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Criterion

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Read Theresa Inoue's column in our annual Evangelization Supplement, pages 7-10.

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On the comeback trail



A running program designed to help the homeless transform their lives has connected Whitney Hamilton, center, with Tom and Deb Gardner, members of St. Pius X Parish in Indianapolis, leading them all to a deeper relationship with God. (Photo by John Shaughnessy)

Catholic couple and former homeless man make strides to change lives on the street

By John Shaughnessy

For 67 days this past summer, Tom and Deb Gardner rode their bikes across the country, traveling more than 4,000 miles from the state of Washington to Maine.

The husband and wife, both 59 and members of St. Pius X Parish in Indianapolis, have also run marathons—a distance of 26.2 miles—in each of the 50 states.

Yet as the Gardners sit next to their friend Whitney Hamilton and listen to the details of his life story, they know in their hearts that he has traveled much farther and endured much more than them.

Now 63, Hamilton ran down the long, dark road of drug and alcohol addiction for about 30 years. It's a path that even led him to thoughts of suicide before he took the first challenging steps to put his dead-end existence behind him.

It all leads to a story of restoration—the restoration of hope, faith and a sense of family that connects Hamilton, the Gardners and others who are seeking something deeper, something more from their lives.

'Jump in, and God will do the rest'

The story has its beginnings in early 2011, a time when Tom Gardner prayed every morning to find a way to connect his

consulting and staffing business with an organization that promotes healthy living in the Indianapolis area. A short time later, he received an e-mail from the store where he and Deb buy their running shoes.

"The e-mail came out of the blue," Tom says, recalling how the note mentioned that an Indianapolis chapter of a national, non-profit organization was just starting. The organization, Back On My Feet, tries to help the homeless reclaim their lives through "the power of running, community support and essential employment and housing resources."

"God led me to this organization," Tom says.

See RECLAIM LIVES, page 16

Clericalism is ugly perversion, pope tells seminarians

VATICAN CITY (CNS)—Priests must always keep in mind that their mission is to serve others and not claim superiority over the people entrusted to their care, Pope Francis said.



Pope Francis

Meeting with seminarians from the Sicilian coastal city of Agrigento on Nov. 24, the pope told them that priests must never forget their roots and that God chose them from among their people to serve.

"Clericalism, my dear ones, is our ugliest perversion. The Lord wants you to be shepherds; shepherds of the people, not clerics of the state," he said.

Choosing to set aside his prepared speech and speak off-the-cuff with the group, the pope said priests are urged by the Holy Spirit to go out in mission and spread the word of God. However, priests must avoid the danger of "going out, not to bring a message, but to 'go for a walk'" on their own without any direction.

For this reason, he added, priests must be in communion and constant dialogue with their bishops who are there to help them discern the right path.

See related editorial, page 4.

"The bishop doesn't just assign a task—'take care of this parish'—as if he were the head of bank that assigns tasks to employees. No, the bishop gives a mission: 'Go, sanctify those people, bring Christ to those people.' It is another level," the pope said.

Bishops should also take the time to know their priests and not act like "the owner of a company" or "a master," but rather a "father who helps them to grow" and prepare them for the mission, he said.

"The more the bishop knows the priest, the less danger there will be of making mistakes in the mission he will give him," the pope said. "You can't be a good priest without a filial dialogue with the bishop. This is a non-negotiable thing, as some like to say."

See CLERICALISM, page 2

Pope Francis names organizing committee for worldwide abuse conference in February

VATICAN CITY (CNS)—Pope Francis named U.S. Cardinal Blase J. Cupich of Chicago to be part of the organizing committee preparing for a meeting of



Cardinal Blase J. Cupich

the world's bishops' conferences and representatives of religious orders to address the abuse and protection of minors.

The Feb. 21-24 Vatican meeting is not only "about keeping children safe from harm worldwide," said Greg Burke, head of the Vatican press office, in a written statement on Nov. 23.

"Pope Francis wants Church leaders to have a full understanding of the devastating impact that clerical sexual

abuse has on victims," he said, soon after the Vatican announced the members of the preparatory committee.

Together with Cardinal Cupich, the committee will include Cardinal Oswald Gracias of Mumbai, India; Archbishop Charles J. Scicluna of Malta; and Jesuit Father Hans Zollner, president of the Centre for the Protection of Minors at the Pontifical Gregorian University and a member of the Pontifical Commission for the Protection of Minors.

The Pontifical Commission for the Protection of Minors, headed by Boston Cardinal Sean P. O'Malley, and some survivors of abuse by members of the clergy also will be involved in the preparatory work for the meeting, the Vatican said.

"This a critical moment for the universal Church in addressing the sexual

abuse crisis," Cardinal O'Malley said, and the February meeting "will be an

important moment for developing a clear path forward for dioceses around the world."

"We must continue to embrace and practice a commitment to zero tolerance, work for greater transparency, including the release of names of clergy accused of abuse, and encourage all

religious orders to adopt a similar policy and cooperate with civil and legal authorities. Above all else, we must place the support and pastoral care of survivors first," he said in a written statement on Nov. 23.

See CONFERENCE, page 2



Cardinal Sean P. O'Malley



Tool for evangelization

Archbishop Charles C. Thompson was the featured speaker at Catholic Radio Indy's annual dinner on Oct. 2. During his talk, the archbishop praised WSPM 89.1 FM and WSQM 90.9 FM, which serve the Archdiocese of Indianapolis and the Diocese of Lafayette. Archbishop Thompson thanked Catholic Radio Indy for its work in "proclaiming the Good News of Jesus Christ," and sharing "a culture of Christ, a culture of life." He also praised the radio station for following Pope Francis' lead, by offering "a culture of dialogue, a culture of encounter, a culture of accompaniment, and a culture of discernment." For more information on Catholic Radio Indy, go to catholicradioindy.org. (Photo by Mike Krokos)

CONFERENCE

continued from page 1

"This is a lifelong journey" that "requires a partnership between the laity and clergy in responding to the failures of episcopal leadership by holding bishops accountable for the crimes against children and vulnerable adults," he said.

Cardinal O'Malley said the pontifical commission, as an advisory body to the pope, proposed the global meeting for the world's bishops. He said the commission has hosted meetings between survivors and groups of newly named bishops, and those meetings "have inspired our view that calling the bishops to Rome for a similar high-impact meeting would be very important in addressing the clergy abuse crisis globally."

Cardinal Cupich told Crux on Nov. 23 that while Pope Francis understands very well the degree of suffering in the United States because of abuse, the pope is calling a global meeting because "he understands this to be a global issue."

"The pope is seeking both a comprehensive understanding of past failings, as well as global solutions moving forward," the cardinal said on Nov. 23.

Cardinal Cupich told Crux it will be critical that all Church leaders take "ownership for our failures fully in order to ensure they are not repeated." This will require clearly defining responsibilities and establishing "responsiveness, transparency, and accountability, particularly for bishops," he added.

He said the pope sees safeguarding as part of his call for a change of culture, "that is, a reform in how we approach ministry for, in addition to being a crime, sexual abuse of minors by clerics is about the corruption of our ministry."

The February meeting "is the beginning of a worldwide reform that will need to be ongoing and will involve a process of initiatives on regional, national and diocesan levels," he said.

Cardinal Gracias told Crux in October that the February meeting "cannot be cosmetic" or superficial. "Either it will be successful, or it will be a disaster for the Church."

The other organizing committee member is Archbishop Scicluna, who has assisted the pope with several high-profile abuse investigation cases. He serves as adjunct secretary of the Congregation for the Doctrine of the Faith and is president of the congregation's board that reviews appeals filed by priests laicized or otherwise disciplined in sexual abuse or other serious cases.

Archbishop Scicluna said the meeting will include "a penitential liturgy" because "Pope Francis wants it." He said abuse survivors "are going to be a part of that liturgy too, just as they will be consulted in advance of the meeting and be listened to during it."

He told *America* magazine on Nov. 23 that the "main goals" of the meeting "are to make bishops realize and discuss together the fact that the sexual abuse of minors is not only an egregious phenomenon in itself and a crime, but it is also a very grave symptom of something deeper, which is actually a crisis in the way we approach ministry. Some call it clericalism, others call it a perversion of the ministry."

The meeting will mark "the beginning of a new approach that I hope will be global, because it concerns the whole Church," he said. However, all solutions and approaches will have to be lived concretely on the local level, "in every parish, in every school, in every diocese," he said, "otherwise it's not effective at all." †



Public Schedule of Archbishop Charles C. Thompson

December 1 – 9, 2018

Dec. 1 – 10 a.m.

Archdiocesan Pastoral Council at St. Bartholomew Parish, Columbus

Dec. 1 – 6:30 p.m.

St. Vincent Foundation 50-Year Jubilee at Asherwood Estate, Carmel, Ind.

Dec. 2 – 9 a.m.

Mass at St. Francis Xavier Church, Henryville

Dec. 3 – noon

Mass for St. Francis Xavier Feast Day (principal patron of the archdiocese) at SS. Peter and Paul Cathedral, Indianapolis

Dec. 3 – 6:30 p.m.

Women's Advent Prayer and Reflection at St. Bartholomew Parish, Columbus

Dec. 4 – 9 a.m.

Clergy Advent Day of Prayer at Our Lady of Fatima Retreat House, Indianapolis

Dec. 4-5

Indiana Bishops' Province Meeting and Indiana Catholic Conference Meeting at the Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Dec. 5 – 1 p.m.

Ascension Health Annual Sponsor Report Meeting at the Archbishop Edward T. O'Meara Catholic Center

Dec. 6 – 10 a.m.

Leadership Team Meeting at the Archbishop Edward T. O'Meara Catholic Center

Dec. 6 – 6:30 p.m.

Catholic Community Foundation Evening of Lights at the Archbishop Edward T. O'Meara Catholic Center

Dec. 7 – 5:30 p.m.

Little Sisters of the Poor Christmas Celebration at The Willows, Westfield, Ind.

Dec. 9 – 1 p.m.

Mass at the Federal Correctional Institute, Terre Haute

(Schedule subject to change.)

CLERICALISM

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Although priests from religious congregations have their own distinct spiritualities, Pope Francis said the spirituality of diocesan clergy is based on three relationships, the first of which is the relationship with their bishop.

"One cannot be a good diocesan priest without the relationship with the bishop," the pope said.

The second relationship, he continued, is their friendship with fellow priests. While not everyone can be close friends, priests can become brothers and respect one another by not engaging in "cowardly" gossip.

"Gossip is the plague of the priesthood. If you have something against someone, say it to their face, say it man to man. But

don't talk behind their back: that is not manly. I'm not saying as a spiritual man; no, as simply a man."

The third and final relationship priests must care for is the relationship between themselves and the people of God.

Pope Francis said that, like the prophet Amos, who never forgot that he was "taken from behind the flock," priests must also remember where they came from because "when we forget this, we fall into clericalism."

"Please do not forget your mother, father, grandmother, grandfather, village, poverty, the difficulties of families: do not forget them," the pope exclaimed. "The Lord has taken you from there, from the people of God. Because with this, with this memory, you will know how to speak to the people of God, how to serve the people of God." †

Don't be 'silent' about your Christmas song; tell us why it's your favorite



This year marks the 200th anniversary of "Silent Night," the Christmas song that was composed in 1818 and first performed on Christmas Eve of that year in a small parish church in Austria.

In recognition of this perennial Christmas favorite, *The Criterion* is inviting our readers to tell us their favorite Christmas song, and why that song resonates with such meaning for them. If there's a

personal story associated with the song or a preferred singer of the song, readers should also share these details.

Please send your responses to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †

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Migrant advocates have mixed reaction to Tijuana border events

MEXICO CITY (CNS)—The chaotic scene in Tijuana on Nov. 25—when migrants, including women and children, were repelled from the U.S. border with tear gas—prompted the closure of one of the world’s busiest border crossings. It also showed the increasing impatience and despair of thousands of caravan participants, who could spend months in an uncomfortable camp as they wait to present asylum claims to U.S. officials.

And while some Catholic migrant advocates criticized U.S. reaction as excessive, some who work with migrants through a network of shelters stretching the length of the country said they tried warning the caravan participants and a migrant advocacy group accompanying it, Pueblo Sin Fronteras, that—unlike past years, when smaller caravans would cross Mexico—times had changed. Resources for sustaining thousands of migrants in Tijuana are stretched thin, and the current U.S. government has showed few signs of speeding up the process for accepting asylum applications.

Press reports from Tijuana described a peaceful protest, in which the migrants planned to present their case: that they had come only to work and save their own lives. But the protest was met by a wall of Mexican police officers, prompting the migrants to detour the barricade and head to a train border crossing.

U.S. Customs and Border Protection said in a tweet that some migrants “threw projectiles.” In response, “Border Patrol agents deployed tear gas to dispel the group because of the risk to agents’ safety. Several agents were hit by the projectiles.”

The caravan has crossed closed borders and pushed past police barricades since departing San Pedro Sula, Honduras, in mid-October. Parishes have assisted the original caravan and several subsequent caravans as they passed through southern Mexico; a group of religious offered medical attention, and dioceses have taken up collections.

But now the migrants have run up against the U.S. border and a U.S. administration that has warned that the caravan will not be allowed to enter the country. The U.S. has allowed fewer

than 50 claims to be made daily, even as thousands wait their turn in Mexico.

The caravan also risks becoming unwelcome in Tijuana, where hostile attitudes have already been expressed, border closures have hurt the economy, and the local government has warned resources are running low.

Taking that many people to one border crossing and organizing a march “can’t be a good idea. It’s a horrific one,” said Father Alejandro Solalinde, who operates a migrant shelter in southern Oaxaca state. “But there is no control there whatsoever.

“I ... gave them this advice, but they ignored it because the leaders [the activists] taking them made them believe that they were going to be able to do it, when in reality, it wasn’t like that,” said Father Solalinde.

Jorge Andrade, coordinator of a collective of Catholic-operated migrant shelters, called the U.S. response “excessive.” In the spring, Andrade said caravan organizers “have good intentions, but they’re exposing [the migrants] to danger.

“Unfortunately, there are groups [of migrants] there that want to cross the border under these circumstances,” he said in late November.

Father Andres Ramirez, who works with migrants in Tijuana, called the response “unprecedented” and said such a border closure as occurred on Nov. 25 had not happened since the 9/11 terrorist attacks.

Father Solalinde has refused to accompany migrants farther north than Mexico City, saying the road poses risks such as kidnapping. He recounted how one group of migrants, who were evangelicals, told him: God will take care of us, and “touch the heart” of President Donald J. Trump.

“They truly thought that God was going to move the heart of this person, but no! no! no! It wasn’t like that,” Father Solalinde said. He added that some in that group of 250 migrants had gone missing since setting out from Mexico City for Tijuana.

“They wouldn’t take into account the current political climate, the [Dec. 1



Part of a caravan of Central American migrants cross the border on Nov. 25 from Tijuana, Mexico, into the United States. (CNS photo/Hannah McKay, Reuters)

presidential] transition in Mexico, the bad organization that they had, because they didn’t see the opportunity for people to help them,” Father Solalinde said, speaking to the haste of many to rush to the border and not fully consider the opportunity to work in Mexico or apply for asylum there.

“These are difficult times [but] it’s as if they have this chip, ‘They have to go north,’ and they think that it was going to be the same as the previous times, but it’s not like that.”

The Mexican government said in a Nov. 25 statement it had detained 98 migrants who were involved in scuffles with police and tried to cross the border at Tijuana.

It added more than 7,400 migrants from various caravans were currently in

the border state of Baja California, while 11,000 migrants had been repatriated or deported to Central America since Oct. 19.

The *Washington Post* reported on Nov. 24 the United States and Mexico’s incoming government had reached an agreement known as “Remain in Mexico,” in which asylum seekers would wait south of the border while their claims are processed in U.S. courts. Incoming Mexican Interior Minister Olga Sanchez Cordero later denied the story, but did not disavow her comments to the *Post* confirming a deal.

She also denied Mexico would become a “safe third” country, which would mean migrants in Mexico would be considered to have already found safety.

In effect, “Remain in Mexico is the configuration of Mexico as a safe third country,” said Andrade. †



Pope Francis’ prayer intention for December

• **In the Service of the Transmission of Faith**—That people, who are involved in the service and transmission of faith, may find, in their dialogue with culture, a language suited to the conditions of the present time.

(To see Pope Francis’ monthly intentions, go to www.archindy.org/popesintentions.) †

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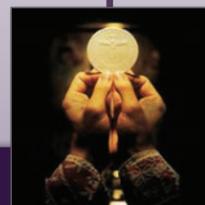
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Editorial



Pope Francis walks near a crucifix during his general audience in St. Peter's Square at the Vatican on Nov. 21. (CNS photo/Paul Haring)

It's time to address the problem of clericalism

“Clericalism arises from an elitist and exclusivist vision of vocation that interprets the ministry received as a power to be exercised rather than a free and generous service to be given.”
(Pope Francis)

The revelations of the past summer concerning the ways that many bishops failed to deal with the problem of clergy sexual abuse of children—and the accusations of abusive behavior against high-ranking Church officials themselves—has once again raised the problem of “clericalism.” It's time to take this problem seriously.

Pope Francis tells us that clericalism is the mistaken view that the clergy have some form of exalted status in the Church that grants them special power or privileges. In reality, the pope says, bishops, priests and deacons are ordained for a special form of service, not an elitist sense of privilege.

Clergy fall into the trap of clericalism when they start to think of themselves as “set apart” from the rest of the Christian community in ways that have nothing to do with ordained ministry. Lay people display clericalist attitudes when they place bishops, priests and deacons on pedestals—expecting more of them than they can realistically be expected to give.

We expect our bishops, priests and deacons to be “holy, innocent, undefiled, separated from sinners and higher than the heavens” like Jesus (Heb 7: 23-28). And they are not. They are sinners like us who have answered the call to follow Jesus in a particular way—as men subject to weakness who humbly represent the one and only “high priest” who has been made perfect forever.

Only by the grace of God can they hope to live their vocation with integrity. Only by accepting and handing over their weaknesses can they succeed in being Christ for others.

We call it “clericalism” when bishops, priests and deacons exalt themselves as a privileged class. But it is also clericalism when we expect them to be super-human, “high priests” whom we place on pedestals only to be scandalized by their human sinfulness.

Both forms of clericalism should be recognized as poisonous; both must be rooted out and destroyed if we wish to renew our Church.

The late Indianapolis Archbishop Emeritus Daniel M. Buechlein used to

admonish people at ordinations and first Masses “not to be scandalized by the man in the priest.” He was reminding us that every priest (bishop or deacon) is a human being with faults and failings that are part of our sinful human condition. The grace of ordination assists the priest (bishop or deacon) on the path to holiness, but it does not guarantee anything like perfection.

Like the rest of us, ordained clergy must lead a life of ongoing conversion. They must receive the sacraments with open hearts; they must meditate on God's word and pray without ceasing; and, perhaps most difficult of all, they must strive to practice what they preach so as to never appear to be “holier than thou.”

Archbishop Buechlein also used to say that bishops, priests, deacons and all who exercise leadership in the Church must be held to the highest standards of morality and accountability. The moment we excuse the sins of the clergy as though they were somehow exempt from close scrutiny, we commit the sin of clericalism. At the same time, when we expect our bishops, priests, deacons and lay leaders in the Church to be perfect, we also commit a sin and we set ourselves up to be bitterly disappointed and angry.

Bitter experience has taught us that sexual abuse of children by adults is more than a moral failure. It is the result of deep-seated problems that can never be ignored (“swept under the carpet”) or successfully treated therapeutically. Had more bishops (and their counsellors and attorneys) recognized this reality, many innocent children and vulnerable adults might have been spared the horrors of clergy sexual abuse.

Let's hope that same bitter experience has also taught us to regard bishops, priests, deacons and others in authority in our Church as the wounded healers and servant leaders they are called to be. Let's not put anyone on a pedestal or give anyone a free pass when it comes to moral transparency and accountability.

We are all sinners in need of forgiveness. May the God of justice and mercy give us all the serenity, courage and wisdom to accept our human weaknesses even as we work together to change and grow as faithful disciples of the one and only high priest, Jesus Christ.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

Abortion funding: Cutting off the blood supply

Americans have long been disturbed by the fraud and waste that often surrounds the federal government's use of their tax dollars. They now have further reason to be up in arms because of the way those tax dollars support the practice of abortion, even though such support, technically speaking, remains illegal.



The 1976 Hyde Amendment, a rider attached by Congress to federal spending bills each year, states that federal tax dollars—particularly for Medicaid—cannot be used to pay for abortions. Yet, approximately half a billion dollars of taxpayer money is received annually by Planned Parenthood, the largest provider of “pregnancy terminations” in the United States.

Although Planned Parenthood does not directly receive Medicaid reimbursements for the abortion procedures it performs, the inherent ability to substitute funds means that any money provided to Planned Parenthood ends up supporting and indirectly financing their primary business, which is elective abortion.

Taxpayer funding props up the nation's largest abortion chain, with more than 300,000 abortions carried out under the auspices of Planned Parenthood each year.

Many Americans object to taxpayer subsidies for this organization, seeking to avoid any cooperation or involvement in the serious evils it promotes. This is why pro-life Americans and individuals of conscience are urging that the organization be defunded, to put a stop to the *de facto* circumventing of the Hyde Amendment that happens every time Planned Parenthood takes advantage of some form of government funding.

Yet Planned Parenthood continues to expand like a cancer not only in the U.S., but also globally. As cancer tumors need blood and oxygen for their continued growth, Planned Parenthood requires a lifeline of government aid to support its killing activities. As cancer tumors release special chemicals to make new blood vessels sprout nearby to nourish themselves, so Planned Parenthood continues to tap into a number of federal and state governmental funding sources, including Medicaid and grants from Title X of the Public Health Services Act.

Eliminating this financial lifeline would significantly decrease the availability of direct abortion and diminish its promotion, much as using selective pharmaceuticals to shut down the growth of new blood vessels in tumors can starve them of their lifeline so they wither away.

In its March 2014 “Moving Forward: Family Planning in the Era of Health Reform” report, the Alan Guttmacher Institute, which functions as a research arm of Planned Parenthood, plainly acknowledged the importance of

governmental subsidies: “Because Title X grants offer up-front funding to providers [rather than payment after-the-fact, as with Medicaid or private insurance], the program provides essential infrastructure support that allows health centers providing family planning services to keep their doors open for clients. Up-front funding helps supply a cash-flow cushion for providers.”

Despite their “health care provider” veneer, Planned Parenthood is much more of a menace than a benefit to the health and well-being of Americans. The organization has faced a string of scandals, ranging from the sale of baby body parts to overbilling and unsanitary clinic conditions; from cover ups of sexual abuse of minors to botched abortions; from falsified medical information to LGBT activism; and the promotion of offensive forms of sex education to impressionable children.

As Representative Diane Black notes, “Planned Parenthood is both the largest abortion provider in America and the largest recipient of Title X dollars. While Title X grants are intended to fund critical women's health services for low-income Americans, Planned Parenthood misuses taxpayer dollars to [subsidize] its abortion services. ... Abortion is not health care. It destroys one life and damages another.”

The United States needs to eliminate the financial lifeline of Planned Parenthood by defunding the organization of taxpayer dollars. Planned Parenthood supporters, however, argue that if this were to happen, low-income women would not be able to get needed health care.

Yet federally qualified health centers (community health centers) could be encouraged to take up the slack. They receive broad government funding and offer care regardless of the patient's ability to pay, making available an even broader array of primary care services than Planned Parenthood does, so women would actually have more health care choices and options. Also, there are many more community health centers than Planned Parenthood clinics nationwide.

Jamie Hall and Roger Severino of the Heritage Foundation sum it up this way: “To ensure that taxpayers are not forced to subsidize America's number one abortion provider, Congress should make Planned Parenthood affiliates ineligible to receive either Medicaid reimbursements or Title X grants if they continue to perform abortions. Taxpayer money from these programs should instead be redirected to the more than 9,000 federally qualified health center sites throughout the country that provide comprehensive primary health care for those in need without entanglement in abortion.”

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letter to the Editor

Reader is appreciative of retiring columnist's wit, wisdom and humor

I was so sorry to read of Cynthia Dewes retiring from writing her weekly column “Cornucopia” in *The Criterion*.

I will miss her wit, wisdom and humor, but life has taught me to be grateful for the times you had, not ungrateful for the times you didn't, so I wish her well!

Also Cynthia, just know here is another reader that will be praying for your vision situation!

St. Lucy, hear our prayers!

**Sonny Shanks
Corydon**

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Waiting in joyful hope for the one who brings us Good News

“For ‘everyone who calls on the name of the Lord will be saved.’ But how can they call on him in whom they have not believed? And how can they believe in him of whom they have not heard? And how can they hear without someone to preach? And how can people preach unless they are sent? As it is written, ‘How beautiful are the feet of those who bring the good news!’” (Rom 10:13-15)

The publication date for this column is Friday, Nov. 30, the feast of St. Andrew the Apostle. Andrew was the brother of Simon Peter, and like his brother he was called by Jesus to give up everything and follow him.

Like all devout Jews, Andrew and his brother Simon were waiting for the one who would redeem the people of Israel from their subjugation to the Romans. They were waiting for a savior, one who would bring the good news of their liberation from the grave social, political and religious burdens imposed on them by the ruling classes of their day.

Nothing in sacred Scripture or Church tradition suggests that Andrew and Simon Peter were politically active. They were simple fishermen. But as

they went about their family’s business, they looked for their redeemer. When he called their names, they were ready.

This Sunday, Dec. 2, is the First Sunday of Advent. We begin each Church year with a season of waiting, a time of expectation and longing. We are waiting for the same thing that Andrew and Simon were. We are waiting for the one who calls each one of us by name, inviting us to give up everything and follow him.

Advent shows us that a personal encounter with Jesus Christ is what we truly hope for at this time of year (and always). It reminds us that all the joys of the Lord’s Second Coming can truly be ours—if we learn to wait for them prayerfully as we go about our daily business.

And, so, we pray: Come, Lord Jesus. Help us wait patiently in joyful hope. Prepare us for your coming again. Remove all the obstacles—our frustrations, pain and anger—that prevent us from receiving you with joy, so that we may share your love with others and become one with you always.

If we are devout Christians (as Simon and Andrew were devout Jews), we are

keenly aware that the Lord’s saving grace is needed now more than ever in this time of civil strife, political discord and scandals in our Church. We know that the times are unsettled, and that the only truly satisfactory solution is the Good News of our Lord Jesus Christ.

This awareness makes the season of Advent more poignant than ever. Our longing is intensified. Our hope is more personal. And—if we’re ready—the joy that we will experience when we celebrate the great feast of Christmas will be truly profound.

Advent prepares us to celebrate Christmas without falling into the trap of superficial or unrealistic expectations. It teaches us that the greatest gift of Christmas is the Lord himself. He is the one we are waiting for. We know that he came to us in the flesh 2,000 years ago, and that we are invited to encounter him every day in the Scriptures, the sacraments, and in our communion with our sisters and brothers in the ministry of charity. And still we long for him. We look for him eagerly with high hopes.

Preparing ourselves spiritually for the Lord’s coming again isn’t

easy. Many things inside us, and all around us, seek to distract us from concentrating on the wonder of Christ’s birth and the promise that he will come again in glory.

Let’s resist the temptation to experience Christmas as just another holiday. Let’s make it a day of holiness, a day of hope, and a day when we experience once again the powerful presence of Jesus, who really is God-with-us, in our personal lives and in our world.

Come, Lord Jesus. Help us be ready for you as Andrew and Simon Peter were. Enter into our hearts and homes this Christmas. Help us to proclaim your Good News. Teach us to give generously. Help us welcome you, love you and serve you—this Christmas Day and always!

May all the people of our archdiocese—the Church in central and southern Indiana—experience true peace, hope and joy during the Advent and Christmas seasons. May we begin this new Church year confident that the Lord’s coming again will heal all our wounds and unite us in love in spite of our divisions. †



Cristo, la piedra angular

Esperamos jubilosos a aquel que nos trae la Buena Nueva

“Ya que todo el que invoque el nombre del Señor se salvará. Pero, ¿cómo invocarlo sin creer en él? ¿Y cómo creer, sin haber oído hablar de él? ¿Y cómo oír hablar de él, si nadie lo predica? ¿Y quiénes predicarán, si no se los envía? Como dice la Escritura: ‘¡Qué hermosos son los pasos de los que anuncian buenas noticias!’” (Rom 10:13-15)

La fecha de publicación de esta columna es el 30 de noviembre, la festividad de San Andrés Apóstol. Andrés era hermano de Simón Pedro y, al igual que su hermano, Jesús lo llamó para que lo dejara todo y lo siguiera.

Como todos los judíos devotos, Andrés y su hermano Simón esperaban a aquel que redimiría al pueblo de Israel del yugo de los romanos. Esperaban a un salvador, a alguien que traería la nueva buena de su liberación de la enorme carga social, política y religiosa que les imponía la clase gobernante de aquella época.

Nada en las Sagradas Escrituras o en la tradición de la Iglesia indica que Andrés y Simón Pedro participaran activamente en la política. Eran humildes pescadores. Pero al tiempo que se ocupaban del negocio familiar, buscaban también

a su redentor. Cuando este los llamó, estaban listos.

Este domingo 2 de diciembre es el primer Domingo de Adviento. Comenzamos cada año litúrgico con una temporada de espera, un momento de expectativas y de añoranza. Esperamos lo mismo que esperaban Andrés y Simón: esperamos a aquel que llama a cada uno por su nombre para invitarnos a dejarlo todo y seguirlo.

El Adviento nos enseña que lo que verdaderamente ansiamos en esta época del año (y siempre) es un encuentro personal con Jesucristo. Nos recuerda que todas las alegrías de la segunda venida del Señor pueden ser verdaderamente nuestras si aprendemos a esperarlas con recogimiento mientras nos ocupamos de nuestros quehaceres cotidianos.

Y así, rezamos: ¡Ven, Señor Jesús! Ayúdanos a esperar pacientemente con una esperanza jubilosa. Prepáranos para tu regreso. Elimina todos los obstáculos, las frustraciones, el dolor y la ira que nos impiden recibirte con alegría, para que podamos compartir tu amor con el prójimo y ser uno solo contigo, siempre.

Si somos cristianos devotos (así como Simón y Andrés eran judíos devotos), estaremos profundamente

conscientes de que hoy más que nunca se necesita la gracia salvadora del Señor en esta época de conflictos civiles, discordias políticas y escándalos en nuestra Iglesia. Sabemos que son tiempos turbulentos y que la única y verdadera solución satisfactoria es la Buena Nueva de nuestro Señor Jesucristo.

Esta conciencia hace que la temporada del Adviento sea más emotiva que nunca. Nuestro anhelo se intensifica; nuestra esperanza es más personal y, si estamos listos, la alegría que sentiremos al celebrar la gran fiesta de la Navidad será verdaderamente profunda.

El Adviento nos prepara para celebrar la Navidad sin caer en la trampa de las expectativas superficiales o poco realistas. Nos enseña que el obsequio más grande de la Navidad es el Señor mismo; es a él a quien esperamos. Sabemos que hace 2,000 años vino a nosotros en carne y hueso, y todos los días se nos invita a encontrarlo en las Escrituras, los sacramentos y en nuestra comunión con nuestros hermanos a través del ministerio de la caridad. Y aún así, lo anhelamos, lo buscamos ansiosamente con gran esperanza.

Prepararnos espiritualmente para el regreso del Señor no es tarea fácil. Hay

muchas cosas en nuestro interior y a nuestro alrededor que intentan distraer nuestra concentración de la maravilla del nacimiento de Cristo y de la promesa de su regreso glorioso.

Resistamos la tentación de vivir la Navidad como si fuera simplemente otra festividad. Convirtámonos en un día sagrado, un día de esperanza y un día en el que experimentamos nuevamente la poderosa presencia de Jesús—quien realmente es Dios con nosotros—en nuestras vidas personales y nuestro mundo.

¡Ven, Señor Jesús! Ayúdanos a estar listos para ti al igual que Andrés y Simón Pedro. Entra en nuestros corazones y en nuestros hogares en esta Navidad. Ayúdanos a proclamar tu Buena Nueva. Enséñanos a dar generosamente. ¡Ayúdanos a darte la bienvenida, a amarte y a servirte, en esta Navidad y siempre!

Que toda la gente de nuestra arquidiócesis, la Iglesia del centro y del sur de Indiana, sienta la verdadera paz, la esperanza y la alegría durante la época de adviento y la Navidad. Que comencemos este nuevo año de la Iglesia con la confianza de que la nueva venida del Señor sanará todas nuestras heridas y nos unirá en el amor, a pesar de nuestras diferencias. †

Events Calendar

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

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.

December 5

St. Thomas Aquinas Church, 4625 N. Kenwood, Indianapolis. **Advent Evening of Prayer and Teaching**, featuring Benedictine Sister Mary Margaret Funk, author of *Renouncing Violence*, and cellist Adriana Contino, 7 p.m., reception to follow in the Bethany Room. Information: Karla Hudecek, 317-253-1461, ext. 229, khudecek@staindy.org.

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.

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.

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.

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.

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@holyroaryconferences.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.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information:

317-223-3687, vlgmimi@aol.com.

December 18

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" Adoration Service**, sponsored by New Albany Deanery Catholic Youth Ministries, 7-8 p.m., every third Thurs. of the month, guest speakers, praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

December 19

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

December 20

St. Joseph Parish, 1401 S. Mickleby Ave., Indianapolis.

Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Christmas Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

December 22

St. Bartholomew Church, 1306 27th St., Columbus. **13th Annual Concert Series: Christmas Passion**, featuring Hot Horns, 7 p.m., freewill offering. Complete list of all concerts: www.saintbartholomew.org (click on Music Ministry) or bminut@stbparish.net. †

Retreats and Programs

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

December 3

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Advent (an "FBI" program: Faith Building Institutions)**, Providence Sister Connie Kramer presenting, 5:15 p.m. prayer, 6 p.m. dinner followed by presentation and discussion, \$40 includes dinner. Information and registration: 317-788-7581, www.benedictinn.org.

December 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Come to the Manger**, Benedictine Sister Julie Sewell presenting, 10:30 a.m.-noon, \$35. Mass for the Feast of the Immaculate Conception will be offered at 9:30 a.m. at the monastery. Information and registration: 317-788-7581, www.benedictinn.org.

December 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org.

December 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Hope: A Necessary Virtue**, Benedictine Sister Angela Jarboe presenting, 6:30-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org and registration: 812-923-8817, mountsaintfrancis.org/registration.

December 18-21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Self-Guided Silent Days**, 4:30 p.m. Sun. through 4 p.m. Thurs., \$35 includes room for the day, continental breakfast, lunch and use of commons area, additional \$28 extends stay to include the night before or night after, \$9 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

December 22

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Praying with the Seasons: Winter Blessings**, Sister of Charity Marty Dermody presenting, 10 a.m.-noon, \$15. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

Longest Night service to be held at Saint Meinrad on Dec. 15

Abbey Caskets, a ministry of Saint Meinrad Archabbey in St. Meinrad, will host a Service of the Longest Night at the Saint Meinrad Archabbey Guest House Chapel, 200 Hill Dr., in St. Meinrad, at 6 p.m. CT on Dec. 15. Benedictine Father Adrian Burke will lead the service, which will include prayer, Scripture and music that acknowledge

those who mourn and struggle with loss during the Christmas season. Everyone is welcome. Light refreshments will follow. Reservations are requested by e-mailing info@abbeycaskets.com or by calling 800-987-7380. Parking is available in the Guest House parking lot. †

Black Catholic Women's Advent Day of Reflection scheduled for Dec. 8

The Black Catholic Women's Advent Day of Reflection, sponsored by the Black Catholic Ministry of the archdiocesan Intercultural Office, will take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis on Dec. 8. The day begins at 9 a.m. and concludes with Mass at 3:45 p.m.

The theme of this year's day of reflection is "Unveiling the Power of Women." The day will be led by

Beverly Ann Stewart, and will include Scripture reflections, the praying of the rosary and lunch. Mass will be celebrated by Society of the Divine Word Father Charles Smith. The cost is \$25. Pre-registration is requested by Dec. 5 at bit.ly/2Qf3JMv, although walk-ins the day of the event are welcome.

For more information, contact Pearlette Springer at pspringer@archindy.org or 317-236-1474. †

Opportunity for SEEK2019 attendees to meet with others from archdiocese

Members of the archdiocese who are planning on attending the Fellowship of Catholic University Students' (FOCUS) SEEK 2019: Encounter Something More conference in Indianapolis on Jan. 3-7 have a special opportunity to join others from central and southern Indiana in small group discussions.

When registering for the conference, which will be held at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis, go to "Ambassador Group," then select the Archdiocese of Indianapolis Lifelong Learners group from the drop-down menu.

The small group discussions will be facilitated by staff from the archdiocesan Office for Pastoral Ministries. A discount in the form of a small, partial refund is possible for ambassador group members if sufficient attendees register for the conference as a part of this group.

The registration link, conference schedule, speaker list and lodging options can be found at seek2019.com.

For additional information about the Archdiocese of Indianapolis Lifelong Learners group, contact Ken Ogorek by calling 317-236-1446 or e-mailing kogorek@archindy.org. †

Advent Lessons and Carols services offered in St. Meinrad on Dec. 9 and Brazil on Dec. 14

Two opportunities to attend Advent Lessons and Carols services are available in the archdiocese in early and mid-December.

The first, titled "From Eden to Heaven: The Story of Salvation," will occur in the St. Thomas Aquinas Chapel of Saint Meinrad Seminary and School of Theology, 200 Hill Dr., from 7-8:15 p.m. CT on Dec. 9.

A reception will follow in the Heritage Gallery on the first floor of St. Gregory Hall.

The event is free and open to the public.

Parking is available in the Guest House and student parking lots.

For more information, contact Mary Jeanne Schumacher during business hours at 812-357-6501 or call 812-357-6611 on the day of the event.

The second Advent Lessons and Carols service will be presented by the St. Ambrose Schola Cantorum at Annunciation Parish, 19 N. Alabama St., in Brazil, at 7:30 p.m. on Dec. 14.

The event is free, and all are welcome.

For more information, contact the parish office at 812-448-1901. †

Becky's Place Christmas open house planned in Bedford on Dec. 4

Becky's Place Shelter for Women and Children, 1108 5th St., in Bedford, is hosting a Christmas Open House from 6-8 p.m. on Dec. 4.

Activities include tours with former residents, auction items, Christmas cookies, holiday decorations and stories of hope.

A ministry of Catholic Charities Bloomington, Becky's Place is designed to provide shelter and create hope for women and children who are homeless and moving toward a life of self-sufficiency.

For more information, call 812-275-5773 or visit www.archindy.org/cc/bloomington/beckysplace.html. †

Advent gathering planned at Mount St. Francis Center for Spirituality on Dec. 15

"Regroup, Renew and Refresh" is the theme of an Advent gathering planned at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, from 9 a.m.-1 p.m. on Dec. 15.

This is a family friendly event with

activities for adults and children, Mass and lunch.

The cost to attend is \$25 per person or \$50 for couples and families.

Registration is requested online at mountsaintfrancis.org/registration or by calling 812-923-8817. †



EVANGELIZATION: 'THE CHURCH'S DEEPEST IDENTITY'

EVANGELIZATION SUPPLEMENT

Evangelization as a commission of love

By Theresa Inoue

Jesus replied, "The first is this: 'You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'



Theresa Inoue

The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mk 12:29-31).

Love God and love your neighbor: these are the greatest commandments of the Christian faith.

The archdiocesan Office of Evangelization hosted an evangelization workshop at the end of October. L'Alto Catholic Institute president Tim Glemkowski and Father Todd Riebe, pastor of Christ the King Parish in Indianapolis, both discussed evangelization at the service of love.

In Glemkowski's primary address, he identified one root cause behind a lack of contemporary evangelization: a lack of contemporary love. Were we to truly understand the immense gift of the faith, and then to love as we are called to love, we would effectively proclaim the Good News to everyone we encounter.

Glemkowski translated love into a concrete calling: our vocations are founded upon the discovery of freedom, hope and joy sourced from God's truth. Equipped with powerful tools for Christian renewal, we introduce restoration into a world that desperately craves real love.

Glemkowski proposed a question: "Do we care more about avoiding the awkwardness of evangelization than we do about loving our neighbors?"

It was in that moment that I realized for the first time my own selfishness in keeping Jesus to myself because of my own pride, manifested in avoiding the awkwardness of approaching the topic with others and in not wanting to "impose" on others by proclaiming the Gospel. He reminded the participants of the difference faith is supposed to make in our lives. I know that I am better off because of my relationship with Christ; why should I hide others from knowing Jesus like I do?

Both Glemkowski and Father Riebe shared personal stories regarding individuals in their own lives who desired to hear about and be invited into the faith. In each of their shared experiences, there was expressed remorse and regret in not providing that opportunity sooner.

Father Riebe discussed a non-Catholic neighbor who simply desired an invitation to Mass—only an invitation!

This neighbor had for years witnessed the Riebe family's weekly departure for Sunday morning Mass, and she longed to be invited too. It was not until she approached her final days that she asked to be received into the Church, telling Father Riebe of her long-ago secret desire for a welcome.

I often struggle with the notion that people are simply turned off by the Gospel, but that is a lie on my own part. We can definitely pinpoint the desire to know and to love Christ in each of our hearts, despite the drive of the evil one to keep our witness confined inside.

We as the Catholic Church remember the souls of the faithful departed each November. Only weeks ago, I traveled home for the funeral of a close uncle. While I still needed to grieve over the loss, I did not despair because of my hope in the resurrection. I have hope that Christ will keep true to his promise, that if we live a life committed to faith in him, by his grace we will be counted among the saints.

While I am continuing to pray for my uncle, in the meantime I can assure you that he lived a life of discipleship to our Lord. He suffered immensely in the weeks before his death, but he radiated joy,

knowing that he ran his race in faith. In his life on Earth, my uncle was better off because of his relationship with Christ. Because he lived a life committed to our Lord, I pray and hope that he is rejoicing among the saints in heaven.

Reflecting on his life, I saw that my uncle heard and shared the Good News in word and in deed, followed the footsteps of Christ, and maintained joy in the Christian faith, despite his suffering.

And so we circle back to the question: Do we love enough? Do we love enough to challenge the fear of awkwardness to share the Good News? Do we love enough to share the hope and joy found in Christ? Do we love enough to invite our neighbors, family and friends into the life of the Blessed Trinity? Do we love enough to evangelize?

If and when we forget, let us remember the very call of Christ: to love God and our neighbor.

As we close this month of All Souls, let us continue to pray for those who have gone before us. But at the same time, let's proclaim the Good News to the living. Let us continue to foster a place of encounter with Christ Jesus, our Savior!

(Theresa Inoue is an Echo Apprentice in the archdiocesan Secretariat for Worship and Evangelization. She can be reached at this address: tinoue@archindy.org.) †

Workshop identifies evangelization as 'Church's identity,' explains process

By Natalie Hoefler

At a recent workshop sponsored by the archdiocesan Office of Evangelization, Diane Sutton made a confession.

"Being a cradle Catholic, evangelization was never anything I really thought about," said the member of St. Monica Parish in Indianapolis. "I always equated evangelization to the Jehovah's Witness or Baptist faith."

After the workshop, she now sees things differently.

"I feel like I can now see the big picture of evangelization and how important it is in our individual faith life, and how that carries over into our parish life."

Such a change in understanding was one of the goals of the workshop led by L'Alto Catholic Institute president Tim Glemkowski on Oct. 27 at St. Bartholomew Parish in Columbus. Roughly 75 people from 26 parishes attended. They represented 15 cities and towns throughout central and southern Indiana, from Terre Haute to Milan, Fortville to Scottsburg and many places in between.

"We wanted attendees to get clarity on evangelization, what it is and is not," said archdiocesan director of catechesis Ken Ogorek. "We wanted them to get practical tips for things they could start doing if they want to focus more intently on evangelization, and wanted them to leave feeling very motivated, especially about starting a parish evangelization team."

This article reviews some of the highlights of the workshop.

Evangelization is the Church's identity

To emphasize the importance of

evangelization in the Catholic Church, Glemkowski turned to "*Evangelii nuntiandi*" ("Evangelization in the Modern World"), an apostolic exhortation issued by St. Pope Paul VI in 1975:

"Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity. She exists in order to evangelize, that is to say, in order to preach and teach, to be the channel of the gift of grace, to reconcile sinners with God ... " (#14).

In other words, Glemkowski said, "If you take evangelization out of the Church, the Church is no longer the Church."

He did note the increased challenge of evangelizing in the midst of the current crises in the Church. But he noted that "God chose the time when you would live. God chose you for this moment in time."

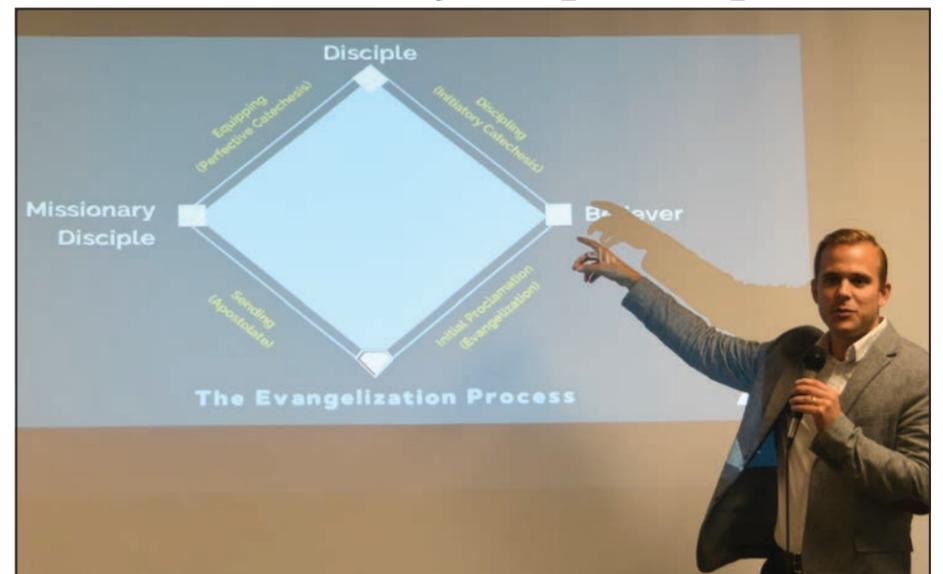
Glemkowski also defined evangelization as a process and a moment. The process is anything done "to seek conversion, either initial or ongoing. It's how the Church helps people to be what God called them to be."

The moment is the instant within the process that someone is led from being a non-believer or disengaged believer to being a believer in the essential truth that "in Jesus Christ ... salvation is offered as a gift of God's grace," he explained.

That message is the proclamation of all evangelization efforts, he said, "the Good News that "God is hopelessly in love with all of us."

A Church of the 'frozen chosen'?

But in the Catholic Church, Glemkowski said, "We have baptized people who don't believe that core proclamation that salvation is offered to



At an archdiocesan evangelization workshop at St. Bartholomew Parish in Columbus on Oct. 27, L'Alto Catholic Institute president Tim Glemkowski uses an image of a baseball diamond to explain the steps of forming missionary disciples. (Photo by Natalie Hoefler)

all. ... They have no personal attachment to Jesus Christ. They have no connection to his presence in the sacraments."

Glemkowski said this situation creates a Church of the "frozen chosen."

So for many parishes, evangelization must first be directed at the people in the pews, he explained.

Once parishioners come to their own "moment" in the evangelization process, then they have the essential element needed to evangelize their community and bring others to Christ, he said.

Even then, some hesitate to evangelize because they think they're not holy or smart enough—neither of which matters because "God can work with brokenness"

and "most people want a conversation, not a debate," Glemkowski said.

"At the end of the day," he continued, "the reason we don't evangelize is we don't love [others] enough ... to bring up religion. We're more concerned about being polite and not offending anyone. ... We don't take Jesus seriously enough to believe he is the way, the truth and the life, and the source of all joy."

'The end of Mass is just the beginning'

Whether geared toward the unchurched or Christians, evangelization is something each of us is called to do, said Glemkowski. He points to Christ's words as proof.

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Christmas video and door-to-door outreach capture heart of parish evangelization efforts: 'We welcome you'

By John Shaughnessy

With the Advent and Christmas seasons approaching, Jonathan Helt wanted to create a special message to entice non-Christians and fallen-away Catholics to come to his parish church at this time of year.

So the 37-year-old father of four put together a one-minute video for his parish that features "O Come, All Ye Faithful" playing as the following message is shared:

"This Christmas Season
Come Home
To Jesus
And His Church.
We Welcome You
With Open Arms
And Open Hearts.
Come Home
To the Catholic Church."

The video ends with an image of Helt's home church in the Terre Haute Deanery—Sacred Heart in Clinton. The closing image also provides the parish's address and phone number.

"It will be worth it if it brings even just one person into a relationship with Christ," Helt says. "I want as many people in his Church—that he founded—to know the peace and love that he offers."

Helt's video is just one way that he and other individuals and groups in parishes across the archdiocese are making grassroot efforts of evangelization—hoping to bring more people into the Catholic faith.

Helt is also working to start a parish evangelization team at Sacred Heart.

"Initially, what I'd like to have is for the existing parishioners to have more



Jonathan Helt of Sacred Heart Parish in Clinton has created a Christmas-related video designed to bring more people into the Church. (Submitted photo)

fellowship. Then I'd like to extend it to fallen-away Catholics. And as you see the love of our parish spreading outward, maybe it will draw non-Christians and Protestants to that light and that love. I urge other parishes to do the same."

'I want people to know Jesus'

If evangelizing sounds frightening to you or out of your comfort zone, then Gwen O'Connor understands that feeling.

"It's a little scary for me because I'm not good at making conversation," says O'Connor, a member of St. Philip Neri Parish in Indianapolis.

Still, she and four other people from the parish have been going door-to-door in the neighborhood around the church, inviting people to Mass and different parish events.

"We've gone out about eight times on a Sunday afternoon within the past year," she says. "We go in pairs when we can. We'll knock on the door, introduce ourselves, tell them we're from St. Philip's down the street, and ask them if they have a church home."

They share a flyer that has a list of parish activities and the archdiocesan Office of Evangelization's card "Catholic Faith, 10 Things We Want You to Know." Sometimes, they also offer small crucifixes.

"People really like that," O'Connor says. "It's a symbol of who we are."

"People are mostly friendly. Sometimes, we get into a conversation. And we come across some sad situations at times. Sometimes, we ask if we could pray for them or someone in their family. When we're done, we pray for them in the church."

As far as she knows, no one has come to the church because of their efforts, but that hasn't stopped their group.

"Only God can open their hearts," O'Connor says. "We just keep doing what we're doing and letting them know we are there. I want people to know Jesus. That's the most important thing in life."

'I was hungry for more'

Edy Ballard's invitations to help people discover the beauty of the Catholic faith come from an unusual perspective.

She had been away from the Church for more than 40 years, before choosing to return to the faith three years ago.

"I think it was just the Holy Spirit," says Ballard, a member of St. Joseph Parish in Shelbyville. "I was going to a Methodist church, and I felt I needed something more authentic. It was a natural



Father Aaron Pfaff, then-pastor of St. Joseph Parish in Shelbyville, poses with newly confirmed Catholic Edy Ballard, center, and her sponsor, Carol McElroy, in St. Joseph Church after the parish's Easter Vigil Mass on March 26, 2016. Returning to the Church after being away for 40 years, Edy Ballard of St. Joseph Parish in Shelbyville became involved in starting evangelization outreach efforts for her faith community. (Submitted photo)

progression of my spiritual growth. I was hungry for more."

Her return has brought her joy.

"I felt like I went up to my attic and found a trunk that I had forgotten since 1969, and found these beautiful gemstones that were there all along."

Rediscovering that treasure, she wanted to share it. So she approached Father Michael Keucher, pastor of St. Joseph Parish, and their conversation led to the idea of starting an evangelization and outreach effort in Shelby County, with the assistance of members of nearby St. Vincent de Paul Parish.

Since its beginning a year ago, the effort has led to evangelization outreaches at the St. Joseph Parish Festival and during the Shelbyville Chamber of Commerce's "First Fridays on the Circle."

The group also set up a "You're Welcomed Back with Love" table inside St. Joseph Church, where returning Catholics have been offered gift bags that include a rosary, the parish directory and an information card for contacting a priest.

"There's a perception from people outside the Church that it's hard to get into the Church," Ballard says. "I don't think we do a good job of letting people know they're welcomed."

"Evangelization is not just for a committee or a dozen people in the congregation. It's every single person in the Church. We, as Catholics, have a responsibility. We're the face of the Catholic Church. In a day and a time when there's so much bad publicity about our Church, we need to let people know there's a beautiful Church here for them."

'Our marching orders from Jesus'

These efforts at the parish level to evangelize are just what the Church needs, and what more parishes need to do, says Ken Ogorek, the archdiocese's director of catechesis.

"Parish evangelization teams help reach the unchurched, the alienated and the practicing Catholics in a direct way that draws them deeper into the worship, teaching and stewardship ministries of the parish faith community."

"Without a specific plan to make disciples, a parish is essentially saying, 'We're OK with staying at our current size,' or worse yet, 'Shrinking is OK with us.'"

Christ calls his followers to do more, Ogorek says. He cites "our marching orders from Jesus" in the Bible.

"All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age" (Mt 28:18-20).

Parish evangelization teams can have that power to make a difference in people's lives, Ogorek says.

"There is so much untapped potential—so many souls in need of Jesus—throughout our parish territories."

(To view the video that Jonathan Helt created go to bit.ly/2PDWtKs. For more information on the archdiocese's "10 Things We Want You to Know..." card or to download a copy, go to www.archindy.org/yearoffaith/10things.html. To order free copies in English or Spanish, call 800-382-9836, ext.1550, or 317-236-1550. ¶)

Abuse crisis is a moment for the Church to share the Gospel in challenging times

By Sean Gallagher

The faithful of the Church are called to proclaim the Gospel at all times.

That can be fairly easy to do when life is going well. But when crosses come our way, sharing the Good News can be more

difficult, but no less necessary.

Priests, deacons, religious and laity who reach out to families experiencing tragic deaths or illnesses know this.

It's also the case with the family of the Church at present in the current clergy

sexual abuse crisis.

How do the faithful bring the Gospel into people's lives, especially other Catholics, in this challenging time for the Church?

Three parishes in the Indianapolis North Deanery sought to do this in recent weeks by holding listening sessions or a holy hour related to the abuse crisis.

Immaculate Heart of Mary and St. Pius X parishes hosted listening sessions attended by several dozen parishioners. Christ the King Parish held a holy hour in which parishioners were invited to offer prayers related to the crisis.

Father James Farrell, pastor of St. Pius X, attended the two listening sessions in his faith community and witnessed the sharp emotions that the crisis has brought about in his parishioners. Their reaction nonetheless encouraged him about their faith.

"The passion and outrage expressed were a testimony to how deeply these people love the Church," he said, "how much they want the Church to get it right and how anxious and concerned they are that their children and grandchildren have either already walked away from the Church, or now have another reason to walk away from the Church."

"So, in one sense, I was encouraged to see how much these people love the Church."

Being present to parishioners as they expressed their strong feelings is a

necessary part of evangelization in any difficult situation, Father Farrell said.

"If you don't meet people where they are in suffering, you can't bring the Gospel to them," he said. "Prior to evangelization is being with the people wherever they are, whether they're in pain, suffering, hopelessness, depression, or whether they're in joy. How do I bring the Gospel to them if I'm not willing to listen to them, hear them out, see what's going on in their lives?"

Father Todd Riebe, pastor of Christ the King Parish, did this at a personal level with several parishioners who were angry with Church leaders about the abuse crisis.

One of them was Chris Herschfeld. He said learning of the decades-long instances of abuse reported by a Pennsylvania grand jury in August "hit me right at the core."

Hirschfeld was angered by the actions of priest abusers, of Church leaders who mishandled abuse claims, and even how allegations of abuse have been handled at times in the archdiocese.

Father Riebe met with Hirschfeld personally and invited him to participate in the holy hour at Christ the King. He did, and he offered a prayer.

"I expressed that I'm angry about the volume of the incidents, and how they've been handled," Hirschfeld said. "But I first prayed for the victims, the healing of the Church and the honorable priests who probably lack support right now given what's going on."

Although Father Riebe has been in contact with people who are distancing themselves from the Church in response to the crisis, most of those he has spoken with continue to practice their faith, even in the midst of the difficult feelings this challenging time has caused.

"The experience has taught me how resilient Catholics are," Father Riebe said. "In spite of the failings of priests and

See LISTENING, page 10



Fr. James Farrell



Fr. Todd Riebe



Pastors speak on role of priests, parish teams in evangelization

By Natalie Hoefler

Those who know Scripture know there are 10 commandments in the Old Testament. But in the New Testament, Jesus offers one final command, a command so crucial that he chose it as his final words on Earth: “Go and make disciples” (Mt 28:19).

Priests embrace these commands in a special way, both to evangelize their parish members, and then to encourage and equip their parishioners in evangelizing the local community and beyond. After all, Christ’s command was for all Christians, not just shepherds.

Recently, the archdiocesan Office of Evangelization conducted a survey of nine parish priests in central and southern Indiana regarding evangelization.

“Each of our pastors bears at least some responsibility for every soul in his parish territory,” said archdiocesan director of catechesis Ken Ogorek. But he also notes the importance of “parishioners being involved in evangelization efforts. It’s not just the pastor’s responsibility.”

To that end, the archdiocesan Office of Catechesis is creating a booklet designed to help parishes form evangelization teams.

Information about the booklet will be shared at the end of this article, after highlighting the priests’ response to two of the survey questions: what the priests surveyed are currently doing in terms of evangelization, and what traits they recommend members of a parish evangelization team have.

Priest’s role is ‘comparable to a conductor’

Among the nine priests, efforts to evangelize ranged from within their parish to the local community, and even as far as a radio station’s airwaves will allow.

Several of the priests made a comment similar to that of Father John McCaslin, pastor of St. Simon the Apostle Parish in Indianapolis, that “as pastor, I am the first evangelizer of the parish.”

That effort to evangelize internally is then extended to help parishioners evangelize as well. As Father Todd Riebe, pastor of Christ the King Parish in Indianapolis, put it, the priest’s role in evangelization is “comparable to the conductor of an orchestra by empowering parishioners to evangelize and equipping them with the proper tools to do so.”

One of those tools is knowledge. While evangelizers must have a fire for spreading the Good News of salvation

that is lit by their relationship with Christ, knowledge of the faith is also key.

Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, saw that need not being met among students in his parishes, because “not many students were participating in a class offered by a catechist,” he said in the survey.

So he decided to reach them in a territory they as students are familiar with: online.

Father Hollowell now uses videos and PowerPoint slides to teach online classes to students in seventh through 12th grade in his two parishes.

How does Father Hollowell know if anyone is participating, let alone learning?

“They respond to my questions through e-mail,” he noted.

Another way to both catechize and evangelize is radio. Both Father Hollowell and Father Thomas Kovatch, pastor of St. Charles Borromeo Parish in Bloomington, noted that they use this medium to spread the Gospel.

Father Kovatch pointed out that his parish owns Bloomington’s WCYI 104.1 FM, which airs programming through the Relevant Radio Catholic network. And Father Hollowell hosts “Fr. Hollowell & Friends,” which airs on another Relevant Radio channel, W281BG 104.1 FM out of Knightsville, on Tuesdays at 4 p.m., Fridays at 2:30 p.m. and Saturdays at noon.

While he is not evangelizing on the airwaves, Father Dustin Boehm, pastor of St. Gabriel Parish in Connersville and St. Bridget of Ireland in Liberty, has led his parishioners in evangelization efforts on the ground, creating means of connection between parishioners and the community in several ways.

In 2014, he began an annual “Novena of Rosaries” walk—praying the rosary while processing in Connersville’s city park for nine consecutive Sundays—as a witness to the community in response to the community’s opioid crisis.

He noted that “many of the social events are geared to getting people on the campus in order to encounter and connect with the neighbors of the area.” And through a grant, parishioners can be reimbursed up to \$50 for performing a random act of kindness in their community.

‘Open arms’ and not a ‘baseball bat’

To help priests in spreading the Good News to all who live in their parish boundaries, “We feel strongly



Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, is shown teaching an online religious education class for students in grades 7-12 in his parishes. (Submitted photo)

that every parish ought to have an evangelization team of some sort,” said Ogorek.

So the priests surveyed were asked for input on what type of people such a team should include.

The responses primarily held three themes: people who are joyful, people who are welcoming, and people who are on fire for their faith.

On that last point, Father Robert Robeson, pastor of Holy Name of Jesus Parish in Beech Grove, noted that team members should be “deeply rooted in a relationship with Christ and Mary. If there is no commitment to Christ, it really won’t matter how great the team members’ social skills are.”

That being said, he added that team members should not be “afraid to engage, people who like people and who want to form relationships with others.”

Father Riebe’s comments were similar. He said the team should consist of “people who are on fire for their faith,” but who also must evangelize “with open arms” and not a “baseball bat.”

In addition to being “joyful and inviting,” Father Eric Johnson said the members need to know the message they are proclaiming “with a steady and firm conviction.”

The pastor of Our Lady of Perpetual Help Parish in New Albany went on to say that there can be no “ambiguity” for an evangelization team, but rather “practical efforts to move from vision to action.”

To maximize that action, there should be a “discernment and inventory of the charisms of the team [members],” said Father Sengole Thomas, administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy.

“Recognizing the different gifts the Lord has provided will allow for a strong unity of the members and the ability to reach out with fuller potential,” he added.

Another helpful component for an evangelization team to accomplish the highest potential is for it to have members of “a wide demographic with a variety of stages of life, including someone who can speak intelligibly about youth culture, in addition to speaking to youths themselves,”

said Father Daniel Bedel, pastor of St. Margaret Mary and St. Patrick parishes in Terre Haute.

‘No magic bullet’

Ogorek notes that parish evangelization efforts cannot rely on a fad or trend.

“There are resources and programs

that can be helpful,” he said. “But there’s no magic bullet. Programs come and go. New resources come all time. No one program or kit is likely to help an evangelization and discipleship effort put down deep roots in a parish.

“You need a core group of people who are going to help shepherd an ongoing process.”

In addition to such a group, said Ogorek, parishes also need “what people call ‘spiritual multiplicity’—

the power of a small group of people spending a finite amount of time together helping each other grow in discipleship, with the understanding that at a certain point, each of them will gather a small group around them, help them grow in discipleship, and so on, and so on, and so on.”

Such ideas and tips will be put forth in a booklet the Office of Catechesis is developing to help parishes with evangelization. It is expected to be completed next spring, and will be sent to each pastor and to each person on an evangelization contact list the office maintains. (See below for how to be added to this list.)

“Our intent is to provide a brief, practical document that will help people hit the ground running with parish evangelization efforts,” said Ogorek.

“I’m not a fan of big, thick binders that end up as a door stop. There will be substance—people need to know what evangelization is and be formed to some degree.

“We want people within six months of getting this resource to start diving into some serious discipleship and evangelization efforts.”

(Anyone wishing to be added to the Office of Catechesis’ list to regularly receive information about evangelization in general, including the upcoming booklet, can email evangelization@archindy.org.) †



Father Dustin Boehm, pastor of St. Gabriel Parish in Connersville and St. Bridget of Ireland Parish in Liberty, poses with altar servers, members of the parish’s Knights of Columbus and others prior to one of St. Gabriel’s “Novena of Sundays” rosary walk evenings. (Submitted photo)

WORKSHOP

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“When Christ gave his great commission, he didn’t say, ‘Somebody go and make disciples.’ You have to take the great commission personally: ‘Bill, go and make disciples. Ann, go and make disciples.’ ... The great commission is the prism through which we see our purpose as Christians.”

And these weren’t just any words of Christ, but his last words, and “last words have weight,” Glemkowski said. Likewise, the last words of the Mass have weight, and they mirror the last words of Christ.

“At the end of Mass, the dispersal is so important to the Church,” he noted, “After being reminded of the love of God through the love of Jesus, we are sent to take that love into the world. The end of Mass is just the beginning.”

‘Baby giraffes with wobbly legs’

But how do we go about evangelizing, spreading the Good News memorialized in the Mass? Glemkowski answered the question on two fronts: parish evangelization, and personal evangelization.

At the parish level, evangelization should not be “silo-ed” into one commission because “it won’t bear fruit,” Glemkowski said. “When a parish’s real goal is to evangelize in all they do, that’s when they become successful. ... It shouldn’t be one of the things we do, but all we do. ... All programs and ministries should have some strategic part in that mission.”

In practical terms, he likened the evangelization process to a baseball diamond that starts at home base, creates believers at first base, then catechizes and offers opportunities to reinforce a personal relationship with Christ, which leads to becoming a disciple at second base. From there, people are equipped with more knowledge to help them reach third base—being a missionary disciple.

“We think someone is on fire after being baptized at the Easter Vigil or

after a retreat, so now they’ll become involved in the parish and we’re done,” Glemkowski said. “But they’re like baby giraffes with wobbly legs. We need to help them grow spiritually.”

To do that, he said, parishes need to encourage newly evangelized or re-evangelized Catholics to frequent the sacraments and to develop a personal prayer life to continue growing in their relationship with Christ. And they need to provide opportunities to accomplish this.

“Every parish should have perpetual adoration if they want their evangelization to be a success, and more opportunities for confession,” Glemkowski advised.

And the evangelized “need to have it explained to them that their discipleship must bear fruit, that their relationship with Christ isn’t just about them,” he added.

‘Be relatable’

Once disciples have been fully evangelized and catechized at the parish level, they are ready to become evangelizers themselves.

To accomplish this, said Glemkowski, Catholics need to learn the “art of accompaniment.”

He offered an example he called “growth by multiplication.”

“Say you have three people meet for one year to help each other grow spiritually,” he said. “Then after a year, each person goes out and starts a new group of three, and so on. It becomes exponential.”

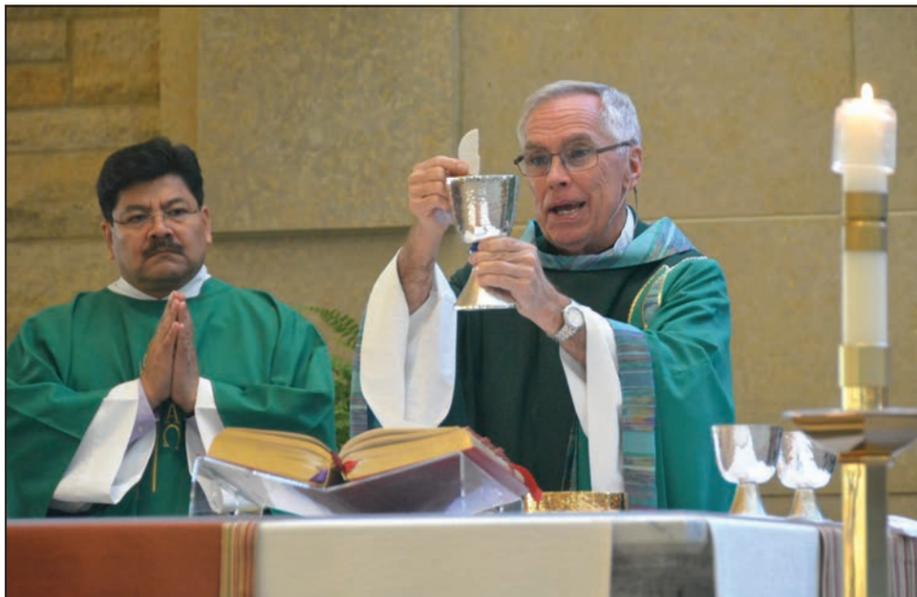
What is Glemkowski’s advice to personal evangelizers to begin this process? It’s simpler than one might think.

“Pray daily,” he said. “Frequent the sacraments. If people recognize the Holy Spirit in you, you’ll have an impact. Holiness is attractive.”

This is not to say evangelizers must be perfect.

“The best way to build trust with someone is to be relatable,” Glemkowski said. “Remain close to Christ and he will make you who you were meant to be.”

He also cautioned evangelizers to be aware of others’ spiritual wounds.



Father Todd Riebe, pastor of Christ the King Parish in Indianapolis, elevates the Eucharist and chalice during Mass at St. Bartholomew Church in Columbus on Oct. 27, while Deacon Juan Carlos Ramirez looks on. The Mass was part of an archdiocesan evangelization workshop at St. Bartholomew Parish. (Photo by Natalie Hoefler)

“Not all trust that the Church is a good thing,” he noted. “Sometimes you won’t be the best person to bring someone back, but keep praying.”

The surest way to evangelize, Glemkowski said, is to “share your story. Share with them a time in your life when you felt like the sinful woman [who was about to be stoned], that you knew you needed a savior, and that you found there was one, and he is Christ, and he loves each of us more than we can possibly know.”

‘Just an invitation’

Father Todd Riebe, pastor of Christ the King Parish in Indianapolis, gave a reflection during the workshop. His personal story drove home the importance of the simplest of evangelization: inviting someone to Mass.

He spoke of how, when growing up, his family would “pile into the car” and head off to Mass every Sunday morning. And every Sunday morning a neighbor was there on her porch. She would wave to them, and they would wave to her.

Decades later, Father Riebe visited her in the hospital shortly before she died.

She shared the memory of waving to his family every Sunday morning, and how she had longed each time that they would stop and invite her to Mass.

She was welcomed into full communion of the Church before she died.

“But how sad that she spent her whole life longing for Christ, when all she needed was for us to invite her,” Father Riebe reflected. “Just an invitation.”

That message stuck with Deacon Russell Woodard, parish life coordinator of Holy Trinity Parish in Edinburg.

“It really made people aware of saying to a co-worker or other people around them that, ‘If you want to go to church with me, you’re more than welcome,’” he said.

“It’s in the little things we do in our daily lives. We need to be open to the Holy Spirit, and when an opportunity presents itself, speak to that neighbor or co-worker. Find out if they go to a church, and if not tell them that they’re always welcome to join you, and that Jesus came for us all.” †

LISTENING

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bishops, their faith and love for the Church is strong.”

Sharing the Gospel in difficult times can be challenging even for priests who have been ordained for decades. This was the case for Father Robert Sims, pastor of Immaculate Heart of Mary Parish. He had mixed feelings in the time leading up to the listening session held in his faith community.

“Frankly, there was a part of me that didn’t want to do it,” Father Sims said. “But I felt that it really was important for people to have a venue in which they could validate their feelings. Before you can heal, you have to get those feelings out. I think there was a benefit for people to get those feelings out and look at them.

“I’m not saying that we can move on after the feelings were explained. But it was step on the road to healing, to get the feelings out.”

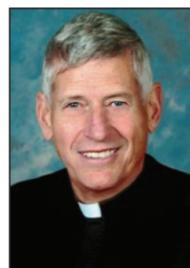
Like people who experience a tragedy in their lives who ask questions of a priest about what it all means, some of the people who attended the listening session at Immaculate Heart asked Father Sims about his thoughts regarding the abuse crisis.

Joe Klein, a member of the parish who attended the session, came away satisfied with his pastor’s honest responses.

“He didn’t try to sway us,” Klein said. “He was direct in answering questions to the best of his ability. I think we walked away thinking that our pastor has the same feelings we do, and that he doesn’t have the answers. I’m not sure who has the answers. It’s hurting him as badly as anyone who was in that room.”

Father Riebe said simply offering a caring, listening presence is at the heart of sharing the Gospel with people in difficult personal circumstances, as well as during this challenging time in the Church.

“Give people the chance to vent, to express their disappointment, frustration and hurts,” Father Riebe said. “The fact that someone from the Church says very little but instead listens to their hurt is probably the most healing thing we can do.” †



Fr. Robert Sims



People pray on Sept. 15 in SS. Peter and Paul Cathedral in Indianapolis during a “Holy Hour for Prayer, Penance and Healing” for victims of sexual abuse. Three parishes in the Indianapolis North Deanery held listening sessions or a similar holy hour in response to the current clergy sexual abuse crisis. (Photo by Natalie Hoefler)

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317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Advent is a time for the faithful to look forward to the fulfillment of divine promises

By Fr. Herbert Weber

When the verses from Chapter 33 of the Book of Jeremiah are proclaimed as the first reading on the First Sunday of Advent this year, I will hear them in a new way.

The prophet's words, "The days are coming, says the Lord, when I will fulfill the promise I made" (Jer 33:14), will resonate with special meaning for me and the St. John XXIII Parish community.

For us, a promise fulfilled is a reality. A new beginning has come upon us.

This Advent, our parish will celebrate Mass in a new church that has been the dream for many years. Founded in 2005, our parish used a public high school, several Lutheran churches and a parish life center for Mass and all other liturgical celebrations like weddings, funerals, first Communions and baptisms until this fall.

After years of planning and fundraising, we completed the building in time for St. John XXIII's feast day on Oct. 11. That day, which marks the anniversary of the opening of the first session of the Second Vatican Council in 1962, offered both promises fulfilled and promises of new beginnings.

In our case, the promise fulfilled is not merely about a needed building. In fact, it is much closer to the promise proclaimed by Jeremiah. For

us, we have the realization that we are truly and formally established as a community of faith with a mission.

Our new building with tall, clear glass windows on all sides, but especially in the tower, allows our people to reflect on the image of a lighthouse. More significantly, we find ourselves reflecting on Matthew 5:14, that we as a community have to be light to the world.

Reaching this point is the fulfillment of what we long for. Yet, as we enter Advent, we discover that this is a beginning, not an end.

Advent, with its theme of promises, also is the beginning of the Church's liturgical year. It is a time when the Church starts all over again. And although the time for all promises to be fulfilled may only come with the final return of the Lord, we start over with anticipation, expectation and strong commitment.

Beginnings are both exciting and challenging. The Church often introduces new liturgical practices with the First Sunday of Advent.

Seven years ago, with the First Sunday of Advent, the English-speaking Church introduced a new translation of Mass prayers. Many will remember the challenge of helping people adjust to new phrases right before Christmas.

With much less public awareness, we used Advent two years ago as the time to introduce a new rite for the sacrament

of marriage. In that case, it was during "low wedding season," and there was time to help couples prepare. And every year our Church begins a new year of the three-year cycle of readings from the Bible for Sunday Mass, this year with emphasis on the Gospel of St. Luke.

Advent should not be seen simply as a time for changes of rites or rubrics or Gospel readings. It truly is a time for the Church to declare a new beginning for ourselves as we trace the story of our salvation. Such beginnings are future-oriented even as they connect with the past.

The theme of promises fulfilled is both past and present. As people of faith, we have received the ultimate promise from God, namely, salvation and hope for the world. Jeremiah reminds us it will come to pass, and that is the future element.

The First Sunday of Advent provides the big picture with a look to the

second coming of Jesus as Luke (chapter 21) declares signs that the Son of Man will come with redemption. The next three Sundays will look back at the first coming of Jesus.

For us, in the middle, we build off the past to address the future. As we start over again, we realize we are not the same persons who started over last year or the previous year. Each new beginning

is like the inward spiral that brings people closer to the center. Perhaps the promise is that as we near that core, we will find the message of hope more pronounced.

Meanwhile, however, St. John XXIII Parish has its own challenge. Having established ourselves in the long-awaited church building, we dare not assume we have reached the culmination of the Gospel. We cannot rest. Advent calls us to see beyond the building and look at the bigger picture, namely that Jesus is among us, bringing salvation.

A couple of weeks before the completion of the church construction, a large sculpture of Jesus, ready to be mounted on the wooden cross, was delivered to the church. As it lay there waiting for the workers to position it, some members of our parish approached and looked at the image of the crucified Lord.

There was complete silence as they stared. This was followed by spontaneous sobbing from each person. Later one of the women said her heart was overwhelmed and she was moved by this reminder of redemption.

Salvation truly is at hand; promises are being fulfilled. With Advent, we move closer to the reality of this mystery.

(Father Herbert Weber is the founding pastor of St. John XXIII Parish in Perrysburg, Ohio.) †

Advent ... truly is a time for the Church to declare a new beginning for ourselves as we trace the story of our salvation.'



A priest lights a candle in a wreath on the first day of Advent. Advent, a season of joyful expectation before Christmas, begins on Dec. 2 this year. The Advent wreath, with a candle marking each week of the season, is a traditional symbol of the liturgical period. (CNS photo/Gregory A. Shemitz)



A young woman prays in front of a purple Advent candle. (CNS photo/Lisa Johnston, St. Louis Review)

Amid the Fray/Greg Erlandson

Giving thanks for the gift of faith and for our Church

I was in the middle of a root canal when I began to think about gratitude.

To be clear, I was not performing the root canal. It was being performed on me. I had a jaw full of Novocain, and though I was numb, I had the distinct impression that the doctor was all but jumping up and down on my tooth as he filled in the space where the nerves had been.

Perhaps it was the Novocain talking, but in the midst of my discomfort, I started thinking about all that I had to be grateful for. I began to think of my wife, my children, my siblings and my friends. It still felt like the doctor at any moment would be apologizing for accidentally disconnecting my lower jaw, but now I felt calmer. Being grateful puts things in the best possible perspective.

That's why I'm thinking that Thanksgiving couldn't have come at a better time this year.

Our political system is inflamed with hostility and resentments. Our Church is riddled with scandal, division and distrust. The planet is warming to a dangerous level.

The Boston Red Sox even beat my Los Angeles Dodgers.

We've got a lot on our minds, and most of it is bad. It feels like someone is jumping up and down on our spirit.

Times like this try our souls, threatening to turn us into fuming hashtags on social media, honking at strangers on public streets and unfriending friends digitally or otherwise.

We are dispirited, as if some sort of unhappiness virus has been unleashed on us. Our economy is on a sugar high from all the tax cuts and booming. Yet pollsters tell us we remain darkly worried about our country's future.

We aren't grateful. We are fearful. Fearful of a ragtag band of people walking north in the hopes of finding the American dream. Fearful of those who don't look like us. Fearful of those who do look like us but who harbor terrible hatreds, even violence, in their hearts.

And all this happening in the richest, most powerful, most materially blessed nation in the history of the world.

Thanksgiving couldn't have come at a better time this year, because gratitude is the one inexhaustible natural resource we seem to have a shortage of these days.

We start with gratitude for our country. We are certainly not perfect. Yet it is so easy to forget the rights we have been given, and the opportunities that are available to us.

Those of us born here had no say in selecting our birth country, so America is a true gift, an unmerited blessing. We can also be grateful for the immigrants among us. Their sacrifices and their commitment to better their lives are a constant reminder of the blessings we sometimes take for granted.

And as we put away the remains of the Thanksgiving feast—itsself a blessing that embodies the abundance of our land—and prepare for Advent, we must remember to be grateful for the gift of faith and for our Catholic Church.

The Church has taken some big hits lately. That they are mostly self-inflicted is heartbreaking. Yet we must recall the good priests, the dedicated nuns, the faithful laypeople who remain everywhere around us if we look for them. They are the hands and feet and face of the Lord we profess to follow, the Lord whose incarnation we are about to celebrate.

Theodore Roosevelt said, "Comparison is the thief of joy." It breeds envy and resentment. Gratitude, however, breeds both joy and humility, thankfulness for graces received. Even for a successful root canal.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Faith and Family/Sean Gallagher

Humility helps parents see their children as prophets of God

The life of parents is a mysterious paradox.

On the one hand, God has given parents authority over their children.



They're in charge of their household. But they're placed in this position not to lord it over their children, but as part of their responsibility to place them firmly on the road to becoming saints.

On the other hand, God has placed children in the lives of their parents to help them be drawn closer to him, to open their eyes to his presence in their everyday lives.

This paradox at the heart of parenthood reveals how it is a divine calling from God, who both infinitely transcends us and is closer to us than we are to ourselves.

Advent is a good time for parents to reflect on the profound mystery bound up in their calling. In the first part of this liturgical season, the Church places a lot of attention on the role of St. John the Baptist in preparing God's people for the first coming of Christ.

Every day, faithful Catholics around the world pray in Morning Prayer in the Liturgy of the Hours the words of Zechariah at the time of the naming of his newborn son, John the Baptist: "You, my child, shall be called the prophet of the Most High" (Lk 1:76).

What Zechariah proclaimed about his son is true for all children. If we parents gaze upon these gifts of God to us with the eyes of faith, they will make our lives a perpetual Advent, opening our eyes to the coming of Christ in the most ordinary events of everyday life.

I reflected on this blessed reality suggested in the words of Zechariah more than 16 years ago in the first installment of this "Faith and Family" column, which I wrote shortly after the baptism of our firstborn son, Michael.

He is now 16 and a junior in high school. God later blessed my wife, Cindy, and I with four more sons, who now range in age from 13 down to 5.

No matter what age a child is, he or she remains a prophet of the Most High for their parents. As they grow and experience the blessings and crosses fitting for each stage of life, parents are in a privileged position to witness how God is present in their lives and cares for them in the mysterious ways of providence.

And even though parents have authority over their children, they must nurture a strong sense of humility in their relationship with them. This helps them to be open to what God in their children seeks to prophetically communicate to them.

If they approach their relationship with their children solely from a position of authority, they will be deaf to the word that God speaks to them through their young ones and blind to the face of Christ glimpsed in them in life's joys and sorrows.

I speak well about this because, even after 16 years as a parent, I still struggle daily with this deafness and blindness.

God, however, in his mercy, has given me more time to be open to the workings of his grace. Yet I and all parents would do well to remember that this time will end at a moment that we do not know.

The coming weeks of spiritual preparation for Christ's first coming are a reminder to us that we live in a continual Advent, a time of preparation for the coming of the Lord, either at our death or in his glorious second coming. †

Living Well/Maureen Pratt

Author's book highlights special saints for special people

Like many of us, when Megan Gannon lifts a concern in prayer, she turns to Mary, the mother of Jesus, first.



"I'm a big believer in the whole St. Louis de Montfort idea of 'to Jesus through Mary,'" said Gannon, "and that all of God's graces come to us through Mary. I've always been attracted to this type of spirituality."

But she has another, less familiar, go-to saint: Blessed Herman of Reichenau. The 11th-century German Benedictine monk was born with cerebral palsy and spina bifida, yet despite his disabilities made significant contributions to science, theology, poetry and music. He composed the hymn "Alma Redemptoris Mater," or "Sweet Mother of the Redeemer."

"I really identify with Blessed Herman," said Gannon, who also was born with cerebral palsy. "I like how much he was able to accomplish in his life, even though he had multiple disabilities. People who know me will say that I'm a very determined person and

have a wide range of interests. I'm glad to see the same traits in Herman."

Cerebral palsy, a neurological disorder, affects everyone who has it differently.

"In my case, my mind works fine," Gannon, a college graduate, said, "but [cerebral palsy] affects all my motor skills, as well as my speech. My muscles can be very tight and spastic, but I also have lots of extra movements. I'm able to drive my power wheelchair, but basically need a lot of assistance with all aspects of daily life. Also, because I don't have control over my arms/hands to use the keyboard and mouse, I use a Tobii Dynavox eye gaze system."

The technology uses a camera to track Gannon's eyes as she looks at an onscreen keyboard to select the letters she wants to type, and allows her to "click on" something on the screen by holding her gaze on it for a certain amount of time, and includes a speech output capability.

Through her communication system, she engages actively with people in her parish. She participates in a Catholic women's study group, providing written comments for the discussion, and serves as the parish webmaster.

And then there is Blessed Herman.

Several years ago, after searching but not finding a book on saints with disabilities, Gannon began to look for the saints online. Finding several, the idea for a book formed.

"I never imagined that I would write a book. But I just couldn't get this out of my head," she said. "I figured if I hadn't heard of them [saints with disabilities], others probably hadn't either, and I began to think that these saints could be both an inspiration and role models for many others with various disabilities."

In 2014, Gannon self-published *Special Saints for Special People*. Included with Blessed Herman are eight other saints who lived with disabilities ranging from blindness to diabetes. She gives programs on her book in schools, and finds it provides a way for adults to approach her, too.

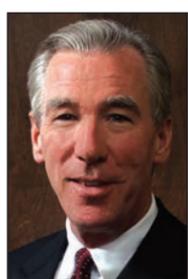
"I've met lots of people who wouldn't have spoken to me otherwise," said Gannon, "just because they wouldn't know what to say."

(Maureen Pratt's website is www.maureenpratt.com.) †

Intellect and Virtue/John Garvey

Say a prayer or two to drive out snakes, scorpions in Ireland

The vote in Ireland in the spring to take away constitutional protection for the unborn came as an unhappy surprise to



Irish Catholics in the United States. It was a piece of news we didn't want to hear or believe.

Far more Americans identify as Irish than the mere 5 million people who inhabit the Republic of Ireland today. Most have no idea how

quickly the once Catholic nation they think of so fondly is losing its faith, thanks in no small part to clerical scandals there.

What many Americans may still not realize is that Ireland is embracing the culture of death with a zeal and gusto that few other countries—even traditionally secularized ones—would be so foolish as to imitate.

During the campaign to repeal Ireland's Eighth Amendment (its constitutional protection of the unborn) campaigners promised that it would be followed up with a moderate abortion law. That promise is not quite panning out.

The current Irish government is not content just to legalize abortion. It worries that abortions won't become widely enough available if providers aren't compelled to perform them.

As in the United States, most medical professionals don't go through years of training so they can do something so sordid. A poll of Irish general practitioners this year showed that 68 percent of them either could not or would not perform abortions. Regardless of their politics, doctors tend to view themselves as lifesavers, not life-takers. That's why Taoiseach Leo Varadkar and his cabinet are pushing a bill that would rope into the practice of abortion both taxpayers (who would fund it) and as many medical professionals as possible.

His original plan would have forced general practice physicians—the doctors the government is counting on to become the nation's new abortion corps—to specifically opt out of the program or else perform abortions. This roused the ire of the National Association of General Practitioners, which voted in June that no one should have to perform an abortion

without specifically opting in. The government finally yielded on that point this week—a small bit of good news.

But the government still wants all hospitals that receive public funding to perform abortions starting in the new year, including those traditionally tied to the Church and operated according to the principles of Catholic medical ethics.

And all doctors will have to refer patients for abortion—no exceptions. So must Catholic crisis pregnancy centers, which are publicly funded in Ireland, but which were established specifically to give mothers better options than going abroad for an abortion. The bill also contains no exceptions for pharmacists who don't want to sell abortion drugs.

This would be a good time to spare a prayer or two for Ireland. It's no longer the place you thought it was. It could use a new St. Patrick to drive out the snakes and scorpions again.

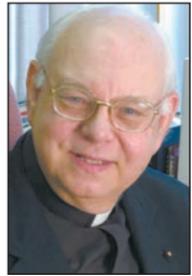
(John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.) †

First Sunday of Advent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, December 2, 2018

- Jeremiah 33:14-16
- 1 Thessalonians 3:12-4:2
- Luke 21:25-28, 34-36



This weekend begins the Church's new liturgical year. Usually, Advent is seen simply as a time to prepare for the feast of Christmas, and in the current American culture, a tempered, penitential season is not in order.

Actually, the season is for us a new beginning. Advent summons us to consider the coming of Jesus into our own

hearts, and it calls us to prepare ourselves for the final coming of Jesus at the end of time.

Christmas symbolizes these additional occasions of the Lord's arrival into our hearts. Advent is a penitential season. We must focus upon Jesus, uprooting the tendencies, and even vices, that separate us from God.

Jeremiah is the source of the first reading. His theme, as was the theme of all the prophets, was that God's people could expect no peace nor joy in their lives until they wholeheartedly returned to God.

In this reading, the prophet notes the sad state of affairs for God's people. Misery is their lot. Sin has produced this unhappy situation.

Always merciful, always good, and always protective, God will send into their midst a Savior, a descendant of King David. This Savior will bring justice.

St. Paul's First Epistle to the Thessalonians supplies the next reading. It is an appeal to the Christians of Thessalonica, now the Greek city of Saloniki, to love each other. This love will signify inwardly following the Lord. The message ends by begging the Christian Thessalonians to live their lives in a way pleasing to God.

St. Luke's Gospel gives this weekend's liturgy its third reading. It is forthright, even stark, as is typical of Luke's Gospel. Quoting Jesus, it states that signs in the sky, sun, moon and stars will come suddenly and overwhelmingly. Nations will be in anguish. The seas will roar.

People will die of fright.

Amid all this great drama, Jesus will come in might and in glory. The Lord's arrival will be an occasion to rejoice. He will bring final redemption.

All actively anticipate the Lord's coming by prayer and sacrifice.

This Gospel was written when, for Christians, the world was a difficult place to be. Certainly the culture was against them. The political authority was turning against them as well. With Jesus, truly devoted followers prevailed.

Reflection

Christmas, in every culture, is soft and lovely. Such befits the commemoration of the loving and forgiving Redeemer, Jesus the Lord. It is the acclamation of life itself and of redemption, even as it recalls the earthly birth of the Son of God to Mary in Bethlehem.

Still, the forthcoming feast of Christmas has profoundly personal, individual considerations, and in some respects, it is a warning.

As St. Luke's Gospel so bluntly says, as Advent says, Christ one day will confront us all. It may be a personal meeting in death, as many Christians already have experienced. It may be at the end of time, in some manner yet unknown, but about which the Scriptures offer such colorful hints.

In any case, we all shall meet Christ. It may be a victorious reunion for us. It will be such a day, if we have followed the Lord in our own lives with the help of his grace. Jeremiah looks to such a day of salvation and victory.

On that day, good will stand starkly opposite evil. We must choose the side toward which we will go. If we choose the side of right and of God, we will need strength. Evil is powerful. It lures us to death. God will strengthen us, but we must ask for this strength, and our request must be sincere, honest and uncompromised to be authentic. Thus, in Advent, by prayer and sacrifice, we strengthen our own resolve to turn to God, to meet Christ as our Lord and Savior. †

Daily Readings

Monday, December 3

St. Francis Xavier, priest,
principal patron of the
Archdiocese of Indianapolis
1 Corinthians 9:16-19, 22-23
Psalms 117:1-2
Mark 16:15-20

Tuesday, December 4

St. John Damascene, priest and
doctor of the Church
Is 11:1-10
Psalms 72:1-2, 7-8, 12-13, 17
Luke 10:21-24

Wednesday, December 5

Is 25:6-10a
Psalms 23:1-6
Matthew 15:29-37

Thursday, December 6

St. Nicholas, bishop
Is 26:1-6
Psalms 118:1, 8-9, 19-21, 25-27a
Matthew 7:21, 24-27

Friday, December 7

St. Ambrose, bishop and doctor
of the Church
Is 29:17-24
Psalms 27:1, 4, 13-14
Matthew 9:27-31

Saturday, December 8

The Immaculate Conception of
the Blessed Virgin Mary
Genesis 3:9-15, 20
Psalms 98:1-4
Ephesians 1:3-6, 11-12
Luke 1:26-38

Sunday, December 9

Second Sunday of Advent
Baruch 5:1-9
Psalms 126:1-6
Philippians 1:4-6, 8-11
Luke 3:1-6

Question Corner/Fr. Kenneth Doyle

Most, if not all, dioceses no longer charge fees for tribunal processes

Q Is there a fee for a declaration on nullity, which is commonly known as an annulment? I was married in a Methodist church and now want to get remarried in a Catholic ceremony. (State of origin withheld)



A In September of 2015, Pope Francis, in his moto proprio "*Mitis iudex Dominus Iesus*," expressed the strong preference that all tribunal processes should be free of charge.

Previous to this, diocesan marriage courts customarily charged a fairly nominal fee for processing an annulment—to cover the cost, for example, of having the testimony evaluated by a psychologist. (Fees were waived in cases of financial difficulty.) Since September of 2015, though, certainly most dioceses—if not all—have eliminated the fees entirely. (*Editor's note: The archdiocesan Metropolitan Tribunal began waiving fees for the annulment process in July 2015.*)

In your case, the issue of fees is irrelevant since you don't need a full-fledged marriage annulment. I am not entirely sure, from your question, whether

the person you now want to marry in a Catholic ceremony is the same person you married earlier in the Methodist church.

If it is—and assuming that you were a baptized Catholic at the time of marriage and had not received a dispensation from the Catholic Church to marry her in the Methodist ceremony—what you would need to do is to go to confession and tell the priest that you were married in a ceremony not approved by the Catholic Church. Then you would be clear to marry her in a Catholic ceremony.

If, however, your earlier (Methodist) marriage was to a different person, you do not need to have a full process for an annulment before being married in a Catholic ceremony.

What you would need instead is just a declaration that this earlier marriage was never recognized by the Catholic Church—a decree from a Catholic tribunal stating the "absence of canonical form." This is far simpler than a marriage annulment—and much quicker. Your first step should be to talk to your parish priest—or any priest you know—and he will guide you through the process.

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

My Journey to God

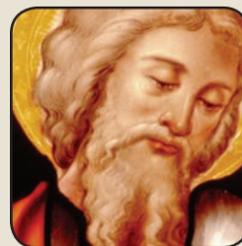
Loss of a Loved One

By Dorothy Gettelfinger

I'm thinking of you again this day
As I go about my chores,
For I saved so many memories
I don't know what's mine or yours.
I treasure all the time we spent
Together side by side.
I wish it could have been forever
And we'd never say Goodbye.
But when I hear a whisper
From the wind upon my face,
I know that you are with me
To give me a warm embrace.
When the dew drops glisten
On the grass each bright new morn,
I see the twinkle in your eyes
From the day that you were born.
So I guess we really didn't say
Goodbye,
It's very easy to see,
For we are always together
As God meant it to be.



(Dorothy Gettelfinger is a member of St. Mary-of-the-Knobs Parish in Floyd County. Photo: A woman lights a candle at the tombstone of a relative on All Saints' Day on Nov. 1 at the Wola Cemetery in Warsaw, Poland.) (CNS photo/Marcin Obara, EPA)



Andrew

Feast - November 30

In the synoptic Gospels, Andrew is a Galilean fisherman grouped with his brother, Peter, and with James and John in the inner circle of apostles; in John's Gospel, he is the disciple of John the Baptist who is the first to follow Jesus and who brings his brother to the Lord. Many traditions about Andrew come from the apocryphal second-century Acts of Andrew, which depicts him as a zealous missionary in the Black Sea region who is crucified—tied to an x-shaped cross—by the Roman governor. Some early church historians also said he evangelized in Greece and Asia Minor. He is the patron saint of Scotland, Russia, Greece and those who fish for a living.

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.

BETZNER, Julia M., 101, Holy Name of Jesus, Beech Grove, Nov. 9. Mother of Andrea Everett, Judith Howard, Martin and Michael Betzner. Grandmother of 13. Great-grandmother of 21. Great-great-grandmother of four.

BROOKS, Carl R., 72, St. Mary, Rushville, Nov. 11. Husband of Marcia Brooks. Father of Tina Brooks. Brother of Glenda Hopper. Grandfather of two.

CHILDERS, John P., 85, St. Anthony, Indianapolis, Nov. 6. Husband of Catherine Childers. Father of Edward, John, Jr. and Joseph Childers. Brother of Cathy and Linda. Grandfather of eight. Great-grandfather of one.

COURT, James A., 78, Nativity of Our Lord Jesus Christ, Indianapolis, Nov. 9. Father of Yvette Court Gipson and Lisa Court. Grandfather of two.

EHRINGER, Stephen A., 60, St. John Paul II, Sellersburg, Nov. 4. Son of Paul Ehringer. Brother of Lisa Howerton, Carol and Paul Ehringer. Uncle and great-uncle of several.

FAIRFIELD, Leonard J., 53, St. Roch, Indianapolis, Oct. 29. Father of Chandler Fairfield. Brother of Lise Pace.

FUSSNER, Francis, 95, St. Mary, Rushville, Oct. 27. Father of Beverly Gahimer, Pamela Hoeing, Gary, Jeffrey and Thomas Fussner. Grandfather of six. Great-grandfather of seven.

GALOFARO, Anthony S., 96, Our Lady of Perpetual Help, New Albany, Nov. 16. Husband of Anita Galofaro. Father of Julie Galofaro-Moore. Grandfather of two. Great-grandfather of two.

HAGEDORN, Patricia A., 75, St. Jude, Indianapolis, Nov. 8. Wife of Paul Hagedorn. Mother of Julie Keyler, Alan and Brian Hagedorn. Sister of Susan Armstrong, Delores Johnson, Jenny Karst, Donna Meny and Marylyn Westfall. Grandmother of 14. Great-grandmother of three.

HEIDLAGE, Barbara G., 96, St. Louis, Batesville, Nov. 16. Mother of Becky Mitchell, Sue Stearns and Robert Heidlage. Sister of Betty Waters. Grandmother of six. Great-grandmother of 13. Great-great-grandmother of one.

HERBER, Hubert M., 79, St. Bartholomew, Columbus, Nov. 10. Husband of Renate Herber. Father of Ingrid Lee, Kristina Shures, Jason and Ron Herber. Brother of Teresa Davis, Gertrude and Charles Herber. Grandfather of four. Great-grandfather of two.

KING, Gene P., 85, St. Mary-of-the-Knobs, Floyd County, Nov. 7. Husband of Ruth King. Father of Jennifer and Michael King. Grandfather of three. Great-grandfather of five.

KONKEL, John, 96, St. Matthew the Apostle, Nov. 12. Father of Ann Axon, Robert and William Konkell. Grandfather of six. Great-grandfather of two.



London lights

Visitors view a holiday light installation on Nov. 21 at Kew Gardens in London. (CNS photo/Toby Melville, Reuters)

KORTZENDORF, George F., 93, St. Jude, Indianapolis, Nov. 11. Father of Mary Beaman, Judy Hammett, Carol, Donna and Thomas Kortzendorf. Grandfather of 10. Great-grandfather of 13.

MANESS, Barbara L., 80, St. Mary, Aurora, Nov. 10. Mother of Cyndi Herbert, Pam Ritchey, Douglas, Gregory and Joe Maness, Jr. Sister of Rosalynn Siegert and Louis Hill, Jr. Grandmother of six. Great-grandmother of one.

PILE, Dr. Stafford, 85, St. Pius X, Indianapolis, Nov. 16. Husband of Clara Pile.

Father of Cindy and Stephanie Pile.

PRILLER, James A., 67, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 8. Brother of Therese Borden, Louise Drake, Virginia LaFara, Rosalynn Royce, Christine and Stephen Priller. Uncle of several.

SCHMIDT, Kevin C., 61, St. Mary, Navilleton, Nov. 18. Brother of Karen and Lisa Chastain, Lynne Freiburger, Cheryl Price, Anthony, Gary, Joseph and Michael Schmidt. Uncle and great-uncle of several.

SHOPE, Margaret, 79, St. Pius X, Indianapolis, Nov. 7. Mother of Brad and Mark Shope. Sister of Joan, Lillian, Marilyn, Bill, Bob, John and Rick. Grandmother of five.

VOGELSANG, Thomas A., 54, Holy Family, Oldenburg, Nov. 13. Husband of Laura Vogelsang. Father of Adam, Alex, Eli and Evan Vogelsang. Brother of Debbie Amberger, David, Gary, Ron and Tom Vogelsang.

WALKE, Mary C., 90, St. Louis, Batesville, Nov. 15. Mother of Sue Back, Mary Beth and Larry Walke.

Grandmother of seven. Great-grandmother of 12.

WARD, Mary Ellen (Glottzbach), 72, St. John Paul II, Sellersburg, Nov. 19. Wife of Doug Ward. Mother of Greg, Kevin and Scott Ward. Sister of Barb Mathew and Ron Glottzbach. Grandmother of three. Step-grandmother of two. Step-great-grandmother of seven.

WISTHOFF, Retta M., 80, Christ the King, Indianapolis, Nov. 12. Wife of James Wisthoff. Mother of Carl Wisthoff. Grandmother of two. †

Parishes to host Our Lady of Guadalupe celebrations

Criterion staff report

The following Masses and special events for the feast of Our Lady of Guadalupe throughout central and southern Indiana were reported to *The Criterion*.

As part of the celebration, Archbishop Charles C. Thompson will preside at a Mass at 11 p.m. on Dec. 11 at St. Anthony Church, 337 N. Warman Ave., in Indianapolis.

Holy Spirit Church, 7243 E. 10th St., Indianapolis.
Dec. 10—7 p.m. rosary; 7:30 p.m. Mass, followed by apparition re-enactment.
Dec. 11—7 p.m. rosary, followed by dance and apparition re-enactment; 9 p.m. Mass.
Dec. 12—7 p.m. rosary; 7:30 p.m. Mass, followed by mariachi band, dance and reception.

Holy Trinity Church, 100 Keeley St., Edinburg.
Dec. 12—1 a.m. Mass.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.
Dec. 12—6:30 p.m. Mass, followed by free dinner.

St. Ambrose Church, 325 S. Chestnut St., Seymour.
Dec. 3—Dec. 11 rosary novena in church:
• Dec. 3-6 and 9-11—6 p.m.
• Dec. 7 and 8—7 p.m.
Dec. 11—11 p.m. rosary, prayers of petition and thanks.
Dec. 12—midnight-1 a.m. *mañanitas* with mariachi band; 1-2 a.m. *Nueva Creación* choir; 2-4 a.m. San Sebastian choir; 4-6 a.m. *Alma Misionera* choir;

2:30-3 p.m. apparition re-enactment by St. Ambrose School students; 5-6 p.m. procession; 6-6:30 p.m. apparition re-enactment by St. Ambrose School students; 6:30-7:30 p.m. Mass, followed by fellowship and dinner in the gymnasium.

St. Anthony Church, 337 N. Warman Ave., Indianapolis.
Dec. 11—11 p.m. Mass, Archbishop Charles C. Thompson presiding.
Dec. 12—5:30 p.m. parade with prayer, music and costumes through streets surrounding parish.

St. Bartholomew Church, 1306 27th St., Columbus.
Dec. 11—10:30 p.m. procession; 10:45 p.m. rosary; 11:30 p.m. traditional dance.
Dec. 12—midnight *mañanitas* followed by reception with hot chocolate and sweet breads; 6 p.m. Mass in Spanish, followed by dinner.

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis.
All activities in Spanish unless otherwise indicated.
Dec. 11—7 p.m. apparition re-enactment; 8 p.m. rosary; 8:40 p.m. St. Gabriel Charismatic Group; 9:15 p.m. music by *Montoyas de la Sierra*; 10:15 p.m. Matachines dance group; 10:50 p.m. music by *Grupo Cazador*; 11:20 p.m. *Guadalupeana* music by St. Gabriel Spanish choir.
Dec. 12—midnight Mass in Spanish, followed by hot chocolate and sweet breads in Kavanaugh Hall; 6 p.m. bilingual Mass, followed by hot chocolate and sweet breads in Kavanaugh Hall; 8 p.m. Mass in Spanish, followed by hot chocolate, *tamales* and raffle in Kavanaugh Hall.

St. Joseph Church, 125 E. Broadway St., Shelbyville.
Dec. 12—7 p.m. rosary, followed by Aztec dance, Mass, *mariachi* serenade and refreshments.

St. Lawrence Church, 6944 E. 46th St., Indianapolis.
Dec. 12—4:30 a.m. *mañanitas*; 7 p.m. Mass in Spanish, followed by traditional dances in school gymnasium.

St. Margaret Mary Church, 2405 S. Seventh St., Terre Haute.
Dec. 12—6 p.m. Mass.

St. Mary Church, 317 N. New Jersey St., Indianapolis.
Dec. 11—8:30 p.m. meet at Monument Circle; 8:55 p.m. pilgrimage to church; 9:10 p.m. traditional dance; 9:30 p.m. rosary; 10 p.m. traditional dance; 10:15 p.m. apparition re-enactment; 11 p.m. *mañanitas*.
Dec. 12—midnight Mass in Spanish, followed by refreshments; noon Mass in English; 7 p.m. Mass, followed by fellowship in the Marian Center.

St. Mary Church, 415 E. Eighth St., New Albany.
Dec. 11—11 p.m. *mañanitas*.
Dec. 12—6 p.m. apparition re-enactment; 7 p.m. Mass.

St. Michael Church, 101 St. Michael Dr., Charlestown
Dec. 1-11—7 p.m. rosary, followed by serenade, *mañanitas* and refreshments.
Dec. 12—7 p.m. Mass, followed by refreshments.

St. Monica Church, 6131 N. Michigan Road, Indianapolis.
Dec. 11—9 p.m. *mañanitas*, rosary,

apparition re-enactment.
Dec. 12—midnight Mass with Aztec dancers; 6 p.m. Mass in Spanish, followed by reception in gymnasium with music and *chinelos* dancers.

St. Paul Catholic Center, 1413 E. 17th St., Bloomington.
Dec. 11—11 p.m. music.
Dec. 12—midnight Mass, followed by fiesta.

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood.
Dec. 12—7-8 p.m. Taizé prayer service, followed by reception. †



An image of Our Lady of Guadalupe adorns the sanctuary of St. Mary-of-the-Knobs Church in Floyd County on Oct. 13 for the archdiocese's Morning with Mary event. (Photo by Natalie Hoefler)

Pope: Cloistered religious provide guiding lights of prayer to Church, world

VATICAN CITY (CNS)—Pope Francis asked people to give thanks to God for the gift of so many men and women living a cloistered life of total dedication to prayer.

“May these communities not lack affection, closeness and support,” including material support, from the entire Church, he said, marking World Day of Cloistered Life, on Nov. 21, at the end of his general audience in St. Peter’s Square.

The pope also sent a written message the same day, which was also the feast of the Presentation of the Blessed Virgin Mary, to those taking part in a world congress in Rome, organized by the Vatican’s Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

In his written message, the pope thanked contemplative men and women for their vocation.

“What would become of the weakest members of the Church, who find in you support for continuing their journey? What would become of the Church and

the world without the lighthouses that signal the port for those who are lost at sea?” he asked.

Contemplative men and women are like “torches” in the darkness, “sentinels” who proclaim a new day is coming, even though it is still night, he said.

“Thank you, because you enrich us with so many fruits of holiness, mercy and grace,” he said.

The pope also called for careful, well-rounded and in-depth formation, for candidates, formators and leaders.

Formation and spiritual accompaniment are lifelong and permanent for everyone, he said. Instead of being worried about numbers or efficiency, communities should focus on formation that responds to real, current needs and that is “integral” and “personalized.”

“May the Virgin Mary, model of contemplation, teach you to constantly seek the face of God and stay faithful to your mission as the praying heart of the Church.” †



Heritage Project

Students and staff of St. Nicholas School in Ripley County watch cement being poured on Oct. 30 for what will eventually be a new school building at the Batesville Deanery faith community. The \$3 million initiative—which will also include the construction of a fellowship center for the parish—is funded through St. Nicholas’ “Heritage Project” capital campaign. The new school building is expected to be completed in July 2019 and ready for use for the 2019-20 academic year. (Submitted photo)

Advent penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Advent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

- Dec. 5, 7 p.m. at Immaculate Conception, Millhousesen
- Dec. 5, 7 p.m. at St. Vincent de Paul, Shelby County
- Dec. 6, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- Dec. 10, 7 p.m. at St. Lawrence, Lawrenceburg
- Dec. 11, 6:30 p.m. at St. Michael, Brookville
- Dec. 11, 7 p.m. at St. Mary, Greensburg
- Dec. 12, 6:30 p.m. at St. Peter, Franklin County
- Dec. 14, 10 a.m.-10 p.m. at St. Martin Campus of All Saints, Dearborn County
- Dec. 17, 7 p.m. at Holy Family, Oldenburg
- Dec. 18, 7 p.m. at St. John the Evangelist Campus of St. Catherine of Siena, Decatur County
- Dec. 19, 7 p.m. at St. Louis, Batesville

Bloomington Deanery

- Dec. 5, 4-9 p.m. for St. Charles Borromeo and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center
- Dec. 6, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- Dec. 12, 7 p.m. at St. Agnes, Nashville
- Dec. 13, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 19, 6:30 p.m. at St. Jude the Apostle, Spencer
- Dec. 20, 6 p.m. at St. John the Apostle, Bloomington

Connersville Deanery

- Dec. 5, after 5:30 p.m. Mass at St. Elizabeth of Hungary, Cambridge City
- Dec. 13, after 6 p.m. Mass, at St. Mary, Rushville
- Dec. 18, 6 p.m. at St. Mary Campus of St. Elizabeth Ann Seton, Richmond
- Dec. 19, after 6 p.m. Mass at St. Gabriel, Connersville

Indianapolis East Deanery

- Dec. 5, 7:30 p.m. at Holy Spirit
- Dec. 10, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at St. Therese of the Infant Jesus (Little Flower)

- Dec. 10, 7 p.m. for St. Rita and Holy Angels (Indianapolis West Deanery), at St. Rita
- Dec. 12, 6:30 p.m. at St. Michael, Greenfield
- Dec. 13, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 18, 7 p.m. at St. Philip Neri

Indianapolis North Deanery

- Dec. 9, 2 p.m. deanery service at St. Luke the Evangelist
- Dec. 10, 7 p.m. deanery service at St. Luke the Evangelist
- Dec. 11, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South Deanery

- Dec. 6, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
- Dec. 10, 7 p.m. at Nativity of Our Lord Jesus Christ
- Dec. 11, 7 p.m. at St. Jude
- Dec. 11, 7 p.m. for St. Ann and St. Joseph (Indianapolis West Deanery), at St. Ann
- Dec. 12, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Roch
- Dec. 15, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Dec. 5, 7 p.m. for St. Anthony and St. Christopher, at St. Christopher
- Dec. 5, 7 p.m. at St. Michael the Archangel

- Dec. 10, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
- Dec. 11, 7 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery), at St. Ann
- Dec. 12, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 13, 7 p.m. at St. Malachy, Brownsburg
- Dec. 17, 7 p.m. at St. Thomas More, Mooresville
- Dec. 18, 7 p.m. at St. Monica
- Dec. 19, 7 p.m. at St. Susanna, Plainfield
- Dec. 20, 7 p.m. at St. Gabriel the Archangel

New Albany Deanery

- Dec. 5, 6:30 p.m. at St. Michael, Bradford
- Dec. 12, 7 p.m. at St. Mary, Navilleton
- Dec. 12, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 13, 7 p.m. at St. Mary, Lanesville
- Dec. 15, following 8 a.m. Mass at Holy Family, New Albany
- Dec. 16, 1 p.m. at St. John the Baptist, Starlight
- Dec. 16, 4 p.m. at St. Mary, New Albany
- Dec. 19, 6:30 p.m. at St. Paul Campus of St. John Paul II, Sellersburg
- Dec. 19, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 20, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville

(Additionally, the following New Albany Deanery parishes offer recurring opportunities:)

- Dec. 5, 12 and 19, 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County

- Dec. 5, 12 and 19, 6:30-7:30 p.m. at St. Mary, New Albany
- Dec. 5, 12 and 19, 5:30-7:30 p.m. at St. Michael, Charlestown
- Dec. 6, 13 and 20, 5:30-7:30 p.m. at St. Francis Xavier, Henryville

Seymour Deanery

- Dec. 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Dec. 6, 7 p.m. at St. Rose of Lima, Franklin
- Dec. 11, 7 p.m. for St. Ann, Jennings County; St. Mary, North Vernon; and St. Joseph, Jennings County, at St. Mary
- Dec. 12, 6:30 p.m. at St. Patrick, Salem
- Dec. 13, 6 p.m. at American Martyrs, Scottsburg
- Dec. 19, 7 p.m. at St. Ambrose, Seymour
- Dec. 20, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

Tell City Deanery

- Dec. 5, 6 p.m. CST at St. Meinrad, St. Meinrad
- Dec. 5, 6:30 p.m. CST at St. Pius V, Troy
- Dec. 9, 2 p.m. CST at St. Paul, Tell City

Terre Haute Deanery

- Dec. 13, 7 p.m. at St. Joseph University, Terre Haute
- Dec. 19, 7 p.m. at Sacred Heart, Clinton
- Dec. 20, 1:30 p.m. at Sacred Heart of Jesus, Terre Haute †

Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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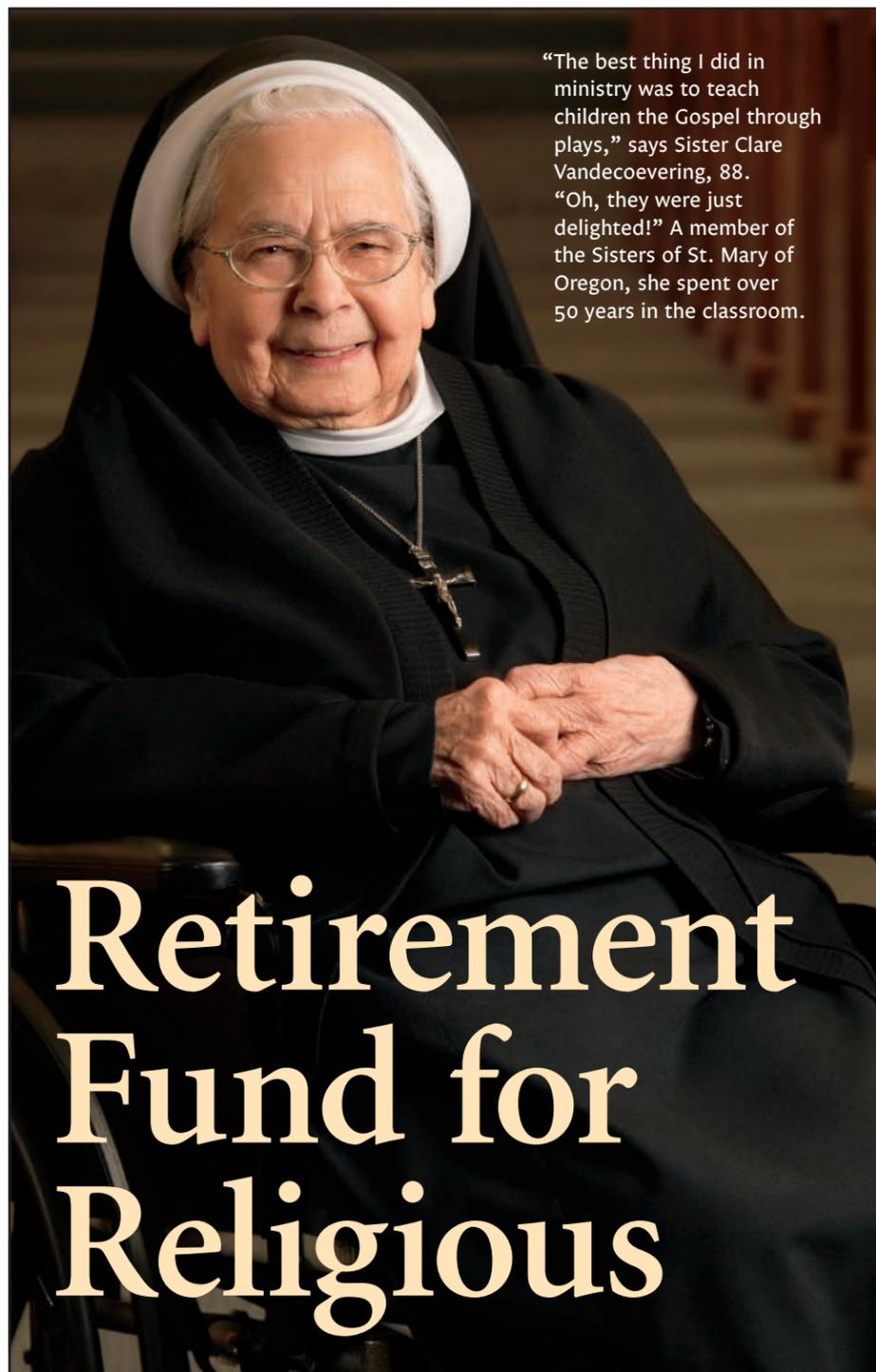
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“The best thing I did in ministry was to teach children the Gospel through plays,” says Sister Clare Vandecoevering, 88. “Oh, they were just delighted!” A member of the Sisters of St. Mary of Oregon, she spent over 50 years in the classroom.

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Please give to those who have given a lifetime.



Sister Clare (top) is one of 31,000 senior Catholic sisters, brothers, and religious order priests who benefits from the Retirement Fund for Religious. Your gift helps religious communities care for aging members and plan for future needs. Please be generous.

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RECLAIM LIVES

continued from page 1

He and Deb were intrigued by how the organization uses running to try to transform the lives of people who are homeless. They were soon coming to downtown Indianapolis four days a week at 5:45 in the morning, walking and running with homeless people who hadn't been involved in physical activity for years.

“I'll never forget the first day,” Tom says. “There's this guy, Ron. He doesn't like being around anybody. I asked him when the last time he ran. He said, ‘Thirty years ago, in boot camp.’ I started building a relationship with him. Three months later, Ron ran a half-marathon. He lost 35 pounds, and he was a completely different person.”

Deb adds, “It's more than just the running. It's about the relationships. You just jump in, and God will do the rest.”

At the time, Hamilton's relationship with God and others was at a far more desperate point.

‘I'll be forever grateful for that’

“I was an alcoholic, a drug addict,” Hamilton recalls. “I kept trying to find ways out, but I kept going back. Everything I owned was on my back or in a small bag. My family had disowned me. I was a hot mess. The only person who didn't give up on me was God.”

That belief gave Hamilton enough strength to resist the thought that suicide would end his addictions and his problems.

“Never give up because you never know the next day when God will bring you out of it,” he says. “Sure enough, that day came for me.”

It came in 2014 when he was connected to Wheeler Mission in Indianapolis.

“People talked about Back On My Feet. I said, ‘That's what I'm trying to do.’ They said it was about exercise. I thought it would be healthy. When I started going, I had fun. And the people were cheering me on. I got addicted to that instead of drugs and alcohol.”

He began the program by walking. Soon, he was running two miles. The distances he ran continued to increase, eventually leading him to earn medals in the races he finished, including half-marathons of 13.1 miles.

“I just wanted to do it because it seemed that everything else in my life I had never finished. And I wanted to finish something. When I did, it was a sense of accomplishment.”

Still, that sense of accomplishment didn't match the powerful emotions that came when his transformation led to the beginning of his reconciliation with his family.

“Before I became clean, my son Whitney Jr. wouldn't let me take my grandson across the street.”

Yet when Hamilton won a contest to go to Disney World in Florida to run a 5-kilometer race, Whitney Jr. let his father take Whitney III—Hamilton's 5-year-old grandson at the time—with him.

“I'll be forever grateful for that,” Hamilton says. “Medals are not as good as being connected with family.”

‘It all helps’

Hamilton's definition of family now extends to the volunteers and staff members of Back On My Feet who have been there for him, including the Gardners.

“Seeing people treat you as an everyday person, an individual; saying ‘good morning’ to you or telling you a joke—it all helps,” he says. “And they stay connected. If they don't see you, they come looking for you. That helps, too. These people are real. They're concerned about your welfare. They want you to make it. It's like a family.”

The Gardners have experienced that same sense of family so deeply that they used their cross-country bike trip this past summer to raise funds for Back On My Feet and another effort that helps



Each running session in the Back On My Feet program begins and ends with volunteers and people who are homeless coming together to say the “Serenity Prayer.” (Submitted photo)

people in vulnerable situations—the St. Vincent de Paul Society food pantry in Indianapolis. The couple volunteers there, too.

“It's wonderful to connect with people with very different life experiences,” Deb says. “It's helped me understand that homeless people aren't scary or dangerous.”

Her experience in checking in people at the food pantry has also left its mark on her.

“They definitely need help,” she says. “When they hand me their photo ID and their shopping card, every single hand I touch means something to me.”

She shows that same warmth toward Hamilton when he talks about the transformation of his life.

“I'm amazed at what he's done,” she says. “I love the way he truly relies on God for restoring his life.”

‘God is using them’

One of Hamilton's favorite parts of participating in the Back On My Feet program is that each running session begins and ends with the group in a circle saying the “Serenity Prayer”:

God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference.

“I believe in prayer,” Hamilton says.

He believes it has helped him reconcile with his two sons.

He believes it has helped him turn around his life—to live in the house he rents, and to work with Whitney Jr. in their business of selling and repairing cars.

He believes it has motivated him to be there for others who are in the same situation as he once was.

“You know everybody you meet isn't going to make it,” he says. “We've had members die. But if you help just one.”

He then shares the story of someone he has helped, Gary.

“He said, ‘I see what you're doing and what you got.’ He made me tighten up my game. He grabbed ahold of it, and he's doing great now.”

So is Hamilton. Still, he's learned to not to take anything for granted, especially the presence of God in his life.

“I look at my life now and say, ‘How did this happen?’ It's only been four years. I can't say how God does things. It's in his time.”

Hamilton looks at the Gardners and thinks of the other people who have touched his life in the past four years, even in small ways.

“God is using them. It doesn't hurt you to help somebody. It doesn't have to be monetary. A smile can go a long way. They've heeded the calling for their life. It's made me do the same thing.” †