Church's new paintings connect beauty of art to joy of faith, attracting people to Christ

In offering this beauty, St. John's parishioners made alive today the ancient tradition of the Church being a patron of the arts to give glory to God and attract people to Christ.

"It reminded me of the journey into heaven," said parish pastor Father Rick Nagel of the evening. "We don’t do it alone, and we need people praying for us. We also pray for others and support one another."

"All I could do was just cry" About two years ago, Father Nagel and members of the parish's buildings and grounds commission decided to commission paintings to adorn two gothic archways in the south transept of the oldest Catholic church in Indianapolis.

The paintings would have to be large to fill the space—7 feet high at their tallest and nearly 4 feet wide at their widest. Since St. John is such a historic church already adorned with beautiful artwork, Father Nagel was hesitant in going forward with the project. "Anytime you do anything to St. John, you have to think long and hard," he said. "If we were going to do this, it had to be done really well and fit in well with the architecture."

But he didn’t have to go far to find the right person for the job, offering the commission to Michael McCarthy, a young adult St. John parishioner who was trying to make it as a full-time artist.

McCarthy brought more than his God-given artistic talents to the work. He seeks to put his faith into the heart of his art, which includes a painting of St. Junipero Serra. See PAINTINGS, page 8

Archbishop Fulton J. Sheen will be beatified on Dec. 21 at Cathedral of St. Mary in Peoria


He said the Vatican had just notified him of the beatification, and he was announcing the news "with great joy and thanksgiving." Plans for the beatification are "going to be done really well and fit in well with the architecture," he said.

"Anytime you do anything to St. John, you have to think long and hard," he said. "If we were going to do this, it had to be done really well and fit in well with the architecture."

But he didn’t have to go far to find the right person for the job, offering the commission to Michael McCarthy, a young adult St. John parishioner who was trying to make it as a full-time artist.

McCarthy brought more than his God-given artistic talents to the work. He seeks to put his faith into the heart of his art, which includes a painting of St. Junipero Serra. See PAINTINGS, page 8

Vatican’s top investigator on abuse crisis addresses forum at Notre Dame

SOUTH BEND, Ind. (CNS)—Catholics in the U.S. "have to be prepared for another wave of traumatic narrative" regarding the clergy sex abuse crisis, Archbishop Charles Scicluna said on Nov. 13 at the University of Notre Dame.

Archbishop Scicluna of Malta is adjunct secretary of the Congregation for the Doctrine of the Faith and the Vatican’s chief investigator on clergy sexual abuse. He spoke at Notre Dame as part of the school’s 2019-2020 forum titled “Rebuilding My Church: Crisis and Response.”

The archbishop’s remarks were made in a conversational format, in which he first answered questions from moderator John Allen, longtime Vatican reporter and editor of Crux, an online Catholic news outlet. He then fielded questions from the mostly student audience.

Archbishop Scicluna made his comment about “another wave of traumatic narrative” in response to a question from Allen, who alluded to the 2018 abuse revelations surrounding now-disgraced former U.S. Cardinal Theodore E. McCarrick.

Dismissed from the clerical state by the Vatican in February, he has been accused of abusing seminarians as a bishop and abusing children early on in his career of more than 60 years as a cleric.

At the forum, Allen acknowledged Archbishop Scicluna could not comment on the McCarrick case, but he noted that many Catholics wonder if anything really has changed since the U.S. bishops issued their "Charter for the Protection of Children and Young People" in 2002.

Archbishop Scicluna responded that “it is not the case that the Church in the United States has not done what it should do,” he said, “but the deficit” of the 2002 charter was that the bishops did not include

See ABUSE, page 8

People kneel in prayer on Nov. 2 in St. John the Evangelist Church in Indianapolis before two paintings that the downtown parish commissioned. They portray St. Francis Xavier and St. Theodora Guérin, the archdiocese’s two patron saints. Father Rick Nagel, St. John’s pastor, blessed the paintings created by parishioner Michael McCarthy during an All Souls Day concert of Gabriel Faure’s “Requiem.” (Photo by Sean Gallagher)

People made their way slowly to the front of the dimly-lit church. They lit votive candles, placed them before newly installed paintings, and St. Theodora Guérin soon glowed in the light from the many candles sitting before them.

All the while, the church echoed with the sacred sounds of a choir organ and choir performing the beautiful and moving “Requiem” by Gabriel Fauré, a late 19th-century musical setting of Latin religious texts.

People made their way slowly to the end of this 100-year anniversary of his life. "It is not the case that the Church in the United States has not done what it should do,” he said, “but the deficit” of the 2002 charter was that the bishops did not include

See ABUSE, page 8

People kneel in prayer on Nov. 2 in St. John the Evangelist Church in Indianapolis before two paintings that the downtown parish commissioned. They portray St. Francis Xavier and St. Theodora Guérin, the archdiocese’s two patron saints. Father Rick Nagel, St. John’s pastor, blessed the paintings created by parishioner Michael McCarthy during an All Souls Day concert of Gabriel Faure’s “Requiem.” (Photo by Sean Gallagher)
U.S. bishops elect new officers, discuss challenges facing the Church

BISHOP SHELTON J. FABRE of Houma-Thibodaux, La., chair of the U.S. Conference of Catholic Bishops’ Ad Hoc Committee Against Racism, center, prays during the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore on Nov. 11. (CNS photo/Christopher Holstein)

Baltimore (CNS)—During their Nov. 11-13 meeting in Baltimore, the U.S. bishops elected new officers and discussed challenges in the Church and the nation. They spoke of their renewed efforts to help immigrants, youth and young adults, pregnant women and the poor, as well as their efforts to combat gun violence and racism.

Unlike recent previous meetings, their response to the clergy abuse crisis was mentioned but was not the primary focus.

On the second day of the meeting, the bishops elected Archbishop Jose H. Gomez of Los Angeles to a three-year term as president of the U.S. Conference of Catholic Bishops (USCCB) and Archbishop Allen H. Vigneron of Detroit as conference vice president.

Archbishop Gomez, the first Latino to be elected to this role, was chosen with 176 votes from a slate of 10 nominees. He has been USCCB vice president for the past three years, and his new role began at the end of the Baltimore gathering.

At the start of the meeting, the bishops voted overwhelmingly on a revised set of strategic priorities to take them into the next decade. The next day, they approved adding new materials to complement “Forming Consciences for Faithful Citizenship,” their long-running guide to help Catholics form their consciences in public life, including voting. The addition included a statement called abortion the pre-eminent social issue of our time.

The second day of the meeting coincided with the Supreme Court’s argument of the Trump administration over the fate of the Deferred Action for Childhood Arrivals program, known as DACA. In defense of DACA recipients, bishops at the Baltimore meeting spoke up on the floor and in interviews with Catholic News Service (CNS).

Bishops also heard a wide-ranging report on immigration on Nov. 12, which included updates of policy, how programs to resettle refugees, including those operated by the Catholic Church, have closed or reduced activity because the Trump administration has moved to close the country’s doors to social service programs people are relying on to help them get by in times of need.

The meeting also included a presentation of the pope’s document “Christus Vivit,” which was issued following the 2018 Synod on Youth, the Family and Vocational Discernment. Bishop Frank J. Caggiano of Bridgeport, Conn., who had been a delegate at the synod, urged bishops to do more to support Catholic teens and young adults and to use the pope’s apostolic exhortation as their guide.

The previous day, Auxiliary Bishop Robert Barron of Los Angeles told the bishops the Church is losing young people in greater numbers, and must face the challenges of how to get the religiously unaffiliated, or “nones,” particularly young people, back.

Bishop Barron, who serves as chairman of the bishops’ Committee on Evangelization and Catechesis, presented a three-minute video on the issue and spoke of his concerns and ideas for bringing young people back to the Church, which includes not just laying down the faith and involving young people in the social justice aspects of the Church. Discussion about this from the floor lasted for more than an hour with bishops from across the country agreeing that the issue is of great concern and sharing other ideas to bring young people back which primarily involved catechesis, but also an increased devotion to Mary.

The bishops also heard that a new “pastoral framework for marriage and family life” should be ready for a vote by the U.S. bishops by next November at the latest, according to Archbishop Charles J. Chaput of Philadelphia, chairman of the bishops’ Committee on Laity, Marriage, Family Life and Youth.

At the start of their meeting on Nov. 11, the bishops raised pressing issues that included the priesthood shortage, gun violence and how to provide support services for pregnant women.

Archbishop Christophe Pierre, apostolic nuncio to the United States, mentioned some of these challenges in his opening remarks, along with the need to welcome migrants and fight racism. He also urged the bishops not just to focus on the challenges before them, but to consider how they could further develop charity and collaboration with one another.

In a presentation on gun violence, Bishop Frank J. Dewane of Venice, Fla., said Catholic clergy and lay leaders can play a role in bringing together people along the rural-urban divide to build understanding of the role in bringing together people along the rural-urban divide to build understanding of the need for sensible policies that can end the scourge of gun violence.

The bishop, who is chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, outlined the USCCB’s long-held stance of the need for “common sense” legislation that governs the availability of guns. But he also said it was time for people to come together so that there is greater understanding of how gun violence affects urban communities in particular.

He told CNS that the USCCB’s work on the legislative front was important, but that a pastoral response to gun violence was needed.

“It’s time for a different approach,” he said.

In a new approach for the bishops’ pro-life efforts, Archbishop Joseph F. Naumann of Kansas City, Kan., invited his fellow bishops to devote a year of service to pregnant women starting next March. He said Catholic parishes can be one of the first places a woman facing an unexpected or challenging pregnancy can turn to for assistance rather than think of seeking an abortion, and they could offer a variety of support services to women who may be thinking about whether to carry their child to term.

The bishops also voted for a new sixth edition of the U.S. Conference of Catholic Bishops’ existing “Program of Priestly Formation” for U.S. dioceses, before it can be implemented. It must first receive a “recoptor,” or approval, from the Vatican Congregation for the Clergy. They approved a text translation to be used in the “Order of Christian Initiation of Adults” and OK’d close to 300 new hymns for the Liturgy of the Hours.

The three-day meeting wrapped up on Nov. 13 with a presentation by Bishop Shelton J. Fabre of Houma-Thibodaux, La., chairman of the U.S. bishops’ Ad Hoc Committee Against Racism, who spoke about the upcoming work of the committee, highlighting the listening sessions that have taken place around the country, including at Marian University in Indianapolis on Sept. 30.

The bishops also heard presentations about Catholic Charities USA, Catholic Relief Services and the Catholic Legal Immigration Network, or CLINIC.

Anna Gallagher, CLINIC’s executive director, told the bishops about her organization’s extensive work at the border and said she was “just a drop in the bucket” for all those who need help.

She noted that in parishes and Catholic social service programs people are “routinely worried about workplace raids, threats of deportation, family separation and the potential loss of Temporary Protected Status and DACA.”

papal decree on the miracle

Archbishop Sheen had been placed in a crypt below the main altar of St. Patrick’s Cathedral in New York after his death on Dec. 9, 1979. After protracted legal proceedings, his remains were brought to Peoria on June 27 at the request of his niece, Joan Sheen Cunningham, and now rest in a new marble tomb in the Peoria cathedral.

James Fulton Engstrom is seen on Sept. 7, 2011, with his parents, Travis and Bonnie Engstrom of Goodfield, Ill. A trial of inquiry investigated the miraculous healing of a boy who had no pulse for 81 minutes following his birth on Sept. 15, 2012. His parents credit the intervention of Archbishop Fulton J. Sheen, who will be beatified on Dec. 21 in Peoria, Ill. (AP photo/Jim Wing)
Father Jack Porter served in parishes and as archdiocesan archivist

By Sean Gallagher

Father Jack Porter, a retired priest of the Archdiocese of Indianapolis, died on Nov. 12 at the St. Paul Hermitage in Beech Grove. He was 92.

The Mass of Christian Burial was celebrated on Nov. 16 at the St. Paul Hermitage chapel. Msgr. William F. Stumpf, archdiocesan vicar general, was the principal celebrant of the Mass. Father Gerald Kirkhoff was the homilist. Burial followed in the St. Paul Hermitage circle at St. Joseph Cemetery in Indianapolis.

Father Kirkhoff, archdiocesan director for advocacy for priests, did much to assist Father Porter in recent years as the late priest’s health declined. He reflected on how Father Porter during his years of ministry in parishes was known for the pastoral care he gave to the faithful through the sacrament of penance.

“He brought people mercy and, through the love of Jesus, to the Eucharist,” Father Kirkhoff said. “He supported them and sustained them. The Mass was very important to him toward the end of his life (especially) when he couldn’t celebrate it.”

Father Porter also put his personal gifts to work in his priestly life and ministry in historical research.

He had worked as a history professor before being ordained at age 47 in 1975. In addition to serving as archdiocesan archivist and historian, Father Porter collaborated with his friend Father William Stinnen, who died in 2005, in compiling a complete necrology of all the priests of the Archdiocese of Indianapolis. It dates back to its founding in 1834 as the Diocese of Vincennes, Ind.

Jack Wallace Porter was born on July 28, 1927, in Bartow, Fla., to Wilburn and Nellie (Duren) Porter. He was baptized as a young adult on Dec. 21, 1950, in Holy Name Cathedral in Chicago.

Father Porter earned bachelor’s and master’s degrees at DePaul University in Chicago and a doctorate in history at the University of Wisconsin in Madison, Wis. He later taught history at DePaul University, Whitman College in Walla Walla, Wash., and at Illinois State University in Normal, Ill.

After discerning a call to the priesthood and becoming an archdiocesan seminarian, Father Porter received priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Archbishop George J. Biskup ordained Father Porter to the priesthood on June 7, 1975, at SS. Peter and Paul Cathedral in Indianapolis. He celebrated a Mass of Thanksgiving the following day at St. Paul the Apostle Church in Greenastle.

Father Porter’s first pastoral assignment was as associate pastor of St. Michael the Archangel Parish in Indianapolis. In 1976, he served as associate pastor of St. Gabriel the Archangel Parish in Indianapolis.

In November of that year, Father Porter was assigned as administrator pro tempore of St. Paul the Apostle Parish in Greenastle. While serving in Greenastle, he also ministered at DePauw University and at the nearby Putnamville Correctional Facility.

From 1979-93, Father Porter served as associate pastor of St. John the Evangelist Parish in Indianapolis. He also served as the administrator of Holy Trinity Parish in Edinburgh from 1985-87. He provided sacramental assistance in 1987 at the former Assumption Parish in Indianapolis.

Beginning in 1993, Father Porter began service as the archdiocesan archivist. He was named the archdiocesan historian in 1997. In 1999, he retired from active ministry.

Memorial contributions may be sent to the St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, IN 46107, or to the Retired Priests of the Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202.

Catechism will be updated to include ecological sins, Pope Francis says

VATICAN CITY (CNS)—Following through on a proposal made at the Synod of Bishops for the Amazon, Pope Francis said there are plans to include a definition of ecological sins in the Church’s official teaching.

“We should be including—we were thinking—in the Catechism of the Catholic Church the sin against ecology, ecological sin against the common home,” he told participants at a conference on criminal justice on Nov. 15.

Members of the International Association of Penal Law were in Rome on Nov. 13-16 for the conference, which centered on the theme, “Criminal Justice and Corporate Business.”

Pope Francis also denounced the abuse of law and legislation to justify acts of violence and hatred.

Today’s throwaway culture, as well as other “psycho-social phenomenon,” pose threats to the common good while insidiously promoting a “culture of hate,” he said. These threats, he added, often take the form of “symbols and actions that are typical of Nazism.”

“I must confess,” the pope said, departing from his prepared remarks, “that when I hear some speeches, some person in charge of order or the government, I am reminded of Hitler’s speeches in 1934 and 1936.

“They are actions typical of Nazism that, with its persecution of Jews, gypsies and people of homosexual orientation, represent a negative model par excellence of a throwaway culture and life,” the pope said. “That is what happened in that time, and today, these things are reappearing.”

Today’s “current of punitivism, which claims to solve social problems through the penal system,” has not worked, the pope said. Instead, an “elementary sense of justice” must be applied so that “certain conduct for which corporations are usually responsible, does not go unpunished.”

Chief among those crimes, he added, are acts that “can be considered as ‘ecocide’: the massive contamination of air, land and water resources, the large-scale destruction of flora and fauna, and any action capable of producing an ecological disaster or destroying an ecosystem.”

Pope Francis also called on the international community to recognize ecocide as a “fifth category of crime against peace.”

“On this occasion, and through you,” the pope told conference participants, “I would like to appeal to all the leaders and representatives in this sector to help with efforts in order to ensure the adequate legal protection of our common home.”

In the synod’s final document, bishops defined ecological sin as a sin against God and future generations that “manifests itself in acts and habits of pollution and destruction of the harmony of the environment.”

A true model of justice, the pope said, can find “its perfect incarnation in the life of Jesus” who, after being treated violently and put to death, brought “a message of peace, forgiveness and reconciliation.”

“These are values that are difficult to achieve but necessary for the good of all,” the pope said. “I don’t think it’s a utopia, but it’s a big challenge. A challenge that we must all address if we are to treat the problems of our civilized coexistence in a way that is rational, peaceful and democratic.”
Priestly celibacy in the Church

Priests may not get married, but there have been married Catholic priests throughout the Church’s history, including today. How is that possible?

One of the recommendations that came out of the recent synod of bishops from the Amazon River basin in South America was that Pope Francis allow the ordination of married men as priests in areas where there are few priests. In fact, as far as the secular media were concerned, that seemed to be the top recommendation.

We think, therefore, that our readers should know what the situation is about married priests and some of the history about the practice of celibacy for most priests. We have no idea what Pope Francis will do regarding the recommendation, and we aren’t advocating either for or against it.

So how can the first sentence in this editorial be true? How can there be married priests at the same time that priests may not get married?

The Catholic Church includes both the Western Church and several Eastern Churches. There are six rites in the Catholic Church—the Latin, Alexandrian, Armenian, Byzantine, East Syrian, and West Syrian—all of them in communion with the pope. There were married priests in all of the rites for many centuries, but then the Latin rite decided to make priestly celibacy mandatory. The Eastern Churches did not, so there are married priests in the Eastern rites.

There are also a few married priests in the Latin rite, mainly former Anglican Church priests who converted to Catholicism. They were permitted to remain married when they were ordained Catholic priests.

However, in both the Eastern and Western rites, the men must be married before they are ordained. Once they’re ordained, they may not marry. Therefore, the only married priests are those who married before they were ordained.

Probably most people know that celibacy for priests is not a doctrine. It’s a discipline that the pope could change if he thought that was best for the Church. But the Western Church has long prized celibacy because Jesus seemed to favor it.

He said, "Some are incapable of marriage because they were born so; some, because they were made so by others; some, because they have renounced marriage for the sake of the kingdom of heaven. Whoever can accept this ought to accept it" (Mt 19:12).

However, we know that at least some of the Apostles were married. Jesus cured St. Peter’s mother-in-law, and St. Paul, while defending himself, wrote, "Do we not have the right to take along a Christian wife, as do the rest of the Apostles, and the brothers of the Lord, and Kephas?" (1 Cor 9:5). However, St. Paul himself was celibate.

While most early leaders of the Church remained celibate, it took a while before celibacy for priests became mandatory. The Council of Nicholas in 325, in fact, rejected a proposal that would have banned priests from marrying.

In the Middle Ages, the issue of married priests became a financial problem, with the children of priests not going to guess, but we can quote a sacred trust. We see this decision by the Church—priests may not marry. Therefore, they may not get married. Therefore, the Western Church has long prized celibacy because Jesus seemed to favor it.

Be Our Guest! Katie Prejean McGrady
A home for generation ‘woke’

"Oh, you’re a millennial." He said it like a curse word, his voice dripping with sarcasm and contempt.

I nodded. "In 1989 Full blown, through and through." I thought about sleeping. "I’m sorry..." apologizing on behalf of a generation born from 1981 to 1991, who grew up with MTV and Nickelodeon, came of age during the Clinton impeachment and distinctly remember whether they were on Sept. 11.

I almost joked, "We’re what’s wrong with the world, aren’t we?" as I sat next to the baby boomer who resented my entire generation, simply because we chose skinny jeans and dared to question why college is so expensive, crushing us under student debt that will follow us well into middle age.

I nearly threw my generation under the bus, all so this man would feel better about his dislike of the kids who grew up receiving participation trophies.

But I didn’t. Because why should I? No generation is perfect, each facing unique challenges, each having a distinct personality and perspective that others mock and question. But millennials seem to carry the ire of everyone.

I can see why, in a few ways.

We millennials worship at the altar of "wokeness," give praise at Sunday brunch, rejoicing in bottomless mimosas and well-made frittata with turkey bacon or vegan tofu. We claim knowledge about all things, but won’t definitively declare anything. We are in constant fear of being outed as a fraud that emboldens the mantra we hold dear: Fake it till you make it.

We’re confident, but most of us feel like imposters. It’s why we post Instagram stories declaring, “I’m prob a fraud.” in search of affirmation that we’re doing the right thing. We’re arrogant on the outside, but feel woefully unprepared, desperate to make an impact, but unsure where to begin. Perhaps it’s very millennial of me to say, but we’re resented because we’re misunderstood.

Letters to the Editor
Sisters to Providence lament withdrawal of U.S. from Paris Climate Agreement

The Sisters of Providence of Saint Mary-of-the-Woods join with faith-based organizations and environmental, public, health and other activists in lamenting the deeply flawed decision by the Trump administration to formalize the United States’ withdrawal from the Paris Climate Agreement.

As evidenced by our Providence Climate Agreement, we hold life and our impact on the life of the planet as a sacred trust. We see this decision by our government as moving us farther away from the truth that Catholic social teaching calls all of us to experience.

Perform the recent statement by the Leadership Conference of Women Religious (LCWR) expressing deep distress over this action, “As the LCWR says, so too will we... continue to raise our voices against climate policies that harm Earth and its peoples and to advocate for climate justice.”

The Sisters of Providence Leadership Team
Sister Dawn Tomaszewski, General Superior
Sister Lisa Stallings, Vicar and General Representative of U.S. from Paris Climate Agreement

Letters Policy
Letters from readers are welcome and even encouraged, especially letters from as many people and representing as many viewpoints as possible. Letters should be in relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

Readers with access to e-mail may send letters to criterion@archindy.org.
Cristo es rey y la imagen invisible de Dios

Cristo, la piedra angular

"Den gracias al Padre que los ha juzgado digno de compartir la herencia de su pueblo en el reino de la luz. El que nos ha resucitado del poder de las tinieblas y nos ha trasladado al reino de su Hijo querido, del que viene la liberación y el trasladado al reino de su Hijo querido, del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha liberado del poder de las tinieblas y nos ha libr

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Personal Day Retreat, 9 a.m.-4 p.m., $40, includes a private room for the day and lunch; spiritual direction available for an additional $30, must be scheduled in advance. Information and registration: www.benedictinn.org/retreats-program, 317-878-7581, benedictinn@benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Thanksgiving Day Run for Hope to benefit Becky’s Place in Bedford on Nov. 28

A Thanksgiving Day 5K Run for Hope and one-mile family walk benefiting Becky’s Place is planned at Harper Commons on the Soup Line, 1539 S. St., in Bedford, on Nov. 28. Registration begins at 8:30 a.m. with a 9:30 a.m. start. The event is a 5K run, one-mile family walk, and a youth run for children age 3 and younger.

Registration fees are $25 for adults, $15 for children 3-12, and $7 for children 3 years old.

For information, to register or to download a race brochure, go to www.beykysplacebedford.org.

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

St. Theresa of the Infant Jesus (Little Flower) Church, 4720 E. 11th St., Indianapolis. Class of ‘63 monthly gathering, 6 p.m. Information: 317-408-6396.

Monastery Immaculate Conception, 802 E. 10th St., Ferdinand (Evansville Diocese). Slovenia with the Sisters, sponsored by the Sisters of St. Benedict, receive guests for discussion and visit with the sisters, 1-3 p.m. Information: vicarats@themonastery.com, 812-367-1411.

December 10
St. Paul Hermits, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, 7-9 p.m. Information: 317-233-8367, vpglim@aol.com.


December 11

December 12

December 13

December 14

December 15

December 16

December 17

December 18

December 19

December 20

December 21

December 22

December 23

December 24

December 25

December 26

December 27

December 28

December 29

December 30

December 31
Gratitude and hard work are pillars of the spiritual life

“Joy springs from a grateful heart. Truly we have received much. So many graces. So many blessings. And we rejoice in this. It will do us good to think back on our lives with the grace of remembrance. Gratitude and hard work. These are two pillars of the spiritual life. Perhaps we need to ask ourselves: Are we good at counting our blessings?” (Pope Francis, New York City, on Sept. 24, 2015)

November is a time of thanksgiving. We begin the month with grateful remembrance on Nov. 1 of All Saints, the holy women and men (known and unknown) whose closeness to God inspires us and shows us the way to Jesus. On Nov. 2, we remember AllSouls, those who have died and are waiting to be united with Christ forever.

Towards the end of November—this year on Nov. 28—our country observes a national holiday dedicated to giving thanks for all the blessings we have received as a nation. On this day, we are asked to remember “how generous we are, how much God has done for me?” How many beautiful things has God done for us? How much has God done for me? The Holy Spirit; to obey God we must make sure that his will, not ours, is carried out.

“Christian formation is not based on willpower, but on the acceptance of salvation, on letting oneself be loved,” the Holy Father said. “The reason that a Christian’s good works may fail or be ineffective is because we are not living from the love of the Father, or from gratitude, or he begins from himself.”

During the same reflection, Pope Francis said, “The Christian life is above all creative, redemptive and sanctifying will. God’s bounty is given us as a gift and never as a reward for what we have done.”

El rostro de la misericordia/Daniel Conway

El agradecimiento y el trabajo arduo son los pilares de la vida espiritual

Pope Francis, “Misericordiae Vultus” (“The Face of Mercy”)
ABUSE
continued from page 1

themselves as possible perpetrators. He added that the Church in the United States has done a good job since 2002, “and was a prophetic Church in doing so,” but, as happened in Pennsylvania, specific reports of the Church’s response would be revealed.

In that state, after a months-long
investigation, a grand jury in Pennsylvania released a report in August 2021, which detailed a widespread abuse by church workers and claimed 266 children in six Catholic dioceses over a 70-year period like the Archdiocese of Indianapolis.

In his job at the doctrinal congregation, Archbishop Scicluna reviews incoming cases that include testimony of the victims survivors of clergy sexual abuse.

“Nothing prepares you for the hurt and the shame you feel, being a priest, when you read the narrative,” he said, and this trauma will be shared by the faithful as more cases are processed.

“I tell you from experience, it is not easy reading,” Archbishop Scicluna continued, “and we have to help each other through that process. The pain, the shame one feels on two levels: when we realize how innocent people have been hurt and the impact on families and communities; but also, at times, the dysfunctional way in which we, the leaders of the Church, have handled these cases.

These stories also will help people understand why there is so much anger on the part of families, the pain of the beloved.

He went on to praise steps the Church in the U.S. has taken to engage victims and survivors, which includes independent review boards, audits on child protection and criminal background checks for those working with children.

Since we are a global Church, he continued, the U.S. experience will help the Church in other parts of the world.

And he noted several times during the evening that the apostolic nuncio to the apostolic nuncio said to be vigilant in monitoring how well local Churches put in place the new directives issued by Pope Francis to combat clergy sexual abuse.

A priest in the audience asked how to handle the feeling of “betrayal,” “spiritual emptiness” and “ orphanhood” when a cherished spiritual father figure

Archbishop Scicluna responded: “I think that we leaders, we ministers, you and me, Father, need to be humble enough to tell our people: ‘It is not about me; it is about Jesus Christ.’

The Church leadership needs to bring people to this maturity in the faith, he concluded, or else there will be cult figures who will abuse and hurt the community.

People who walk away from the Church because they are scandalized have invested all their emotional loyalty, their faith, a human being, but ‘Jesus has to be the center of faith,’

Archbishop Scicluna advised. When a Notre Dame student asked if there was a connection between clergy sexual abuse and celibacy, the archbishop responded that he could not blame celibacy for the crisis, for if priests followed chastity and celibacy, there would be no misconduct.

Page 8  The Criterion  Friday, November 22, 2019

P A I N T I N G S
continued from page 1

Será commissioned by the archdiocesan vocations office and paintings of the three archangels that adorn the perpetual adoration chapel by St. Michael the Archangel Church in Indianapolis.

“St. John the Evangelist and Serra commissioned young adult member Michael McCarthy to create the paintings of the patron saints of the archdiocese.

In the coming months, McCarthy will complete his work portraying the parish’s patron, St. John, the Evangelist, which will be mounted in a larger gothic arch in the same transept. The paintings of St. Francis Xavier and St. Theodora Guérin are expected to be mounted in the church by Christmas.

She has left her finger prints all over our Irish”

In his vision for the paintings, Father Nagel did not simply want portraits of the saints. He wanted them to be in action.

The painting of St. Francis Xavier portrays him baptizing an Indian man at the Arkansas River, with his family looking on beside him. A young man wearing a cassock and surplice is portrayed assisting St. Francis and holding a white baptismal garment.

The painting of St. Theodora Guérin, the foundress of the Sisters of Providence of Saint Mary-of-the-Woods, was canonized in 2006 as Indiana’s first saint, is seen holding an open book and teaching three children facing her. They are sitting in a thick forest with a log cabin chapel in the background. “I think they’ll be teachable, as all art and stained glass were meant to teach by the Church,” Father Nagel said. “That’s my hope for the saints to be in action, so they could be used as a tool to teach with as well.”

Father Nagel said the Sisters of Providence were especially important for the faith community. The Sisters of Providence began teaching at the parish in 1850, and the saint likely visited the parish and its founding pastor, Father Vincent Bacoquier.

“They shared in common the great adventure of being missionaries in the wilderness of the Midwest, and making an impact in the heart of a small village that would one day be the capital of Indiana,” Father Nagel said. “She has left her finger prints all over our parish. Today, the magnanimity of St. Theodora Guérin lives on in the hearts and souls of our parishioners. Her life as the parish continues to grow and be a beacon of light in this new millennium.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“It’s a gift that I feel Jesus gave me”

Through prayer, Father Nagel realized another layer of depth could be added to the paintings. So with McCarthy’s cooperation, he invited parishioners to pose for the paintings.

“One was Vidya Singh, an Indian Hindu who came to Indianapolis for graduate studies at Indiana University Purdue University Indianapolis. He came to know the Gospel at St. John and was received into the Church through baptism, confirmation and the Eucharist.

In one of his last acts before returning to India, Singh posed as the man being baptized by Fr. Rick Nagel, who was a missionary to India in the 1980s.

Another individual who posed for that painting was Pauline Laue, another native of India who came to Indianapolis for graduate studies. She now works in the city as a psychotherapist.

Raised as an Orthodox Christian, Laue was received into the full communion of the Church in 2011 at St. John, where she remains a member.

“Coming to the U.S. was foreign for me,” Laue said. “But the one thing that brought me home was the Mass.”

She considers St. John “holy ground” and takes joy in its vibrant community of faith.

“St. Theodora’s painting portrays her as missionary disciples who are trained and set up independent review boards, audits on child protection and criminal background checks for those working with children.

Since we are a global Church, he continued, the U.S. experience will help the Church in other parts of the world.

And he noted several times during the evening that the apostolic nuncio to the apostolic nuncio said to be vigilant in monitoring how well local Churches put in place the new directives issued by Pope Francis to combat clergy sexual abuse.

A priest in the audience asked how to handle the feeling of “betrayal,” “spiritual emptiness” and “ orphanhood” when a cherished spiritual father figure

Archbishop Scicluna responded: “I think that we leaders, we ministers, you and me, Father, need to be humble enough to tell our people: ‘It is not about me; it is about Jesus Christ.’

The Church leadership needs to bring people to this maturity in the faith, he concluded, or else there will be cult figures who will abuse and hurt the community.

People who walk away from the Church because they are scandalized have invested all their emotional loyalty, their faith, a human being, but ‘Jesus has to be the center of faith,’”

Archbishop Scicluna advised. When a Notre Dame student asked if there was a connection between clergy sexual abuse and celibacy, the archbishop responded that he could not blame celibacy for the crisis, for if priests followed chastity and celibacy, there would be no misconduct.

A painting of St. Francis Xavier baptizing an Indian man is painting as Pauline Laue, another native of India who came to Indianapolis for graduate studies. She now works in the city as a psychotherapist.

Raised as an Orthodox Christian, Laue was received into the full communion of the Church in 2011 at St. John, where she remains a member.

“Coming to the U.S. was foreign for me,” Laue said. “But the one thing that brought me home was the Mass.”

She considers St. John “holy ground” and takes joy in its vibrant community of faith.

“It’s just booming with all generations, not just young adults,” Laue said. “It’s the Holy Spirit’s work, through, to a great extent, Father Rick. He’s really responded to it.”

In his vision for the paintings, Father Nagel said. “She said she was in attendance at St. John on Nov. 2 when the paintings were blessed and prayed over before them. Sitting at the front of the church during the evening, Father Rick. He’s really responded to it.”

Now she wants to be generous in response.

“Has a personal responsibility to pray for people who view this painting,” Laue said. “It’s a gift that I feel Jesus gave me. It’s my way of growing the young Church through investment in the new evangelization.”

“St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”

St. Theodora’s painting portrays her teaching the youth of central Indiana,” he said. “This is intentionally tied to our era as St. John continues to grow the young Church through investment in the new evangelization.”

“Although the Sisters of Providence’s educational ministry at St. John came to an end in 1960, Father Rick sees St. Theodora’s legacy continuing in the parish’s efforts to evangelize and form the faith of young adults.”
Blessed Mother plays key role in lives of speakers at conference

By Mike Krokos

Father Donald Calloway has a strong devotion to the Blessed Mother. So does Father Michael Lightner. And Roy Schoeman, who was born and raised in a Jewish household but converted to the Catholic faith as an adult, says the Virgin Mary has played an integral role in his life of faith, too.

The trio were speakers at the annual Indiana Catholic Men’s Conference on Oct. 5 at the Indiana Convention Center in Indianapolis. Approximately 375 individuals attended the daylong gathering which included the keynote speakers, Mass, a eucharistic procession and the opportunity for reconciliation.

“Without Mary, we are orphans”

Father Calloway, who is a member of the Congregation of Marians of the Immaculate Conception, called the Blessed Mother “God’s woman.”

“Without her, I would not be here,” he said in reference to how learning about Mary and delving more into the Catholic faith helped him as a young adult abandon his corrupt lifestyle and pursue his vocation to the priesthood. “She brought me to Jesus Christ.

“She is the power that we need because, if we take away Mary, we take away the power of virtue. And, if we take away the power of virtue, we are going to sin.”

Father Calloway implored those in attendance to make time to pray the rosary. “Brothers, this is so important for us. You need to do this. Twenty minutes a day, guys. You can do this!”

“Real men pray the rosary!” A Catholic man without a rosary is like a soldier without a gun, he added. “This is the rosary that is working in today’s world.

“Real men pray the rosary! A Catholic man without a rosary is like a soldier without a gun!”

The rosary is a weapon to slay the dragon of evil, he added. “This will lead you deeper in your spiritual life.”

That’s your role as men, especially today. “Man-up to the challenge of history, slays dragons! Be a dragon slayer. ‘to change the world.' It stops wars, alters world order, the priest continued, which means us battle evil, he noted.

There are demons assigned to you to get you to hell. You will be judged upon that when you stand in front of Jesus Christ.”

“I’m going to tell him everything,” and that’s what he did during his 30-minute confession in Medjugorje. His sins included ongoing alcohol and drug use and promiscuity, among other things.

When the priest finally shared the words of absolution, Lightner said his body started contorting.

“On my God, he is real,” he said he thought of our Creator. “And my life changed. I walked out of that confession. I walked out of that confession. I walked out of that confession. I walked out of that confession. I walked out of that confession a different person.”

That experience began a life of conversion. It included trips back to Medjugorje, and eventually a few years later answering God’s call to the priesthood.

Father Lightner admitted his stubbornness led to challenges along the road to his vocation, but he has no regrets. “The Eucharist is the source and center of our lives,” he said. “When you receive the Eucharist with mental sin on your soul, you’re condemning yourself to hell. You will be judged upon that when you stand in front of Jesus Christ.”

We must keep ourselves in right order, the priest continued, which means regularly partaking of the sacraments, including reconciliation.

Like Father Calloway, he agreed Satan is working in today’s world.

“To get rid of the Eucharist, you have to get rid of the priest,” he said. “This is Satan’s plan.”

The priest said each of us will hear two voices in our lives—God and Satan—and that’s what we have to understand what voices are talking to us.

“We need to battle evil, he noted.

“You’re not using the tool belt that God has given you,” Father Lightner said. “First off, his name is the most powerful thing you can say: the name of Jesus Christ. Take authority over your families ‘in the name of Jesus Christ’—to bless your children, to bless your wife, to bless every time you’re intimate, to take lures, to take all that … of your lives. … To change our lives, we need to ask for the grace to come into our heart.”

The trip was the result of his getting caught with marijuana while home from college for Christmas break, and his mom forced him onto the pilgrimage with only one request: that he go to confession. He could do whatever he wanted the rest of the time there.

Father Lightner, who is a priest for the Archdiocese of Milwaukee, Wis., said he decided, “I’m going to punish this priest, I’m going to tell him everything,” and that’s what he did during his 30-minute confession in Medjugorje. His sins included ongoing alcohol and drug use and promiscuity, among other things.

When the priest finally shared the words of absolution, Lightner said his body started contorting.

“Oh my God, he is real,” he said he thought of our Creator. “And my life changed. I walked out of that confession. I walked out of that confession. I walked out of that confession. I walked out of that confession a different person.”

That experience began a life of conversion. It included trips back to Medjugorje, and eventually a few years later answering God’s call to the priesthood.

Father Lightner admitted his stubbornness led to challenges along the road to his vocation, but he has no regrets. “The Eucharist is the source and center of our lives,” he said. “When you receive the Eucharist with mental sin on your soul, you’re condemning yourself to hell. You will be judged upon that when you stand in front of Jesus Christ.”

We must keep ourselves in right order, the priest continued, which means regularly partaking of the sacraments, including reconciliation.

Like Father Calloway, he agreed Satan is working in today’s world.

“To get rid of the Eucharist, you have to get rid of the priest,” he said. “This is Satan’s plan.”

The priest said each of us will hear two voices in our lives—God and Satan—and that’s what we have to understand what voices are talking to us.

“We need to battle evil, he noted.

“You’re not using the tool belt that God has given you,” Father Lightner said. “First off, his name is the most powerful thing you can say: the name of Jesus Christ. Take authority over your families ‘in the name of Jesus Christ’—to bless your children, to bless your wife, to bless every time you’re intimate, to take lures, to take all that … of your lives. … To change our lives, we need to ask for the grace to come into our heart.”

The priest noted that Christ was the first warrior and that the rosary “truly … is a sword. And it will stop wars, and it has. ‘My brothers in Christ, realize that he is calling you to a life of prayer, but not one of passiveness, not one in your own homes, ‘he is calling you to be a warrior,’” Father Lightner said. “To be a warrior in Christ means that you start to see the world for what it is. You start to look at the spiritual … Watch what happens when you pull out a rosary.”

Mary connects divinity and humanity

Roy Schoeman was brought up by devout Jewish parents, German Holocaust refugees who passed their faith on to him.

He excelled as an undergraduate student at the Massachusetts Institute of Technology (MIT), then went on to earn a Master of Business Administration degree from the Harvard Business School. He was then invited to join the faculty there as a professor of marketing.

While Schoeman was doing well in his professional life, he said he had lost his belief in God while at MIT. He said his struggles with trying to find his faith the following years eventually led him into despair.

During this time, he began examining other faith traditions, including Catholicism. True stories of eucharistic miracles and other revelations made him think “all the evidence” pointed to the truth of the Catholic faith.

One day while taking a long walk, he said that he came to feel the presence of “an all-knowing, all-loving God.”

“God himself—who not only created everything in existence, but created existence itself—not only knew my name, not only arranged everything that ever happened to me, but was watching over me,” he said. “Scaring over me with his ear to my lips to hear the faintest murmurs in my heart—of concern of —

See MEN, page 14
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. 4, 6:30 p.m. at St. Michael, Brookville
- Dec. 4, 6:30 p.m. at St. Vincent de Paul, Shelby County
- Dec. 4, 7 p.m. at Immaculate Conception, Millhousen
- Dec. 5, 6 p.m. at St. Lawrence, Lawrenceburg
- Dec. 6, 9 a.m.-9 p.m. at St. Martin Campus of All Saints, Dearborn County
- Dec. 6, 6:30 p.m. at St. Vincent de Paul, Shelby County
- Dec. 4, 6 p.m. at St. Gabriel, Connersville
- Dec. 6, 11 p.m. at St. Mary, Rushville
- Dec. 5, after 6 p.m. Mass at St. Mary, Lanesville
- Dec. 10, 7 p.m. at St. Mary, Greensburg
- Dec. 11, 7 p.m. at St. Gabriel, Connersville
- Dec. 17, 7 p.m. at St. Louis, Batesville
- Dec. 19, 7 p.m. at St. John the Evangelist Campus of St. Catherine of Siena, Decatur County

**Bloomington Deanery**
- Dec. 5, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- Dec. 5, 7 p.m. at St. Agnes, Nashville
- Dec. 11, 6-9 p.m. for St. Charles Borromeo and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center
- Dec. 12, 7 p.m. at St. Martin of Tours, Martinsville
- Dec. 18, 6:30 p.m. at St. Jude the Apostle, Spencer
- Dec. 19, 6 p.m. at St. John the Apostle, Bloomington

**Connersville Deanery**
- Dec. 5, after 6 p.m. Mass at St. Mary, Rushville
- Dec. 11, after 6 p.m. Mass at St. Gabriel, Connersville
- Dec. 18, 6 p.m. at St. Anne, New Castle
- Dec. 20, 6 p.m. at St. Mary Campus of St. Elizabeth Ann Seton, Richmond

**Indianapolis East Deanery**
- Dec. 3, 7 p.m. for St. Rita and Holy Angels (West Deanery), at Marian University, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road.
- Dec. 4, 7:30 p.m. at Holy Spirit
- Dec. 11, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 16, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at Our Lady of Lourdes
- Dec. 17, 7 p.m. at St. Philip Neri
- Dec. 19, 6:30 p.m. at St. Michael, Greenfield
- Additionally, reconciliation in the East Deanery is available on the following dates:
  - Mon.-Fri. 5-15 p.m. daily Mass at SS. Peter and Paul Cathedral
  - Every Tuesday at St. Mary, 6-7 p.m.
  - Every Thursday at St. Joseph University Parish, 7-8 p.m.

**Indianapolis West Deanery**
- Dec. 3, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at Marian University, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road.
- Dec. 3, 7 p.m. for St. Gabriel the Archangel, St. Michael the Archangel and St. Monica, at St. Gabriel the Archangel
- Dec. 4, 7 p.m. for St. Anthony and St. Christopher, at St. Christopher
- Dec. 5, 7 p.m. at St. Malachy, Brownsburg
- Dec. 11, 7 p.m. at Mary Queen of Peace, Danville
- Dec. 18, 7 p.m. for St. Joseph and St. Susanna, Plainfield, at St. Susanna
- Dec. 23, 7 p.m. for St. Thomas More, Mooresville, and St. Ann (South Deanery), at St. Ann

**New Albany Deanery**
- Dec. 4, 6:30 p.m. at St. Michael, Bradford
- Dec. 5, 7 p.m. at St. Mary, Laneville
- Dec. 10, 7 p.m. at Most Sacred Heart of Jesus, Jeffersonville
- Dec. 11, 7 p.m. at St. Mary, Navilleton
- Dec. 11, 7 p.m. at Mary of the-Knobs, Floyd County
- Dec. 12, 6:30 p.m. at St. Paul Campus of St. John Paul II, Sellersburg
- Dec. 18, 7 p.m. at St. Anthony of Padua, Clarksville
- Dec. 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
- Dec. 19, 7 p.m. at St. Mary, New Albany
- Dec. 22, 4 p.m. at St. John the Baptist, Starlight
- Additionally, recurring opportunities for reconciliation in the New Albany Deanery are as follows:
  - Dec. 5 and 19 at St. Francis Xavier, Henryville, 5-7:30 p.m.
  - Every Wednesday at St. Michael, Charlestown, 5-7:30 p.m.

**Seymour Deanery**
- Dec. 3, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- Dec. 10, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew
- Dec. 11, 6 p.m. at St. Patrick, Salem
- Dec. 12, 6 p.m. at American Martyrs, Scottsburg
- Dec. 17, 7 p.m. at St. Rose of Lima, Franklin
- Dec. 18, 7 p.m. at St. Ambrose, Seymour

**Tell City Deanery**
- Dec. 4, 6 p.m. CST at St. Meinrad, St. Meinrad
- Dec. 15, 2 p.m. CST at St. Paul, Tell City

**Terre Haute Deanery**
- Dec. 10, 7 p.m. at St. Patrick, Terre Haute
- Dec. 18, 1-3:30 p.m. at Sacred Heart of Jesus, Terre Haute
- Dec. 18, 7 p.m. at Sacred Heart, Clinton
- Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:
  - First Sunday of the month at St. Mary-of-the-Woods, St. Mary-of-the-Woods, 8:30 a.m., and St. Paul the Apostle, Greencastle, after 11 a.m. Mass-3 p.m.
  - Every Sunday at Annunciation, Brazil, 8-8:45 a.m.; St. Patrick, 8:45-9 a.m.; and St. Paul the Apostle, Greencastle, noon
  - Every Tuesday at St. Joseph, Rockyville, 4:30 p.m.
  - Every Wednesday at St. Benedict, 7-8 p.m.
  - Every Thursday at St. Joseph University Parish, 7-8 p.m.
  - First Saturday of the month at Annunciation, Brazil, 9-11 a.m.
  - Every Saturday at St. Margaret Mary, 3-3:45 p.m.; Sacred Heart, Clinton, 3-3:45 p.m.; St. Joseph University, 3:30-4:30 p.m.; St. Benedict, 4 p.m.; Sacred Heart of Jesus, 4 p.m.; St. Paul the Apostle, Greencastle, 4-4:45 p.m.; and St. Patrick, 7:15-7:45 p.m.

(See more Advent resources, including daily Scripture readings and reflections from Archbishop Charles C. Thompson at www.archindy.org/advent)
Faith, humility and love nurture gratitude in difficult times

By Mike Nelson

This time a year ago, less than 20 miles from where I live in Southern California, a dozen people were killed and a dozen more injured in a horrific mass shooting at the Borderline Bar and Grill, less than a half-hour from our home.

That same week, in the same general area (east Ventura and west Los Angeles counties), thousands of homes were besieged and hundreds destroyed by brush fires.

And that was less than a year after wildfires had come to within a few blocks of our historic parish church where my family works and worships. Before it was extinguished, the “Thomas Fire” ravaged 440 square miles, destroyed more than 1,000 structures and killed two—just a month before heavy rains tore through hillsides, destroyed 130 homes and killed 21 people.

We in Southern California, of course, are hardly alone in coping with natural disasters, mass shootings and all manner of destructive events that make us take pause when we hear the words of Psalm 118: “Give thanks to the Lord, for he is good, his mercy endures forever” (Ps 118:1). Because while those of us who are believers in the word of God can accept that the Lord is good and merciful, there are times—even years, like 2019—when we can easily wonder: for what can we give thanks?

For fires, floods, hurricanes and earthquakes that ravage lives and homes? For oppressive regimes that persecute, imprison and kill the most defenseless in their societies? For acts of violence—that mass shootings in public places—that kill and injure innocent people?

For world leaders and domestic politicians who stress the “dis” in discourse? For corporate and organizational leadership teams who value profitability above all human dignity?

For the less reported but very real challenges, stresses and obstacles of everyday life—related to family, health, employment—faced by people everywhere, believers and nonbelievers alike? Perhaps it is providential that we are in a season that calls and reminds us to challenge the idea that the world is all about heartache and hassle.

Maybe we need to study and reflect on passages from the options for readings for Thanksgiving Day, Nov. 28: • “Bless the God of all, who has done wondrous things on Earth” (Sir 50:22).

• “The Lord is gracious and merciful, slow to anger and of great kindness. The Lord is good to all and compassionate toward all his works” (Ps 145:8-9).

• “I give thanks to my God always on your account for the grace of God bestowed on you in Christ Jesus” (1 Cor 1:4).

• “In all circumstances, give thanks, for this is the will of God for you in Christ Jesus” (1 Thes 5:18).

And finally, the Gospel, from St. Luke, in which one leper out of 10 cured by Jesus returned to give thanks to God. “Stand up and go,” Jesus told him. “Your faith has saved you.” And where does faith come from?

In my experience, faith starts with a wondrous sense of wonder: for what can we give thanks? For my thinking are no match for God’s, that I don’t have all the answers (if anything, I have darn few), that life is not all about me.

Humility leads to respect for God’s creation, human and otherwise (those “wondrous things on Earth,” says Sirach) and respect leads to appreciation—hopefully, a renewed appreciation for all that God has provided throughout our lives. For me, that means appreciating the gift of a loving family, good friends, a welcoming parish community and the opportunity to serve all of them.

Ah, service. How often have I (and maybe you) found comfort and joy in doing for others?

It doesn’t have to be huge: Even holding a door open for someone can bring a grateful smile that may be the first and only smile you receive that day, but I find that one smile, that one light, carries me through a lot of darkness.

Appreciation also means recognizing the gifts of others, especially the gifts that I don’t have. And that opens us to the capacity for love—or, more accurately, to love one another more deeply. Knowing that my wife and son love me, and that I love them, gives me strength to endure all of life’s challenges.

And love? That should lead us to trust, especially trust in God, but also trust in those whom we love and who love us, that they are going to carry us through difficult times, just as we are called to do for them.

Again, Psalm 145 comes to mind: “The Lord is good to all and compassionate toward all his works” (Ps 145:9). In the face of grief and sorrow, we are called not just to remember but to trust those comforting words—and offer thanks and praise not only for all we are given, but for all we can give.

(Catholic journalist Mike Nelson writes from California)
Faith is a funny thing. When you think it is lost, you find it saving you from the deepest, darkest hole.

When I was arrested and sent to prison, the Church and as a whole—pretty much everything and everyone—was against me. I, therefore, turned my back on the Church. For more than 10 years, I had been a cantor and leader in several parishes. But I was done with them. Being a cradle Catholic, my mother, (God rest her soul) was always going to church. Just to make her happy, I agreed to sign up for the Catholic services held in New Castle Parish. I remember walking to the chapel and asking myself why I was bothering to waste my time. Other than the promise I made to my mother. As it happened, then-Archbishop John Klawiter was the liturgy for the day. The ambience was like one of the New Musical Veneration services, with veneration after veneration, but no sermon. I was lost. I remember thinking how I could conclude my service in a way that would be fitting for my mother. So I said the evening prayer before the closing of the church. I hope Go...
Solemnity of Our Lord Jesus Christ, King of the Universe/
Msgr. Owen F. Campion
The Sunday Readings
Sunday, November 24, 2019
• 2 Samuel 5:1-3
• Colossians 1:12-20
• Luke 23:35-43

The Second Book of Samuel furnishes the first biblical reading for this feast, marking the close of the Church’s year. Once the two books of Samuel composed a single volume. In time, editors divided the volume into the two books now seen in Bibles. The book records the major events of the reign of King David in Israel, which was from 1004 to 971 BC. It is classified as a history book in the Old Testament.

In this weekend’s reading, David becomes the king of Israel. He was more than a governmental authority or political figure. His task as king was to strengthen the union between God and the people. He was God’s instrument, but not in a governmental authority, peace and life. For its second reading, the Church presents a passage from St. Paul’s Epistle to the Colossians. This epistle was written to the Christians of Colossae, a moderately important city of the Roman Empire in present-day Turkey. Jesus is the keystone of creation. All human beings, and certainly all Christians, come together in Christ. Through Jesus, all people possess the hope of eternal salvation. Through Jesus, all Christians share in the very life of God. Magnificent in its imagery, this reading acclaims Jesus as the “image of the invisible God” (Col 1:15).

St. Luke’s Gospel supplies the last reading. It is a passage from Luke’s powerful passionate narrative that recounts the trial and execution of Jesus. Central in the story is the inscription placed above the head of Jesus on the cross. It read, “This is the King of the Jews.”

Reflection
The Church closes its year with a brilliant and joyful testimony of Jesus as Son of God and Redeemer. He is the only source of true life. Furthermore, the Lord is the very embodiment of God’s infinite love. Jesus frees us from our sins, as he forgave the dying thief on the cross at Calvary. As Son of God, Jesus is God, possessing all authority over everything. Nothing can overcome or daunt the Son of God, not even death on the cross. Americans have difficulty understanding the European concept of royalty. Monarchs exist to inspire their people. In Britain, a hero of World War II was Queen Elizabeth, wife of King George VI and mother of the present queen. She made herself a part of the people’s sufferings and worries, constantly visiting military hospitals and neighborhoods in London destroyed by German bombing. On one such visit, she was asked if she would send her daughters to Canada where they would be more secure. The queen replied that her daughters would not go away without their parents, and that the king would never, ever desert his people in their trials. Christ the King never deserts us. He died for us. 

Question Corner/Fr. Kenneth Doyle

Guidelines for adoption can vary at Catholic Charities agencies

Q: I desperately want a child. I am not married and I had cancer twice. I take chemotherapy for five days, then I’m off for 23 days, and the cycle is continuous. I will not be able to have my own children because chemotherapy could harm the baby. I am not able to adopt through Catholic Charities since I am single. I am a practicing Catholic wanting to take care of an unwanted child. Why am I unable to adopt through Catholic Charities? (Missouri)

A: While a two-parent home is ideal, single parents can indeed offer children the love and stability they need to develop and flourish. A prospective parent’s health, though, is one of the factors taken into account in the placement decision, because raising a child can be a demanding task. Since Catholic Charities agencies are independent from one diocese to another, there can be some variation in the guidelines for adoption programs operated by them. I would suggest that you speak directly to the Catholic Charities office in your area and explain your situation, perhaps bolstered by a doctor’s certificate of your readiness to be a parent.

(Responses may be sent to Father Kenneth Doyle or askfatherdoyle@gmail.com and 80 Columbia Circle Dr., Albany, New York 12203.)

Cecilia
third century
November 22

Cecilia was honored as a martyr from about 345. According to a written legend, “The Passion of St. Cecily,” she was a Roman Christian of the patrician class, entrusted to the pagan Valerian. But she told him she had made a vow of virginity, and persuaded him to convert. His brother, Tiburtius, also became a Christian; the brothers were martyred. When Cecily refused to perform an idolatrous act, she too was martyred. She is the patron of musicians; the brothers were martyred. When Cecily refused to perform an idolatrous act, she too was martyred. She is the patron of musicians; the Cecily “Passion” has her singing to God “in her heart” on her wedding day.

CNS Saints

Readers may submit prose or poetry

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criteren@archindy.org.
**World Day of the Poor**

Pope Francis eats lunch with the poor in the Paul VI Hall as he marks World Day of the Poor at the Vatican on Nov. 17. (CNS photo/Paul Haring)

Clarence Schaeftlein, Sr., 95, was the father of Father Steven Schaeftlein

Clarence J. Schaeftlein, Sr., the father of Father Steven Schaeftlein, pastor of St. Rose of Lima Parish in Franklin, died on Nov. 6. He was 95.

The Mass of Christian Burial was celebrated on Nov. 15 at St. Mary-of-the-Knobs Parish in Floyd County. Burial followed at the parish cemetery.

Schaeftlein was born on April 12, 1924, in Brazil. He grew up in Shively, Ky., where he was a member of St. Helen and St. Dennis Parish. In 1945, he married Pauline Dean, who died in 2006. In 1949, they moved to Floyd County. Schaeftlein worked for 30 years as a machinist at Naval Ordnance in Louisville, Ky. After retiring, he learned to ski, a hobby he loved and pursued until the winter of 2018.

He is survived by his children, Melanie Casey, Dolly Wallis, Clarence, Jr., Dean and Father Steven Schaeftlein, five grandchildren and eight grandchildren.

Memorial contributions may be made to St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Road, Floyd Knobs, IN 47119-9142.

**Men**

Continued from page 9

happiness or sadness or whatever — so that in a very real way, everything that made me sad made him sad, and everything that made me happy made him happy. And

Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

- Earn certificate in Lay Ministry
- Complete a curriculum with ND STEP program
- CDU offers classes on Catechesis of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry

**REPORT SEXUAL MISCONDUCT NOW**

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

- Ethics Point: Central, Online Reporting: www.archindy.ethicspoint.com or 888-395-8010
- Carlis Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator: 317-236-1548 or 302-382-9836, ext. 1548 carlislh@archindy.org

Image: Knights of Columbus members Scott Schutte, left, and Walter Psycho pray the Our Father during the Oct. 5 Mass at St. John the Evangelist Church in Indianapolis. Schutte serves as the Knights' state treasurer, and Psycho is the organization's online director. (Photo by Mike Erlandsen)
The pages are aged and crisp. They still bear the creases from when they were folded and placed in an envelope in 1834.

In leap, nate handwriting, the anonymous author looks even further back into the annals of history, to the first Catholic church in Henryville, built of timber. "In 1869, local Catholics provided horseback or in jolting wagons," he reports, "10-12 miles to attend services, riding horseback or on wagons."

"The 85-year-old letter notes that the first church officially came into being in 1869," it reads. "Local Catholics provided materials and labor to build the first church, a small frame building built of timber. A priest whom "the community from different churches," author Kathy Martin notes, "has lived well from their example. She is a frequent altar server at Mass, helps with parish fish fry's and just having been confirmed, is considering other volunteer opportunities at the parish. The Martin family has served the parish for several generations. My grandpa was really dedicated and faithful and set that example," says Kayla. "My dad just became a member of the parish council. My brother was an altar server and he served a lot, almost every week."

"A great impression on Henryville. Members of St. Francis Xavier serve outside the parish too," says Father Tully, pastor of the parish and also of St. Michael Parish in Charlestown since 2014, "We have people in the parish that are involved in all sorts of other activities that put them in contact with other people in the community from different churches," he notes. "A spirit of cooperation with and acceptance of Catholics in the area is strong now. But such attitudes have varied with time."

"The unknown historian wrote in 1934 that an "outstanding" fact of the parish's then-65-year history "is the kindly interest and helpful cooperation of the non-Catholic residents in all its undertakings." At some point after 1934, though, the tide of opinion changed, and the members of the mostly Protestant community ceased to hold such "kindly interest and helpful cooperation" toward the members of St. Francis Xavier."

"Cut through to this past lack of acceptance of Catholics in the area. He notes that in the aftermath of two devastating tornadoes that hit Henryville within 10 minutes on March 2, 2012, local residents "came to know that Catholics don't bite."

"Father Tully attributes this local re-embracing of the parish and its members to St. Francis Xavier serving as the hub of immediate and long-term relief efforts, especially of Catholic Charities and its Disaster Response Team. He says such ongoing help—even several years after the storm—has been "helpful cooperation" toward the members of the parish."

"As the parish officially came into being in 1869," the letter states that other missionary priests celebrated Mass and other sacraments in Francis' home "from time to time" prior to 1869, "Some Catholics even traveled 10-12 miles to attend services, riding horseback or in jolting wagons."

"The St. Francis Xavier Parish in Henryville, which was officially formed as a parish in 1869, is now a seat of a resident pastor for 120 of its 150 years. But the parish has done more than survive. Rather, the challenges have created a tight-knit, self-sufficient community known as Francisville, its welcome, its care for each other, and its focus on keeping the Catholic faith alive from generation to generation.

"Riding horseback or on wagons."

"The 85-year-old letter notes that the area’s first recorded Mass was "offered in the home of the late John Francis ... on which was known as the first house of one mile west of Henryville where St. Francis [Xavier] Church now stands."

"We have people in the parish that are involved in all sorts of other activities that put them in contact with other people in the community from different churches," he notes. "A spirit of cooperation with and acceptance of Catholics in the area is strong now. But such attitudes have varied with time."

"Everyone says we're such a tight-knit, self-sufficient community. "Since I've grown up here, I miss a day, they call me at home and ask if I'm OK. ... They're all so warm and welcoming. It really does feel like home."

"By Natalie Hoefer"
Congratulations to Catholic Charities in the Archdiocese of Indianapolis on 100 years of providing help, creating hope and serving all.

Here’s to the next 100 years!

Sponsored by

Ascension St. Vincent

Richard King & Toni Peabody

Archbishop Charles C. Thompson greets members of St. Francis Xavier Parish in Henryville after celebrating a Mass in the parish church on Dec. 2, 2018, one day before the feast of the parish’s and the archdiocese’s patron saint, St. Francis Xavier. The Mass and a meal afterward kicked off a year of the parish celebrating the 150th anniversary of its founding. (Submitted photo)

HENRYVILLE continued from page 13
years after the disaster—“made a great impression upon the people of Henryville and the surrounding area. That did a great deal to help the ecumenical spirit in the parish and in the community.”

Such help was offered even as the parish dealt with damage to its own church.

The first tornado “knocked over the top half of the [chimney] flue, knocked a hole in the roof and created structural damage,” says Butch. Mass was celebrated in the basement parish hall for nearly nine months as the church was restored.

Butch recalls another time a massive tornado struck Henryville. He was out of state when an EF-4 tornado hit the town on June 7, 1948. Although he was only 6 or 7 at the time, he recalls the twister “really wrecked things up.”

Slates from the parish church’s roof “went through nearby houses,” he says. “But that tornado didn’t affect the structure of the church building” like the first one that struck in 2012, he says.

‘Grassroots faith’

Reflecting on the parish’s 150th anniversary, Father Tully says he is reminded of another faith community’s history—that of the Catholic Church in Korea.

He recalls reading that “they didn’t have any [missionary] priest who came for nearly 40 years,” and so the Church “was maintained by the laity. They kept the faith alive among themselves.”

Noting that St. Francis Xavier has been without a resident pastor for the majority of its existence, “The core of the faith has been passed on by members of the parish,” says Father Tully. “It’s been maintained and grows and is nurtured by that kind of grassroots faith. Hopefully in the days ahead that will keep going.”

Mayes is hopeful too.

“We try to keep the congregation as it is so we can pass it on to the children who are there now,” he says. “It’s one generation passing the church on to another generation. It gives peace of mind that you kept something going and are able to pass it on to the next generation.”

If Kayla is any indication, then St. Francis Xavier can expect to celebrate milestone anniversaries for years to come.

“It’s really special, just to think [the parish] has been around for that long, that everyone kept it going,” says the teen. “God brings everything together. That’s exciting. It makes me want to grow in my faith to help carry it on.” †

Marian shrine in Navilleton

This photo shows a view of the outdoor Marian shrine at St. Mary Parish in Navilleton in the New Albany Deanery. The shrine was constructed by parishioners and blessed by Archbishop Edward T. O’Meara on Aug. 15, 1980.

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