



The

# Criterion

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## Evangelization Outreach

With changes, Fatima is still a place to be with God, writes columnist Cheryl McSweeney, page 12.

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## 'The love of conviction'



Teenagers from across the archdiocese come together in a moment of reverent silence before a crucifix during the "ArchIndy Teen Experience" at Butler University in Indianapolis on Nov. 4. (Photo by John Shaughnessy)

## 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 diversity within us—to love each other as neighbors and come together through 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.

See MAKE NOISE, page 7

## Vote on proposed abuse protocols put on hold as bishops begin meeting

BALTIMORE (CNS)—What was not voted on by the U.S. bishops at their fall general meeting in Baltimore was likely overshadowed by what they discussed as

they engaged in three days of public sessions on Nov. 12-14.

At the request of the Vatican, the vote to create a new commission to handle allegations of sexual misconduct by bishops was postponed. So, too, was a vote for a new set of standards of episcopal conduct,



Cardinal Daniel N. DiNardo

although both items were still discussed.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said the request came from the Vatican Congregation for Bishops. The reasons given for the delay was Pope Francis' planned meeting in February with the presidents of bishops' conferences

worldwide to deal with clergy sex abuse, and to be sure that the proposals being considered by the

bishops conform to canon law.

Cardinal Blase J. Cupich of Chicago called for a special assembly in March to weigh and vote on the measures after being informed by the outcome of the February meeting in Rome.

"It is clear that the Holy See is taking seriously the abuse crisis in the Church," Cardinal Cupich said, adding that the February meeting will be a "watershed moment" in Church history. "We need to be clear where we stand and tell our people where we stand," he said.

In his presidential address to the USCCB, Cardinal DiNardo took note of the historic nature of the meeting.

"Whether we will be remembered as guardians of the abused or of the abuser will be determined by our action beginning

See BISHOPS, page 15

## 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 2030.

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.)

By Natalie Hoefler

The familiar phrase is stitched on pillows, emblazoned on wall art and written on welcome mats: "Home is where the heart is."

See SENIOR CARE, page 8



Archbishop Charles C. Thompson processes toward the altar in the chapel of the Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis on Aug. 30, 2017, to celebrate Mass. The home is one of four senior care facilities in the archdiocese based on Catholic values. (File photo by Natalie Hoefler)

# Final HHS rule confirms religious exemption to contraceptive mandate

WASHINGTON (CNS)—A rule finalizing the religious exemption to the contraceptive, abortifacient and sterilization mandate should be “the end of a long cultural war fight” over the issue, and confirm that the U.S. government “never needed nuns to give out contraceptives” to women, said the president of the Becket law firm.

Commenting in a press call to reporters on Nov. 8, Mark Rienzi said the rule issued a day earlier by the U.S. Department of Health and Human Services (HHS) “should be welcomed by people of good faith” on all sides of the issue.

In a joint statement on Nov. 9, the president of the U.S. Conference of Catholic Bishops (USCCB) and the chairman of its Committee for Religious Liberty applauded the Trump administration’s decision “to finalize common-sense regulations” for religious employers.

The move allows “those with sincerely held religious or moral convictions opposing abortion-inducing drugs, sterilization and contraception to exclude such drugs and devices from their health plans,” said Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, and Archbishop Joseph E. Kurtz of Louisville, Ky., the committee chairman.

“These final regulations restore free exercise rights in accordance with the First Amendment and long-standing statutory protections for religious freedom,” they said. “The regulations allow people like the Little Sisters of the Poor, faith-based schools, and others to live out their faith in daily life and to continue to serve others, without fear of punishing fines from the federal government.”

In talking with reporters, Rienzi, whose law firm has represented the Little Sisters of the Poor in their court fight against the mandate since 2010, also emphasized that the Trump administration is not doing away with the mandate, but instead is working to expand women’s access to contraceptives under Title X.

He also said a view by some that the current administration has declared “a war on women” over the issue is simply not true, explaining that with the final rule issued by HHS, the Trump administration announced it is taking additional steps to expand the authority of the Title X Family Planning Program to allow

coverage of contraceptives for women who cannot afford them or who do not get contraceptive products from their employer.

Title X is the only federal grant program dedicated solely to providing low-income families or uninsured individuals with comprehensive family planning and related preventive health services.

Once he was in office, President Donald J. Trump pledged to lift the mandate burden placed on religious employers.

The rule issued on Nov. 7 finalizes interim rules his administration issued in October 2017 to expand the exemption to religious employers; the new rules maintain the existing federal contraceptive, abortifacient and sterilization mandate for most employers.

Days after the interim rules were issued, Pennsylvania and California filed complaints against the federal government over the exemption. Delaware, Maryland, New York and Virginia joined California’s lawsuit to become the first plaintiff group to file a motion for a preliminary injunction seeking to prevent the new exemption rule from going into effect.

Rienzi said that the final rule does not end the Little Sisters of the Poor court fight. The lawsuits brought against the religious order by the attorneys general in Pennsylvania and California on behalf of their own states and several others are still working their way through the appeals court process.

In their lawsuits, California Attorney General Xavier Becerra and Pennsylvania Attorney General Josh Shapiro argue that the HHS ruling providing the religious exemption violates two constitutional amendments—the First Amendment and the 14th Amendment—because it allows employers to use religious beliefs to discriminate against employees and denies women their rights to equal protection under the law.

Becerra and Shapiro argue that women will be harmed somehow by this religious exemption, Rienzi said, but so far “in both cases the states have ultimately not been able to show a single person who is being deprived of contraception.”

Before 2010 and the mandate, “millions and millions got contraceptives, and they didn’t get them from nuns,” he added.

He urged Becerra and Shapiro “to put down their weapons and stop fighting nuns. The administration has come up with a good compromise.” If women can’t get contraceptives from an employer, religious or otherwise, they’ll be able to get them under an expansion of Title X.

“That should be the end of the matter,” he said.

The attorney generals’ cases against the Little Sisters are making their way through the 9th U.S. Circuit Court of Appeals, based in San Francisco, and the 3rd U.S. Circuit Court of Appeals, based in Philadelphia. †



## Public Schedule of Archbishop Charles C. Thompson

### November 16 – 27, 2018

<p><b>Nov. 16 — 2 p.m.</b> Investiture of Judge James Sweeney, Indianapolis</p> <p><b>Nov. 17 — 5 p.m.</b> Mass at St. Pius X Church, Indianapolis</p> <p><b>Nov. 18 — 10:30 a.m. (CST)</b> Confirmation of youths of Tell City Deanery at St. Meinrad Church, St. Meinrad</p> <p><b>Nov. 18 — 2 p.m. (CST)</b> Confirmation of youths of Tell City Deanery at St. Paul Church, Tell City</p> <p><b>Nov. 19—noon</b> Legal Team Meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p>	<p><b>Nov. 20 — 10:30 a.m.</b> Priest Personnel Meeting at Archbishop Edward T. O’Meara Catholic Center,</p> <p><b>Nov. 20 — 6:30 p.m.</b> Mass at Madison Correctional Facility, Madison</p> <p><b>Nov. 26 — 11 a.m.</b> Mass for Sisters of St. Francis at Convent of the Immaculate Conception, Oldenburg</p> <p><b>Nov. 27 — 1 p.m.</b> Council of Priests Meeting at Archbishop Edward T. O’Meara Catholic Center</p>
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(Schedule subject to change.)

## 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—allow me to use the word—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 perverse 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 formality,” and instead learn to humbly express gratitude by imitating the poor widow. †

## Spirit of Service nominations and volunteers for Christmas Store needed

Catholic Charities 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., in Indianapolis, 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 to learn more about the Christmas Store, visit [www.archindy.org/cc/indianapolis/christmas](http://www.archindy.org/cc/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](http://www.helpcreatehope.org).

Completed nominations should be sent to the attention of Cheri Bush by mail to 1400 North Meridian St., Indianapolis, IN 46202, by fax to 317-261-3375, or by e-mail to [cbush@archindy.org](mailto:cbush@archindy.org). †

‘The administration has come up with a good compromise. ... That should be the end of the matter.’



—Mark Rienzi, president of the Becket law firm



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# 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.

Ventura County Sheriff Geoff Dean said on Nov. 8 that the suspected gunman, Ian David Long, had legally purchased the weapon used in the shooting. It came 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.

According to the Associated Press, after Sgt. Ron Helus was shot multiple times and dragged outside the bar by his partner—he died early on Nov. 8 at a nearby hospital—scores of police assembled outside and burst in later to find Long and 11 others dead. Eighteen others were injured.

Long, who had been wearing a black hood during the spree, was a former U.S. Marine machine gunner, and authorities said he may have suffered from post-traumatic stress disorder.

At the vigil, Archbishop Gomez told the congregation he brought with him “the prayers of the whole family of God here in the Archdiocese of Los Angeles.”

“We are all so sad in the face of a violence that just makes no sense. We open our hearts to the families and friends of those who were killed, and we try as best we can to share their grief with them,” he continued.

“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.”

The 45-minute service drew more than 300 people. It was led by St. Paschal’s pastor, Father Michael Rocha, assisted by associate pastors Father Luis Estrada and Father Al Enriquez. 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 shock that affected his tight-knit community. Then he attended a civic center candlelight 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.” As 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.



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)

“Like many of you, I woke this morning to news of the horrible violence last night at the Borderline Grill in Thousand Oaks,” he said.

“Let us pray hard for all the families, for those who were murdered and those who were injured, and in a special way for the heroic officer, Sgt. Ron Helus, who lost his life defending people in the attack. May God grant perpetual light to those who have died and may he bring comfort to their loved ones and peace to our community.”

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, in a Nov. 8 statement asked all to pray “for the victims and their loved ones and all those impacted by this senseless violence.”

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 barely complete 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.” †

## ALL for the SAKE of OTHERS

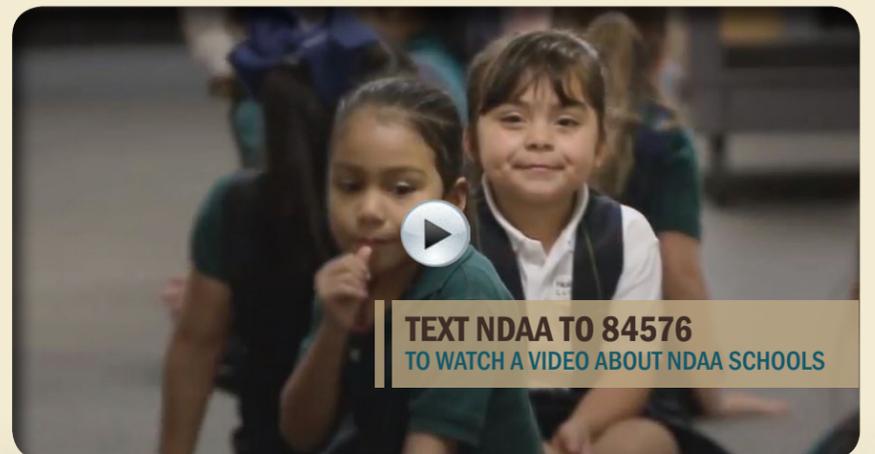
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## Editorial



People react as Los Angeles Archbishop Jose H. Gomez leads a prayer vigil on Nov. 8 at St. Paschal Baylon Church in Thousand Oaks, Calif., to honor the memory of the victims killed in a Nov. 7 shooting at the Borderline Bar and Grill. (CNS photo/John McCoy, *Angelus News*)

## 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. If you're 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 ahead in Florida, 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 hearing 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. 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

Be Our Guest/Katie Prejean McGrady

## After the synod, be present

So, what now? The synod on young people has finished in Rome, the final document is being translated, the bishops, auditors, experts, observers and reporters have all returned home and gone back to their usual routines, and the hashtag #Synod2018 has fallen out of daily use on Twitter. So let's just call this synod over and done. What a nice little month where the Church showed she cares about youth and young adults; now let's get back to business as normal.

There's a strong temptation to think all of that: to think that the synod on "Young people, faith and vocational discernment" was a "one and done" meeting with a few hundred bishops and a handful of young people resulting in a document that most people won't read and an apostolic exhortation that's still a few months away.

There's commentary circulating that says this synod was a ruse, a mere political ploy to push through prearranged agendas and that young people were the "cover" for more nefarious ideas. There are some who wish this synod had never even happened, claiming the current scandals and struggles the Church faces made the synod unnecessary at this particular moment.

Now that the synod is over, it would be very easy to let it simply fade into the past—another meeting at the Vatican resulting in a lot of idealistic concepts and long documents and endless commentary.

But, if we do let this synod simply "fade away" and write off the good work done, the wise things said or the innovative ideas formulated, then we are writing off young people of the world who desperately need holy mother Church.

At the presynod meeting in March (a gathering of 300 young adults from around the world who wrote a letter to the bishops to help them prepare for this synod), Pope Francis came to address us on the first morning. After listening to a few questions and testimonies from young adults, he spoke to us, inviting us to be bold, honest and unafraid to share our thoughts, hopes, fears, dreams, worries and desires for the Church. And then,

speaking as a shepherd to his sheep, he very passionately told us, "If you are not present, then a part of the access to God is missing!"

The pope invited us to be present—in the life of the Church, in the conversations happening, in the decisions being made. The Holy Father challenged us to use our gifts and talents for the good of the Church, our home, and he wanted us to know that he was glad we were there.

The line has stuck with me for months, a rallying cry for my year both in my personal journey of faith and something I've shared with people I've spoken to at the youth and young adult events I've keynoted this year—that your presence as a young person is critical to the life of the Church because young people matter. Their voices matter. Their ideas matter. Their gifts matter. Their presence matters.

But the line can be flipped. If a young person is not present, then part of the access to God is missing, sure, but so too if a young person is not present, they are missing God in their life. And that—that is a tragedy.

For a young person to wander through life aimlessly, without a relationship with the Lord, without answers rooted in life-giving truth, without an authentic encounter with Christ is a tragedy. The Church wants young people present because it is good for the Church and it is good for the young person.

It seems that, at the end of the day, the synod on "Young people, faith and vocational discernment" was focused on just that: ensuring young people are here—for the sake of the Church and for the sake of their own souls.

This gives me hope. This gives me joy. This keeps me rooted in the knowledge that the work I get to do in ministry is important, and that we can never say enough to any young person that "if you are not present, then a part of the access to God is missing!"

(Katie Prejean McGrady is an international speaker and author of *Room 24: Adventures of a New Evangelist and Follow: Your Lifelong Adventure with Jesus*. She was one of three delegates sent by the U.S. Conference of Catholic Bishops to the Vatican's presynod gathering of young people in March 2018.) †

## Letters to the Editor

### Priest's ministry goes beyond parishes cited in *Criterion* article

We appreciated your article about Father John Hall in the *Vocations Supplement* in the Nov. 2 issue of *The Criterion*. We agree with staff writer Sean Gallagher's emphasis on Father Hall "being with the people" that he serves.

The article interviews Jim O'Connell, a gentleman from Paoli, where Father Hall served at Our Lord Jesus Christ the King Parish from 1989-2001. He now ministers at St. Anne Parish in New Castle and St. Elizabeth Parish in Cambridge City, as mentioned, but what makes his service even more remarkable—and not mentioned in the article—is that he also serves St. Rose of Lima Chapel in Knightstown by celebrating a Mass every

Sunday at noon and Thursday evenings at 5:30 p.m.

St. Rose Parish has now been merged with St. Anne Parish, but our Masses are attended by former St. Rose of Lima parishioners, as well as visitors from neighboring parishes and travelers from nearby Interstate 70 and U.S. Highway 40, and for that we are thankful.

Please continue to pray for more vocations so we, as well as other small communities, may continue to have a visible presence for all to see.

Neil and Penny Shaneyfelt  
Patricia Keesling  
Kathy Zeilinga

### Reader: Vocations Supplement should include stories on sacred single life and marriage

I am concerned that *The Criterion's* annual *Vocations Supplement* in the Nov. 2 issue has such a focus on religious life and no focus on sacred single life or married life.

A big reason we are in a vocations crisis is because we are in a marriage crisis. Where do most consecrated religious come

from? Good and holy marriages!

I understand that you want a focus on religious life, but you shouldn't call it *Vocations Supplement* if it doesn't include all vocations.

Matt Duffy  
Indianapolis



# Christ the Cornerstone

## 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. On the appointed day, they gave reverent thanks for their safety, 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.

Wise 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 not magic or even miraculous. It's the simple truth: Gratitude is good for the soul. Saying thank you is a healing balm for hearts that are troubled.

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 to share in 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—to share what we 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 used to identifying all the things they have to complain 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 "ingratitude 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.

He certainly had reason to be bitter, 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. During the holidays, refer to it often. You'll be happy (and grateful) you did! †



## Cristo, la piedra angular

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

*"Hace más de trescientos años, nuestros ancestros ... muy lejos de su hogar, en una tierra salvaje, dedicaron un tiempo para dar gracias. En el día indicado, ofrecieron 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."* (Presidente 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 encuentros deportivos, desfiles y todo lo bueno de la vida.

La gente sabía a menudo dice que el secreto de la felicidad y de una vida razonablemente desprovista de preocupaciones es la *gratitud*. El hombre o la mujer que puede decir "gracias" ha descubierto la clave de la felicidad. No se trata de magia ni de milagros; es la sencilla verdad: el agradecimiento es bueno para el alma. Dar gracias es un bálsamo sanador para los corazones afligidos.

La Iglesia nos enseña que aquel al que debemos agradecer, por encima de todo, es a Dios. Hemos sido bendecidos con los dones de Dios y la vida es

el primero de ellos. Qué maravilloso regalo por el cual debemos sentirnos agradecidos: la oportunidad de vivir y compartir la bondad de la creación como personas creadas a imagen y semejanza de Dios.

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 cárcel o nos sentimos obligados a actuar en contra de nuestra voluntad. Nadie controla nuestro espíritu. Somos hijos e hijas de Dios, personas libres y esa libertad es nuestra para disfrutarla o abusarla a voluntad, para bien o para mal.

Muchos de nosotros hemos recibido el don de la salud; muchos tenemos comida, vivienda y ropa (algunos tienen mucho más que las necesidades básicas de la vida). La mayoría de nosotros ha sido bendecida con familias amorosas y buenos amigos; la mayoría de nosotros tiene trabajo, una forma de ganarnos el sustento diario y contribuir al bien común. Por agradecimiento a Dios ante estos preciosos dones, estamos llamados a acercarnos a los demás, especialmente a aquellos que no han sido tan bendecidos como nosotros, para compartir lo que tenemos y dar gracias por nuestras acciones más que por nuestras palabras.

¿Alguna vez ha redactado una lista de agradecimientos? Se trata de un maravilloso ejercicio espiritual. La mayoría está acostumbrada a identificar todo aquello de lo cual se quejan: todo aquello que les sale mal en la vida, todas las personas a quienes se sienten tentados a culpar por su infelicidad. Si usted tiene una lista así (una "lista de ingratitud"), tírela a la basura puesto que solo sirve para alimentar su sensación de resentimiento y de lástima por sí mismo. ¿Por qué no reemplazarla con una lista de todas las personas y cosas por las que se siente agradecido? Esa es una mejor forma de encontrar sanación y esperanza, pese a sus propios dolores y sufrimientos.

Una lista de agradecimiento 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 agradecimiento, 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.

Decir "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 cruces 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 alegría y la paz. Durante la Última Cena agradeció a su Padre celestial de una manera formal y nos perdonó a todos mientras estaba clavado en la cruz. Les confirió a sus discípulos (de entonces y de ahora) la alegría de la Pascua y los dones del Espíritu Santo en Pentecostés.

No debemos minimizar el sufrimiento y la infelicidad muy reales de los demás ni tampoco debemos desestimar las preocupaciones de la gente animándolos 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 motivos de alegría.

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

Haga una lista de agradecimientos durante este fin de semana del Día de Acción de Gracias y revísela a menudo durante las fiestas decembrinas. ¡Se sentirá feliz (y agradecido) de haberlo hecho! †

# Events Calendar

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

## November 21

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

## November 22

St. Louis de Montfort Parish, Craig Willy Hall, 11441 Hague Road, Fishers (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.

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Thanksgiving Day Mass**, with food blessing, 9 a.m. Information: 317-257-4297, [ltansy@saintmatt.org](mailto:ltansy@saintmatt.org).

## November 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting and Program**, Dick and Zoe Cannon presenting on "Gratitude for the Gift of Faith," 6 p.m., \$15 per person for members. Information: 317-748-1478, [smclaughlin@holyspirit.cc](mailto:smclaughlin@holyspirit.cc).

## December 1

Sisters of Providence

Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christmas Fun at the Woods**, crafts, cookie decorating, face painting, wagon rides, visit Santa, sing-a-long, miniature Christmas village and more, 1-4:30 p.m., \$5 per person, children age 3 and younger free, no registration required. Information: [www.spsmw.org/events](http://www.spsmw.org/events), 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

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.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Shop Inn-Spired Christmas Sale**, deals for your holiday shopping needs, hot cider, cookies, carolers, 9 a.m.-3 p.m., Information: 317-788-7581.

## December 2

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **African Mass**,

sponsored by the archdiocesan Black Catholic Ministry, 3 p.m., Father John Kamwendo celebrating, Scripture, music and dance followed by food from the African and African-American traditions. Information: Pearlette Springer, 317-236-1474, [pspringer@archindy.org](mailto:pspringer@archindy.org).

Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Altar Society Christmas Bazaar and Chili Luncheon**, noon-4:30 p.m., chili served 12:30-4 p.m., vendors, crafts, baked good, raffles, free admission. Information: 317-784-6860, [p108cmaster@sbcglobal.net](mailto:p108cmaster@sbcglobal.net).

## December 4

Mission 27 Resale, 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 Forever program. Information: 317-687-8260.

Becky's Place Shelter for Women and Children, 1108 5th St., Bedford. **Christmas Open House**,

6-8 p.m., tours with former residents, silent auction, Christmas cookies, holiday decorations, stories of hope. Information: 812-275-5773.

## December 5

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.

## December 7

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](mailto: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](mailto:mkeyes@indy.rr.com).

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 7:30 a.m. (note time change), Father Dave Lawler presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

## December 9

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto: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 9-13

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Parish Mission**, presented by Fathers of Mercy Apostolate Louis Guardiola, 7-9 p.m. each evening. Information: 317-636-4478, [jerry@holynosaryconferences.org](mailto:jerry@holynosaryconferences.org).

## December 10-11

St. Luke the Evangelist,

7575 Holliday Drive E., Indianapolis. **Overnight Advent/Christmas Pilgrimage to Our Lady of the Snows and St. Louis shrine**, Msgr. Joseph Schaedel leading, tour of and accommodations at Our Lady of the Snows, Belleville, Ill., visit to National Shrine of St. Joseph, St. Louis, Mo., Mon. 8:15 a.m. through Tues. 6 p.m., \$243 double occupancy, \$334 single. Register by Nov. 21. Registration and itinerary: Sister Diane Carollo, 317-259-4373, ext. 256, [dcarollo@stluke.org](mailto:dcarollo@stluke.org).

## December 11

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "That All May be One," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com). †

## Give the 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.-5 p.m., or purchase certificates online at [www.benedictinn.org](http://www.benedictinn.org).

—**Mother of the Redeemer Retreat Center**, 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.maryschildren.com](http://www.maryschildren.com).

—**Mount St. Francis Center for Spirituality**, 101 St. Anthony Dr., Mt. St. Francis. Gift certificates can be purchased toward a specific retreat or a retreat of the recipient's choice. Call Karen Krider at 812-923-8817. For upcoming retreats, go to [mountsaintfrancis.org](http://mountsaintfrancis.org).

—**Oldenburg Franciscan Center**, 22143 Main St., Oldenburg. Gift certificates can be purchased to be used toward a scheduled retreat or program. Email [center@oldenburgosf.com](mailto:center@oldenburgosf.com), 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](http://www.oldenburgfranciscancenter.org).

—**Our Lady of Fatima Retreat House**, 5353 E. 56th St., Indianapolis. Gift certificates can be purchased for scheduled days of silence, days or evenings of reflection, Tobit marriage preparation weekends or programed retreats. 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/fatima](http://www.archindy.org/fatima).

—**Providence Spirituality and Conference Center**, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. 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 [jfrost@spsmw.org](mailto:jfrost@spsmw.org) or call 812-535-2952. For a list of upcoming programs, go to [spsmw.org/events](http://spsmw.org/events).

—**Saint Meinrad Archabbey Guest House and Retreat Center**, 200 Hill Dr., 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/retreats](http://www.saintmeinrad.org/retreats).

For a list of contact information for other retreat centers in Indiana, Kentucky and Ohio, go to [www.archindy.org/fatima/midwest.html](http://www.archindy.org/fatima/midwest.html). †

## VIPs



**Francis and Mary (Smith) Geswein**, members of Holy Family Parish in New Albany, celebrated their 70th wedding anniversary on Oct. 20.

The couple was married in St. Mary Church in Navilleton on Oct. 20, 1948.

They have seven children: Francine Gettelfinger, Beverly Knear, Susie Naville, Kathy Wilt, Bob, Larry and Tony Geswein.

The couple also has 18 grandchildren and 29 great-grandchildren. †

## 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 Pachciarz at 317-442-5542 or [pachciarz@sbcglobal.net](mailto:pachciarz@sbcglobal.net).

—St. Matthew the Apostle Parish, 4100 E. 56th St., in Indianapolis, will offer an Advent 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 Tansy at 317-257-4297 or [ltansy@saintmatt.org](mailto:ltansy@saintmatt.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 Financial Center First Credit Union of Indianapolis for the St. Vincent de Paul Food Pantry on Sept. 17. The Financial Center divided proceeds from a golf fundraiser among eight charitable organizations. Presenting the check on behalf of the Financial Center are senior vice-president Daniel Kavanaugh, left, and president and CEO J. Kevin Ryan, right. (Submitted photo)

## Thanksgiving Day run/walk to benefit Becky's Place in Bloomington

Catholic Charities Bloomington is sponsoring the 5th Annual Thanksgiving Day 5K Run for Hope and One Mile Family Fun Walk to benefit Becky's Place in Bedford, which helps women and children experiencing homelessness move toward a life of self-sufficiency.

The event will start at 9:30 a.m. on J Street at Bedford's town square. The

cost for the 5K Run for Hope is \$20 for adults older than 18, and \$15 for those 18 and younger. The cost for the Family Fun Walk is \$10 per person.

Register in advance at [www.beckysplacebedford.org](http://www.beckysplacebedford.org) or in person from 7-8:30 a.m. on the day of the event. For more information, go to the website above or call 812-275-5773. †

# MAKE NOISE

continued from page 1

“Wherever there are young people, there must be noise,” Pope Francis told the youths then. “Things can be toned down later on, but a young person always wants to make noise. Go forward! There will be people who will say things to you to slow you down, to block your path. Please, go against the current, against this civilization that is doing us so much harm. Understand? Go against the current, and this means making noise. Go forward, remaining true to the values of beauty, goodness and truth.”

As the keynote speaker at the archdiocesan youth event, Ansel Augustine reminded the teenagers of three truths about their lives, starting with the one that he considers most fundamental.

“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 it 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.”



Keynote speaker Ansel Augustine encourages youths at the “ArchIndy Teen Experience” to “make noise” for God.



Alyssa Struewing, left, Katy Doninger and Katelynn Hexamer 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)

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,



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.



Emily Koch, left, Elizabeth Wehrkamp, Sarah Kaufman and Citally Ramirez made the journey from their home parish of St. Ambrose in Seymour to participate in the “ArchIndy Teen Experience” in Indianapolis on Nov. 4.

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.” †

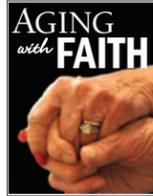


After celebrating the closing Mass of the “ArchIndy Teen Experience,” Archbishop Charles C. Thompson greets a long line of teenagers who wanted to meet him and have their photos taken with him.

# SENIOR CARE

continued from page 1

But as people age, circumstances may require them to move from their home and all its fond memories to independent senior living, assisted living



or skilled nursing home. (See accompanying article for definitions.)

According to [www.in.gov](http://www.in.gov), there are hundreds of such facilities in central and southern Indiana. Unfortunately,

not all are equal.

The Archdiocese of Indianapolis has four senior care homes either founded by or associated with a religious order. They are places where seniors of all faiths can live out their twilight years with dignity and holistic care.

The four homes represent three orders: Providence Health Care in St. Mary-of-the-Woods, founded by the Sisters of Providence of Saint Mary-of-the-Woods, and Guerin Woods Retirement Community in Georgetown, with ties to the same order; the St. Augustine Home for the Aged in Indianapolis, founded by the Little Sisters of the Poor; and St. Paul Hermitage, founded by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

These articles look at the history of each facility, what they offer, and why each is a place the hearts of their residents can truly call home. †

## Director offers advice on selecting a senior care facility

Criterion staff report

In a recent interview with *The Criterion*, Guerin Woods retirement community administrator Providence Sister Barbara Ann Zeller offered advice to those searching for the right retirement community for their loved one. Below are her suggestions, plus two websites with aids for the research process.

- “Use all your senses when you visit a potential home—what do you see, what do you smell, what do you hear?”

- “What do the residents look like? Are they plopped in front of a TV, or engaged? Disheveled or clean? What’s the interaction like between the staff and them? How gently do [staff] touch them? If there’s no engagement or appropriate touch, something’s wrong.”

- “It’s always a good idea to visit at mealtime. Are [the residents] spoon-fed while the aide is talking with someone else or distracted and not paying attention to them?”

- “Ask to see their activity schedule and the daily schedule. Ask to see the menu.”

- “Have a good conversation with the staff, not just the nurses and administrators. Especially talk with the aides. Talk to family members of others who live there.”

- “Check to see if their license and staffing schedule are posted clearly. They should be.”

- “It needs to be a cultural fit—I can’t overstate that enough.”

- “I highly recommend a non-profit home, especially one with Christian values. There’s a glut of assisted living facilities, primarily for-profit. But a lot of them provide concierge services so they don’t have to hire as much staff—no laundry, no giving medicines. Those are all extra fees, and those fees add up.”

For a checklist of steps when researching long-term care facilities, go to the Indiana State Department of Health’s (ISDH) long-term care report site at [bit.ly/2z2V8m8](http://bit.ly/2z2V8m8) (case sensitive).

For a list of questions and topics to discuss when interviewing a retirement facility, go to the ISDH special topics page at [bit.ly/2Pq4DpC](http://bit.ly/2Pq4DpC) (case sensitive). †

## St. Paul Hermitage: ‘A place where they can grow socially and spiritually’

By Natalie Hoefer

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 growth in 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 in honor of Archbishop Schulte. His patron saint was St. Paul the Hermit.

The retirement community offers independent apartments for couples and individuals, private residential rooms for assisted living, and 52 beds for skilled nursing care in their health care center wing.

The facility accepts seniors on Medicare and Medicaid. But as Benedictine Sister Heather Jean Foltz, St. Paul Hermitage’s administrator, notes, “Usually what Medicaid pays is never enough, so the [Benedictine] sisters pay the rest as a mission to the poor.”

Music therapy is offered to residents in the health care center with memory issues. Physical, occupational and speech therapy are also available to all residents. However, Sister Heather Jean notes, they are not offered as a short-term or rehab-to-home service.

“We want to build a community environment,” she says. “When people are moving in and out, you don’t get to know them. We want to know our residents’ gifts, the areas where they



In this photo from Nov. 27, 2013, retired Father Herman Lutz, gazes out of the main parlor window of St. Paul Hermitage in Beech Grove, the retirement home where he and three other retired archdiocesan priests reside.

(Photo courtesy of the archdiocesan Office of Stewardship and Development)

need special care, the little differences in the things they want, like coffee in their room before they go down for breakfast. We want them to know they are known and loved.”

Another way residents are treated special at St. Paul Hermitage is through holistic care, says Sister Heather Jean.

“You get physical, social and spiritual needs met here,” she explains. “Spirituality is part of everyday life here. We have Mass and Communion every day. We have a pastoral care coordinator, Bible studies, a book club, a *lectio [divina]* group,” plus an outdoor Stations of the Cross path surrounded by trees and green space on the sisters’ 30-plus-acre campus.

“We accept those of different faiths and see that their spiritual needs are met, too,” she adds. “We have a Protestant service once a month. But the majority [of residents] are Catholic, keeping that identity with the archdiocese” that Archbishop Schulte called for six decades ago.

In coordination with the archdiocese, St. Paul Hermitage has always offered a discounted rate to retired priests of the archdiocese. Four priests currently reside at the facility, several of whom are still active, celebrating Mass and offering the sacraments at the home.

When it comes down to it, says Sister Heather Jean, “the people who thrive here are the people who are looking for a place where they can grow socially and spiritually.”

Those people will also thrive for one other important reason: Out of 125 nursing homes in Indianapolis and Carmel rated by *U.S. News & World Report* in 2018, St. Paul Hermitage is one of only seven to receive a Top Overall rating.

(St. Paul Hermitage is located at 501 N. 17th Ave., in Beech Grove. For more information, go to [www.stpaulhermitage.org](http://www.stpaulhermitage.org) or call 317-786-2261.) †

## Terminology and resources for seniors and their caregivers

Criterion staff report

As an aid to seniors and parents of seniors seeking a retirement facility, *The Criterion* has compiled a list of facility-type definitions, as well as a list of agencies and websites related to locating and researching elder care homes, cost-saving tips, general information on aging, and more. The list is far from comprehensive, but can serve as a good starting point.

### Retirement living types

(per [www.payingforseniorcare.com](http://www.payingforseniorcare.com))

- Independent or Senior Living (also known as a retirement community, retirement home, senior apartments or senior housing): Dwellings within a complex that generally offers transportation, security and recreational activities, but no health care services or assistance with daily tasks.

- Assisted Living: Residences that provide help with activities of daily living such as bathing, dressing and housekeeping, plus recreational and social activities and basic health services, but not skilled nursing care.

- Skilled Nursing Home/Facility (SNF): Residences with 24/7 care by licensed health professionals, meeting all medical, housekeeping and social needs.

- Memory Care: Residences that provide 24/7 care for those with Alzheimer’s disease or other forms of dementia, meeting medical needs as well as needs unique to those with memory loss.

- Continuing Care Retirement

Community (CCRC): Residences that provide a continuum of care from independent living to assisted living to skilled nursing and even memory care, designed to enable seniors progressively declining in health to remain in a single residential location, or to give healthy seniors the peace of mind that all their future needs are covered.

### Sites with reviews of retirement facilities:

- [health.usnews.com/senior-care](http://health.usnews.com/senior-care) and [health.usnews.com/best-nursing-homes](http://health.usnews.com/best-nursing-homes)
- [www.medicare.gov/nursinghomecompare/search.html](http://www.medicare.gov/nursinghomecompare/search.html): Information on every Medicare and Medicaid certified nursing home in the country, including information about a facility’s noncompliance with regulations.

### Area Agencies for the Aging

These organizations provide guidance to those age 60 and older regarding elder abuse, caregiver support, insurance counseling, transportation and more. Below are the agencies within the Archdiocese of Indianapolis:

- Public Service Area 7 (Clay, Parke, Putnam, Sullivan, Vermillion and Vigo counties): Area 7 Agency on Aging and Disabled West Central Indiana, [westcentralin.com/area7.htm](http://westcentralin.com/area7.htm), 812-238-1561

- Public Service Area 8 (Marion, Boone, Hamilton, Hancock, Shelby, Johnson, Morgan and Hendricks counties): CICOA Aging & In-Home Solutions, [cicoa.org](http://cicoa.org), 317-254-5465

- Public Service Area 9 (includes

Wayne County), LifeStream Services, Inc., [www.lifestreaminc.org](http://www.lifestreaminc.org), 765-759-1121 or 800-589-1121

- Public Service Area 10 (Monroe and Owen counties): Area 10 Agency on Aging, [area10agency.org](http://area10agency.org), 812-876-3383

- Public Service Area 11 (Bartholomew, Brown, Decatur, Jackson and Jennings counties): Thrive Alliance, [www.thrive-alliance.org](http://www.thrive-alliance.org), 812-372-6918

- Public Service Area 12 (covers Dearborn, Jefferson, Ohio, Ripley and Switzerland counties): LifeTime Resources, Inc., [lifetime-resources.org](http://lifetime-resources.org), 812-432-5215

- Public Service Area 14 (Clark, Floyd, Harrison and Scott counties): LifeSpan Resources, Inc., [lsr14.org](http://lsr14.org), 812-948-8330

- Public Service Area 15 (Crawford, Lawrence, Orange and Washington counties): Hoosier Uplands/Area 15 Agency on Aging, [hoosieruplands.org](http://hoosieruplands.org), 812-849-4457

- Public Service Area 16 (includes Perry and Spencer counties): SWIRCA and More, [swirca.org](http://swirca.org), 812-464-7800 or 800-253-2188

### General information and assistance resources:

- [www.aarp.org](http://www.aarp.org)
- [www.assistedlivingfacilities.org](http://www.assistedlivingfacilities.org)
- [www.careindiana.org](http://www.careindiana.org)
- [www.eldercaredirectory.org/state-resources.htm](http://www.eldercaredirectory.org/state-resources.htm)

- [www.in.gov/fssa](http://www.in.gov/fssa) (select “Aging Services” under “Programs & Services”)

- [longtermcare.acl.gov](http://longtermcare.acl.gov)
- [www.payingforseniorcare.com](http://www.payingforseniorcare.com) †

## Providence Health Care: 'Healing for mind, body and soul'

By Natalie Hoefler

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 chaplain, the opportunity for 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 grotto, 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 enjoy 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.



Student volunteers from St. Mary-of-the-Woods College help a resident play the piano at Providence Health Care, a ministry of the Sisters of Providence of Saint Mary-of-the-Woods. (Submitted photo)

(Providence Health Care is located at 1 Providence Pl., Saint Mary-of-the-Woods, in St. Mary-of-The-Woods. For more information, go to

[www.phcwoods.com](http://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.) †

## Guerin Woods: focus on 'quality of life, not just care'

By Natalie Hoefler

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 based on the latest, most modern concepts of elder care.

Guerin Woods, which accepts Medicare and Medicaid, offers a continuum of care for seniors age 62 and older, including independent apartments to those of low to moderate income, assisted living, skilled nursing care, outpatient and rehab-to-home services, and a memory care unit.

The community is operated by Providence Self Sufficiency Ministries, Inc. (PSSM), begun in 1994 by six Sisters of Providence of Saint Mary-of-the-Woods. Although Guerin Woods is not a sponsored ministry of the order, "We still have sisters on the board, and we embrace the values of Catholicism and the Sisters of Providence," says PSSM founder, president and CEO Providence Sister Barbara Ann Zeller.

"We've been blessed throughout our history to have several residents in our apartments who are priests," she adds. "And the Franciscan friars are just down the road."

Guerin Woods started in 2005 with a neighborhood of 22 two-bedroom independent living apartments. As the next phase for assisted living and skilled nursing was about to begin, Sister Barbara was introduced to the "villa" concept.

The villas are 7,100 square-foot dwellings with 10 private rooms, an

open kitchen and dining area where meals are shared family style around one table, a living room, den, patio/garden, and therapeutic spa. One villa is designated as assisted living, and six for skilled nursing care. The newest villa, added in 2015, is designated for memory care.

"Our CNAs [Certified Nursing Assistants] in the villas are called 'compatissants,' which means 'tender-hearted care' in French," says Lynn Reker, director of mission advancement for PSSM. "They do more than give medical help. They do laundry, they cook three meals a day, they do activities with the elders. They promote socialization and really make the villa feel like a family and a home."

The *compatissant* concept is one of the ways Guerin Woods focuses "on quality of life, not just care," says Sister Barbara. "We try to find what the definition of 'quality of life' is for each person. It's all about what they want. They can sleep in if they want. They can have breakfast when they want."

"Everything is person-centered. We walk with them to get to know their story and to get to know them."

But quality of life does not mean less quality of care. Guerin Woods, which accepts those on Medicare and Medicaid, offers its elders, short-term patients and outpatients the standard physical, speech and occupational therapies. But residents also receive a range of other services like music, aroma, art and pet therapy.

And they have opportunities for larger-scale opportunities as well. Group activities and gardening are available at the Guerin Woods Senior Center, and generational interaction is possible with families staying in the adjacent, PSSM-operated Providence



A resident—or elder, as residents are respectfully referred to at Guerin Woods retirement care community—shows off a rose she received as part of a birthday celebration for the elder seated behind her in one of the community's villas on Oct. 13. (Photo by Natalie Hoefler)

House, where families reunite and adjust after separation by foster care.

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 strived 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.guerininc.org](http://www.guerininc.org)/senior or call 812-951-1878.) †

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

By Natalie Hoefler

One year before St. Theodora Guérin arrived from France and established her order in Indiana, another French 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 for the Aged in Indianapolis. 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 unit. Doctor, 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 constant presence at the bedside of dying residents.

Also unique to the order is their tradition of begging. To this day, Little Sisters can



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 Hoefler)

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.

“I think what the Little Sisters do here is keep that dignity [of the poor elderly] before us ... keeping Christ in the center and focusing on others.”

(St. Augustine Home for the Aged is located at 2345 W. 86th St., in Indianapolis. For more information, go to [www.littlesistersofthepoorindianapolis.org](http://www.littlesistersofthepoorindianapolis.org) or call 317-415-5767.)

# Maryland pilgrims walk 50 miles ‘in penance and prayer’ for priesthood

EMMITSBURG, Md. (CNS)—Stephanie Rubeling’s support of the priesthood 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 trek on foot 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 five 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 Fallston 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 go 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 news outlet 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 four 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 weeklong, 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.

Walkers and support personnel this trek included several veterans for that pilgrimage, including Paul and Paula Tiller of St. Peter Parish in Hancock and Pat and Laura Hamilton of St. Agnes Parish in Catonsville.

“This is a reminder that we’re walking for the Lord, to repair what’s been torn,” Father Lombardi said before setting out toward Main Street in Emmitsburg and east on to Taneytown Pike. “It is our privilege to walk.”

Father Lombardi previously served as chaplain of National Shrine Grotto of Our Lady of Lourdes, another religious landmark in the historic town of Emmitsburg.

He concelebrated Mass with Vincentian Father Harry Arnone, associate pastor of St. Joseph Parish, which held a listening session regarding the clergy sex abuse scandals on Nov. 5.

Father Arnone noted that it was the feast of the dedication of the Basilica of St. John Lateran in Rome, a reminder “to see us as part of something bigger than ourselves. Don’t fall into the trap of American individualism. We are saved. It’s not ‘I am saved.’”

Emmitsburg’s St. Joseph Church, founded in 1793, had an early parish roll that included St. Elizabeth Ann Seton.

“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 McGeough, the parish’s pastor. “This was Mother Seton’s parish in Emmitsburg. Her presence here gives it a special aura of sanctity.” †



Monica Rubeling, 16, of St. Peter the Apostle Parish in Libertytown, Md., walks the “Fifty Miles in Faith: Pilgrimage-Walk for the Priesthood in Penance and Prayer” on Nov. 9. Her brothers include two studying for the priesthood and Father Michael Rubeling, associate pastor of St. John the Evangelist in Severna Park, Md. (CNS photo/Kevin J. Parks, *Catholic Review*)

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

### REPORT SEXUAL MISCONDUCT NOW

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

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

## 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



Pope Francis talks with the Rev. Martin Junge, general secretary of the Lutheran World Federation, during an ecumenical event at the Malmo Arena in Malmo, Sweden, on Oct. 31, 2016. The event opened a year marking the 500th anniversary of the Protestant Reformation. (CNS photo/Paul Haring)

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 1993 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 conundrums. 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.

(Oblate of St. Francis de Sales  
Father John Crossin is a consultant to  
the Pontifical Council for Promoting  
Christian Unity.) †

‘A key dimension of pastoral collaboration is common witness to the faith. Most striking is the common witness of martyrs for Christian faith.’



St. John XXIII leads the opening session of the Second Vatican Council in St. Peter's Basilica on Oct. 11, 1962. 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).

(CNS photo/L'Osservatore Romano)

## 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 us how beautiful ‘letting go’ is.”—Anonymous

Fall is my favorite season. The colors of the leaves, the falling temperatures, the activities and the big comfy sweatshirts—they all seem to recharge me. It’s really a bit surprising since I’m someone who struggles with change. I like things in my life to stay the same.



Consistency, ritual and status quo are what I enjoy the most.

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 walking into the unknown. Trusting completely in the plan that God has laid before me is 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 driveway in the fall—with a statue 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 few extra minutes upon arrival, taking time to catch my breath after being overwhelmed with the beauty, and to thank God for the day.

Entering my day, reminded of the changes around me, is such a gift. I see the beauty in the leaves, and I am challenged to make the changes that I need to make. I check my ego at the door and move forward to do the work that God calls me to do—his work, with my hands.

If you haven’t been to 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 recliners throughout the building.

Our lower level has been completely repainted and updated with new furniture, and all new ceiling tiles. The chapel, 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.

It’s been a season of beautiful change inside Fatima, too!

While we’ve made much needed updates to our physical building, you will find that the purpose of Fatima has not changed at all. We are still a place to be with God.

You may experience it through a day of silence, a weekend retreat, a day of reflection, a walk through the woods, praying on the labyrinth or simply spending time in the chapel. You can still feel the presence of God, and he is still calling your name.

That will never change.

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

## The Theology of Technology/

Brett Robinson

## What’s lost by modern-day travel

We arrived at the ferry to Gozo with one minute to spare. After a series of mishaps, from being trapped in a parking garage to taking the wrong exit on one of Malta’s many roundabouts, our hopes of making the 9 a.m. ferry were fading fast. When we pulled up to the dock, we were the last car allowed on the boat.



My colleagues and

I were visiting Malta to learn more about the island’s Society of Christian Doctrine founded by St. George Preca. On a day trip to the nearby island of Gozo—with the help of our nearly 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 Karmni 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 the three days that Our Lord was in the tomb. Grima’s aging parish church was badly in need of repair at the time, and after a series of miracles attributed to Our Lady of 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 various illnesses and handicaps. Among the many offerings of thanks to Our Lady are dozens of paintings of ships that were left by 19th-century mariners in thanksgiving for safe passage across rough seas.

Moved by the stories of infants 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 insulated experience of first-class flights or conveniently timed ferry rides. In fact, the word “travel” comes from the word “travail,” and the two words used to convey the same sense of painful or laborious effort.

Nearly all of the maritime images depicted sailing ships braving an angry 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 similar journeys. Our biggest travails as modern travelers were bad airplane food and a rather uncomfortable rental car.

What we often miss when we avoid trouble and travail are opportunities for grace. The contingencies of life leave spaces for God’s grace to 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 us far more dependent on the cooperation of nature and the providence of God.

Making the 9 a.m. ferry was a small, but important, grace that day. It gave me time to reflect on the experience of those who came before me under much harsher conditions. Lacking modern conveniences, their sense of grace and security was not derived from an effortless dependence on technology but by a strenuous effort buoyed by a loving God.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

## That All May Be One/Fr. Rick Ginther

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

(This column is the second in a two-part series on anti-Semitism.)

I pick up where I left off last month.

Eastern European Jews throughout Western Europe become the “face of fear.”



Communism overtook Russia in 1917. Some of its leaders were Jewish, such as Leon Trotsky. A connection of all Jews to communism began in people’s minds.

With the dissolution of the Russian, Ottoman and German empires, the post-World War I era became a time of bitter rivalry and nationalism.

Fear of the Jews also ironically found its roots in a pre-war book produced by the Tsarist secret police. Titled *Protocols of the Elders of Zion* (and later deemed a forgery), this book was widely believed to outline a “world conquest” mentality by Zionist Jews. Updated, translated into many languages and disseminated widely, this volume captured the imaginations of the likes of Henry Ford, Charles Lindberg and even Winston Churchill.

In Germany, the rise of the Nazi party during the 1920’s added to the gross mis-characterization of Jews. They were “the outsider,” the “disrupter,” the ultimate “other,” the “profiteers.”

The crushing burden of war reparations to the victorious Allies destroyed the German economy.

The Great Depression roared into Europe in the early 1930’s. The stage was set for a Nazi victory in 1933. As militarization took hold, the economy blossomed. The Nazi anti-Semitic rhetoric evolved at the same time from virulent lies into fists, broken glass, yellow stars and pervasive restrictions.

The Holocaust was born. Indifference in the West took hold. Some 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 silenced by the Vatican, 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 Unamerican Activities Committee of the 1950s.

Occurrences of anti-Semitic rhetoric and violence have risen to a frightening level in the last few years. This is true 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 year, anti-Semitic incidents have risen 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 hate too often rises 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 and a rooting 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.) †

## 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, forest fires, earthquakes and volcanic eruptions?

Some suggest we turn off the news totally or at least periodically. This is true. Whenever

travel and intense work cut into my daily routine of watching the news, it is often a welcomed relief from the bombardment of disturbing events.

But is it realistic to follow this practice? You can’t escape the realities of life for any length of time. If you do succeed, you may end up with undesirable

withdrawal symptoms. News is a stimulant, like drinking coffee, that is a part of life’s daily routines.

Instead of trying to run 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 that cause, we are able to form a most certain judgment about other causes,” and that should set all things in order.

Today St. Thomas would ask, for example, what is the highest cause of our horror when seeing starving children in Yemen? Is it watching helpless, innocent children suffer? Is it abhorrence of the senseless brutality of war? Is it disgust with corrupt governments? Is it wondering how God could allow this to happen? Is one particular cause more than others at the bottom of our abhorrence?

Perhaps we can’t find the best answer. Wisdom would say it is not obtaining the ultimate answer that counts most; it is our desire to learn more fully how to restore order. Instead of letting our mind go into a tailspin, take control of it to find better means for ultimately restoring God’s order.

St. Thomas points out that the gift of wisdom is a remedy against folly. The word “folly” in Latin is “*stultitia*,” which translates as stupor and dullness of mind. When our mind goes dull, it loses its taste for restoring order because it has abandoned our God-given thinking powers.

The best defense is a good offense, which in our challenging times is embracing the virtue of wisdom.

(Father Eugene Hemrick writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, November 18, 2018

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

The Book of Daniel provides the first reading this weekend. Michael, the “great prince” of the angels, is the center of attention (Dn 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 servant 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 in all things.

For the second reading, the Church offers us a selection from the Epistle to the Hebrews. This book of the New Testament extols Jesus in its majestic eloquence and deep message. Drawing upon symbols in ancient Judaism, it describes Jesus as the one and eternal high priest. Jesus offered the ultimate and profound sacrifice.

One with God, Jesus sits at the right hand of God’s throne, judging the good and the bad. He has vanquished all enemies of God and of the right and just.

He sanctifies, or makes holy, all who have been perfected by their turning to God and by having had their sins forgiven.

St. Mark’s Gospel supplies this weekend’s third reading. Scholars assume

that this Gospel may have been the first of the four to be written. Many believe that it was composed in Rome. Some think that the author had connections with St. Peter. They wonder if the author of this Gospel might not have been a scribe, writing at the behest of Peter.

In any case, the Gospel apparently was written in a time of anxiety. Outright persecution lay menacingly on the horizon. Christians knew what it meant to be on wrong side of power in the Roman Empire. The empire played for keeps.

Maybe this experience led the Evangelist to include in the Gospel text the Lord’s words about trials of every sort. Difficult times might come, but no power on Earth, not even that of the mighty Roman emperor, would be able to thwart God’s plan of salvation.

Even if evil seemed to prevail, the heavenly forces of God would descend from the clouds in glory and transport the faithful to everlasting joy and reward.

## Reflection

The readings this weekend set the stage for next weekend, the great feast of Christ the King. They also address a situation as ancient in Christianity as the days of the Apostle Peter in Rome. They speak of the devout living among the enemies of God, amid harsh times.

In frankness, the readings put reality before us. Life on Earth is no paradise. It has never been paradise for anyone loyal to God. A month ago, millions in this country coped with Hurricane Michael. Actual events remind us every day that the world is not safe. Evil is mighty. Enemies of God are real and active. Leading us astray in our own hearts are temptations from the world, the flesh and the devil.

Just as real is the fact that nothing is strong enough to stand against God. He gives life—everlasting life. Jesus is God. Christians have nothing to fear, for Jesus is their guide and protector. Next weekend, in this spirit then, the Church will joyfully celebrate Christ the King. †

## Daily Readings

### Monday, November 19

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

### 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

### 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 Dũng-Lạc, priest and companions, martyrs  
Revelation 11:4-12  
Psalm 144:1-2, 9-10  
Luke 20:27-40

### Sunday, November 25

Our Lord Jesus Christ, King of the Universe  
Daniel 7:13-14  
Psalm 93:1-2, 5  
Revelation 1:5-8  
John 18:33b-37

## Question Corner/Fr. Kenneth Doyle

# Confessing venial sins in the sacrament of penance can strengthen conversion

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



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” (#989). (Canon 916 explains that anyone who is conscious of grave sin may not receive the Eucharist without first having gone to confession.)

But 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 ... his [Christ’s] life may be seen in us ever more clearly” (#7b).

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 have lost 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 throw us a lifeline to keep our parish afloat? (Virginia)

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 be going 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 preaching.

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, thankfully the homily 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](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## 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 [nhoefler@archindy.org](mailto:nhoefler@archindy.org). †

## My Journey to God

# Lift Up Your Hearts

By Carol Smith

We lift our hearts to you, Lord  
Broken hearts, needing healing  
Weary hearts, needing rest.  
Grateful hearts, wondering at your loving kindness.

Sinful hearts, needing mercy  
Fearful hearts, needing strength  
Loving hearts, in awe of your breathtaking grace.

We lift up our hearts to you, Lord  
Confident you desire to possess them in whatever condition offered.

Confident because you forgive,  
You heal, you lead,  
You love.



(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.) (CNS photo/Philippe Vaillancourt, Presence)

# 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.

**ACREE, Nancey J.**, 81, Immaculate Heart of Mary, Indianapolis, Oct. 29.

**AUGUSTIN, James A.**, 42, Prince of Peace, Madison, Oct. 26. Husband of Amy Augustin. Son of Joseph Augustin. Brother of Nancy Fitton, Linda and Roy Augustin. Uncle of several.

**CLARK, Bonita**, 75, St. Elizabeth Ann Seton, Richmond, Nov. 2. Wife of Marion Clark. Mother of Christy Hoover, Beverly Pegg and Becky Clark. Sister of Sue Bayer and David Campbell. Grandmother of five.

**DALTON, Larry F.**, 79, St. Martin of Tours, Martinsville, Oct. 31. Father of Melissa, Renee, Adam and Larry Dalton, Jr.

**DUNCAN, Marjorie F. (Rosario)**, 90, Prince of Peace, Madison, Nov. 3. Wife of Alva Duncan. Mother of Deborah Morris, Alva and Edward Duncan. Grandmother of 14. Great-grandmother of 26. Great-great-grandmother of nine.

**FEY, Joan M.**, 90, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 30. Mother of Janet Anderson, Joe, Keith, Steve and Tim Fey. Sister of Marion Gosnell. Grandmother of 14. Great-grandmother of 12.

**LIBS, Raymond P.**, 92, St. Mary-of-the-Knobs, Floyd County, Nov. 3. Father of Terri Gahlinger, Vicki Rough, Anthony, Danny and Gary Libs. Brother of Evelyn Baumann, Benedictine Sister Dolorita and Irvin Libs. Grandfather of 13. Great-grandfather of 29.

**MERJUDIO, Harold Schneider E.**, 39, St. Michael the Archangel, Indianapolis, Oct. 3. Father of Caleb and Noah Merjudio. Son of Raul and Chona Merjudio. Brother of Tarra Vergara and Monique Merjudio.

**PIKE, Frank R.**, 85, SS. Peter and Paul Cathedral, Indianapolis, Oct. 18. Husband of Margie Pike. Father of Siobhan Roark. Grandfather of two.

**PUPPIN, Joseph**, 96, Holy Spirit, Indianapolis, Oct. 26. Husband of Alvina Puppini. Father of Sylvia Brunette, Diana Cover and Carla Lindsay. Grandfather of five.

**RENN, August M.**, 78, St. John Paul II, Sellersburg, Oct. 31. Husband of Jeanette Renn. Father of Jimi Barr, Nikki Larkin, Kathy Lovett, Tari O'Bannon, Donna, Glenn, and Steve Renn. Brother of Brian, Denny and Tommy Renn. Grandfather of 14. Great-grandfather of nine.

**SIMMERMEYER, Jean**, 87, St. Mary, Greensburg, Nov. 4.



## Honoring a new saint

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., blesses baskets with medallions bearing the image of St. Maria Katharina Kasper during a Nov. 4 Mass in her honor at Ancilla Domini Chapel at the motherhouse of the Poor Handmaids of Jesus Christ in Donaldson, Ind. St. Katharina, also known as Mother Mary Catherine, was the foundress of the Poor Handmaids congregation. She was canonized on Oct. 14 by Pope Francis. (CNS photo/Jennifer Miller, *Today's Catholic*)

Mother of Nancy Burns, Janet Markins, Pam Murphy and Tom Simmermeyer. Grandmother and great-grandmother of several.

**SIMS, Elizabeth G. (Halcomb)**, 78, Prince of Peace, Madison, Oct. 27. Mother of Alisa Anderson, Melody Sims-Cole, Kim Smith, Michael and Rob Sims. Sister of Kathy Holcomb-Lahee. Grandmother of 15.

Great-grandmother of 12.

**THERBER, Mary L.**, 78, St. Luke the Evangelist, Indianapolis, Oct. 25. Wife of Lonnie Therber. Mother of Andy, Jeff, Joe and Mike Therber. Sister of Michael, Patrick, Terry and Thomas Fogarty. Grandmother of 11. Great-grandmother of two.

**VOIGNIER, Elizabeth L. (McGuire)**, 86, Our Lady of Perpetual Help, New Albany,

Oct. 30. Mother of Terry Barnes, Rose Lehman, Laura Sauer, Donna Smith, Betsy Young, Margie and Todd Voignier. Sister of Rebecca Grant. Grandmother of 15. Great-grandmother of 21. Great-great-grandmother of two.

**WATKINS, Gary D.**, 68, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 30. Father of Alaina, Cheyanne, Tracy, Cory and Shaun Watkins.

Brother of Sandy Bryant and Susie Russell.

**YOUNG, Dale V.**, 62, St. John the Baptist, Osgood, Oct. 31. Husband of Rebecca Young. Father of Melissa Pavy, Lisa Ruble and Teresa Young. Stepfather of Rochelle Vaughn, Kyle and Levi Murphy. Brother of Janice Fry, Nancy Obermeyer and Larry Young. Grandfather of 10. †

# World has not 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.



Pope Francis

World War I is a chapter in history that serves as a dire warning and a call for world leaders "to reject the culture of war, and 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 gathered in 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,

the pope 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 "emblematic sign" of St. Martin of Tours who, according to legend, tore his cloak to share with a beggar only to discover in a dream that the poor man was Christ.

St. Martin, he said, "cut his cloak in two to share it with a poor man. May this gesture of human solidarity show everyone the way to build peace."

Earlier that day, world leaders and dignitaries gathered in Paris near the famed Arc de Triomphe to commemorate Armistice Day.

Cardinal Pietro Parolin, Vatican secretary of state, was among the officials who solemnly processed toward the Tomb of the Unknown Soldier, a monument honoring the countless dead soldiers whose remains were never identified following the war.

Also present at the event were U.S. President Donald J. Trump and First Lady Melania Trump, Canadian Prime Minister Justin Trudeau, as well as Russian President Vladimir Putin and German Chancellor Angela Merkel.

In his address, French President Emmanuel Macron denounced



Canadian Prime Minister Justin Trudeau, left, Morocco's King Mohammed VI, U.S. President Donald J. Trump and German Chancellor Angela Merkel attend a commemoration ceremony for Armistice Day, 100 years after the end of World War I, at the Arc de Triomphe in Paris on Nov. 11.

(CNS photo/Benoit Tessier, Reuters pool)

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 resurging, ready to finish off their work

of chaos and death. New ideologies manipulate religions, push a contagious 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—Catholic and Protestant—during World War I should act as an impetus for political leaders today to build a just and 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 heroes in their own community.

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 story of common suffering," he said. †

# BISHOPS

continued from page 1

this week and the months ahead,” he said. “Let us draw near to Christ today sacrificing him our own ambitions and promptly submit ourselves totally to what he demands of us both in love and justice.”

He also held up his own 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—urged them 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 bishops 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 some of the proposed actions from the Administrative Committee, 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 Pitt 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 abuse 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.

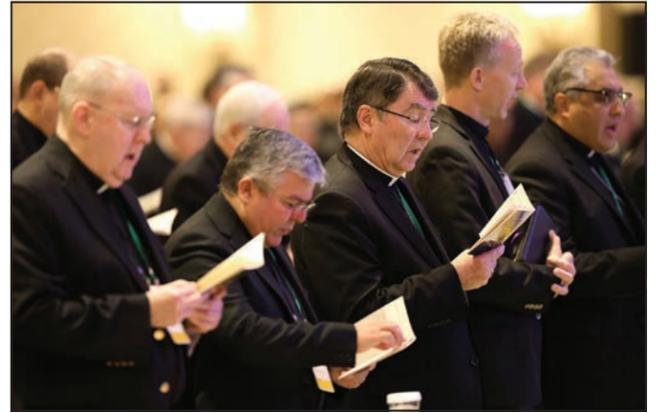
“Racist acts are sinful because they violate justice. They reveal a failure

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—every such 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 Perpetual 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 of Bishops on “Young People, the Faith, and Vocational Discernment,” September’s V *Encuentro* for Hispanic Catholics 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



Archbishop Christophe Pierre, apostolic nuncio to the United States, third from left, attends opening prayer on Nov. 12 during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

Council, a largely lay group that issues comments on agenda items facing the bishops.

The abuse crisis, though, never strayed far from the bishops’ agenda. Also on the agenda were a report from the Francesco 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 Banis, victims assistance coordinate 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 Galveston-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 episcopal conduct and the formation of a special commission for review of complaints against bishops for violations of the standards.

They are among steps developed by the USCCB Administrative Committee in September in response to the firestorm that has emerged since June over how the bishops handled reports of wayward priests.

The Administrative Committee consists of the officers, chairmen and regional representatives of the USCCB. Archbishop Charles C. Thompson is a member of the committee.

“We have accepted it with disappointment,” Cardinal DiNardo said of the congregation’s request during a midday news conference.

“We have not lessened in any of our resolve for actions. We are going to work intensely on these items of action. We can’t vote on them totally, but clarify them, get them more intensely canonically well, so that Rome will see that. We’re going to keep pushing and moving until we get to a point where they become action,” he said.

“We are ourselves not happy about this,” he continued. “We are working very hard to move to action. We are just at a bump in the road.”

The request from the Vatican congregation was outlined in a letter received the weekend before the assembly opened. It cited two reasons for seeking the delay, according to the cardinal.

He said the congregation wanted the bishops to wait until after the upcoming February meeting of the presidents of bishops’ conferences from around the world called by Pope Francis to address clergy sex abuse and the need to ensure that the proposals are in line with canon law.

Under questioning, he clarified that the letter expressed the need for “further precision” of the proposals under canon law.

Citing the universal nature of the Catholic Church, he also said that the U.S. bishops cannot act unilaterally to enact standards unless they comply with canon law.

The cardinal stressed 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.

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 Bishop Christopher J. Coyne of Burlington, Vt., chairman of the USCCB Committee on Communications,

“It has thrown us a little bit sideways because it was completely unexpected,” Bishop Coyne said of the Vatican correspondence.

Nevertheless, he explained to reporters, the bishops “by nature are collegial” and “do not work in separate entities” when adopting standards under canon law.

Cardinal DiNardo said he did not know if the congregation’s letters originated

with 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 despite the setback. “The bishops are all of one mind on this,” he said.

Acknowledging that some parishioners would be “quite angry” that no action was 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 good and 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 “reticence,” but that 16 years later “nowadays that is universal around the world.” †

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# From the ARCHIVES



## Statue blessing at St. Leonard of Port Maurice

In this photo from Oct. 9, 1960, Father George Powers blesses a statue and mosaic of St. Leonard at the former St. Leonard of Port Maurice Church in West Terre Haute. The statue was blessed as part of a Forty Hours Devotion held at the parish beginning that day. St. Leonard of Port Maurice was a Franciscan who lived in Italy during the eighteenth century and fostered great devotion to the Stations of the Cross. The Terre Haute Deanery faith community was closed in 2011.

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



## 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 Mencias, 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 86th 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)

# Survivors of clergy child sex 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."



Luis Torres Jr., an abuse survivor, speaks to bishops in a chapel during a day of prayer on Nov. 12 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

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 reconciliation in relationships with adults, families and parishes wounded by child abuse and trauma."

"My heart breaks for you," Pitt Green told the bishops, saying that "the Lord has cried more tears ... because of some of the decisions some of you have made. I don't know how you bear it."

Neither was accusatory in tone, rather their declarations were given calmly as reflections during a day of prayer for the bishops, in which a reflection was given after a Bible reading. While two other reflections addressed what the laity need from the bishops and how bishops can be ministers of healing, the victim statements painfully painted the landscape that has brought the Catholic Church in the United States to address the sex abuse crisis so urgently.

Pitt Green spoke of the manifestation of the wounds by those who have been abused: suicides, addictions, chronic mental illness, broken relationships.

"We are the damaged goods of our age," Pitt Green said.

Pitt Green said she had found a way back to the Church and applauded measures that have been taken to curtail child sex abuse in Catholic parishes, schools and institutions and thanked the bishops for expressing a desire to do something about it. But she also acknowledged the anger expressed by other victims and survivors, saying that "many

who have been entrusted to your care are noisy and they're angry, and I understand."

Torres said he struggled with understanding and explaining even to himself what happened and the different manifestations of trauma as an adult.

"I admit, I don't understand, so I get why you may not understand it either. Abuse of a child is the closest that you can get to murder and still possibly have a breathing body before you," he said. "When a child has been abused, particularly by someone whom they trust, you have destroyed the child. You have mortally wounded the soul and the spirit of that child. This is particularly true where the abuse is by a priest."

The abuse causes a break in the child's connection to God, and robs him or her of innocence, trust, faith and love, he said.

"Truly, this is the devil's best work," he said. "It's as if the child had been shot. Sometimes the bullet catches the child 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



Teresa Pitt Green, an abuse survivor, speaks to bishops in a chapel during a day of prayer on Nov. 12 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

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'm not angry, I'm 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." †