability to learn more truly how to restore order. Instead of letting our mind go into trouble and travail are opportunities for grace. The contingency of life leaves us with little God to do work.

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The Book of Daniel provides the first reading this weekend. Michael, the “great prince” of the angels, is the center of attention (Dan 12:1). He is one of the few angels who is mentioned by name in the Scriptures. Michael’s role in Daniel was to defend God’s people. In this role, he was God’s guardian and instrument. Michael and the other angels appear as opposites of the devils, the fallen angels. In this reading, Michael protects God’s people. The fundamental point is that God protects the good from everlasting death and defeat before evil.

The setting is very trying, a scene of great distress. Persecution, hardship and terror are everywhere. Some will die. However, the names of all will be recorded. The dead will awake. Some will live forever. Others will be cast into eternal doom. The wise will live forever. In the Scriptures’ judgment, they are not necessarily people of high intelligence, but rather those able to perceive the greatness of God and the majesty of his kingdom. This reading brings to mind the few angels who is mentioned by name in the Bible. Michael was the angel who defended God’s people in the Book of Daniel.

Thirty-third Sunday in Ordinary Time

Msgr. Owen F. Campon

The Sunday Readings
Sunday, November 18, 2018

• Daniel 12:1-3
• Hebrews 10:11-14, 18
• Mark 13:24-32

The Sunday Readings

Monday, November 19
Revelation 1:1-4; 2:1-15
Psalm 1:1-2, 3-4
Luke 16:19-31

Tuesday, November 20
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, November 21
The Presentation of the Blessed Virgin Mary
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, November 22
St. Cecilia, virgin and martyr
Revelation 5:1-10
Psalm 149:1-6, 9
Luke 19:41-44

Question Corner

Fr. Kenneth Doyle

Confessing venial sins in the sacrament of penance can strengthen conversion

Q Could a person go to daily Mass and receive Communion without having gone to confession in four years? (Indiana)

A The answer, technically, is yes. If the person had committed no serious (mortal) sins over that four-year period, he or she could go to Mass and receive Communion every day. Strictly speaking, the obligation of annual confession applies only to those in serious sin.

The Church’s Code of Canon Law reads this way: “After having reached the age of discretion, each member of the faithful is obliged to confess faithfully his or her grave sins at least once a year” (c. 998). (Canon 916 explains that anyone who is conscious of grave sin may not receive the Eucharist without first having gone to confession.)

Is it a good idea for Catholics to stay away from confession for four years, even if they have no mortal sins to confess? Of course not. Over and over spiritual writers encourage the faithful to take part in the sacrament of penance regularly, perhaps even monthly, as a path not only to pardon, but to spiritual progress and inner peace.

Canon 988.2 says, “It is recommended to the Christian faithful that they also confess venial sins,” and the introduction to the Church’s rite of penance says: “Frequent and careful celebration of this sacrament is also very useful as a remedy for venial sins. This is not a mere ritual repetition or psychological exercise, but a serious striving to perfect the grace of baptism so that ... Docile [Christ’s] life may be seen in us ever more clearly” (c. 987b). Shortly after he was elected pope, at a weekly audience in November 2013, Pope Francis revealed that he himself receives the sacrament of penance every two weeks and considers it to be the best path to spiritual healing and health. “We all need this,” the pope said.

We have a very small congregation that has lost numerous families over the past few years. Our problem is this: Our priest is from Uganda; he is a good person, but it is nearly impossible to understand his English. He has been offered diction training but has refused. The bits and pieces of his homily that I do understand seem to have little continuity or message. Yet he speaks for 20 or 25 minutes, while the congregation just looks around at one another. He is nearing retirement age, but I fear we will lose still more families by then.

How can the Church continue to mandate Sunday Mass attendance when good Catholics come away wondering and confused? I realize there is a shortage of priests, but couldn’t a deacon or a visiting priest help to keep our parish afloat? (Virginia)

A One course of action might be to present your concerns to a member of your parish council. If that doesn’t work, an alternative would be to round up a couple of other parishioners who feel the way you do and to seek an appointment with your diocesan bishop or his representative (perhaps the vicar general or vicar for clergy).

Explain to him the sharp drop in Mass attendance, the result being that some Catholics might go to other parishes, if at all. Come to that meeting with a solution to propose—perhaps the assignment of a deacon to share some of the responsibilities of the current priest.

But meanwhile be grateful that, with the priest shortage in America, many clergy from other countries have stepped in to help. Without them, there would almost certainly be more parishes in the U.S. without the celebration of the Eucharist every weekend.

And as regards the Sunday Mass obligation, thankfulness is not your only source of spiritual nourishment. Even more, your strength for daily living comes from receiving Christ in Communion.

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

Daily Readings

Friday, November 23
St. Clement I, pope and martyr
St. Columban, abbot
Blessed Miguel Pro, priest and martyr
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111, 131
Luke 19:45-48

Saturday, November 24
St. Andrew Dung-Lac, priest and companions, martyrs
Revelation 14:1-2, 9-10
Psalm 144:1-2

Sunday, November 25
St. Our Lord Jesus Christ, King of the Universe
Daniel 7:13-14
Psalm 93:1-2, 5
Luke 18:33b-37

Doyle at
and
askfatherdoyle@gmail.com

(Carol Smith is a member of St. Augustine Parish in Jeffersonville. Photo: Parents who have lost babies release balloons at St. Cecilia Church in Quebec City for the Feast of the Angels on Oct. 17, 2015.)

Parents

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Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to节假日@archindy.org.
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publications: 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 are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ACREE, Nancy J., 81. Immediate Heirs of Mary, Indianapolis, Oct. 29.


World has no learned lessons from Great War, pope says

VATICAN CITY (CNS)—The brutality of the First World War is a lesson that the world has yet to learn, Pope Francis said.

“World War I is a chapter in history that serves as a date warning and a call for world leaders “to reject the culture of war, to seek every legitimate means to put an end to the conflicts that still stain many regions of the world with blood,” the pope said on Nov. 11 after praying the Angelus with pilgrims at St. Peter’s Square.

“It seems that we do not learn,” he said. “As we pray for all the victims of that immense tragedy, we forcefully say: Let’s invest in peace, not in war!”

In the early afternoon, the bells of St. Peter’s Basilica tolled solemnly along with church bells around the world to commemorate the 100th anniversary of the end of one of the bloodiest wars of the 20th century.

The conflict, which began on July 28, 1914, and lasted until the signing of the armistice on Nov. 11, 1918, led to the deaths of an estimated 40 million people. Recalling the words of Pope Benedict XV, who said the Great War led to “the useless slaughter” of innocent lives and that the world must learn from its errors to avoid repeating the same mistakes.

The world, he added, should learn from the “embittering sign” of St. Martin of Tours, who, according to legend, tore his cloak to share it with a poor man. May everyone the way to build peace.”

In his address, French President Emmanuel Macron denounced nationalism as a “betrayal of patriotism,” and echoed the pope’s sentiments on the re-emergence of old rivalries and new ideologies that threaten the world once again.

“I know, the old demons are resurfacing, ready to finish off their work of chaos and death. New ideologies manipulate religions, push a perhaps conspicuous obscurantism,” Macron said. “Sometimes, history threatens to retake its tragic course and threaten our heritage of peace that we believed we had definitively settled with our ancestors’ blood.”

Archbishop: Irish actions in WWI should be impetus for today’s leaders

BELFAST, Northern Ireland

(CNS)—Ireland’s most senior Catholic cleric said the suffering endured by the Irish during World War I should act as an actus for political leaders today to build a lasting peace in Northern Ireland.

Archbishop Eamon Martin of Armagh, Northern Ireland, became the first senior Catholic leader to speak at an Armistice Remembrance Service when he preached the sermon during choral evensong at St. Anne’s Anglican Cathedral in Belfast on Nov. 11.

He was greeted by Prince Andrew, the Duke of York, representing his mother, Britain’s Queen Elizabeth II.

In his sermon, Archbishop Martin explained how his visits in recent years to battle sites and war cemeteries on continental Europe “have really opened my eyes to the grief and suffering that was shared by families of all traditions and from every part of Ireland.”

While many Irish Catholics who wanted independence from Britain fought on the British side against the Germans in the 1914-1918 war, many felt ostracized when they returned home after the conflict. The Irish rebellion of 1916 had been brutally quashed by the British, and this turned much of the Irish public against Britain’s war effort. Veterans often were shunned and denied employment opportunities when they returned.

In contrast, many Protestants who fought in the war were in their homes in Ireland.

Archbishop Martin referred to this when he reflected on the fact in his sermon that “sadly, because of the cruel twists and tensions of our history of conflict, the fact that Irish Catholics and Protestants fought and died, side by side, was neglected for too long—and perhaps conveniently—by all sides, both north and south of the border.

“People preferred to cling on to a history of difference and separation, rather than recognize and embrace our shared community,” he said.
this week and the months ahead,” he said. “Let us draw near to Christ today saying, ‘He is my own ambition and we boldly submit ourselves totally to what he demands of us both in love and justice.’”

He also believes this is his weakness to victims in his remarks, saying: “Where I have not been watchful or alert to your needs, wherever I have failed, I am deeply sorry.”

Archbishop Christophe Pierre, the apostolic nuncio to the United States—who met privately with Pope Francis just two days before his Nov. 12 address to the bishops—said the need to face the issue of clergy sexual abuse straight on, not to run from the challenges that confront them, but “face them realistically and courageously.”

He added, “There is always more to do, and we must not be afraid to get our hands dirty in doing that work,” he said, urging them to collaborate with the laity but to face the current crisis both individually and as a group first and foremost.

As the meeting was beginning, the bishops of Missouri made public a letter and statement sent to the chairman of the USCCB Committee for the Children and Young People. The letter to Bishop Timothy L. Doherty of Lafayette, Ind., committee chairman, came with a 10-point plan to address the current scandal.

It said that while the bishops support the Congregation for Bishops at the Vatican requested that no vote be taken on the charter “for any other committee” at the meeting, they hoped the USCCB would address the “abuse of power that is at the center of the sexual abuse scandal of our Church.”

Among the points in their plan, the Missouri bishops called for putting abuse survivors at the center of the Church’s response to the crisis; strengthening the 2002 “Charter for the Protection of Children and Young People”; having each bishop mandate that the charter apply to each religious order serving in their diocese; and better utilizing the charisms of the laity.

Most of the first day was set aside for prayer and reflection by the bishops in a makeshift chapel at the Baltimore Marriott Waterfront. During this time, the bishops heard from speakers, including two survivors of child sex abuse, Luis A. Torres Jr. and Teresa Green. While they remain active in the Church, both spoke of the emotional pain they have lived with. They also said the Church can and must do better on addressing sex abuse.

The bishops also heard from two Catholic women Church leaders who urged them to work with each other and the laity to move forward from this moment when the Church is reeling from abuse allegations.

Other business the bishops had on their agenda included a number of action items, other than the above-mentioned protocols they will now delay voting on.

Those items include:

• Consideration of a proposed pastoral letter on racism, “The Enduring Call to Love: A Pastoral Letter Against Racism.”

“Despite many promising strides made in our country, the ugly cancer of racism still infects our nation,” it says.

• “Racism acts as sinful because they violate justice. They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love,” it adds. “Every racist act—even every comment, every joke, every disparaging look as a reaction to the color of skin, ethnicity or place of origin—is a failure to acknowledge another person as a brother or sister, created in the image of God.”

• The endorsement of the sainthood cause of Sister Thea Bowman, a descendant of slaves and the only African-American member of the Franciscan Sisters of the Eternal Adoration, who transcended racism to leave a lasting mark on Catholic life in the United States in the late 20th century.

• Approving a budget for 2019 that shows a small surplus, but shows far less for the USCCB’s Migration and Refugee Services line item due to continuing federal cutbacks in the number of refugees being admitted into the United States.

• Hearing reports from bishops on October’s Synod on Bishops on “Young People, the Faith, and Vocational Discernment.” September’s V Encuentro and Hispanic Catholic Youth in the United States; and recognition of the 40th anniversary of the USCCB’s pastoral statement on persons with disabilities, as well as from the National Advisory Council, a largely lay group that issues comments on agenda items facing the bishops.

The abuse crisis, though, never stayed far from the bishops’ agenda. Also on the agenda were a report from the Francisco Cesareo, chairman of the National Review Board, created by the bishops in 2002 as part of its Charter for the Protection of Children and Young People; details from Archbishop Jose H. Gomez of Los Angeles on how a third-party system to report allegations by bishops would work; remarks from Heather Basun, victims assistance coordinator for the Archdiocese of Los Angeles; plus time for the bishops for open discussion of the crisis.

Outside the hotel, protesters gathered to call for change and to urge action by the bishops to address the widening sex abuse crisis.

Cardinal: Delay in vote on abuse response proposals a ‘bump in the road’

BALTIMORE (CNS)—A Vatican-requested delay in adopting practices that are expected to boost accountability among U.S. bishops in their response to clergy sex abuse is “a bump in the road,” said the president of the U.S. Conference of Catholic Bishops (USCCB).

Cardinal Daniel N. DiNardo of Houston told reporters on Nov. 12 that the Congregation for Bishops at the Vatican requested that no vote be taken on the proposals during the bishops’ fall general assembly.

The proposals include standards of conduct for bishops and procedures to implement them. The proposals would also be “amended” unless they comply with canon law.

The cardinal stressed that he planned to “keep pushing and moving until we get to a precision” of the proposals under canon law.

The request from the Vatican congregation “was outlined in a letter received the weekend prior to the meeting,” he said. The proposal was sent to the Vatican for “further reflection” of the proposals under canon law.

Cardinal DiNardo announced that no vote would be taken on the proposals as the bishops opened their fall general assembly in Baltimore, none of the bishops were aware of the Vatican’s concerns, said the cardinal.

His personal stance was that he planned to press the need for the proposals to improve bishops’ accountability when he represents the U.S. bishops at the February gathering of the Synod of Bishops in Rome.

Until Cardinal DiNardo announced that no vote would be taken on the proposals as the bishops opened their fall general assembly in Baltimore, none of the bishops were aware of the Vatican’s concerns, said the cardinal. His personal stance was that he planned to press the need for the proposals to improve bishops’ accountability when he represented the U.S. bishops at the February gathering in Rome.

Cardinal DiNardo said he did not know if the congregation’s letters originated from Pope Francis. He said that during a meeting with the pope in October in Rome, the pontiff expressed interest in the direction the Church in the U.S. was taking.

The cardinal repeated several times that the bishops were committed to implementing the proposals. “Bishops are all one mind on this,” he said.

Acknowledging that some parishioners would be “on edge” over action to be taken during the fall assembly, he said that it will show each bishop what it means to be a “local shepherd.”

“You always want to keep giving people a sense of hope,” Cardinal DiNardo added.

“We need a living sense of hope right now, and I think the Church can grant it even through the shepherds, but even through our parishioners and those wonderful people who are moving along.”

The cardinal cited the history of the “Charter for the Protection of Children and Young People” as an example of how the Church works. When the charter was proposed and was sent to the Vatican for review in 2002, it met with some “rejection,” but that 16 years later “nowadays that is universal around the world.”

For more information call, 317-236-1454
Survivors of clergy child abuse tell bishops of rejection, pain

BALTIMORE (CNS)—Luis Torres Jr. stood before a group of U.S. bishops during one of the most publicly watched of their fall annual meetings on Nov. 12 in Baltimore and in doing so revealed to the world the reality that he has lived with since childhood: that he was abused by a priest.

"I’m not private anymore. Everyone knows," said Torres, a lawyer and member of the Lay Review Board of the Diocese of Brooklyn, N.Y., which examines policies for removing priests who have abused.

It was unclear, but it seemed that the moment marked the first time he revealed the truth publicly. He also spoke of what he witnessed toward those who have come forward in the Catholic Church when they revealed what had happened to them at the hands of clergy.

"I witnessed a Church that didn’t understand or didn’t seem to care, or worse, a Church that was actively hostile to the children who had trusted and suffered under its care," he said. "A Church that professed faith but acted shrewdly, a Church that seemed to listen less to Christ’s teachings and more to the advice of lawyers, a Church that seemed less interested in those it had harmed."

He spoke of a Church more concerned with the protection of assets than its people.

He told his story to the group of bishops gathered for prayer in a makeshift chapel at the Baltimore Marriott Waterfront. Though his statements were livestreamed, no press was allowed in the chapel.

In the telling of his pain through sometimes deep breaths, Torres told the bishops: "You need to do better." He also told them that "the heart of the Church is broken, and you need to fix this now."

Torres’ story was one of two experiences U.S. bishops heard from survivors of clergy child sex abuse, who still remain active in the Church. The other account came from Teresa Pitt Green, who along with Torres, founded Spirit Fire Live, which says on its website that it is devoted to “healing and fostering a connection to God, and robs him or her of the right away, and they fall immediately via drugs, crime, suicide or something else. For others, the bullet may not reach its destination for many years.”

He credited the Diocese of Brooklyn with his willingness to remain with the Church because through its victims assistance coordinator, it had demonstrated a “willingness to share my journey” and restored faith, “where once I knew betrayal.”

That betrayal was compounded when the Church treated victims as liabilities, as dishonest, or as seeking money, he said.

"The pain of this ongoing betrayal is not restricted to victims but it’s also experienced by the families of victims, by the larger Church community and by priests," he said.

Torres spoke of the “dissonance” survivors experience when the people who encouraged them to follow the footsteps of Christ failed to follow that example.

“What would Jesus’ response have been in the same situation?” he asked. “Would he have called his lawyers and denounced the victims? Or would he have turned over the tables in a fit of rage and declared that this was intolerable in his father’s house?”

He asked that survivors not be looked at as liabilities or adversaries.

"We are your children, we are your brothers, and your sisters, we are your mothers and your fathers. Your words and actions have caused us further harm and pushed us away," Torres said. “Through silence, distrust and defensiveness, we bear the shame of a crime to which our only contributions were trust, faith and innocence.

“I am not angry, I am mostly angry at myself. And I don’t know why. I know you experience a lot of our anger because it’s out there,” he continued. “But I am so sad and disappointed, and think this is what many people feel—victims, laypeople, priests, everyone.

In a news conference following the survivors’ declarations, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said he couldn’t speak about the reaction of the Bishops as a group but offered his personal reaction.

“When you hear someone speak like that, it hits you very hard,” he said, but added that he found it “very moving.”

Bishop Christopher J. Coyne of Burlington, Vt., chairman of the USCCB Committee on Communications, who was with Cardinal DiNardo at the news conference, said what the bishops had heard from survivors in the past was that no one listened to them, so they wanted to “be open and receptive and listen” and not necessarily issue a response, but wanted to say “we believe you. and we’re listening to you.”

WCC groundbreaking

The Women’s Care Center (WCC) of Indianapolis recently celebrated its upcoming expansion for a new family life center with a groundbreaking ceremony on Oct. 19. Pictured are, from left: WCC director Jenny Hubbard and board members Sarah Bardol, Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, Suzanne Menczes, and L.H. Bayley.

The expansion will allow for four additional counseling rooms, expanded office space for additional staff, and expanded classroom space which will allow the center to increase the size and number of its parenting classes. The current building at the corner of 16th Street and Georgetown Road opened in November 2014. With the support of friends and donors, WCC has become the most successful pregnancy center in the United States, serving 8,000 women since its opening. The expansion will allow the center to continue its mission to love and serve mothers and babies in Indianapolis. (Submitted photo)