



The

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To Jesus through Mary

Blessed Mother plays key role in life of speakers at men's conference, page 9.

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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)

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

By Sean Gallagher

People made their way slowly to the front of the dimly-lit church. They lit votive candles, placed them before newly unveiled paintings of two saints and knelt to pray for their deceased loved ones.

The paintings of St. Francis Xavier and St. Theodora Guérin soon glowed with the light from the many candles sitting before them.

All the while, the church echoed with the sacred sounds of a choir organ and orchestra performing the beautiful and moving "Requiem" by Gabriel Faure, a late 19th-century musical setting of Latin prayers for the Mass for the dead.

The beauty of art, music and faith came together on Nov. 2, All Souls Day, at St. John the Evangelist Church in the heart of downtown Indianapolis.

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

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 Charles Scicluna

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 " 'Rebuild 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

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

PEORIA, Ill. (CNS)—Archbishop Fulton J. Sheen will be beatified on Dec. 21, Bishop Daniel R. Jenky of Peoria announced late on Nov. 18.

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 already underway, the bishop said. The ceremony will be at 10 a.m. local time at the Cathedral of St. Mary of the Immaculate Conception in Peoria.

"This is the same cathedral where [Archbishop] Sheen was ordained a priest 100 years ago on Sept. 20, 1919," said a Peoria diocesan news release. "It seems entirely fitting that the beatification will take place at the end of this 100-year anniversary of his

ordination to the priesthood."

The cathedral also is the current resting place for the archbishop, who is entombed in a marble vault next to the altar where he was ordained.

The diocese planned to release more information about the beatification during the next few days. News about the beatification and the life of Archbishop Sheen can be found at celebratesheen.com.

In July, Bishop Jenky announced Pope Francis had approved a miracle attributed to the intercession of Archbishop Sheen, leading the way to his beatification.

The miracle concerns the healing of James Fulton Engstrom of Washington, Ill., who was considered stillborn when he was delivered during a planned home

birth on Sept. 16, 2010. His parents, Bonnie and Travis Engstrom, immediately invoked the prayers of Archbishop Sheen and encouraged others to seek his intercession after the baby was taken to OSF HealthCare St. Francis Medical Center in Peoria for emergency treatment.

Just as doctors were preparing to declare that he was dead, James Fulton's tiny heart started to beat at a normal rate for a healthy newborn. He had been without a pulse for 61 minutes.

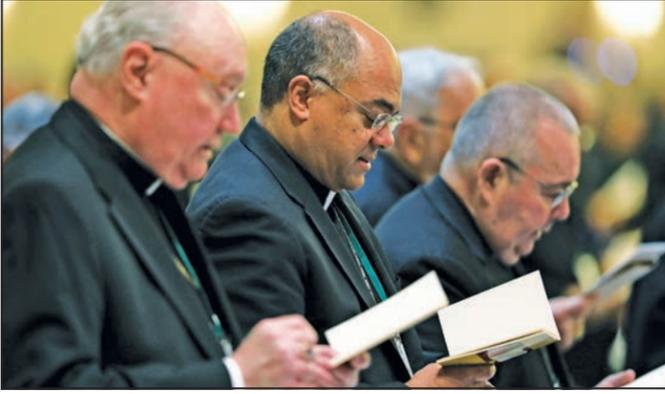
Despite dire prognoses for his future, including that he would probably be blind and never walk, talk or be able to feed himself, the child has thrived. Now a healthy 8-year-old, he likes chicken nuggets, *Star Wars* and riding his bicycle.

The decree of the miracle came about a week after Archbishop Sheen's remains

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Archbishop Fulton J. Sheen



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/Bob Roller)



Public Schedule of Archbishop Charles C. Thompson

November 21 – 26, 2019

<p>November 21-23 National Catholic Youth Conference at Indiana Convention Center and Lucas Oil Stadium, Indianapolis</p>	<p>November 26 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p>
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(Schedule subject to change.)

U.S. bishops elect new officers, discuss challenges facing the Church

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 steps 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-standing guide to help Catholics form their consciences in public life, including voting. The addition included a statement that called abortion the pre-eminent social issue of our time.

The second day of the meeting coincided with oral arguments at the Supreme Court 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 those seeking refuge, and efforts on the border to help asylum cases.

The meeting also included a presentation of the pope's document "Christus Vivit," which was issued following the 2018 Synod on Young People, the Faith 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 E. 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 included not dumbing 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 catechism, 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 the need 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 collegiality 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 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 "recognitio," 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 hymn texts 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 ongoing 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 which she said 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 "rightly worried" about workplace raids, threats of deportation, family separation and the potential loss of Temporary Protected Status and DACA. †

SHEEN

continued from page 1

were transferred from New York to Peoria's cathedral.

"It is truly amazing how God continues to work miracles," Bishop Jenky said in the statement about the

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 tribunal of inquiry investigated the miraculous healing of the boy, who had no pulse for 61 minutes following his birth on Sept. 16, 2010. His parents credit the intercession of Archbishop Fulton J. Sheen, who will be beatified on Dec. 21 in Peoria, Ill.
(CNS photo/Jennifer Willems, The Catholic Post)



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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.



Father Jack Porter

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 priest 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 days [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 Stineman, 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 Greencastle.

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 Greencastle. While serving in Greencastle, he also ministered at DePaul 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



Pope Francis

said there are plans to include a definition of ecological sins in the Church's official teaching.

"We should be introducing—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 hate," 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."

According to the Rome Statute, which was adopted by the International Criminal Court in 1998, the four

core international crimes currently established are: crimes against humanity, genocide, war crimes and crimes of aggression.

"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 life 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." †

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Editorial



Pope Francis makes the sign of the cross as he celebrates the concluding Mass of the Synod of Bishops for the Amazon at the Vatican on Oct. 27. (CNS photo/Paul Haring)

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 Syriac and West Syriac—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 Kephaz?" (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 Nicaea 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 claiming ownership of Church property. In the 11th century, Pope Benedict VIII prohibited the children of priests from inheriting property.

But it wasn't until the 12th century, at the Second Lateran Council in 1139, that a rule was passed forbidding priests to marry. That rule was strengthened by the Council of Trent in 1563. Since then, celibacy in the Western Church has been an important part of the priesthood.

We might note, too, that in the Eastern rites, bishops may not be married. This usually means that bishops are chosen from priests who live in monasteries since they are not married.

So what are the chances that Pope Francis will accept the recommendation of the Amazon basin bishops? We are not going to guess, but we can quote what he has said on the subject.

While he was Archbishop of Buenos Aires, he said, "For the moment, I am in favor of maintaining celibacy, with all its pros and cons, because we have 10 centuries of good experiences rather than failures." This, of course, was before he became pope and, we note, he said "for the moment."

We also know that Pope Francis listens, especially to synods.

—John F. Fink

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. "Born in 1989. Full blown, through and through."

I thought about adding, "I'm sorry ... " apologizing on behalf of a generation

born from 1981 to 1996, who grew up with MTV and Nickelodeon, came of age during the Clinton impeachment and distinctly remember where 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 peculiarities that others mock and question. But millennials seem to carry the ire of everyone.

I can see why, in some ways.

We millennials worship at the altar of "wokeness," give praise at Sunday brunch, rejoicing in bottomless mimosas and a 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 embodies 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 adulted," 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 of 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 true communion that Catholic social teaching calls all of us to experience.

We affirm 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 people and to advocate for climate justice."

The Sisters of Providence Leadership Team
Sister Dawn Tomaszewski, *General Superior*
Sister Lisa Stallings, *Vicar and General Councillor*

What's seen as "woke" is actually our desire to not offend. What's seen as "arrogance" is an overcompensation for feeling like we're unqualified. What's seen as "privilege" is our projection of desperately needing a place to fit in.

And so as we're mocked, written off and talked down to, we puff up our chests, hold our heads high and talk a little louder about "what's wrong with this world," and "why we can fix it," not necessarily because we know, but because we want you to think we do.

The Church can serve this millennial generation—enter into the mess that is the millennial experience—not by pandering or dumbing things down, not by acquiescing or sweeping things to the side, but by being a home—a haven—for those who seek to find a place to belong.

The Church can be the landing pad for a confused, scared, searching millennial, a place to turn to when the chaos and noise of young adulthood, new marriage, young parenthood or perpetual singlehood rages on. The Church can be home for a generation woke, but homeless.

A home is sacred. Home is the place where we know we matter, where we're seen as valuable, taken care of and accepted.

Home is where we find our family, whom we put up with on even the worst days and with whom we celebrate on the best. Home is where we hear the truth—honestly told, passionately shared and in an environment where we're open to accept it.

And who more needs a home than millennials desperate to find a place to belong, where they can be heard, be given advice, find solace and know they matter?

We millennials are open-minded, a little scared and woke: So let's hear from, be comforted by and truly be awakened by the Church.

(Katie Prejean McGrady is an international Catholic speaker and author. She is project manager of Ave Explores from Ave Maria Press and logs more than 100,000 travel miles a year speaking to audiences of all ages. She has her degree in theology from the University of Dallas and lives with her husband and daughter in Lake Charles, La.) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, 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.



Christ the Cornerstone

Christ is king and the image of the invisible God

“Let us give thanks to the Father, who has made you fit to share in the inheritance of the holy ones in light. He delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins” (Col 1:12-14).

On Sunday, Nov. 24, we celebrate the Solemnity of Christ the King. It’s an important feast day which concludes the Church’s liturgical year, and prepares us to begin again with the new Church year that starts the following week on the First Sunday of Advent.

In this feast, we proclaim Christ as King of the Universe, the Lord of all things visible and invisible. Was there ever a more unlikely king than Jesus of Nazareth? He had no political ambitions. He did not espouse an economic system or a particular style of government, but he clearly distinguished “what belongs to Caesar” from “what belongs to God.”

His love for the poor and suffering people of his time was not based on any social theory. He didn’t associate his ministry with any ideology or party platform. As he responded to Pontius

Pilate during the interrogation that preceded his crucifixion: “My kingdom is not of this world” (Jn 18:36).

Why do we consider Jesus to be our king? During his time on Earth, and especially during his Passion, this title was not something he claimed. In fact, his enemies taunted him saying, “If you are King of the Jews, save yourself” (Lk 23:37). And above his head on the cross there was an inscription placed there by Pilate (which infuriated Jewish leaders) that read, “This is the King of the Jews” (Lk 23:38).

According to the Gospel for this Sunday (Lk 23:35-43), as he hung on the cross near death, Jesus acknowledged his kingship, or sovereignty, with this dialogue:

“Now one of the criminals hanging there reviled Jesus, saying, ‘Are you not the Christ? Save yourself and us.’ The other, however, rebuking him, said in reply, ‘Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.’ Then he said, ‘Jesus, remember me when you come into your kingdom.’ He replied to him, ‘Amen, I say to you,

today you will be with me in Paradise’” (Lk 23:39-43).

The first criminal taunted Jesus, but the man tradition calls “The Good Thief” had the wisdom and humility to acknowledge Jesus as the Christ, and to ask simply that he be remembered when Jesus returned to his heavenly realm. His reward is Jesus’ assurance that that very day they would be together in God’s kingdom.

The *Catechism of the Catholic Church* tells us that the word “Christ” comes from the Greek translation of the Hebrew word *Messiah*, which means “anointed” (#436). In ancient Israel, those consecrated to God for a mission were anointed in God’s name. This was true for kings, for priests and, in some cases, for prophets.

According to the catechism, “This had to be the case all the more so for the Messiah whom God would send to inaugurate his kingdom definitively. It was necessary that the Messiah be anointed by the Spirit of the Lord at once as king and priest, and also as prophet. Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king” (#436).

In the second reading for this feast

day, St. Paul tells us that God the Father “delivered us from the power of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins” (Col 1: 13-14). Sacred Scripture attests that Jesus is the Messiah, the anointed one, Christ the King, but his kingship is not of this world. It is something radically different from what we have come to expect from earthly monarchs.

We proclaim Jesus as Christ the King because, as St. Paul says, “He is the image of the invisible God, the firstborn of all creation. ... For in him, all the fullness was pleased to dwell, and through him to reconcile all things for him, making peace by the blood of his cross through him, whether those on Earth or those in heaven” (Col 1:15, 19-20).

As we celebrate the Solemnity of Christ the King this weekend, let’s remember that, by virtue of our baptism, we are the loyal subjects of a ruler whose kingship consists of love and mercy, justice and peace. May we acknowledge him as our sovereign Lord and humbly ask him for the privilege of one day being with him in paradise. †



Cristo, la piedra angular

Cristo es el rey y la imagen invisible de Dios

“Den gracias al Padre que los ha juzgado dignos de compartir la herencia de su pueblo en el reino de la luz. Él es quien nos ha rescatado del poder de las tinieblas y nos ha trasladado al reino de su Hijo querido, del que nos viene la liberación y el perdón de los pecados” (Col 1:12-14).

El domingo 24 de noviembre celebramos la Solemnidad de Cristo Rey. Es una festividad importante con la cual finaliza el año litúrgico de la Iglesia y nos prepara nuevamente para comenzar un nuevo año eclesial que se inicia la semana siguiente con el primer domingo de Adviento.

En esta festividad proclamamos a Cristo Rey del Universo, Señor de todo lo visible y lo invisible. ¿Acaso ha habido alguna vez un rey más extraño que Jesús de Nazaret? No tenía ambiciones políticas; no estaba afiliado a ningún sistema económico ni a ningún estilo de gobierno específico, pero claramente distinguía entre lo que era del César y lo que pertenecía a Dios.

Su amor por los pobres y las personas que sufrían no se fundamentaba en ninguna teoría social y no asoció su ministerio a ninguna ideología o plataforma partidista de su

época. Tal como le respondió a Poncio Pilato durante el interrogatorio previo a su crucifixión: “Mi reino no es de este mundo” (Jn 18:36).

¿Por qué consideramos que Jesús es nuestro rey? Durante su tiempo en la Tierra, y especialmente durante su Pasión, él no se adjudicaba a este título. De hecho, sus enemigos se burlaron de él diciéndole: “Si tú eres el rey de los judíos, sálvate a ti mismo” (Lc 23:37). Y en la cruz, por encima de su cabeza, Pilato mandó a colocar una inscripción (que enfureció a los líderes judíos) y que decía: “Este es el rey de los judíos” (Lc 23:38).

Según el Evangelio de este domingo (Lc 23:35-43), colgado en la cruz, cerca de la hora de su muerte, Jesús reconoció su condición de rey o su soberanía, con el siguiente diálogo:

“Uno de los criminales colgados a su lado lo insultaba, diciendo:

- ¿No eres tú el Mesías? ¿Pues sálvate a ti mismo y sálvanos a nosotros! Pero el otro increpó a su compañero, diciéndole:

- ¿Es que no temes a Dios, tú que estás condenado al mismo castigo? Nosotros estamos pagando justamente los crímenes que hemos cometido, pero este no ha hecho nada malo. Y añadió:

- Jesús, acuérdate de mí cuando vengas como rey. Jesús le contestó:

- Te aseguro que hoy estarás conmigo en el paraíso” (Lc 23:39-43).

El primer delincuente se burló de Jesús, pero el hombre llamado “el buen ladrón” según la tradición, tuvo la sabiduría y la humildad de reconocer a Jesús como el Cristo y de pedirle sencillamente que lo recordara cuando regresara a su reino celestial. Su recompensa es que Jesús le asegura que ese mismo día estarán juntos en el reino de Dios.

El *Catecismo de la Iglesia Católica* nos dice que la palabra “Cristo” proviene de la traducción griega de la palabra hebrea mesías que significa “ungido” (#436). En el antiguo Israel, los consagrados a Dios para una misión eran ungidos en nombre de este. Esto se aplicaba a reyes, sacerdotes y, en algunos casos, a profetas.

De acuerdo con el catecismo: “Este debía ser por excelencia el caso del Mesías que Dios enviaría para instaurar definitivamente su Reino. El Mesías debía ser ungido por el Espíritu del Señor a la vez como rey y sacerdote pero también como profeta. Jesús cumplió la esperanza mesiánica de Israel en su triple función de sacerdote, profeta y rey” (#436).

En la segunda lectura de esta solemnidad, san Pablo nos dice

que Dios Padre “nos ha rescatado del poder de las tinieblas y nos ha trasladado al reino de su Hijo querido, del que nos viene la liberación y el perdón de los pecados” (Col 1:13-14). Las sagradas escrituras confirman que Jesús es el mesías, el ungido, Cristo Rey, pero que su reino no es de este mundo. Esto es algo radicalmente distinto de lo que se espera de los monarcas terrenales.

Proclamamos a Jesús como Cristo Rey porque, tal como lo expresa san Pablo: “Cristo es la imagen del Dios invisible, el primogénito de todo lo creado. [...] Dios, en efecto, tuvo a bien hacer habitar en Cristo la plenitud y por medio de él reconciliar consigo todos los seres: los que están en la tierra y los que están en el cielo, realizando así la paz mediante la muerte de Cristo en la cruz” (Col 1:15; 19-20).

Al celebrar la Solemnidad de Cristo Rey este fin de semana, recordemos que por virtud de nuestro bautismo todos somos súbditos leales de un gobernante cuyo reino está compuesto de amor, misericordia, justicia y paz. Que podamos reconocerlo como nuestro Señor soberano y le pidamos humildemente para que nos conceda el privilegio de algún día estar en el paraíso con él. †

Events Calendar

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

November 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club Dinner Meeting**, rosary 5:40 p.m., dinner 6 p.m., presentation on parish vocation ministry by Serra USA Council VP of Vocations Ann Roat, \$15. Information: 317-748-1478, smclaughlin@holyspirit.cc.

November 28

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

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

November 30

St. Malachy School cafeteria, 9833 E. County Road 750 N., Brownsburg. **"Blessed is She" Brunch**, potluck, small- and large-group time and prayer, 9:30 a.m.-noon, no charge, register by Nov. 28.

Information and registration: bit.ly/321yqY3.

December 1

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Music and Reflection**, featuring vocals and instrumentalists, free devotional books, all ages welcome, refreshments to follow in café, 6 p.m. Information: 317-257-4297, bulletin@saintmatt.org.

December 2

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

Ritz Charles, 12156 N. Meridian St., Carmel (Lafayette Diocese). **Indiana Right to Life Christmas Gala**, proceeds benefit, Indiana Right to Life Education Fund, lead actress of movie *Unplanned* Ashley Bratcher speaking, 6:30 p.m., \$50 per person, \$400 table of eight, reservations requested

but not required, walk-ins welcome. Reservations, program advertising rates and sponsorship opportunities: www.irtl.org/gala. Information: Mary Williams, mwilliams@irtl.org, 317-413-9123.

December 4

Archbishop 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 5

Archbishop Edward T. O'Meara Catholic Center, Assembly Hall, 1400 N. Meridian St., Indianapolis. **"An Evening of Lights" Tree Lighting and Prayer Service** with Archbishop Charles C. Thompson, sponsored by the Catholic Community Foundation, optional 5:15 p.m. Mass at SS. Peter and Paul Cathedral across from Catholic Center, 6 p.m. tree lighting and prayer service with reception to follow, free, donation of \$10 or more lets attendees dedicate a luminaria in memory of a loved one.

Reservations requested by Nov. 28: www.archindy.org/ccf, click on Events. Information: ccf@archindy.org, 317-236-1503.

December 6

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

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.

December 7

Providence Spirituality and Conference Center, Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteer Opportunity**, ages 12-18, sharing time and talent with retired Providence sisters, 9 a.m.-2 p.m. (first of several

teen volunteer opportunities through April 2020). Registration and parent/guardian waver: www.spsmw.org/event/teen-volunteer-opportunity/all Information: Providence Sister Joni Luna, 361-500-9505, jluna@spsmw.org.

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

Sisters of Providence Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christmas Fun at the Woods**, crafts, cookie decorating, face painting, wagon rides, visit Santa, sing-along, miniature Christmas village and more, 1-4:30 p.m., \$5 per person, children age 3 and younger free, no registration required. Information: 812-535-2931, wvc@spsmw.org, www.spsmw.org/events.

December 8

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.

Monastery Immaculate Conception, 802 E. 19th St., Ferdinand (Evansville Diocese). **Sundaes with the Sisters**, sponsored by the Sisters of St. Benedict, receive input on discernment, visit and meet with the sisters, 1-3 p.m. Information: vocations@thedome.org, 812-367-1411.

December 10

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

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Be Light" Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org. †

Retreats and Programs

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

December 6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Evening of Celebration**, stories by *Then Something Wondrous Happened* author and *Criterion* writer John Shaughnessy; music by singer and songwriter Francesca LaRosa Rohrer; reflection by songwriter and Bishop Chatard High School (Indianapolis) teacher Brian Shaughnessy, 5:30-9 p.m., \$40 includes light supper. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

December 10

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **What Would Merton Say?**, Vanessa Hurst presenting, 9 a.m.-3:30 p.m., \$70. Information and registration: www.benedictinn.org/retreats-programs, 317-788-7581, benedictinn@benedictinn.org.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech

Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes a private room for the day and lunch; spiritual direction is available for an additional \$30, must be scheduled in advance. Information and registration: www.benedictinn.org/retreats-programs, 317-788-7581, benedictinn@benedictinn.org.

December 17-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Advent Days of Silence**, 8 a.m.-4 p.m., \$35 per day, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 light dinner plate and \$6 light breakfast available for extended stay. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

December 19

Providence Hall, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods,

St. Mary-of-the-Woods. **Memory Café**, 2-4 p.m., third Thursday of the month, for those living with moderate dementia, caregivers and friends, Katie Harish presenting, freewill offering. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

January 8

Providence Hall, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sunday at the Woods: Dementia Basics and Helpful Tips**, Katie Harish presenting, 1:30-3:30 p.m., freewill offering. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

Providence Hall, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Dementia: Approach is Everything**, Katie Harish presenting, 6-8 p.m., \$15, register by Jan. 6. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



Stephen and MaryJo (Ooley) Watt, members of Our Lady of the Greenwood Parish in Greenwood, will celebrate their 50th wedding anniversary on Nov. 29. The couple was married in Sacred Heart of Jesus Church in Indianapolis on Nov. 29, 1969. †

Archdiocesan special needs ministry coordinator elected to NCPD board

Erin Jeffries, archdiocesan coordinator of Ministry to Persons with Special Needs, was recently nominated and selected to serve as a board member of the National Catholic Partnership on Disability (NCPD), of which the archdiocese is an affiliate member. She was invited



Erin Jeffries

five years ago to join NCPD's Council on Intellectual and Developmental Disabilities, serving the last two years as co-chair. When a board position opened up recently, Jeffries accepted a nomination to fill the vacant role. She was ultimately elected. Jeffries says she is excited to "have the opportunity to get to know and work with some truly amazing people on the board, which undoubtedly will enhance the ministry here in the archdiocese as well." †

Rushville parish to host Rush County Chorale Christmas concert on Dec. 7 and 8

The Rush County Chorale will present its Christmas concert at St. Mary Church, 512 N. Perkins St., in Rushville, at 7:30 p.m. on Dec. 7 and again at 2:30 p.m. on Dec. 8. The concert will include motets, hymns and carols as well as a major piece, Gwyneth Walker's Alpha and Omega, accompanied by a brass ensemble and special guest trumpeter Terri Ewigleben, a native of Rushville. Ewigleben is currently in her

35th year as principal trumpet with the Lafayette Symphony Orchestra, and has toured throughout Europe and the United States with symphonies and the Basement Brass Quintet. Tickets are \$5 and may be purchased at the door or by contacting Carolyn Sorber at 765-561-4958 or rushcountychorale@gmail.com. For additional information, contact Corrina Hayes at 812-275-5773 or chayes@cabin.org. †

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 Harp Commons on the Square, 1539 J St., in Bedford, on Nov. 28. Registration begins at 8:30 a.m. with a 9:30 a.m. start. Becky's Place, a ministry of Catholic Charities Bloomington, provides shelter and creates hope for women and children who are experiencing homelessness and moving

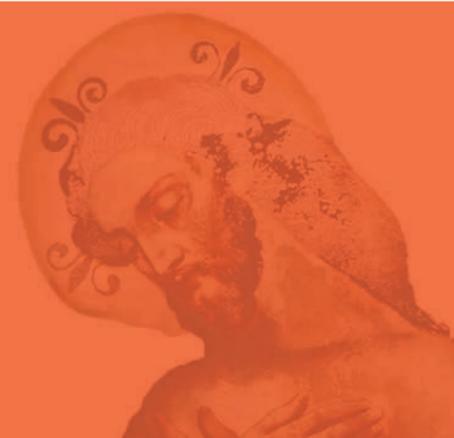
toward a life of self-sufficiency. The cost for the 5K is \$20 for adults and \$15 for those 18 and younger. The family walk is \$10 per person. All participants receive a medal with trophies awarded to the first-place male and female 5K finishers. Registrations received through Nov. 22 include a T-shirt. For information, to register or to download a race brochure, go to www.beckysplacebedford.org. †

Events and retreats can be submitted to The Criterion by logging on to www.archindy.org/events/submission, or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.



The Face of Mercy

By Daniel Conway



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 All Souls, those who have died and are waiting to be united with Christ forever.

Toward 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 invited to set aside all the things that divide us as a people and to be united in our gratitude for the freedoms we cherish and the opportunities we have to

make our society more caring, just and peaceful for all.

“The Christian life is above all the grateful response to a generous Father,” Pope Francis said on June 27, 2018, during a reflection on the Ten Commandments. “Gratitude is a characteristic trait of the heart visited by the Holy Spirit; to obey God we must first remember his benefits.” Quoting St. Basil the Great, the pope added: “Whoever does not let those benefits fall into oblivion is oriented toward good virtue and to every work of justice.”

During the same reflection, Pope Francis suggested that all of us ask ourselves in the silence of our hearts, “How much has God done for me? How many beautiful things has God done for me?” He also encouraged us to remember “how generous is our heavenly Father!”

When he was in the United States in September of 2015, Pope Francis described gratitude and hard work as “pillars of spirituality.” The connection between these two virtues is significant.

Gratitude is never indolent. It does not take God’s blessings for granted or assume that we are entitled to everything

we receive from God’s bounty. On the contrary, grateful Christians are keenly aware that God’s grace is undeserved and unmerited. We work not to earn God’s grace, but to do our part as stewards responsible for taking care of, and sharing, the material and spiritual gifts we have received as grateful beneficiaries of God’s bounty.

Referencing the Book of Exodus, when the Israelites were brought first through the Red Sea before reaching Mount Sinai, where Moses received the Ten Commandments, the pope said God’s will is never accomplished by means of human effort—although we certainly have a role to play as instruments of God’s creative, redemptive and sanctifying will. God’s will is accomplished when we steward his gifts gratefully and work hard to 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 instead of starting from the love of the Father, or from

gratitude, he or she begins from themselves.”

One of the most consistent themes of Pope Francis’s service as the Bishop of Rome has been “joy.” Without joy, Christian life is cold and dreary. Gratitude warms the heart and gives life to both the giver and the receiver of God’s generosity.

Let’s ask ourselves during this season of thanksgiving how good we are at counting our blessings. How much has God done for us? How many beautiful things has God done for us? How effective are we at taking care of, and sharing, all God’s gifts out of gratitude and love? How hard have we worked at building just and loving communities—by the power of God’s grace—in our homes, our neighborhoods and our world?

Let’s pause for a moment and do a gratitude inventory. When we count our blessings, what do we have to be thankful for? Do we hide our gratitude out of a false sense of entitlement, of self-sufficiency? Or can we be truly joyful because of a grateful heart?

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

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)



“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

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

“La alegría emana de un corazón agradecido. En verdad hemos recibido mucho. Tantas gracias, tantas bendiciones, y nos regocijamos en esto. Nos hace bien reflexionar sobre nuestras vidas mediante la gracia del recuerdo. El agradecimiento y el trabajo arduo: estos son los pilares de la vida espiritual. Quizá debemos preguntarnos: ¿Qué tan buenos somos en esto de sentirnos agradecidos?” (Papa Francisco, ciudad de Nueva York, el 24 de septiembre de 2015)

Noviembre es una época para dar gracias. Comenzamos el mes con el recuerdo agradecido de Todos los Santos el 1 de noviembre: los hombres y mujeres santos (conocidos y desconocidos), cuya cercanía con Dios nos inspira y nos muestra el camino hacia Jesús. El 2 de noviembre recordamos a Todas las Ánimas: aquellos que han fallecido y que esperan reunirse con Cristo Jesús para siempre.

Hacia el final de noviembre—este año el 28—nuestro país celebra una fiesta nacional dedicada a dar gracias por todas las bendiciones que hemos recibido como nación. En ese día se nos invita a dejar a un lado todo aquello que nos divide como pueblo y a unirnos en agradecimiento por todas las libertades de las que gozamos y las oportunidades

que tenemos de lograr que nuestra sociedad sea más benevolente, justa y pacífica para todos.

“La vida cristiana es, por encima de todo, una respuesta agradecida a un Padre generoso,” expresó el papa Francisco el 27 de junio de 2018, durante una reflexión sobre los Diez Mandamientos. “La gratitud es el rasgo característico de un corazón habitado por el Espíritu Santo; para poder obedecer a Dios primero debemos recordar sus beneficios.” Citando a san Basilio el Magno, el papa añadió: “Todo aquel que no deja que esos beneficios se pierdan se orienta hacia la buena virtud y hacia las obras de justicia.”

Durante la misma reflexión, el papa Francisco sugirió que todos nos preguntemos en el silencio de nuestros corazones “¿cuánto ha hecho Dios por mí? ¿Cuántas cosas hermosas me ha dado Dios?” Y también nos animó a recordar “¡lo generoso que es nuestro Padre celestial!”

Cuando estuvo en los Estados Unidos en septiembre de 2015, el papa Francisco describió la gratitud y el trabajo arduo como los “pilares de la espiritualidad.” La conexión entre estas dos virtudes es considerable.

La gratitud jamás es indolente; no da por supuesto las bendiciones de Dios ni asume que tenemos derecho a todo

lo que recibimos de la generosidad de Dios. Por el contrario, los cristianos agradecidos están plenamente conscientes de que la gracia de Dios es algo inmerecido y de la cual no somos dignos. No trabajamos para ganarnos la gracia de Dios sino para hacer nuestra parte como administradores responsables de cuidar y compartir los dones materiales y espirituales que hemos recibido como beneficiarios agradecidos de la abundancia de Dios.

En alusión al Libro del Éxodo, cuando los israelitas atravesaron por primera vez el Mar Rojo antes de llegar al Monte Sinaí donde Moisés recibió los Diez Mandamientos, el papa comentó que la voluntad de Dios jamás se logra por medios humanos, aunque ciertamente desempeñamos un papel como instrumentos de la voluntad creativa, redentora y santificadora de Dios. La voluntad de Dios se realiza cuando administramos Sus dones con agradecimiento y trabajo arduo para cerciorarnos de que su voluntad (no la nuestra) se lleve a cabo.

“La formación cristiana no se fundamenta en la fuerza de voluntad sino en la aceptación de la salvación, de permitir ser amados,” dijo el Santo Padre. “La razón por la cual la buena obra de un cristiano fracasa o resulta ineficaz es porque en vez de iniciarla desde el amor

del Padre o desde el agradecimiento, lo hace desde sí mismo.”

Uno de los temas más constantes del servicio del papa Francisco como Obispo de Roma ha sido “la alegría.” Sin alegría, la vida cristiana es fría y sombría. La alegría calienta el corazón y le da vida tanto al dador como al receptor de la generosidad de Dios.

Preguntemos durante esta época de dar gracias en verdad cuán afortunados nos sentimos. ¿Cuánto ha hecho Dios por nosotros? ¿Cuántas cosas hermosas nos ha dado Dios? ¿Qué tan eficaces somos a la hora de cuidar y compartir todos los dones de Dios por agradecimiento y amor? ¿Cuánto nos hemos esforzado para construir comunidades justas y amorosas—por la gracia de Dios—en nuestros hogares, vecindarios y en el mundo?

Detengámonos por un momento y hagamos un inventario de agradecimiento. A medida que tomamos nota de las bendiciones que hemos recibido ¿qué es aquello por lo que debemos sentirnos agradecidos? ¿Ocultamos nuestro agradecimiento por un falso sentido de derecho o de autosuficiencia? ¿O acaso podemos sentirnos verdaderamente alegres porque tenemos un corazón agradecido?

(Daniel Conway es integrante del comité editorial de The Criterion.) †

PAINTINGS

continued from page 1

Serra 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.

Once the project was designed and approved by the archdiocese, McCarthy put more than 400 hours into each painting, adding final details into his creations up to the last minute.



Michael McCarthy

"I'd never thought that going full time as an artist was a possibility," McCarthy said. "But creating pieces like those really requires a full-time commitment to creating them."

In addition to special donors, members of St. John

supported the creation of art for the church through a monthly second collection for extraordinary needs that has been taken up at the parish for many years.

By the time the concert started, McCarthy was exhausted as he sat near the front of the church and saw people lighting candles and praying before the paintings.

"I was totally spent," McCarthy said. "I just sat in the pew, and all I could do was just cry, really. I cried because that's why I spent myself, because the paintings were being used for the purpose for which they were created. It's like you give birth to something and then that something's purpose is being fulfilled."

In the coming months, McCarthy will begin work on another commission from



Votive candles sit on Nov. 2 before a painting of St. Theodora Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods and Indiana's first saint, in St. John the Evangelist Church in Indianapolis. The parish commissioned young adult member Michael McCarthy to create the paintings of the patron saints of the archdiocese.

St. John, a 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 parish'

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 edge of a 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, who was canonized in 2006 as Indiana's first saint, is seen holding an open book and teaching



Fr. Rick Nagel

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 part of the reason why we chose for the saints to be in action, so they could be used as a tool to teach with as well."

Including St. Theodora was 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 Bacquelin.

"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 minds of our parish 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 there in the parish's efforts to inspire 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.

"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."

While it is acceptable to feel anger and frustration about this situation, Archbishop Scicluna continued, that anger should be transformed into "a determination to get it right; and that each

One was Vidya Singh, an Indian Hindu man 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 there through baptism, confirmation and the Eucharist.

In one of his last acts before returning to India, Singh posed as the man being baptized by St. Francis Xavier, who was a missionary to India in the 16th century.

Another individual who posed for that painting is 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.



Pauline Laue

"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."

She was in attendance at St. John on Nov. 2 when the paintings were blessed and people prayed before them. Sitting at the front of the church during the evening overflowing with beauty inspired gratitude in Laue.

"It was a gift," she reflected. "I have a very personal relationship with Jesus, and I know that this is something that he's given to me through Father Rick."

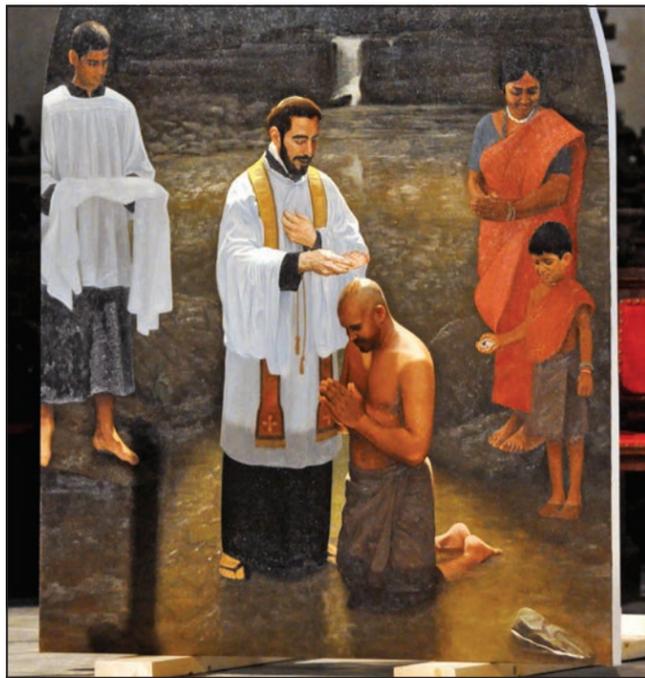
Now she wants to be generous in response.

"I have 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 giving back. My hope is that people know the love of God and how he reaches out to people."

"A soul moved to the fullness of the faith"

Father Nagel was also moved to commission the paintings because of his parish's place in the heart of Indianapolis, situated across the street from the bustling

and every one of us needs to give witness to the Gospel wherever we are, because at the end of the day, that will be the way for rebuilding of the Church."



A painting of St. Francis Xavier baptizing an Indian man is displayed on Nov. 2 at St. John the Evangelist Church in Indianapolis. The parish commissioned young adult member Michael McCarthy to create the paintings of the patron saints of the archdiocese.

(Photos by Sean Gallagher)

Indiana Convention Center.

"The city of Indianapolis will host more than 1 million people this year," he said. "And so many of them are right at our front door through the convention center."

St. John has responded to this opportunity for evangelization by thus far training more than 150 parishioners as missionary disciples who are trained to share their faith in intentional ways in their everyday lives and bring other people to an active faith in Christ.

Father Nagel sees the art that fills St. John, including its two newest paintings, as avenues to bring the Gospel to a growing secularized culture that is more skeptical about the Church's truth claims and teachings on moral goodness.

"[Visitors] can see beauty, and then they can move to goodness and truth more easily," he said. "The paintings show the truth of the sacraments of the Church, and how they help us on our journey of faith and the truth of the call to holiness for all people."

Just a few days after the paintings were blessed and the "Requiem" sung, Father Nagel got to see the first fruits of his parish's efforts to evangelize through beauty.

He received an e-mail from an adult woman who came to Indianapolis as a vendor for a recent Future Farmers of America convention. She had never visited a Catholic church before.

But on the evening of Nov. 2, she saw people flooding into the church, was curious and followed them.

"She was so moved by that whole evening of art, music and prayer that she came back Sunday morning for Mass," Father Nagel said. "She said she was home now and was looking for her new [spiritual] home, the Catholic Church."

"There it is, already a soul moved to the fullness of the faith that God brought in off the street that night." †

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 past abuse will continue to be revealed.

In that state, after a monthslong investigation, a grand jury in Pennsylvania released a report in August 2018 alleging abuse by Church workers and claims of a Church cover-up in six Catholic dioceses over a 70-year period starting in 1947.

In his job at the doctrinal congregation, Archbishop Scicluna reviews incoming cases that include the testimonies of the victim 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 information is released about the abuse.

"I tell you from experience, it is not easy reading," Archbishop Scicluna continued, "and we have to help each other manage the anger, the frustration, the shame one feels on two levels: when we realize how innocent people have been hurt and the effect on the families and communities; but also, at times, the dysfunctional way in which we, the leaders of the Church, have reacted to cases."

These stories also will help people understand why there is so much anger on the part of victim survivors, the archbishop said, after describing earlier the "egregious" spiritual as well as physical and psychological harm done to victims by priest abusers. The stories also will help people realize we are all in this together, he said, for when one member of our community suffers, we all suffer.

While it is acceptable to feel anger and frustration about this situation, Archbishop Scicluna continued, that anger should be transformed into "a determination to get it right; and that each

and every one of us needs to give witness to the Gospel wherever we are, because at the end of the day, that will be the way for rebuilding of the Church."

He went on to praise steps the Church in the U.S. has taken to engage victims 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 nuncios to the various countries should be vigilant in monitoring how well local Churches put into 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 "bereavement," "spiritual emptiness" and "orphanhood" when a cherished spiritual father figure falls.

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. Don't believe in me; believe in Jesus Christ. Don't follow me; follow Jesus Christ.'"

The Church leadership needs to bring people to this maturity in the faith, he continued, 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, almost faith, in 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. †

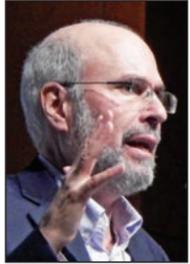
Blessed Mother plays key role in life of speakers at conference

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.



Roy Schoeman

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.

"This beauty that God has made is encapsulated and personified in one person," he continued, "and her name is Mary, and she's our spiritual Mother. ... God made her flawless, perfect, a masterpiece."

The priest said the devil knows the power of feminism, and uses pornography and other outlets to bring evil into people's lives. "Satan wants to dismantle Christianity," Father Calloway said.

The Blessed Mother, he noted, can help us in this battle. "If you want to become holy, you have to acquire virtue.

"If you don't have Mary in your life, you're not going to get it," he continued. "Every man needs a beauty before his eyes to go to battle for, to slay dragons for, to sacrifice your life for.

"Do you know how important the

Virgin Mary is to Christianity? She's the heart of Christianity," Father Calloway said. "The heart of every home is the mother. Without Mary, we are orphans."

'Real men pray the rosary!'

In an earlier talk, Father Calloway shared his passion for the rosary.

"Hopefully, you have a rosary," he said to those in attendance.

"If you don't, shame on you!" he exclaimed. "You need to get a rosary, brothers, because this is serious stuff."

Father Calloway said all Catholics—not just grandmothers and nuns—should carry a rosary with them and pray it regularly. He noted that it is a devotion that is appropriate for all walks of life.

The rosary, Father Calloway continued, is "the most powerful sword imaginable."

Satan is aware of the rosary, and knows the power it has, he continued.

"We need to realize the weapons we've been given because we are in a spiritual battle," he said.

The rosary can help overcome darkness and evil, "and it has power to slay the dragons in your life, because they want to destroy you."

Father Calloway implored those in attendance to make time to pray the rosary. "Brothers, this is so important for us. You need to be doing 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, it's like a knight without a sword."

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

"This has the ability, as our Lady says, 'to change the world.' It stops wars, alters history, slays dragons! Be a dragon slayer. That's your role as men, especially today. Brothers, I beg you as your brother and as a priest, pray the rosary."

He added that graces from the prayer are numerous. "Man-up to the challenge of praying a daily rosary and having an intimate relationship with this woman because you'll be a better father, you'll be a better husband, you'll be a better Catholic. I guarantee it."

'He's calling you to be a warrior'

Father Michael Lightner grew up in a Marian household where he and his siblings "were forced to pray the rosary every night as a family.

"We would kneel down in front of the [Our Lady of] Fatima statue and pray," he said of how Mary has been a part of his life for as long as he can remember.

Despite the strong foundation nurtured at home, the standout collegiate football player, who at the time stood 6 foot 5 inches and weighed 330 pounds, put faith on the back burner while seeing a future in the National Football League.

That all changed after a trip to Medjugorje with his mom, who led pilgrimages



Father Michael Keucher leads a eucharistic procession from St. John the Evangelist Church to the Indiana Catholic Center in downtown Indianapolis. Father Keucher serves as the archdiocesan director of vocations, pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de Paul Parish in Shelby County.



Deacon Ronald Freyer, left, and cousins John Meer and Luke Meer laugh during a presentation at the Indiana Catholic Men's Conference on Oct. 5. They are all members of St. Louis Parish in Batesville.



Father Rick Nagel elevates the Eucharist in St. John the Evangelist Church in Indianapolis during a Mass celebrated for those attending the annual Indiana Catholic Men's Conference on Oct. 5. Concelebrants include Father Michael Keucher, left, Father Michael Lightner and Congregation of Marians of the Immaculate Conception Father Donald Calloway. Approximately 375 men attended the conference. (Photos by Mike Krokos)

there for years.

The trip was the result of his getting caught with marijuana while home from college for Christmas break, and his mom forced him go on 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 at that moment. ... I walked out of that confessional 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. "I love my life now. I love working for the Lord."

The greatest gift of our faith, he said, is receiving the body and blood of Christ.

"The Eucharist is the source and center of our lives," he said. "When you receive the Eucharist with mortal 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."

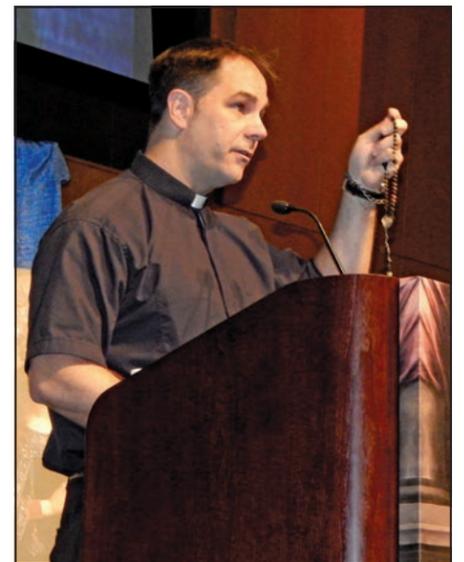
The priest said each of us will hear two voices in our lives—God and Satan—and "we have to understand what voices are talking to us.

"This is where temptation starts. The normalizing of sin is: temptation is first, sin is second, third is affliction, and then fourth is possession," Father Lightner said.

"We're all getting tempted by Satan. There are demons assigned to you to get you to fall. There are also angels assigned to you to keep you safe."

God has provided instruments to help us 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: 'in 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 lust, to take all that ... out of your lives. ... To change our lives, we need to ask for the grace to come into our heart."



Congregation of Marians of the Immaculate Conception Father Donald Calloway holds up a rosary during one of his presentations at the Indiana Catholic Men's Conference on Oct. 5 in the Indiana Convention Center in Indianapolis.

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's 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, "leaning over me with his ear to my lips to hear the faintest murmur into my heart—of concern or

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. 3, 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. 10, 6:30 p.m. at St. Peter, Franklin County
 Dec. 10, 7 p.m. at St. Mary, Greensburg
 Dec. 16, 6 p.m. at St. Mary of the Immaculate Conception, Aurora
 Dec. 17, 7 p.m. at Holy Family, Oldenburg
 Dec. 18, 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
 Dec. 20, 9 a.m.-9 p.m. at St. Joseph, Shelbyville

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. after 5:15 p.m. daily Mass at SS. Peter and Paul Cathedral
 Every Tuesday at St. Mary, 6-7 p.m.
 Dec. 16, 9 a.m.-7 p.m. at Our Lady of Fatima Retreat House, 5353 E. 56th St., no appointment needed

Indianapolis North Deanery

Dec. 15, 2 p.m. deanery service at St. Simon the Apostle
 Dec. 16, 7 p.m. deanery service at St. Luke the Evangelist
 Dec. 17, 7 p.m. deanery service at St. Luke the Evangelist

Indianapolis South Deanery

Dec. 5, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, at Holy Name of Jesus
 Dec. 11, 7 p.m. for St. Jude and Nativity of Our Lord Jesus Christ, at St. Jude
 Dec. 14, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
 Dec. 18, 6:30 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Mark the Evangelist
 Dec. 23, 7 p.m. at Our Lady of the Greenwood, Greenwood
 Dec. 23, 7 p.m. for St. Ann and St. Thomas More, Mooresville (West Deanery), at St. Ann

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, Lanesville
 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 St. 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, 1:30 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, 8-8:30 a.m.; and St. Paul the Apostle, Greencastle, noon
 Every Tuesday at St. Joseph, Rockville, 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, 3:30-4 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.) †

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- Cathedral of Notre Dame de Quebec
- Shrine of St. Anne de Beaupre tour and private Mass
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Faith *Alive!*

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A bounty of fall pumpkins and flowers are displayed at the Tlaquepaque Arts and Crafts Village in Sedona, Ariz. Thanksgiving Day is on Nov. 28 this year. (CNS photo/Nancy Wiehcek)

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 entire 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—like 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 ahead of 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” (Lk 17:19).

“Your faith has saved you.” And where does faith come from?

In my experience, faith starts with humility—not the “I’m just an ordinary guy, no better than anyone else” humility (though there is much truth in that), but the recognition and acceptance that my ways and

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.) †



People in need line up for free Thanksgiving turkeys last year in Detroit. Options for Scripture readings for Mass on Thanksgiving Day on Nov. 28 include “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). (CNS photo/Jim West)

Corrections Corner/John Klawiter

Mom's persistence, archbishop's homily bring inmate home

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, my parish—and the Church as a whole—pretty much turned its back on me. I, therefore, turned my back on the Church.

For more than 30 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) nagged me about going to church. Just to make her happy, I agreed to sign up for the Catholic services here at New Castle Correctional Facility.

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 and

now Cardinal Joseph W. Tobin was visiting that day and was celebrating Mass. I sat and listened to the Gospel from Luke 19:1-10, telling the story of Zacchaeus, the tax collector.

As I listened to the reading and to then-Archbishop Tobin's homily, tears started streaming down my face. I know that he didn't know me or my story, but it really seemed that he was talking directly to me. His main point was that Jesus had come to save the lost—and that was me!

After that night, I have never again doubted my faith. Certainly I have had moments of stress, but I know that God has never forgotten nor abandoned me. He is my guide and my destination.

I found a tremendous faith community here at New Castle. Our Catholic group numbers between 75-100 souls, and we are a faithful group in our seats every week!

Our volunteer group is truly amazing. They come and bring the joy and love of Christ with them each and every week.

They truly exemplify the corporal works of

mercy and show us the Gospel in action.

We were recently dealt a pair of terrible blows. We lost one of our longtime volunteers, Rosie Thomas. She had been a fixture in our services for many years.

Then, our leader, Deacon Wayne Davis, was also called home to be with the Lord. I will not say that we have recovered, but we are together remembering that they have gone on to glory, and we rejoice for them.

I have returned to my ministry as a cantor and certainly hope that I will some day have a chance to sing for the Lord outside these walls.

As I said, faith is a funny thing. Something that always seemed so fragile can stand firm through the strongest storms, because it has roots deeper than we even realize. In my case, I have to thank my dear mother for that.

(John Klawiter is an inmate at the New Castle Correctional Facility in New Castle.) †

For the Journey/Effie Caldarola

St. Frances Xavier Cabrini: Dismissed and dissed?

Dorothy Day supposedly uttered that famous phrase, "Don't call me a saint. I don't want to be dismissed so easily."



Day, of course, now has her own cause for sainthood. And she was deeply devoted to many saints, and once said that we're all called to sainthood. But she had a point about saints being dismissed easily.

Case in point is the recent brouhaha in New York over a statue of St. Frances Xavier Cabrini, the first U.S. citizen to be canonized.

You've probably heard the story: The city of New York has monuments all over the place, but there's a woeful gap in the number of women versus men so honored. The first lady of New York, Chirlane McCray, Mayor Bill de Blasio's spouse, headed up a commission with the intent of narrowing that gap. Called the "She Built NYC" project, the commission decided to ask New Yorkers for their input on which women should be honored with a statue.

New Yorkers nominated some 320 women. And the big winner? Mother Cabrini, with 219 votes.

Sad to say, however, when the commission picked seven winners to be memorialized around the city, St. Frances Cabrini didn't make the cut.

Why not? Part of the intent of the project was to raise awareness of women of color, a group often overlooked and undervalued. So, one excellent selection was Shirley Chisholm, America's first black congresswoman. But other selections were more debatable, and one had to wonder if a bit of anti-Catholic bias played into St. Cabrini's elimination.

St. Cabrini was an Italian immigrant during a time when Southern and Eastern Europeans faced hostility and discrimination in the U.S. They were often considered "non-white" at the time. With the suffering endured by so many immigrants today, it seems a good time to raise up a famous New York immigrant.

In a city and state brimming with folks of Italian descent, plus a large Catholic population, the slight turned into a political fight, or opportunity, depending on your viewpoint. The Italian American governor of New York, Andrew Cuomo, a rival of the Italian American mayor de Blasio, quickly asserted that the state would build its own statue of St. Cabrini.

I imagine St. Cabrini and Day both chuckling over the fracas.

When I was young, Mother Cabrini, as we learned to call her, was a big deal in the American Church. She was our only American citizen saint at the time, and a formidable woman. The youngest of 13 children, she worked with the immigrant population and founded the Missionary Sisters of the Sacred Heart of Jesus. She began a school for girls in the city, an orphanage and 67 organizations for the needy in the late 1880s.

St. Cabrini was no shrinking violet, no plaster statue with her hands meekly folded. She was a tough lady who rolled up her sleeves and fought discrimination.

Other strong American women saints in other cities followed: St. Elizabeth Ann Seton, a widow with five kids whose wealthy family shunned her when she joined the Catholic Church, changed the face of Catholic education and became the first U.S.-born saint in 1975. The canonization of St. Katharine Drexel, an heiress who spent her fortune educating black and Native Americans, followed.

I hope Governor Cuomo does build a St. Cabrini statue, expressing the strength and vision of a woman who should not be dismissed easily.

(Effie Caldarola writes for Catholic News Service.) †

Amid the Fray/Greg Erlandson

The light at the tunnel's end of abuse crisis is still far away

It has been a rough 18 months for the U.S. bishops. Much as they would like it to be over, some observers, including a fellow bishop, think they still have a long way to go.



The cascade of bad news started in June 2018 with the revelation that credible accusations of sexual abuse had been leveled against then-Cardinal Theodore E. McCarrick. The

flood of bad news continued, first with reports, investigations and scandals, then with the steady drip of dioceses opening their archives and detailing their own histories of dead, defrocked and, more rarely, active priests who had been accused of abuse.

Both the Vatican and the U.S. bishops have instituted major reforms to hold bishops accountable when accused of abuse or the cover-up of abuse, including a toll-free number that will allow allegations of abuse by bishops to be collected and investigated.

This is why there is an almost palpable hope among many Church leaders that the worst is behind them and a bit of normalcy can be restored.

Not so fast, seems to be the conclusion of panelists at Georgetown University convened to discuss the crisis and its

impact on the Church. The Nov. 4 gathering was the official unveiling of a 50-page report titled "Lay Leadership for a Wounded Church and Divided Nation: Lessons, Directions and Paths Forward."

Jesuit Father Gerard J. McGlone, himself a survivor of sexual abuse, set the tone for the proceedings when he declared that to say the Church has moved beyond the crisis "is, for a survivor, to pour acid in our wounds."

Patricia McGuire, longtime president of Trinity Washington University, compared the crisis to an earthquake. The immediate effects may be visible, but people don't notice the tsunami that is slowly building out at sea.

"The collateral damage from this scandal is enormous," she said, a damage that includes the betrayal of people who most trusted the Church as well as the disillusionment of those administrators, staff and volunteers who have given their lives in its service.

Three of the panelists were victims, including Juan Carlos Cruz. Cruz has the distinction of being publicly called a liar by Pope Francis for his accusations of abuse in Chile. Incredibly, he later met with the pope privately and convinced him that his story was true.

Following that meeting with Cruz, Pope Francis ordered an investigation of the Church in Chile and ultimately asked for the resignations of all the country's bishops.

cave where humans are chained to the wall while looking upon shadowy figures that are being projected from behind them. The figures are real people and objects that parade in front of a fire that casts shadows on the wall in front of the prisoners.

The point of the allegory of the cave is to illustrate how limited our human senses can be in grasping reality. It is actually the light of the sun outside the cave (a metaphor for philosophical thought) that helps us see reality in its fullness and not in shadows. The subway riders looking at their phones are the cave's prisoners. The sole commuter who is able to look up and see the sunlight (rather than the shadows on screen) becomes the enlightened one.

But this is marketing, not philosophy, so there's obviously more to the story. Bose headphones are hardly tools for enlightened philosophical reflection; they are just another media product competing for our scarce attention.

St. John of the Cross said that there is little room for God in an occupied heart. Amid our many mediated preoccupations,

Cruz has forgiven Pope Francis for his disbelief. "I believe he's the right person to help us" with this crisis, Cruz said.

He criticized bishops in other countries who have not yet begun the reforms that have been instituted in the U.S., and he also condemned those who are using the crisis to attack the pope. "They are weaponizing survivors to hurt Pope Francis," he said.

The lone bishop on the panel was Bishop Steven R. Biegler of Cheyenne, Wyo. On the day of his installation as bishop, Bishop Biegler recounted, he discovered that his predecessor, Bishop Joseph Hart, had numerous allegations against him. Two settlements had been paid to accusers.

Bishop Biegler ordered an investigation and took the case to Rome. While the Vatican supported the steps he took, Bishop Biegler acknowledged that the accusations and the publicity unsettled both Catholics in Cheyenne and some of his brother bishops.

The abusers have squandered generations of trust placed in the Church, Bishop Biegler concluded. Earning that trust back will be a slow process.

"We have a long way to go," Bishop Biegler said. "We've only just begun."

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

The Theology of Technology/Brett Robinson

Progress messes with senses, and we lose sight of what's real

What do Greek philosophy and Bose headphones have in common? Quite a bit—if you have seen the most recent ad for Bose headphones.



It shows a crowded car of screen-staring subway riders fixated on their phones. A typical scene for most commuters, but Bose headphones promise a way out of the trance, or so it seems.

A lone female commuter emerges from the dark, screen-saturated tunnel and ascends via escalator into the light of day with only her Bose headphones on. She is awash in sunlight and surrounded by butterflies while she listens to the weather report and schedules meetings with the aid of her digital assistant without having to look down at a screen. The tagline announces "Go screenless. ... It's beautiful up here."

The ad's conceit is an awful lot like Plato's allegory of the cave. In Plato's *The Republic*, Socrates describes a dark

our mental and spiritual interior is a crowded and noisy place, not unlike the clamorous subway car. And yet, despite all of this activity and stimulation, or perhaps because of it, there can be a disconnect with reality: a spiritual blindness and deafness.

Our senses are essential for apprehending and experiencing the reality of grace. Our Lord's healing of the blind and deaf was a sign that pointed to a higher reality. Physical blindness in the Bible is a metaphor for a spiritual blindness that Jesus heals by making God's work visible.

When someone loses a leg, they need a prosthetic device to assist with walking. What has been lost or broken inside of us that we need so many prosthetic devices like screens and headphones to help us keep up? What kind of progress renders us blind and deaf to the world around us?

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

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 plan to control people. After all, people had free will allowing them to choose the course of their actions.

Rather, David was God's gift to the people. By bringing them more closely to God, David assisted in bringing them to prosperity, 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 passion 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" (Lk

23:30) It is easy and probably accurate to assume that this inscription was placed on the cross above the Lord's dying body by the Roman authorities to warn potential rebels of the plight awaiting anyone who dared to defy Rome. It was intended to mock Jesus.

Instead of mockery, the sign was a revelation. It situated Jesus in the full sweep of salvation history, that pattern of encounters between God and the Hebrews. Jesus was of the Hebrews. He was a Jew. Most importantly, Jesus was the first among the Jews, their king.

The Gospel then gives the story of the criminals being executed beside Jesus. One cynically blasphemes. The other beautifully professes Jesus as Savior. To him, Jesus promises life eternal. It is a majestic act of divine love and forgiveness.

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 heroine 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. †

Daily Readings

Monday, November 25
St. Catherine of Alexandria, virgin and martyr
Daniel 1:1-6, 8-20
(Response) Daniel 3:52-56
Luke 21:1-4

Friday, November 29
Daniel 7:2-14
(Response) Daniel 3:75-81
Luke 21:29-33

Tuesday, November 26
Daniel 2:31-45
(Response) Daniel 3:57-61
Luke 21:5-11

Saturday, November 30
St. Andrew, Apostle
Romans 10:9-18
Psalm 19:8-11
Matthew 4:18-22

Wednesday, November 27
Daniel 5:1-6, 13-14, 16-17, 23-28
(Response) Daniel 3:62-67
Luke 21:12-19

Sunday, December 1
First Sunday of Advent
Isaiah 2:1-5
Psalm 122:1-9
Romans 13:11-14
Matthew 24:37-44

Thursday, November 28
Daniel 6:12-28
(Response) Daniel 3:68-74
Luke 21:20-28

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 have 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)

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.

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

A While a two-parent home is the ideal, single parents can indeed

My Journey to God

Why Jesus Came

By Sandy Bierly

Jesus came to save us,
To show his love for man.
To die upon that wooden cross,
So that he could conquer sin.

Jesus established the Church,
To make it easier for man,
To live in his kingdom on Earth,
To prepare us for Heaven.

Jesus gave us the great commission,
To spread the Kingdom of Love.
Like his Apostles he leads us,
As our Lord and King!

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: A statue depicting the kingship of Jesus is seen at Christ the King Church in Commack, N.Y., on Nov. 8, 2015. The feast of Christ the King, celebrated the Sunday prior to the beginning of Advent, is observed on Nov. 24 this year.) (CNS photo/Gregory A. Shemitz)

Cecilia

third century
November 22

Cecilia was honored as a martyr from about 545. According to a written legend, "The Passion of St. Cecily," she was a Roman Christian of the patrician class betrothed 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 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 criterion@archindy.org. †

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.

ALIALY, Araceli Milagros Salinio Doloso, 72, Holy Spirit, Indianapolis, Oct. 28. Wife of Alberto Alialy. Mother of Vic Doloso, Alkaid, Alkhely, Alkhemer and Alkhen Alialy. Sister of Edna Deximo, Haydee Gloria and Helfa Mirasol. Grandmother of nine.

BOUWKAMP, Madonna R., 87, St. Pius X, Indianapolis, Nov. 2. Mother of Brenda Bradley, Judy Feldman, Jo Ellen Jones, Alan and Gary Bouwkamp. Sister of Joyce Jasheway and Mildred Kestner. Grandmother of eight. Great-grandmother of 12.

CANNELLO, Brian J., 42, St. Patrick, Salem, Oct. 30. Father of June, Penelope and Alexander Cannello. Son of Joseph and Mary Cannello. Brother of Joy and Adam Cannello.

CASSÉ, Mary Ann, 68, Sacred Heart of Jesus, Indianapolis, Nov. 10. Wife of Michael Cassé. Mother of Susan and Matthew Cassé. Sister of Thomas Morrison. Grandmother of four. Great-grandmother of one.

DIECKMANN, Velma E., 90, St. Louis, Batesville, Nov. 12. Mother of Wilma Moeller, Brian and Paul Dieckmann. Sister of Pat Naayers, Sharon Singer and Dale Deffner. Grandmother of seven. Great-grandmother of six.

ERNSTES, Barbara R., 91, St. Mary, Greensburg,



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)

Nov. 13. Mother of Marilyn Ebbinghouse, Paula Fox, Kathy Henry and Nancy Ernestes. Sister of Robert Walsman. Grandmother of six. Great-grandmother of seven.

HAUNERT, Marjorie A., 87, St. Mary, Greensburg, Nov. 9. Mother of Paula Fry and Jane Hermes. Sister of Roselyn Senft, Lucille Wenning and Harold Haskamp. Grandmother of six. Great-grandmother of 10.

KEENAN, Charles M., 78, St. Pius X, Indianapolis, Oct. 20. Father of Eileen, David, Michael and Timothy Keenan. Brother of Maryann Dietz and Jack Keenan. Grandfather of five.

KREKELER, Mary E., 94, St. Louis, Batesville, Nov. 12. Mother of Patricia

Blank, Jean Ann Gutzwiller, Teresa Sitterding, Maribeth Snellenbargar, Daniel, Kevin, Michael and William Krekeler. Sister of Anna Mae Ricke, Leo and Robert Haunert. Grandmother of 28. Great-grandmother of 34.

LEFFEL, John H., II, 72, St. Pius X, Indianapolis, Nov. 5. Husband of Karen Leffel. Father of G. Dean, John III and Kenneth Leffel. Brother of Mary Beth Linden, Holly-Ann and Geoffrey Leffel. Grandfather of five.

MORAN, William F., 69, St. Mary, Rushville, Nov. 6. Husband of Lois Moran. Father of Tonya Ervine and Joe Moran. Brother of Jo Farlow, Susie Hubbell, Peggy Rich, Barbara, Pat and Tim Moran. Grandfather of three.

SWEENEY, Jerald C., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 30. Father of Carrie Lamb, Maureen, Daniel and Michael Sweeney. Brother of

Marilyn Wagner. Grandfather of five. Great-grandfather of four.

WEAVER, Marianne, 91, Christ the King, Indianapolis,

Nov. 2. Wife of Paul Weaver. Mother of Terry McLaughlin, Susie Sokol, Maribeth Wenclewicz, Larry and Paul Weaver. Grandmother of 11. Great-grandmother of three. †

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

Clarence J. Schaftlein, Sr., the father of Father Steven Schaftlein, 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.

Schaftlein 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 Floyds

Knobs and became members of St. Mary-of-the-Knobs Parish.

Schaftlein worked for 30 years as a machinist at Naval Ordinance 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 Schaftlein, five grandchildren and eight grandchildren.

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

MEN

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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

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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

that was by far the most revolutionary, overwhelming aspect of this experience.”

Everything became very transparent, Schoeman said, and he began seeing everything through a spiritual lens.

“It was a mystical experience,” he noted.

A year later, Schoeman said he had an experience of the Blessed Virgin Mary appearing to him one night while he slept.

“The most overwhelming part of this experience was just to be in her presence ... and to feel the purity and the intensity of the love that flowed through her,” he said. “It was to be lifted up into a state of ecstasy greater than I ever imagined could exist. As beautiful as she was to see, even more profoundly affecting was the beauty of her voice.”

This experience, he said, helped lead him to understand that Mary connects divinity and humanity. Knowing the Blessed Virgin and wanting to receive Communion is what led him to be received into the full communion of the Catholic Church

As Schoeman continues writing, speaking and teaching Catholic theology, he also focuses on the relationship between Judaism and the Catholic Church.

Citing the *Catechism of the Catholic Church* (#674) and the 11th Chapter of St. Paul’s Letter to the Romans, Schoeman noted that the Jewish people will play an integral role in the second coming of Christ.

“Pray for the conversion of the Jews,” he said.

‘We are to lead our domestic Church’

Brendan Madden was eager to bring his 14-year-old son Blaise to the men’s conference.

“Blaise is at the point of turning into a man, so this is definitely the way forward,” Madden said.

A member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, Madden was attending his



Knights of Columbus members Scott Schutte, left, and Walter Peycha 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 Peycha is the organization’s online director. (Photo by Mike Krokos)

second men’s conference.

“There’s always something from the priests that give testimony, but also the gathering of all the men together,” he said, “that helps me to continue on my daily life, knowing that we are to lead our domestic Church, which is our family. That’s critical in today’s world.”

Madden was also pleased to hear how speakers were influenced by Medjugorje, which happens to be how he met his wife.

“I had the opportunity to live in Medjugorje, and that really resonates with me, what Our Lady is asking to do there,” he said. He said to “fight the Goliaths of our daily lives,” Mary “gives us the stones to fight [with], ... which are prayer, fasting, Scripture, confession and the Eucharist.” †

Henryville parish marks 150 years of passing faith ‘one generation to another’

By Natalie Hoefler

The pages are aged and crisp. They still bear the creases from when they were folded and placed in an envelope in 1934.

In neat, lacy handwriting, the anonymous author looks even further back in time to a rural farming area in Clark County, 19 miles north of Louisville, Ky.

“The first Holy Sacrifice of the Mass of which we have knowledge in this [area] was celebrated by a missionary priest traveling horseback from Vincennes to Seymour ... in about the year 1835,” it reads.

So begins the history of St. Francis Xavier Parish in Henryville, which was officially formed as a parish of what was then the Diocese of Vincennes in 1869. The faith community’s 100 families will mark the 150th anniversary of the founding of the parish—still serving in a rural farming region—at a special Mass on Dec. 1.

The parish’s history tells the tale of a resilient community. They’ve survived multiple tangles with tornadoes, varying acceptance in a predominantly Protestant area, and lack 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 for its warm 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 what was known as the Francis Farm one mile west of Henryville where St. Francis [Xavier] Church now stands.”

The letter states that other missionary priests celebrated Mass and other sacraments in Francis’ home “from time to time.” Some Catholics even traveled “10-12 miles to attend services, riding horseback or in jolt wagons.”

As the parish officially came into being in 1869, local Catholics provided materials and labor to build the its first church, “a small frame building built of timber.” A priest whom “the old parishioners [called] ‘Good Father Francis’ ” oversaw the effort.

The unknown author does not give a reason for the parish’s name choice. Perhaps it was a three-fold nod: one to St. Francis Xavier, patron of what was then the Diocese of Vincennes (now the Archdiocese of Indianapolis); one to John Francis, who welcomed local Catholics to his home for Mass whenever a missionary priest was in town; and one to the priest who oversaw the church’s construction.

Once it became an official parish of the diocese, St. Francis Xavier was “placed in charge”—or made a mission—of St. Ambrose Parish in Seymour.

It was the first of many affiliations with another parish. For just 30 of its 150 years, St. Francis Xavier had a resident pastor. For the other 120 years, it shared a priest with

one to as many as four parishes at a time.

In all, the faith community has been affiliated with nine different parishes—several more than once, and some as far away as 23, 33, even 43 miles.

“In my time, we’ve always been associated with another parish,” says lifelong parishioner Butch Furnish, 78. “But we’re always happy to have a priest.”

‘It really does feel like home’

The parish was a mission of St. Mary Parish in New Albany when funds were raised to replace the wood church with a new brick structure in 1928. Parishioners have been worshipping there for more than 90 years.

“The older style of the church brings me back to the way it was when I was growing up,” says St. Francis Xavier member Tom Mayes, 83.

The daily Massgoer, parish council member and extraordinary minister of holy Communion says that, having outlived his parents and siblings, “St. Francis [Xavier] is my only family. If 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.”

Butch’s wife Janice Furnish says she hears such comments often.

“Everyone says we’re such a friendly parish, and we get a lot of new parishioners for that reason,” she notes. Janice, 78, joined the parish 56 years ago when she married Butch, her Henryville High School sweetheart.

Seventeen-year-old Kayla Martin also notes the family feel of the parish.

“Everyone is just really encouraging,” the high school senior says of the faith community. “Since I’ve grown up here, they’ve taken part in raising me and teaching me my faith and guiding me. They all set really good examples of being a follower of Christ.”

Kayla has learned well from their example. She is a frequent altar server at Mass, helps with parish fish fries and now, 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 Henry 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.



Members of the Indiana National Guard and other rescue workers haul donated ice to a refrigerated truck parked beside St. Francis Xavier Church in Henryville on March 3, 2012. The previous day, two tornadoes ravaged the southern Indiana town. Despite structural damage to its church, the parish quickly became a place to collect and distribute donated material goods to aid people affected by the storm. (File photo by Sean Gallagher)

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.

Butch hints 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

See HENRYVILLE, page 16

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Catholic Community Foundation funds help St. Francis Xavier and other parishes

As St. Francis Xavier Parish in Henryville celebrates its sesquicentennial, parishioner Tom Mayes notes that, “It gives peace of mind that you kept something going and are able to pass it on to the next generation.”

One way Catholics of central and southern Indiana help their parishes “pass it on to the next generation” is by establishing designated funds through the archdiocesan Catholic Community Foundation (CCF).

For instance, three funds have been established through the years to benefit the Henryville parish:

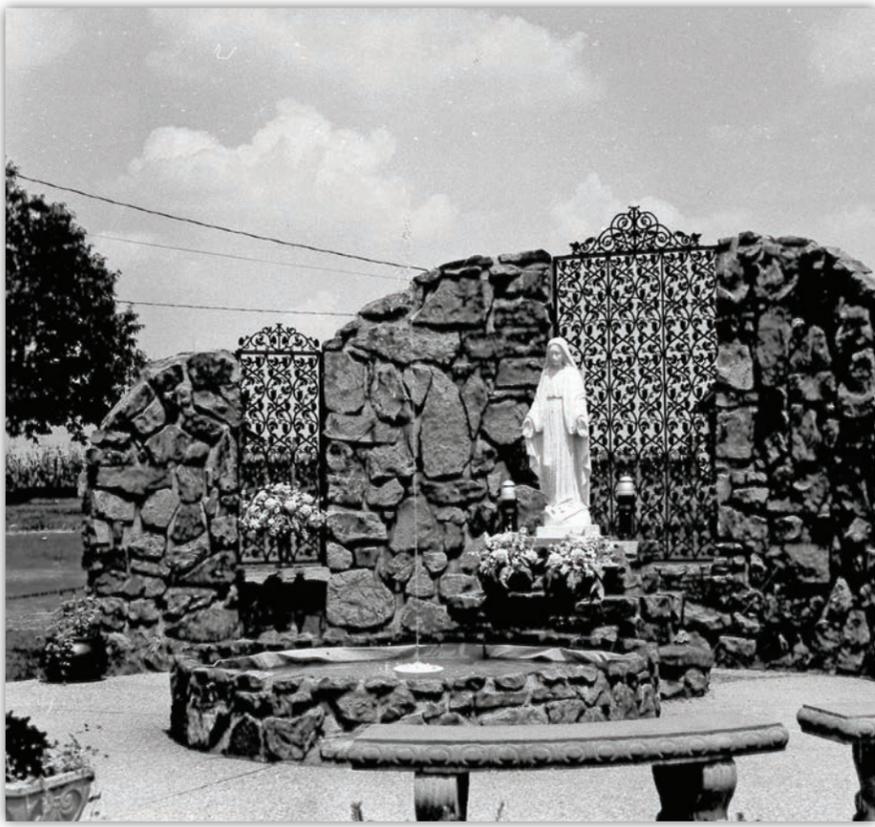
- The St. Francis Xavier Cemetery Endowment Fund is used to ensure that funds will be available in perpetuity to maintain the St. Francis Cemetery in Henryville.

- The St. Francis Xavier Catholic Church Endowment Fund provides support for the operational needs of the parish.

- The St. Francis Xavier Disaster Relief Endowment Fund continues to help maintain disaster relief infrastructure, fund volunteer groups for disaster relief, and support the New Albany Deanery with disaster relief efforts.

A parish anniversary is a great time to consider contributing to—or starting—a CCF fund to keep the parish thriving and able to serve for years to come.

To find out if your parish has established CCF funds to contribute to or to make a donation to an existing fund, go to www.archindy.org/ccf, e-mail ccf@archindy.org, or call 800-382-9836, ext. 1482, or 317-236-1482. †



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.)



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 15

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." †

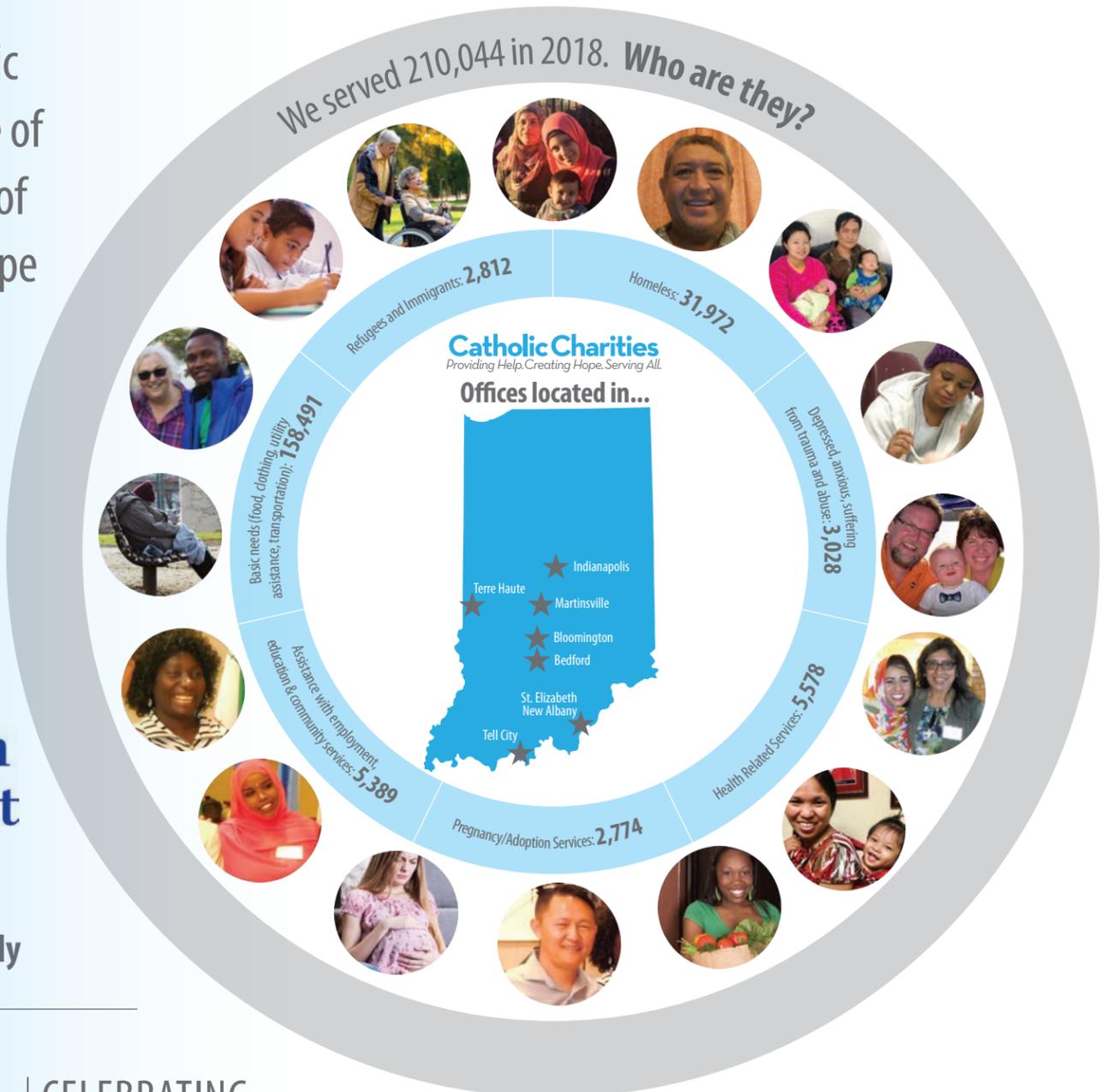
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