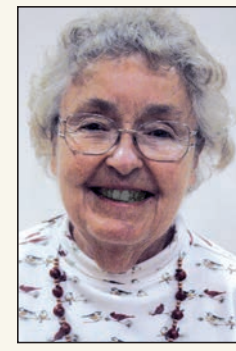




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



A farewell to readers

In her final column, Cynthia Dewes offers thanksgiving for the 'cornucopia' of life, page 12.

CriterionOnline.com

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Helping the poor is not a papal fad, but a duty, pope says

VATICAN CITY (CNS)—As the rich get richer, the increasing misery and cries of the poor are ignored every day, Pope Francis said.

"We Christians cannot stand with arms folded in indifference" or thrown up in the air in helpless resignation,



Pope Francis

the pope said in his homily on Nov. 18, the World Day of the Poor.

"As believers, we must stretch out our hands as Jesus does with us," freely and lovingly offering help to the poor and all those in need,

the pope said during a liturgy in St. Peter's Basilica. About 6,000 poor people attended the Mass as special guests. They were joined by volunteers and others who assist disadvantaged communities.

After the Mass and *Angelus*, the pope joined some 1,500 poor people in the Vatican's audience hall for a multi-course lunch. Many parishes, schools and volunteer groups across Rome also offered a number of services and meals for the poor that day.

God always hears the cries of those in need, the pope said in his homily at the Mass, but what about "us? Do we have eyes to see, ears to hear, hands outstretched to offer help?"

Pope Francis urged everyone to pray for the grace to hear the cries of all the poor: "the stifled cry of the unborn, of starving children, of young people more used to the explosion of bombs than happy shouts of the playground."

May people hear the cry of the abandoned elderly, those who lack any support, refugees and "entire peoples deprived even of the great natural resources at their disposal," he said.

Referring to the Gospel story of the poor man begging for scraps, Pope Francis said many people today are just like Lazarus and "weep while the

See POPE, page 2



In this photo from early 2017, Mary Elizabeth McClain is captured in a serene moment while living in a memory care unit in Indianapolis. Her daughter, Dyan Huey of St. John the Evangelist Parish in Indianapolis, helped care for McClain, who was diagnosed with Alzheimer's disease in 2013. (Submitted photo)

Caregivers say 'faith was part of the journey'

(Editor's note: The Criterion is running a series of articles on senior-related issues through the lens of the Catholic faith. This installment will focus on the growing population of those with Alzheimer's disease and dementia and the family members who care for them. Three Catholics in central and southern Indiana share their experiences as caregivers.)

By Natalie Hoefler

BLOOMINGTON—For Thomas Rillo, it was the moment his wife could not remember how to use the computer.

It was similar for Carolyn Gardner, whose husband became confused by tasks he could previously perform on autopilot.

And for Dyan Huey, it was the time when her mother, looking at two of her grandchildren, called one fat and the other skinny.

In each instance, Rillo, Gardner and Huey were forced to face the truth: these behaviors were more than just the quirks of aging.

See CAREGIVERS, page 8

Bishops hear frank presentations, discussion on abuse crisis

BALTIMORE (CNS)—Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops (USCCB), said on Nov. 14 he had opened the bishops' fall general assembly "expressing some disappointment," but "I end it with hope."

"My hope is first of all grounded in Christ, who desires that the Church be purified and that our efforts bear fruit," he told his fellow bishops in Baltimore with remarks closing the public sessions of the Nov. 12-14 meeting.

"We leave this place committed to taking the strongest possible actions at the earliest possible moment," Cardinal DiNardo said. "We will do so in communion with the universal Church. Moving forward in concert with the Church around the world will make the Church in the United States stronger, and will make the global Church stronger."

See BISHOPS, page 14



Bishop Timothy L. Doherty of Lafayette, Ind., chairman of the U.S. bishops' Committee for the Protection of Children and Young People, speaks from the floor on Nov. 13 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)



Prayers for California

Travis Lee Hogan of Paradise, Calif., talks with his mother, Bridgett Hogan, while they stay at a makeshift evacuation center for people displaced by the Camp Fire in Chico, Calif., on Nov. 15. Pope Francis at his Nov. 18 Angelus prayed for the victims of the California wildfires. As *The Criterion* went to press, the death toll from the wildfires had risen to 79 with approximately 700 people still missing. (CNS photo/Terray Sylvester, Reuters)

Indianapolis to host SEEK2019 on Jan. 3-7

Criterion staff report

The Fellowship of Catholic University Students (FOCUS) will hold its SEEK2019 conference on Jan. 3-7, 2019, at the Indiana Convention Center in Indianapolis.

Although geared primarily for Catholic college students and other young adults, there is a “lifelong mission” track for adult Catholics. More than 10,000 people are



expected to attend the event.

Other tracks include one for college students and another for campus ministry leaders.

Keynote speakers will include Dr. Scott Hahn, Curtis Martin, Dr. Edward Sri, Chris Stefanick, Leah Darrow and Society of Our Lady of the Trinity Sister Mariam James Heidland.

Musicians playing at SEEK2019 will include Matt Maher and the Christian band NEEDTOBREATHE.

Mass will be celebrated daily throughout the conference. Eucharistic adoration and opportunities for the sacrament of penance, reflection and discernment will also be

available each day.

The deadline for registration for those needing accommodations is Dec. 4. Commuter and day passes will be available throughout the conference. For more information about SEEK2019, including registration, visit www.seek2019.com.

Founded in 1998, FOCUS invites college students into a growing relationship with Christ and the Church, inspiring and equipping them for a lifetime of Christ-centered evangelization, discipleship and friendships in which they lead others to do the same.

In the current academic year, FOCUS has nearly 700 missionaries serving full time on 153 college campuses in 42 states and five international locations. In the archdiocese, FOCUS has missionaries at DePauw University in Greencastle, Indiana University in Bloomington and Indiana University Purdue University Indianapolis in Indianapolis.

The last SEEK conference, held in 2017, drew 13,000 participants, including students and chaplains from more than 500 colleges. Nearly 300 priests attended, concelebrated Mass daily and heard more than 5,000 confessions. †

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

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

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

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

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



Public Schedule of Archbishop Charles C. Thompson

November 26 – December 1, 2018

Nov. 26 — 11 a.m.

Mass for Sisters of St. Francis, Convent of the Immaculate Conception, Oldenburg

Nov. 27 — 9 a.m.

Meeting with auditors with USCCB Charter for the Protection of Children and Young People, Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Nov. 27 — 1 p.m.

Council of Priests Meeting at Archbishop Edward T. O'Meara Catholic Center

Nov. 28 — 10:30 a.m.

Senior Mass at St. Malachy Church, Brownsburg

Nov. 29 — 10 a.m.

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

Nov. 29 — 12:30 p.m.

Board of Directors Luncheon at Women's Care Center, Indianapolis

Nov. 29 — 2:30 p.m.

Meeting with auditors with USCCB Charter for the Protection of Children and Young People, Archbishop Edward T. O'Meara Catholic Center

Nov. 29 — 6 p.m.

Called by Name dinner at St. Joseph Parish, Jennings County

Dec. 1 — 10 a.m.

Archdiocesan Pastoral Council at St. Bartholomew Parish, Columbus

Dec. 1 — 6:30 p.m.

St. Vincent Foundation 50-Year Jubilee at Asherwood Estate, Carmel (Diocese of Lafayette)

(Schedule subject to change.)

POPE

continued from page 1

wealthy few feast on what, in justice, belongs to all. Injustice is the perverse root of poverty.”

Every day, he said, the cry of the poor becomes louder, but it is increasingly ignored. Their cries are “drowned out by the din of the rich few, who grow ever fewer and more rich,” he said.

The pope reflected on St. Matthew's account of what Jesus did after he fed thousands with just five loaves and two fish. The passage (Mt 14: 22-32) explains that instead of gloating or basking in the glory of successfully feeding so many people, Jesus goes up to the mountain to pray.

“He teaches us the courage to leave, to leave behind the success that swells the heart and the tranquillity that deadens the soul,” the pope said.

But then Jesus goes back down the mountain to the people who still need him, he said.

“This is the road Jesus tells us to take—to go up to God and to come down to our brothers and sisters,” to tear oneself away from a life of ease and comfort and leave behind fleeting pleasures, glories and superfluous possessions, the pope said.

Jesus sets people free from the things that do not matter so they will be able to embrace the true treasures in life: God and one's neighbor, he added.

The other event in the passage according to St. Matthew, the pope said, is how the storm and the winds died down after Jesus got into the boat carrying his frightened disciples.

The secret to navigating life and its momentary storms, the pope said, “is to

invite Jesus on board. The rudder of life must be surrendered to him” because it is he who gives life, hope, healing and freedom from fear.

The third thing Jesus does is stretch out his hand to Peter, who, in his fear and doubt, is sinking in the water.

Everyone wants true life and needs the hand of the Lord to save them from evil, the pope said.

“This is the beginning of faith—to cast off the pride that makes us feel self-sufficient and to realize that we are in need of salvation,” he said. “Faith grows in this climate” of being not on a pedestal aloof from the world, but with those crying for help.

“This is why it is important for all of us to live our faith in contact with those in need,” the pope said. “This is not a sociological option or a pontifical fad. It is a theological requirement” to acknowledge one's own spiritual poverty and that everyone, especially the poor, is pleading for salvation.

“Rouse us, Lord, from our idle calm, from the quiet lull of our safe harbors. Set us free from the moorings of self-absorption that weigh life down; free us from constantly seeking success. Teach us to know how to ‘leave’ in order to set out on the road you have shown us: to God and our neighbor,” he said.

The pope established the World Day of the Poor to encourage the whole Church to reach out to those in need and let the poor know their cries have not gone unheard, the pope said in his message this year.

U.N. groups estimate there are some 700 million people in the world who are unable to meet their basic needs, and that 10 percent of the world's population lives in extreme poverty. †



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Statue honors Bishop Bruté in church he dedicated in 1838

By Sean Gallagher

NEW ALSACE—It was a labor of love—and of faith.

Earlier this year, Deacon Robert Decker spent 300 hours carving a wooden statue of the Servant of God Bishop Simon Bruté.

And on the evening of Nov. 6, emotions tied to the past, present and future flowed through him as he witnessed Archbishop Charles C. Thompson bless his creation in St. Paul Church in New Alsace, which Bishop Bruté dedicated 180 years ago, the church in which Deacon Decker was baptized as an infant in 1951.

Bishop Bruté served from 1834-39 as the first shepherd of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis.

“The emotions were so high, knowing he was in this church at one time,” said Deacon Decker after the Mass. “All the people. All the people in the whole archdiocese, the whole state of Indiana, all the priests and seminarians that he taught. What a privilege it was for me to have that gift to be able to do that.”

While thoughts of Bishop Bruté and the faithful of Indiana that he served 180 years ago were in his mind when his statue was blessed, Catholics of the present and future of All Saints Parish in Dearborn County filled St. Paul Church for the liturgy.

St. Paul Church is on one of four campuses of All Saints, which is led by its pastor, Father Jonathan Meyer.

At the start of the liturgy, Father Meyer looked out on a congregation filled with many young families and brought the past and present together.

“If these walls could speak, they would speak volumes of those who were baptized, married and buried, affirmed and confirmed in their faith here,” Father Meyer said in welcoming Archbishop Thompson. “What a blessing it is to be one of them and to stand here tonight.”

Archbishop Thompson reflected on his predecessor during his homily, comparing his easy drive to the church in southeastern Indiana to the long horseback journey that Bishop Bruté made there from his home in Vincennes 180 years ago when he was in poor health, less than a year before he died.

“He gave his very life for the people of God,” Archbishop Thompson said. “He staked everything he had for the Church here in Indiana. The fact that you can claim a church dedicated by this saintly bishop is a thing to take great pride and joy in.”

Father Meyer learned of the close connection between Bishop Bruté and All Saints Parish when he became its pastor four years ago. From the start, he wanted to honor the first bishop in Indiana with a statue in St. Paul Church.

An opportunity for one emerged as Deacon Decker, who has also served at All Saints since 2014, began to learn wood carving during the past two years.

In January, Father Meyer asked Deacon Decker to consider creating the statue he had long desired. Although he had never carved a statue so large, Deacon Decker accepted the invitation.

He soon found a sassafras tree on the property he owns near New Alsace that he thought could serve well for the statue, cut it down and went to work. Although he did not consider himself an artist, he trusted that God would guide his hands.

“I can’t even draw a horse,” said Deacon Decker. “So it was God in the Holy Spirit, I truly believe, that helped me to make that carving. It’s a gift that God gave me.”

Late in January, Deacon Decker took special care in carving the face of Bishop Bruté. He spoke to him in prayer, asking for his intercession in the work of creating this statue for All Saints Parish.

Another shepherd was also in Deacon Decker’s mind at that time—Archbishop Emeritus Daniel M. Buechlein, who died on Jan. 25.

Archbishop Buechlein, who had ordained Deacon Decker in 2008 as part of the first class of permanent deacons in archdiocesan history, had a great devotion to Bishop Bruté, opening his canonization cause in 2005.

“That’s all I did that whole week,” recalled a tearful Deacon Decker. “I carved that face. Archbishop Daniel’s presence was there. It was really something.”

Instead of attending Archbishop Buechlein’s funeral, Deacon Decker stayed at home, continuing to work on the statue of Bishop Bruté. He somehow knew that this is what Archbishop Buechlein would have wanted.

“That’s what he wanted me to do,” Deacon Decker said. “I know how he loved Bishop Bruté.”

Although shepherds of the far and recent past of the Church in central and southern Indiana played an important role in the creation of the statue of Bishop Bruté, so did the work of a 16-year-old member of All Saints Parish.

In July, Father Meyer asked John Crawley, a sophomore at East Central High School in St. Leon, to consider creating a shrine in St. Paul Church for the statue of Bishop Bruté as a project to help John



Altar server John Crawley, left, Father Jonathan Meyer, Archbishop Charles C. Thompson and Deacon Robert Decker pose on Nov. 6 in St. Paul Church in New Alsace, a campus of All Saints Parish in Dearborn County, after a Mass in which Archbishop Thompson blessed a statue of the Servant of God Bishop Simon Bruté. Deacon Decker carved the statue. John built a shrine for the statue in the church, which was dedicated by Bishop Bruté in 1838, for an Eagle Scout project.

(Photo by Sean Gallagher)

become an Eagle Scout in the Boy Scouts.

John took up the challenge, working for about three months to turn a broom closet into a fitting home for a statue of the bishop who dedicated St. Paul Church.

As Archbishop Thompson blessed the statue, John stood close by as an altar server.

“It was a pretty good feeling, knowing that something that I made in the church is going to stand there for a long time,” John said. “It’s nice.”

At the end of his homily at the Mass, Archbishop Thompson invited

his listeners to follow, now and into the future, Bishop Bruté’s example of faith.

“As we gather here tonight, we celebrate this 180th anniversary ... of the dedication of this church,” he said.

“But it’s also an opportunity for us to rededicate ourselves, inspired by the example of Bishop Simon Bruté to continue to answer, ‘Yes,’ constantly to the invitation of God to be the holy people we are called to be, growing each day, nourished by the word of God and the sacraments of the Church.” †

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Editorial



Prelates pray before the Blessed Sacrament in a the chapel during a day of prayer on Nov. 12 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore. (CNS photo/Bob Roller)

Divisions in the Church seem to be getting worse

Is the Catholic Church in the midst of a civil war?

Some people are making that claim. *New York Times* columnist Ross Douthat appears to be the first person to call it a civil war in print, but it seems at times that the Church has never been as divided as it is now.

Much of this division has been caused by aspects of the clergy sex-abuse scandal that has gone on far too long, even though many of those abuses happened decades ago. Why were some incidents of clerical sex abuse of children kept secret, and why did some bishops keep priests in clerical roles when it was known they had abused children?

Did Pope Francis know about the allegations against retired Archbishop Theodore E. McCarrick and still retain him as an adviser, as Archbishop Carlo Maria Viganò has charged? There are those who support Archbishop Viganò, former apostolic nuncio to the United States, and those who support Cardinal Marc Ouellet, prefect of the Vatican's Congregation for Bishops, who disputed the charges. There is now an investigation to learn who knew about Archbishop McCarrick's alleged abuse of a minor decades ago and sexually harassing seminarians in more recent years.

Then there are those who have concerns about Pope Francis because they believe he is too liberal. They dislike his emphasis on serving those seeking immigration and asylum.

The issue of homosexuality has also divided Catholics. The Church has always taught that homosexual acts are intrinsically wrong, but that we must not discriminate against homosexual persons. Yet today some Catholics would like to change our doctrines to accept homosexual acts as morally acceptable. On the opposite side, other Catholics would like to condemn homosexual persons.

The Church teaches that there can be no true marriage between people of the same sex because of the Church's teachings about marriage, not because of its teachings about homosexuality. Based on the Bible and natural law, the Church says that marriage is the natural union of one man and one woman for the procreation and raising of children and

the mutual benefit of the spouses. Yet polls show that 66 percent of those who say they are Catholic support so-called same-sex marriage.

There are those who want to make it possible in some cases for Catholics who are divorced and remarried to receive Communion, and others completely opposed to that. The same is true of couples who live together outside of a sacramental marriage as the number of Catholics who marry outside the Church—or those who don't marry at all—continues to grow.

We could go on and on about things that seem to be dividing Catholics these days. In some cases, it comes down to ignorance about what the Church teaches and why it teaches it. Many Catholics don't know what the Church teaches because they have never taken advantage of opportunities to learn.

There has long been some polarization in the Church. An article in the Oct. 12 issue of *The Criterion* told about the division that occurred in 1983 when Cardinal Joseph L. Bernardin called the Church's doctrine that human life must be respected consistently from conception to natural death a "seamless garment." He was opposed by those Catholics who condemned abortion but not capital punishment.

Today, some Catholics don't think that being pro-life necessarily applies to things like access to health care and education, or welcoming immigrants. As letters to the editor about that article showed, some Catholics are still one-issue voters.

Not everyone, though, agrees that we have a Catholic civil war. In an article in the Oct. 29 issue of *America* magazine, Jesuit Brother Joseph Hoover said that "there is no such thing as a Catholic civil war." He says most Catholics do not focus on these issues, but more on the practice of their religion. We agree with him.

If we could learn to abide by the Golden Rule, "Do unto others as you would have them do unto you" (Mt 7:12) and practice the Beatitudes as taught by Jesus, maybe we could get away from any thought of a civil war in our Church.

—John F. Fink

Be Our Guest/Greg Erlandson

Path for reform goes through Rome

It is not often when a meeting of all the Catholic bishops in the U.S. is described as having a "consensus of anger." But



that is how one bishop described their recent fall assembly in Baltimore. Judging from comments, there was a lot to be angry about.

The bishops were angry at their own. After all, this was to be the meeting when the bishops were going to set standards for dealing with errant peers following the latest wave of sex abuse stories—retired Archbishop Theodore E. McCarrick, the Pennsylvania grand jury report about alleged cover-ups and the subsequent flood of subpoenas and investigations.

They were angry at the media, which they felt were pummeling them unfairly for the sins of their predecessors, while ignoring or dismissing all the reforms that had been put in place since 2002—the priests removed, the millions who received safe environment training, the improved seminary screening.

They were angry at factions in the Catholic Church who often seemed less concerned about the victims than about exploiting the crisis to attack bishops they didn't like, or attack Pope Francis himself.

And finally, only minutes into the fall meeting, many of them became angry at the Vatican. Cardinal Daniel N. DiNardo, president of the United States Conference of Catholic Bishops (USCCB), began the meeting with the surprise announcement that the Vatican's Congregation for Bishops had asked them not to vote on key proposals: One concerned standards for the conduct of bishops. Another was for a special commission to review complaints against bishops.

The Vatican request, received only hours before the meeting started, generated widespread disappointment among many of the bishops, who had hoped that the meeting would result in concrete actions that would show they grasped the gravity of the situation and wanted to hold themselves accountable.

Although much anger in social media has been directed at the Vatican because of this decision, it was not as boneheaded a move as some suggest. The action items were drafted in a hurry, and the Vatican had little time to study them. The Vatican's defenders said the proposals had widespread implications concerning Church law as it relates to bishops. While others took issue with this understanding of canon law, a number of U.S. bishops raised serious questions about the proposals in their open sessions.

For Catholic laity frustrated by yet more scandals, it is easy to lose sight of the fact that the meeting was an extraordinary outpouring of pain and remorse.

The bishops told personal stories of meeting with victims and holding listening sessions with parishioners. Many were plainly furious at what they saw as Archbishop McCarrick's betrayal of his episcopal responsibilities. Particularly eloquent were some of the younger and newer bishops, and almost all committed themselves to finding ways to hold themselves and their peers more accountable.

Bishop Christopher J. Coyne of Burlington, Vt., outgoing chair of the bishops' communications committee, was particularly blunt. "We are just as broken as you are," he told Catholics during a Facebook Live session, "but I believe we are moving in the right direction."

In January, the bishops will go on a weeklong retreat at the request of the pope. In February, Cardinal DiNardo will join the presidents of other bishops' conferences in Rome to discuss further action. Cardinal DiNardo will take to that meeting not only the proposals the U.S. bishops have drafted and refined, but the clear sense of the bishops that more needs to be done if they are to win back the trust of their people.

Rome does indeed move slowly, but the U.S. bishops, who are clearly feeling the pressure from their people, are committed to applying pressure of their own.

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

Letter to the Editor

Reader: Priest's response could have encouraged printed versions of homilies for parishioners

"The Question Corner" column by Father Kenneth Doyle has been a source of answers for many years on all sorts of inquiries regarding the practices and faith of the Catholic Church. I must reluctantly comment on an instance where his answer was less than fulfilling.

The Nov. 16 issue of *The Criterion* had a question about an overseas priest being hard to understand. Father Doyle made some generic comment about consulting with various people.

What he should have suggested is to

do what was done at St. Mary Parish in Greensburg, when we were fortunate enough to have four culturally diverse speakers in our parish.

Some of those speakers—two deacons and two priests—did not have the best English-speaking skills, but they did provide printed English translations in the pews for parishioners to read.

Michael Connor
Greensburg

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). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Feast reminds us that our king is not of this world

“Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth. To him who loves us and has freed us from our sins by his blood, who has made us into a kingdom, priests for his God and Father, to him be glory and power forever and ever. Amen.” (Rv 1:5-6)

This weekend, the Church calls our attention to a very different kind of kingship—or governance—than we’re accustomed to.

On Sunday, we celebrate the Solemnity of Our Lord Jesus Christ, King of the Universe, and in celebrating this great feast, which concludes the Church year, we are invited to reflect on the mystery of God’s dominion over his creation—all things visible and invisible.

The kingship of Jesus is not of this world. It is a radically different way of exercising leadership, a form of governance grounded in humility and meekness. To be sure, Christ our king can be bold and courageous, unyielding in his defense of the poor and oppressed, but his kingdom is of a spiritual realm not a political one.

That means that our Lord is not one who wields power and influence over others. Instead, he bears witness to the truth. “For this I was born and for this I came into the world, to testify to the truth” (Jn 18:37).

As the one eternal king, Jesus is the one who shepherds his people, protecting us from every kind of danger, including the threats to our immortal souls that come from selfishness and sin. The truth that Jesus bears witness to is that God is love and that we are called to share in this divine love through our submission to Jesus who is the way, the truth and the life.

The encounter with the Roman procurator Pilate in St. John’s Gospel reveals Jesus’ understanding of his absolutely unique role. He is not a threat to civil authority except insofar as earthly rulers deceive themselves and their subjects with illusions about who they are and what they can legitimately demand of their people. “Are you the King of the Jews?” Pilate demands, but Jesus does not answer him directly. “My kingdom is not of this world,” he says. “If my kingdom did belong to this world, my attendants would be fighting to keep me from being handed over to

the Jews. But as it is, my kingdom is not here” (Jn 18:33-36).

The Second Vatican Council taught that, “Since the kingdom of Christ is not of this world, the Church or People of God takes nothing away from the temporal welfare of any people by establishing this kingdom” (“*Lumen Gentium*,” #13). Christ’s kingdom is not of this world, but it invites all nations, peoples and cultures to become sharers in his divine kingship. “This is the time of fulfillment,” Jesus proclaims. “The reign of God is at hand” (Mk 1:15).

The invisible, spiritual kingship of Christ is made concrete and visible through the Church which has been empowered by the Holy Spirit to be the voice, the hands and the heart of Christ in the world. “Before all things, however, [God’s] kingdom is clearly visible in the very person of Christ, Son of God and Son of Man, who came to serve and to give his life as a ransom for the many” (“*Lumen Gentium*,” #5).

When we make the person of Jesus Christ visible through our care for one another—especially the poor and vulnerable—Christ’s kingship is made manifest. When we act as one people

united in faith, hope and love, we proclaim by our words and actions that the reign of God is at hand and that no worldly power can triumph over the lordship of Christ, King of the Universe.

Sacred Scripture tells us that “Jesus Christ is the faithful witness, the firstborn of the dead and ruler of the kings of the earth.” Through the power of the Holy Spirit, we who are baptized have been freed from our sins. We have been gathered into Christ’s kingdom “and made priests for his God and Father” (Rv 1:5-6).

The prophet Daniel foresaw “one like a Son of man coming on the clouds of heaven” whose “dominion is an everlasting dominion that shall not be taken away,” and whose “kingship will not be destroyed” (Dn 7:13-14).

In times of great uncertainty and political division such as we are experiencing now, the kingship of Christ should be a source of comfort. This Sunday, let’s thank God for the gift of his kingdom.

And let’s recommit ourselves to making Christ visible through our care for one another—especially the poor and the vulnerable. †



Cristo, la piedra angular

El ayuno nos recuerda que nuestro rey no es de este mundo

“Jesucristo, el Testigo fiel, el Primero que resucitó de entre los muertos, el Rey de los reyes de la tierra. Él nos amó y nos purificó de nuestros pecados, por medio de su sangre, e hizo de nosotros un Reino sacerdotal para Dios, su Padre. ¡A él sea la gloria y el poder por los siglos de los siglos! Amén.” (Ap 1:5-6).

Este fin de semana la Iglesia nos enseña acerca de una forma de reino o de gobierno muy distinta de lo que conocemos.

El domingo celebramos la Solemnidad de Nuestro Señor Jesucristo, Rey del Universo, y con esta gran celebración concluye el año litúrgico y se nos invita a reflexionar sobre el misterio del dominio de Dios sobre su creación: de todo lo visible y lo invisible.

El reino de Jesús no pertenece a este mundo; se trata de una manera radicalmente distinta de ejercer el liderazgo, una forma de gobierno que se origina en la humildad y la sencillez. Ciertamente nuestro rey es audaz y valiente, defensor incansable de los pobres y los oprimidos, pero su reino es espiritual, no político.

Esto significa que nuestro Señor no ejerce su poder y su influencia sobre

los demás, sino que da testimonio de la verdad. “Para esto he nacido y he venido al mundo: para dar testimonio de la verdad” (Jn 18:37).

Como el único rey eterno, Jesús guía a su pueblo y nos protege contra todo tipo de peligros, inclusive aquellos que amenazan a nuestra alma inmortal y que se derivan del egoísmo y del pecado. La verdad de la cual da testimonio Jesús es que Dios es amor y nosotros estamos llamados a compartir su divino amor a través de nuestra obediencia a Jesús que es el camino, la verdad y la vida.

El encuentro con el procurador romano Pilato en el evangelio según san Juan, revela que Jesús entiende a cabalidad su función única. No constituye una amenaza para la autoridad civil, excepto en la medida en que los gobernantes terrenales se engañan a sí mismos y a sus gobernados con ilusiones en cuanto a quiénes son y lo que pueden exigir legítimamente de su pueblo. “¿Eres tú el rey de los judíos?” pregunta Pilato, pero Jesús no le da una respuesta directa. “Mi realeza no es de este mundo,” le contesta. “Si mi realeza fuera de este mundo, los que están a mi servicio habrían combatido para que yo no fuera entregado a los

judíos. Pero mi realeza no es de aquí” (Jn 18:33-36).

El Concilio Vaticano II nos enseñó que “como el reino de Cristo no es de este mundo, la Iglesia o el Pueblo de Dios, introduciendo este reino, no disminuye el bien temporal de ningún pueblo” (“*Lumen Gentium*,” #13). El reino de Cristo no pertenece a este mundo, pero invita a todas las naciones, pueblos y culturas a formar parte de su reino divino. “El tiempo se ha cumplido” proclama Jesús. “El Reino de Dios está al alcance” (Mc 1:15).

El reino invisible y espiritual de Cristo se hace palpable y visible a través de la Iglesia que el Espíritu Santo facultó para ser la voz, las manos y el corazón de Cristo en el mundo. “Pero, sobre todo, el reino se manifiesta en la persona misma de Cristo, Hijo de Dios e Hijo del hombre, quien vino a servir y a dar su vida para la redención de muchos” (“*Lumen Gentium*,” #5).

Cuando logramos que la persona de Jesucristo se torne visible al cuidarnos unos a otros, especialmente al cuidar a los pobres y los vulnerables, el reino de Cristo se manifiesta. Al actuar como un solo pueblo unido en la fe,

la esperanza y el amor, proclamamos mediante nuestras palabras y acciones que el reino de Dios está al alcance y que ningún poder terrenal podrá triunfar por encima del reino de Cristo, rey del universo.

Las sagradas escrituras nos dicen que él es “el Testigo fiel, el Primero que resucitó de entre los muertos, el Rey de los reyes de la tierra.” Quienes hemos sido bautizados hemos sido liberados de nuestros pecados, gracias al poder del Espíritu Santo. Nos hemos congregado en el reino de Cristo quien “hizo de nosotros un Reino sacerdotal para Dios, su Padre” (Ap 1:5-6).

El profeta Daniel vio “que venía sobre las nubes del cielo como un Hijo de hombre” cuyo “dominio es un dominio eterno que no pasará, y su reino no será destruido” (Dn 7:13-14).

En momentos de gran incertidumbre y división política, como los que vivimos hoy en día, el reino de Cristo debería ser fuente de consuelo. Este domingo demos gracias a Dios por el obsequio de Su reino.

Y renovemos nuestro compromiso de que Cristo se haga visible al cuidarnos unos a otros, especialmente a los pobres y los vulnerables. †

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 26

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

December 1

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **10th Annual Men's Advent Mass and Prayer Breakfast**, 8 a.m. Mass followed by breakfast and talk by Father Guy Roberts, St. Joan of Arc's pastor. Free, all are welcome. Information and reservations: Barry Pachciarz, pachciarz@sbcglobal.net, 317-442-5542.

Sisters of Providence Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christmas Fun at the Woods**, crafts, cookie decorating, face painting, wagon rides, visit Santa, sing-a-long, miniature Christmas village and more,

1-4:30 p.m., \$5 per person, children age 3 and younger free, no registration required. Information: www.spsmw.org/events, 812-535-2952, provctr@spsmw.org.

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

December 2

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Advent Evening of Reflection**, 6 p.m., music, prayer and reflection followed by refreshments in the school cafeteria. Information: 317-257-4297, ltansy@saintmatt.org.

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

December 4

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

Becky's Place Shelter for Women and Children, 1108 5th St., Bedford. **Christmas Open House**, 6-8 p.m., tours with former residents, silent auction, Christmas cookies, holiday decorations, stories of hope. Information: 812-275-5773.

December 5

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

December 7

Our Lady of the Greenwood

Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

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

December 9

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

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

December 9-13

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

December 11

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

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

December 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

December 21

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

December 22

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

Retreats and Programs

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

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

December 3

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

December 8

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Come to the Manger**,

Benedictine Sister Julie Sewell presenting, 10:30 a.m.-noon, \$35. Mass for the Feast of the Immaculate Conception will be offered at 9:30 a.m. at the monastery. Information and registration: 317-788-7581, www.benedictinn.org.

December 13

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

December 15

Mount St. Francis Center for

Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Advent Gathering**, 9 a.m.-1 p.m., activities for children and adults, Mass and lunch, \$25 per person, \$50 couples and families. Information and registration: 812-923-8817, mountsaintfrancis.org/registration.

December 22

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

Personal reflection days to be offered at two retreat centers in archdiocese

Two retreat centers in the archdiocese have set aside days for quiet, personal reflection during Advent:

—**Dec. 12:** Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Personal Day of Retreat, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org.

—**Dec. 18-21 (choose one day or**

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

Nov. 29 Bloomington fundraiser seeks to help college students who choose life

To support college students who chose life for their child despite the struggle of parenting while seeking an education, Students for Life at Indiana University in Bloomington and Right to Life of Indianapolis are hosting the inaugural Pregnant on Campus Banquet and Fund Raiser at the Indiana University Liberty Ballroom, 2100 Liberty Dr., in Bloomington, from 5:30-8 p.m. on Nov. 29.

The goal of the event is to raise funds and awareness for pregnant and parenting students on the campus as part of Students for Life of America's Pregnant on Campus Initiative. The project seeks to assist campus pro-life

groups in developing projects for women and families, and also in reducing abortion rates on college campuses by providing resources for students facing unplanned or crisis pregnancies.

The cost to attend is \$40 per person or \$240 for a table of eight, and includes dinner, a silent auction and a keynote address.

Tickets can be purchased online at goo.gl/KVBmL1 (case sensitive.)

For additional information, contact Monica Richel at 219-252-9784 or e-mail sflatiu@gmail.com.

To learn more about the Pregnant on Campus initiative, visit www.pregnantoncampus.org. †

Archdiocesan Black Catholic Ministry to host African Mass at St. Rita on Dec. 2

The Black Catholic Ministry of the archdiocesan Office of Intercultural Ministry is hosting an African Mass at St. Rita Church, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, at 3 p.m. on Dec. 2.

Father John Kamwendo, pastor of St. Michael the Archangel Parish in Indianapolis, will serve as the principal celebrant.

The Mass will include traditions, music and dance from a variety of African countries.

A reception featuring foods from the African and African-American traditions will follow.

All are welcome.

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

St. Thomas Aquinas to host Advent evening of prayer and teaching on Dec. 5

Benedictine Sister Mary Margaret Funk of Our Lady of Grace Monastery in Beech Grove will offer an Advent evening of prayer and teaching based on her latest book, *Renouncing Violence*, at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., in Indianapolis, at 7 p.m. on Dec. 5.

She will speak about the work of easing inner tension, anger and negative urges to

find serenity and healing from God.

Musical interludes by renowned cellist Adriana Contino will provide time for reflection throughout the evening.

A reception will follow in the parish's Bethany Room.

For more information, contact Karla Hudecek at 317-253-1461, ext. 229, or e-mail khudecek@staindy.org. †

Christmas sale, open house planned at Shop INN-Spired in Beech Grove on Dec. 1

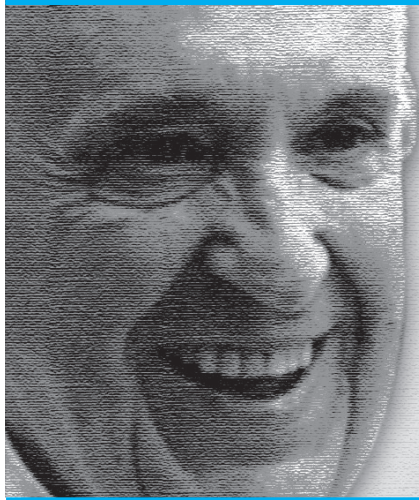
The Shop INN-Spired gift shop at the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove, is hosting a Christmas sale and open house from 9 a.m.-3 p.m. on Dec. 1. The center and gift shop are operated by the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove.

The sale features handcrafted gifts, and religious and devotional items, books and music at reduced prices.

Enjoy hot cider, cookies and carolers while shopping.

For more information, call 317-788-7581 or e-mail benedictinn.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

(from Pope Francis' papal bull "Misericordiae Vultus")

By Daniel Conway

Saints witness to Jesus, offer example to us

"Today Jesus invites us to return to the source of joy, which is the encounter with him, the courageous choice to risk everything to follow him, the satisfaction of leaving something behind in order to embrace his way." (Pope Francis during a canonization liturgy of seven saints, Oct. 14, 2018)

Since he became shepherd of the universal Church in 2013, Pope Francis has called our attention to "the source of joy," which is the personal encounter with Jesus Christ. The pope has written about, preached about and, through dramatic gestures, practiced the joy of the Gospel.

The saints canonized by Pope Francis last month were witnesses to joy. That doesn't mean they were without sorrow or fear. It means that the human emotions that they experienced, as we all do, were handed over to Jesus with complete confidence in the Lord's ability to transform them by the power of his passion, death and resurrection.

Just as Jesus was mocked, scourged and crucified, the saints all share in his suffering in their own ways. Some, including St. Oscar Romero, were brutally

martyred. Others, including St. Paul VI, suffered from exterior criticism and interior anxiety and doubt. None was a perfect human being. All sinned, and all turned to the Lord, overcome with sorrow and guilt, seeking his forgiveness.

All saints are sinners, and all sinners are called to repent, seek the Lord's mercy, and resume their journey to holiness. As Pope Francis reminds us frequently, it is divine mercy that transforms sinners into saints and redeems all the "poor souls" we pray for, especially during the month of November.

Reflecting on the Gospel reading for the Twenty-Eighth Sunday in Ordinary Time, the passage in St. Mark's Gospel where Jesus is asked what must be done to gain eternal life, the Holy Father observed that the Lord invites the rich young man (and all of us) to pass from the observance of laws to the giving of self, from doing for oneself to being with God. This is radical conversion. It requires giving up much more than worldly goods. It requires us to give ourselves wholeheartedly to love of God and love of neighbor.

The young man in the Gospel story couldn't do it. But Nunzio Sulprizio, a young man who was declared a saint last

month, did exactly what Jesus asked. He surrendered everything to Jesus, the source of joy.

Many articles have been written about the personal connection that existed between the two well-known saints, Pope Paul VI and Oscar Romero. They possessed very different personalities, and their paths to holiness were quite different.

"Even in the midst of tiredness and misunderstanding, Paul VI bore witness in a passionate way to the beauty and the joy of following Christ totally," Pope Francis said. Oscar Romero gave up "the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people, with a heart drawn to Jesus and his brothers and sisters," the pope said.

As Pope Francis observed about all seven of the new saints: "Without a leap forward in love, our life and our Church become sick from complacency and self-indulgence. All these saints, in different contexts, put today's [Gospel] into practice in their lives, without being lukewarm, without calculation, with the passion to risk everything and leave it all behind. May the Lord help us to imitate their example."

Many times, Pope Francis has reminded us that saints are not superheroes. They are ordinary women and men who have responded with extraordinary courage and love to the demands that Jesus makes of all his disciples: "Go, sell what you have and give it to the poor; then come, follow me" (Mk 10:21).

"May the Lord help us to imitate their example," the pope said.

What must we do to gain eternal life? The answer is simple but not easy. We must be grateful, accountable and generous stewards who willingly return all God's gifts with increase. We must be holy people who leave everything behind in order to follow him who is the source of our joy.

October 2018 was a challenging month for Pope Francis and for bishops throughout the world. Scandals, internal divisions and a crisis of confidence among lay people dominated the headlines. Thank God, the Holy Spirit always gets the last word.

Thank God, there is reason for profound hope and great joy in the witness of all the saints!

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

El rostro de la misericordia/Daniel Conway

Los santos: testimonio de Jesús y nuestro ejemplo

"Jesús nos invita hoy a regresar a las fuentes de la alegría, que son el encuentro con él, la valiente decisión de arriesgarnos a seguirlo, el placer de dejar algo para abrazar su camino." (Papa Francisco durante la homilía de canonización de siete beatos, 14 de octubre de 2018)

Desde que se convirtió en pastor de la Iglesia universal en 2013, el papa Francisco ha hecho énfasis en que el encuentro personal con Jesucristo es "la fuente de la alegría." El papa ha escrito acerca de la alegría del Evangelio, ha predicado al respecto y, mediante gestos drásticos, la ha practicado.

Los santos que el papa Francisco canonizó el mes pasado dan testimonio de esto. Esto no significa que no sentían dolor o temor. Significa que experimentaban las mismas emociones humanas que nosotros, pero las entregaban a Jesús, con la plena confianza en la capacidad del Señor de transformarlas, por el poder de su pasión, muerte y resurrección.

Al igual que Jesús fue objeto de burlas, azotes y crucifixión, todos los santos comparten su sufrimiento a su propia manera. Algunos, entre ellos san Oscar Romero, sufrieron martirios crueles. Otros,

como san Pablo VI, sufrieron críticas provenientes del exterior, y ansiedad y dudas en su interior. Ninguno fue un ser humano perfecto. Todos pecaron, todos acudieron al Señor abrumados por el sufrimiento y la culpa, en busca de perdón.

Todos los santos son pecadores y todos los pecadores están llamados a arrepentirse, a buscar la misericordia del Señor y a retomar el camino hacia la santidad. Tal y como el papa Francisco nos recuerda a menudo: la divina misericordia transforma a pecadores en santos y redime a todas las "pobres almas" por las que rezamos, especialmente durante el mes de noviembre.

Al reflexionar sobre la lectura del Evangelio del vigésimo octavo domingo del tiempo ordinario, el pasaje del evangelio según san Marcos en el que preguntan a Jesús qué se debe hacer para alcanzar la vida eterna, el Santo Padre señaló que el Señor invita al joven rico (y a todos nosotros) a pasar del mero cumplimiento de la ley a entregarnos, de pasar a hacer algo para uno mismo a estar con Dios. Se trata de una conversión radical que implica renunciar a mucho más que bienes terrenales. Implica entregarnos de todo corazón para amar a Dios y al prójimo.

El joven del relato del Evangelio no pudo hacerlo. Pero Nunzio Sulprizio, el

joven que fue canonizado el mes pasado, hizo exactamente lo que Jesús pidió: le entregó todo a Jesús, la fuente de la alegría.

Se ha escrito mucho acerca del vínculo personal que existía entre los dos conocidos santos: el papa Pablo VI y monseñor Óscar Romero. Poseían personalidades muy distintas y los caminos que los condujeron a la santidad fueron muy diferentes.

"Pablo VI, aun en medio de dificultades e incomprendiones, testimonió de una manera apasionada la belleza y la alegría de seguir totalmente a Jesús," comentó el papa Francisco. Óscar Romero renunció a "la seguridad del mundo, incluso su propia incolumidad, para entregar su vida según el Evangelio, cercano a los pobres y a su gente, con el corazón magnetizado por Jesús y sus hermanos," expresó el Papa.

Tal como señaló, con respecto a los siete nuevos santos: "Sin un salto hacia adelante en el amor, nuestra vida y nuestra Iglesia se enferman de autocomplacencia egocéntrica. Todos estos santos, en diferentes contextos, han traducido con la vida la palabra de hoy, sin tibieza, sin cálculos, con el ardor de arriesgarse y de dejar. Hermanos y hermanas, que el Señor nos ayude a imitar sus ejemplos."

En muchas ocasiones el papa Francisco nos ha recordado que los

santos no son superhéroes; son hombres y mujeres ordinarios que han respondido con un valor y un amor extraordinarios a las exigencias que Jesús plantea a sus discípulos: "Sólo te falta una cosa: ve, vende lo que tienes y dalo a los pobres. Después, ven y sígueme" (Mc 10:21).

"Que el Señor nos ayude a imitar sus ejemplos," dice el papa Francisco.

¿Qué debemos hacer para alcanzar la vida eterna? La respuesta es sencilla pero no fácil de aplicar. Debemos ser administradores agradecidos, responsables y generosos que devuelvan multiplicados todos los dones que Dios nos ha dado. Debemos ser personas santas que dejan todo para seguir a aquel que es la fuente de nuestra alegría.

Octubre de 2018 fue un mes difícil para el papa Francisco y los obispos de todo el mundo. Los escándalos, las divisiones internas y una crisis de confianza entre los seglares acapararon los titulares. Gracias a Dios, el Espíritu Santo siempre tiene la última palabra.

¡Gracias a Dios existe una razón para tener profunda esperanza y una gran alegría en el testimonio de todos los santos!

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

World looks the other way at Christian persecution, Pope Francis says

VATICAN CITY (CNS)—Love for neighbor means being close to people, especially those facing oppression and violence for being Christian, and engaging in charitable work that reflects Christian values and promotes interreligious dialogue, Pope Francis said.

Meeting with members of the Equestrian Order of the Holy Sepulchre of Jerusalem on Nov. 16, the pope said that "the tragic situations of Christians who are

persecuted and killed in ever-increasing numbers" is plain to see, even if the world "too often turns and looks away."

Christians face not only "martyrdom in blood" in countries where they are persecuted and killed for the faith, but also a "white martyrdom" in democratic countries that try more subtly to stifle religious freedom and expression.

The knights and dames of the Equestrian Order of the Holy Sepulchre of Jerusalem

dedicate themselves to supporting the Latin Patriarchate of Jerusalem and to responding to the needs of Catholics throughout the Holy Land. The order's work covers Israel, Palestine, Jordan and Cyprus and includes funding seminaries, schools, hospitals and social centers.

Every five years, leaders of the order from around the world gather for their general assembly, called a "consulta." This year's meeting was held on Nov. 13-16 in Rome.

Pope Francis particularly thanked members for their commitment to helping the Church respond to the refugee crisis in the region.

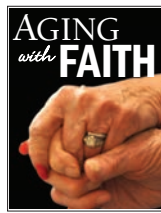
"It is a good sign that your initiatives in the field of training and health care are open to all, regardless of the communities to which they belong and the religion they profess," the pope said. "In this way, you help to pave the way for the knowledge of Christian values, the promotion of interreligious dialogue, mutual respect and mutual understanding." †

CAREGIVERS

continued from page 1

Soon each would learn the name of the road that they had unknowingly been traveling for some time: Alzheimer's disease.

According to alzheimers.net, Alzheimer's disease (AD) now affects more than 5 million—or one in 10—



Americans above the age of 65, with as many as 16 million citizens expected to have the disease by 2050. It is currently the sixth leading cause of death nationally, and comprises as much

as 70 percent of dementia cases in the United States. (See related article on Alzheimer's/dementia statistics on page 9.)

The figures regarding AD caregivers are just as staggering. According to the Alzheimer's Association, 16 million Americans—primarily spouses and adult children—provide unpaid care for people with AD or another form of dementia. Of that figure, about 34 percent are age 63 and older.

Rillo of St. Charles Borromeo Parish in Bloomington, Gardner of St. Joseph University Parish in Terre Haute, and Huey of St. John the Evangelist Parish in Indianapolis agreed to share with *The Criterion* their experiences as caregivers of a loved one with Alzheimer's—Rillo and Gardner for their spouse, and Huey for her mother.

Their journeys reveal similar paths, common emotions as caregivers—and their Catholic faith that saw them through to the end.

'You tell yourself they're not so bad'

As the three Catholic caregivers note, the first signs of the disease are subtle and can be explained away by tiredness, stress or just "old age."

Rillo's wife Joan first began showing signs of AD in 2005 while packing for a move. She was about 70 at the time.

"A friend who was helping told me she packed and unpacked her socks two or three times," recalls Rillo, 91.

Other odd behavior slowly began to surface during the next several years. Joan finally had an assessment done by her physician in 2010. She was diagnosed with Alzheimer's.

"The biggest signs came around 2011 or 2012," says Rillo. In the mid-1990's, he and Joan became oblates of Saint Meinrad Archabbey in St. Meinrad. Together they published an oblate newsletter for several years.

"One day she looked at the computer and said, 'I can't do it,'" recalls Rillo. "Just like that. It's not that she didn't want to, but she couldn't remember how to do it."

Gardner, 73, observed much the same symptoms in her husband Kenneth (Ken), starting when he was 67.

"It started with confusion," she recalls. "We raised terriers at the time. He was giving the dogs medicine for the eyes and ears, and he reversed it—he put the eye



Thomas and Joan Rillo of St. Charles Borromeo Parish in Bloomington pose with Benedictine Brother Maurus Zoeller of Saint Meinrad Archabbey in St. Meinrad during a pilgrimage the monk led to visit Old Testament sites in Egypt in 2010. Joan was diagnosed with Alzheimer's disease that same year. (Submitted photo)

medicine in the ears and the ear medicine in the eyes. He would never have done that before."

And then there were the car accidents. He had three wrecks within a short time.

"He finally had to spend a night in the hospital" after an accident, says Gardner. "They called me at midnight and said he was wandering around and didn't know where he was."

"We finally went to the doctor and ran some tests. It was never officially diagnosed as Alzheimer's, but I'm almost certain that's what it was."

Two years passed between the manifestations and the assessment.

"You just don't want to believe that something could be wrong," Gardner says.

Huey, 61, agrees, saying she and her siblings were "in denial" about their mother's odd behavior.

"Family is the least compassionate at that [beginning] stage because they just want their lives to be normal," she admits. "You deny it. You tell yourself they're not so bad, that everything will be OK."

At the time the symptoms became more obvious, Huey's mother, Mary Elizabeth McClain, was about 85 and living in West Virginia. One of Huey's sisters lived nearby and checked in on her daily.

"She'd find a sandwich in a drawer, and we would just laugh about it," says Huey. "[Mom] had more car accidents, but they could always be explained."

It was a family reunion that opened Huey's and her siblings' eyes.

"She couldn't remember peoples' names," says Huey. "She was agitated. At one point ... she looked at the grandkids and said, 'That one is fat. And that one is skinny.' She would never have said anything like that before."



Carolyn and Kenneth Gardner of St. Joseph University Parish in Terre Haute smile for the camera in this photo from October 2010. Carolyn spent about six years caring for her husband, who suffered from a dementia she believed to be Alzheimer's disease, until he died in August 2013. (Submitted photo)

'I wanted her to ... know her existence matters'

By the time McClain was nearing 88, Huey's siblings decided to move their mother to an apartment at Robin Run Village, an assisted living facility in Indianapolis not far from Huey.

On day seven, her mother fell trying to get out of bed. A trip to a hospital revealed that she had fractured a bone deep within the hip, the kind of injury that only time can heal.

Huey had signed a contract for progressive care at Robin Run. The staff performed an assessment on her mother to determine where she should be placed.

"It was then I learned just how much was wrong with her," says Huey. "The assessor asked her simple questions like what day it was, who the president was, and she was way off."

McClain was placed in the facility's memory care unit for those with dementia, and "she thrived there," says Huey.

She learned how to help care for her mother. Except for a few breaks and trips out of town, Huey visited her mom daily for four years.

"I dressed her and did her hair every day and picked out jewelry for her," she says. "I wanted her to look good to let her know her existence matters every day."

As Huey and a friend were praying the Divine Mercy chaplet by her mother's bedside on April 9, 2017—Palm Sunday—McClain died, just shy of her 91st birthday.

'I honestly thought I could do it all'

At the time of Joan's diagnosis, the Rillos had been married 55 years. She was 77 and he was 84, but he was determined to care for her in their home.

Rillo bathed and dressed his wife. He cooked, cleaned, shopped, did laundry and home maintenance, and never left her alone.

"I was always a strong person," he says. "I honestly thought I could do it all, that nobody could care for her like me."

But "doing it all" took its toll. Rillo suffered three falls while caring for Joan. Then in 2017, she fell two days in a row, and he was unable to pick her up without help from a son.

With his children, Rillo decided it was time to move Joan into Autumn Hills Alzheimer's Special Care Center in Bloomington, just a few minutes from their home.

"It's hard to relinquish caregiving to others who don't have the same love [for your spouse] as you, no matter how professional they are as caregivers," says Rillo. "But the decision wasn't about me, it was about [Joan]."

In hindsight, Rillo realizes he should have sought help sooner.

"I could have made her more comfortable if I had put her in Autumn Hills one to two years earlier," he says.



Dyan Huey of St. John the Evangelist Parish in Indianapolis, shown here in the fall of 2016, helped care for her mother, who lived the last four years of her life in a dementia memory care unit with Alzheimer's disease. (Submitted photo)

"Plus I didn't realize the toll [caregiving] took on me until after she was there."

Rillo visited his wife "seven to eight hours every day for one year and three months," he says.

When Joan died at the age of 83 on Feb. 15 this year, the couple had been married almost 62 years.

'You couldn't have pried me from him'

Like Rillo, Gardner cared for her husband in their home. Soon after his diagnosis, they moved into a condominium.

"There was a fenced-in part, so he could walk outside and be safe," says Gardner, who was 65 at the time of the diagnosis. "But sometimes a neighbor would call me saying he was at their gate."

While their children—five in Indiana and one in California—were there when she needed them, says Gardner, "I was with Ken 24/7. You get exhausted."

She received in-home help from her region's Area for the Aging agency. Gardner would also drop her husband off occasionally at an adult day care service so she could run errands, but "he didn't like it at all," she admits. "He knew what was going on."

Gardner says Ken became angry only toward the end, about eight years into his illness. An incident in the summer of 2013 led to her calling 911 for safety. Two weeks of hospitalization followed for Ken, then one month in a nursing facility to regain his strength.

"That was the worst month of my life," says Gardner. "He didn't get the care he

Caregivers offer advice for families dealing with Alzheimer's

Compiled by Natalie Hoefer

Catholic former caregivers of a spouse or parent with Alzheimer's disease have plenty of helpful advice for those following in their path.

Here are some experience-based suggestions (outside of constantly turning to God) broken down by topic, as shared by Thomas Rillo of St. Charles Borromeo Parish in Bloomington and Carolyn Gardner of St. Joseph University Parish in Terre Haute, both who cared for their spouse, and Dyan Huey of St. John the Evangelist Parish in Indianapolis, who cared for her mother.

Seeking help

"Always get help, even if your spouse resists. Get help from the outset. ... You have to sublimate your ego—others can give care just as well [as you]. ... Go to a support group. There are people there going through or who have gone through what [you are]. Hearing their stories helps. ... Don't be afraid to involve family members. Sometimes they want to help but don't until you ask." —Thomas Rillo

"The Veteran's Administration and Area for the Aging were helpful. Be persistent but kind [when talking with insurance representatives] because people can just bump you off." —Carolyn Gardner

"You and the family are the last to see the problem, so get an assessment. ... Have family unity as much as possible. Let someone be the driver, and the rest support them however they can—with prayers, money or their presence. Welcome the help—it's all so a loved one can be taken care of." —Dyan Huey

Self-care

"Number one is take care of yourself. Without your health, you can't take care of them. You can't do it all. Eat well, exercise. Continue to do things you like." —Thomas Rillo

"Be patient. Laugh a lot. Go with the flow. Make friends with the other families—you're all family at that point." —Dyan Huey

"If you can manage to do some of the

things you enjoy, do it." —Carolyn Gardner

Understanding and handling symptoms

"Use improvisation. For example, Joan would say, 'Oh, there's my [deceased] friend Emily on the deck. I'm going to go say hi to her.' I would play along a bit and say, 'Well, I don't think she's here right now, but she'll be by tomorrow.' ... Don't tell them, 'You have Alzheimer's.' You can't be brutally truthful. ... When you make eye contact, don't convey sadness. Smile a lot and be upbeat around them, even if you don't feel like it." —Thomas Rillo

"Remember [their symptoms have] nothing to do with anything personal. If they forget your name, it's [because of] what's happening physically to their brain. It's not intentional. ... One of the things their brain loses is the filters you learn when you're young—be kind and considerate, don't swear or kick people. It's good to know why they might swear more or act out. ... The brain loses synapses between the part that deals with words and the part that deals with thoughts. So a word will fall into a sentence that makes no sense. ...

Be where they are, don't fight it. Be with them on their journey in their head. Don't argue with them, meet them where they are. ... Every day is their new normal. ... They can hear, so tone matters. ... Even though they act like children, be respectful and cheerful." —Dyan Huey

Health care

"Talk with the doctor about a DNR [a Do Not Resuscitate order]. Be rational about treatments—don't do a colonoscopy on a 90-year-old woman! ... A good service is hospice. Ask for it when the person needs more hands-on than a CNA [Certified Nursing Assistant] can do. Every step in, assess, bathe, sit with the person in need. At that stage, they need extra care, and you can't do it all. If they get better, hospice goes away." —Dyan Huey

Preparing for the future

"Once they're moved [into a facility], clean out the house and get rid of it so there's not so much to do at the end. ... Plan the funeral and the Mass in advance. People are afraid to do that. This is a door we'll all go through. Do it, so it's less work in the end." —Dyan Huey †

Definitions, resources—and saints!—for Alzheimer's and dementia caregivers

Criterion staff report

Knowledge and assistance are powerful tools when caring for a loved one with Alzheimer's disease (AD) or dementia—which are not two different names for the same thing. Listed below are just a few resources for caregivers of those with AD or dementia.

Definitions:

• Dementia, per www.alzheimers.net: An umbrella term for a set of symptoms, including impaired thinking and memory. Alzheimer's is the leading cause of dementia, but among other causes are strokes (vascular dementia), vitamin deficiency, drug interaction and diseases such as Huntington's, Parkinson's and Creutzfeldt-Jakob. Some forms of dementia are reversible and curable.

• Alzheimer's disease, per www.alzheimers.net: A form of dementia identified by impaired thought, impaired speech and confusion caused by a build-up of plaques and proteins leading to the blockage of synapses and the death of brain cells. It progresses through parts of the brain in stages and, at this time, is irreversible and incurable.

Resources:

- www.alz.org (Alzheimer's Association)
- www.alzheimers.net
- www.alzheimers.net/2014-04-10/how-alzheimers-evolves (explanation of how AD evolves)
- www.eldercaredirectory.org/state-resources.htm
- www.alz.org/alzheimers-dementia/stages (three broad stages)
- www.alzheimers.net/stages-of-alzheimers-disease (seven more specific stages)

• *Caring for Joan: Insights of a Caregiver with a Spouse Who Has Alzheimer's* by Thomas J. Rillo (available on www.amazon.com)

• *Alzheimer's Early Stages: First Steps for Family, Friends, and Caregivers* by Daniel Kuhn, MSW

And don't forget these saintly spiritual resources:

- St. Dymphna, patron saint of those with mental health issues.
- St. Louis Martin, father of St. Thérèse of Lisieux (the Little Flower), who suffered from dementia in his last years.
- For caregivers: Servant of God Leonie Martin, daughter of St. Louis Martin who served as his caregiver throughout his journey with dementia. As a Servant of God, her cause for sainthood was put forth by a bishop and accepted by the

Congregation for the Causes of the Saints. If the pope recognizes her as having lived a life of heroic virtue she would receive the title of Venerable. Verification of a miracle will earn her the title of Blessed, and verification of a second miracle will raise her to the level of her sister, St. Thérèse of Lisieux, and her parents, Ss. Louis and Zélie Martin.

• For those desiring to provide care but unable to do so: St. Thérèse of Lisieux (the Little Flower). St. Thérèse adored her father, calling him "my king." As a cloistered Carmelite nun, she suffered great sorrow at being unable to care for or even visit her father as he struggled with dementia.

For more on the story of St. Louis Martin's struggle with dementia and his caregiver daughter Servant of God Leonie Martin, go to bit.ly/2A4MOIA and bit.ly/2TqE9Tu (both case-sensitive). †

Dementia/Alzheimer's disease and caregivers by the numbers

Criterion staff report

To say that the number of cases of dementia and Alzheimer's disease (AD) and the number of their caregivers is on the rise in the United States is a factual but vague statement. To help put that statement in perspective, below are statistics from the "2018 Alzheimer's Disease Facts and Figures" as reported by the Alzheimer's Association.

• Roughly 15.7 million adult family members are caregivers for someone who has Alzheimer's disease or other dementia.

- 34 percent of caregivers are above 65 years old.
- The average caregiver of a person above the age of 65 with AD or dementia is 63 years old.
- On average, unpaid caregivers (family members) spend:
 - 13 days each month on tasks such as shopping, food preparation, housekeeping, laundry, transportation, and giving medication.
 - Six days per month on feeding, dressing, grooming, walking, bathing, and toilet assistance.
 - 13 hours per month researching care services or information on disease, coordinating physician

- visits or managing financial matters.
- In 2017, the projected number of households with AD in Indiana for 2018 was 110,000, with a projected increase of more than 18 percent to 130,000 by 2025.
- In Indiana in 2017, there were 338,000 unpaid caregivers of those with AD or dementia, providing:
 - 385,000 hours of care,
 - valued at \$4,857,000,
 - while also spending \$245 million on higher health care. †

CAREGIVERS

continued from page 8

needed. ... I finally called the doctor to ask if I could get hospice and take him home."

Ken, 75, died at home 10 days later on Aug. 14, 2013, surrounded by his family and his wife of 48 years.

Despite the hardships of caregiving, says, Gardner, "You couldn't have pried me from him. There was no place else I wanted to be but beside him. I don't regret a thing."

'Faith was in every part of the journey'

Gardner, Rillo and Huey all agree: it was their faith and trust in God that carried them through their journey.

"I never felt so close to God as at that time [of giving care] because it was just him and me," says Gardner. "God was always with me."

During Mass at her parish, she says, "People sitting around us were wonderful. They would help get him Communion" while she served as an extraordinary minister of holy Communion.

And thanks to help from parishioners

who would stay with her husband during coffee and donuts after Mass, Gardner was able to continue teaching fourth-grade religious education, something she says she "enjoyed, and it was such a blessing to continue doing that."

God was with her through the eight years of Ken's dementia, she notes, providing her "the privilege of being with Ken when he died. God just worked it all out."

Now, Gardner both coordinates and volunteers with her parish's Communion ministry for the homebound.

"I visit a nursing home, and I see people dealing with [Alzheimer's]," she says. "I can talk with them and be compassionate and be their friend. It makes me feel good that I can help someone when no one else understands, and I can talk with the families."

"God always gets you through things to learn to help others."

Like Gardner, Rillo credits God for sustaining him throughout the years he cared for his wife. He also found the comfort of constancy in his prayers as an oblate of Saint Meinrad.

"Benedictine oblation was my umbilical cord," he says. "I would read

the Liturgy of the Hours to her that we used to pray together. I prayed the rosary out loud, and she would close her eyes and move her lips in synchronization with my words."

But sometimes his prayer was a non-scripted plea.

"I would pray, 'O God, I can't blame you. You must have some reason. Please don't let my love or patience diminish,'" says Rillo.

Like Gardner, he is using his experience to help others. He attends and often speaks at support groups for caregivers of loved ones with AD.

Looking back on his seven-year journey as a caregiver, Rillo says his "prayer life grew in intensity and scope. Her Alzheimer's made me stronger in faith."

As for Huey, "Faith was in every part of the journey," she says. "You could see God's hand in everything."

Her mother had frequent access to the sacraments during her four years at Robin Run, and when Huey took her mother to Mass, she says, "You could see in her eyes that she loved it."

In the days before her mother died,

"God worked out all the details," says Huey. The siblings were able to make a final visit despite living in different states, and their mother was able to receive the anointing of the sick.

And of course, she adds, there was the Divine Mercy chaplet she and her friend were praying at her mother's bedside when she died. Huey is familiar with the words of Christ recorded by St. Faustina in the 1930s: "When they say this chaplet in the presence of the dying, I will stand between My Father and the dying person, not as a just Judge but as a merciful Savior" (*Diary of St. Maria Faustina Kowalska*, #1541).

"I know God permitted my mom's Alzheimer's, and I know he had me care for her," says Huey. "When I said yes to taking care of her, it was like saying yes to God. Everything fell into place."

"This was a total faith journey."

(For the first installment in this series published in the Nov. 16, 2018, issue of *The Criterion*, go to www.CriterionOnline.com.) †

Seniors help lead Cathedral to state championship in soccer

By John Shaughnessy

All season long, Marc Behringer preached to his team the importance of “being ready to play from the outset.”

So he was thrilled when his girls’ soccer team of Cathedral High School in Indianapolis scored the first goal just 93 seconds into the Indiana High School Athletic Association’s Class 2A championship match on Oct. 27.

“The first thing I did was stop and look up at the heavens and say, ‘Thank you,’” Behringer recalls.

Being a coach, Behringer then immediately focused on the second thing that filled his mind—worrying that his team would become “too defensive” in their approach to the game.

That worry was replaced by celebration 78 minutes and 27 seconds later when the game ended and that first goal was still the only one scored in Cathedral’s highly competitive match with the team from St. Joseph High School in South Bend.

“As soon as the clock got under 10 seconds, all I thought about was

congratulating my assistant coaches,” Behringer says. “Then I just watched the girls celebrate for the next hour. The girls were just overflowing with this joy.”

Behringer, who also teaches theology at Cathedral, views his players’ joy in that moment as a glimpse of the joy that God offers all people.

“There are moments in our life when God is palpable, when God is present if you’re watching,” he says. “Young people’s joy is so pure. And that joy and unity are signs of our God. Ultimately, the joy of heaven is waiting for us.”

This year’s state championship team is the third for Behringer in his 23 years of coaching at Cathedral. As always, he says, teams are defined by their seniors. This year’s team had 12: Sophia Saucerman, Jennifer Utzinger, Sydney Manley, Olivia Carrico, Halle McHugh, Hailey Loftin, Zoie Obst, Grace Kowalevsky, Emma Doyle, Grace Brenton, Nicole Mason and Montgomery Odle.

“They had incredible leadership,” he says. “The hard work was never a question. The unity was never a question.



Members of the girls’ soccer team from Cathedral High School in Indianapolis poses on Oct. 27 after winning the Class 2A state championship. (Submitted photo)

The determination to include everybody was never a question. They all had a role in making this year special.”

His thoughts returned to the connection

he often finds between sports and faith.

“Peace and joy are what God wishes for us. When you see it, that’s why I coach.” †

Cathedral senior gives thanks while winning state cross country title

By John Shaughnessy

One of Cole Hocker’s favorite parts about running cross country is how grueling the sport is, how it tests the depths of a person’s competitive spirit.

“I like the idea of who can stomach the most pain and get there first,” says Cole, a 17-year-old senior at Cathedral High School in Indianapolis.

A year ago, Cole felt a different kind of pain after he raced in the 2017 Indiana High School Athletic Association’s state finals in cross country—finishing second by just two seconds.

That memory motivated him all through the past year until he reached the starting line of the 2018 state finals on Oct. 27, a race where the runners had to contend with windy conditions and a muddy course.

“Going into it, I knew I had the fastest time in the state,” he says. “I knew if I ran to my ability, I would be fine. Sometimes, the pressure can get to people. I knew I could trust in my training and my race strategy.”

His strategy was to start fast and strong, trying “to take the breath out of people.” His lead grew from there, eventually reaching the finish line 16 seconds ahead of the second-place runner.

“Going down the final stretch, I thought of everyone who helped me get there—God, my family, my coaches, my teammates and everyone who has supported me. It was just a rush of adrenaline.”

Cole’s individual championship also helped pace Cathedral to a second-place finish in the team competition.

“It’s the best-ever finish in school history for us,” says Cole, who led the team effort with fellow seniors Rodney O’Neal and Ryan Pehlman. “We have a close team. There’s a lot of chemistry. We pretty much hang out every weekend together.”

For Cole, pain has been replaced by a different feeling this season.

“Not a lot of people get the chance to be an individual champion and also be contending for the team title,” he says. “It’s been fun.” †



Cole Hocker, a senior at Cathedral High School in Indianapolis, sprints to the finish in winning the 2018 Indiana High School Athletic Association’s state finals in cross country on Oct. 27. He finished second in last year’s state competition. (Submitted photo)

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

Devotion to Our Lady of Guadalupe is rooted in many cultures

By Renata Furst

“Our Lady of Guadalupe, Queen of Mexico, Empress of the Americas.” This grand title, found on traditional banners celebrating the Virgin of Guadalupe, highlights her widespread impact throughout this continent.

She can be found in churches and homes, in the names of restaurants, rivers, counties and construction businesses. Her name and image are portable, gracing T-shirts, candles, medals, posters, mugs and stationery. The list is endless.

Our Lady of Guadalupe is firmly rooted from Our Lady of Guadalupe Co-Cathedral in Anchorage, Alaska, to a small chapel dedicated to the Virgin of Guadalupe at the very southern tip of South America. The Virgin is celebrated beyond the Americas, with processions, for example, in several churches in Rome.

Her presence is often attributed to the diaspora of Mexican immigrants throughout the Americas. Yet her popularity has also expanded, becoming a transnational phenomenon, embracing other Hispanic and non-Hispanic peoples, as well as non-Catholics.

Why does the Virgin of Guadalupe have such a widespread religious and social impact today?

Perhaps her origins could shed light on this. The *Nican Mopohua* (“Here it is said ...”) is an account of the apparitions to St. Juan Diego, written in Nahuatl, the Aztec language. It tells the story of Our Lady of Guadalupe appearing to St. Juan Diego in 1531, approximately 10 years after the Spanish conquest of the Aztec Empire. This was a time when the Aztec culture and society was being conquered, absorbed and transformed into something new.

The Virgin of Guadalupe appeared on a hill dedicated to the goddess Tonantzin, virgin-mother of the Aztec gods, but she is given the name “Guadalupe,” also the name of a dark-skinned virgin venerated in Extremadura, Spain, since 1326.

The image of Guadalupe imprinted on St. Juan Diego’s “tilma,” or cloak,



A statue of Our Lady of Guadalupe is seen during a procession to the U.S.-Mexico border fence in Tijuana, Mexico. Our Lady of Guadalupe has become a powerful symbol of hope and help to migrants crossing the border. (CNS photo/David Maung)

is that of a young native woman who is pregnant. She shares the skin color and features of the native peoples, but is also clearly part of the religious imagination of Catholicism at that time.

The *Nican Mopohua* records Juan Diego’s conversations with the Virgin, but also tells the story of his interactions with Spanish religious authorities. This is a time when the world of Aztec culture, religious belief and political organization gives way to a new hybrid “*mestizo*” identity being forged from Aztec, other native and Spanish cultures.

Although Juan Diego was canonized in 2002, there is still scholarly debate

about his origins and questions about the authenticity of the appearances of Our Lady of Guadalupe. Nevertheless, the image continues to have a tremendous national and transnational impact today.

Within Mexico itself, the Virgin of Guadalupe is not only a religious image and source of devotion, but also a powerful symbol of national identity. Yet, she is not accepted by everyone.

In recent elections, political parties debated and appropriated the symbolism that the image has for the Mexican people. For some, Our Lady of Guadalupe is a powerful image of religious and national unity, while others decry her

as a political symbol for parties that historically oppress the people.

Travelling northward, Our Lady of Guadalupe has become a powerful symbol of hope and help to migrants crossing the U.S.-Mexico border. In the 16th century, her image crossed borders of religion, language and culture, a characteristic that is still attributed to her by those who move across the U.S.-Mexico border today.

She is literally painted on both sides of the border wall at many sites, a powerful symbol of unity painted on this divisive barrier. See the Segundo Barrio murals in El Paso, Texas.

The Virgin not only transcends space but also time because she is often embedded in scenes from contemporary everyday life, such as baseball games, kitchens, political rallies, etc. Far from being a tool of oppression for women, her cultural significance to border communities is connected to the idea of a consoling mother who cares for the dispossessed and is concerned with their liberation.

The Virgin of Guadalupe is also crossing denominational boundaries. Scholars, pastors and people in ministry to Hispanics from the mainline Protestant denominations are urging their members to reconsider her place in their theology and practice.

Carl Trovall, a Lutheran pastor, writer and academic, wrote: “Her narrative speaks a profound and affirming welcome for the *mestizo*, the poor, the alienated, the lonely, the struggling, the dying, and all who reside in the Americas.”

“Queen of Our Hearts,” another Marian title, has been appropriated by many of the Virgin of Guadalupe’s fans and devotees. She is a “nexus of affect,” a tie that binds together many people providing them with personal, religious and, yes, political identity in a world that is fragmented, often violent and uncaring. She is “*emperatriz*” (“empress”) but also “*madre*” (“mother”) of the Americas.

(Renata Furst is associate professor of Scripture and spirituality at Oblate School of Theology in San Antonio.) †



Latino children take part in a cultural celebration at Our Lady of Guadalupe Church in Anchorage, Alaska. Our Lady of Guadalupe is firmly rooted in the Archdiocese of Anchorage and is the patroness of its co-cathedral. (CNS photo/Ron Nicholl)

Cornucopia/Cynthia Dewes

In thanksgiving for the 'cornucopia' of life

Life is an abundant cornucopia for which we thank God on our nation's appointed holiday (holy day) of



Thanksgiving. Like everyone, my life has been a cornucopia of opportunities and challenges, joys and sorrows which I've tried to share with *Criterion* readers for many years.

But now it's time to hang it up.

Macular degeneration has made me too blind to continue. Scripture says we all have a cross to bear, and this is mine.

I have a friend who was head of the speech and hearing department at a university who's gone stone deaf, and the two of us commiserate about the crosses we've been cleverly assigned so appropriately to keep us humble.

But I am supported by my wonderful husband who drives me everywhere, including to ladies' lunches where he suffers through our chatter. He can see, but he's deaf, so we joke that between us, deaf and blind, we make one more or less functional adult.

My children are wonderful too, and although most of them live far away,

they are attentive and helpful. Our son in Indianapolis and his family get to help us the most, lucky them, but they are always cheerful about it. We have a group of friends who are also very supportive and helpful.

With them, we enjoy dinner parties and lunches after church and phone calls. We used to travel with them, too, but now we depend upon photographs and memories to take us abroad. Fortunately, we traveled on our own a lot, back when we could afford it and were more mobile. My advice is to travel while you can because the ideal time may never appear.

Whining does absolutely no good for anyone, so we do what we can. I listen to the free talking books available from the state library, and I find myself "reading" books I'd never have known about except for their catalog of choices. Recently, I listened to a great book titled *The President is Missing*, written by former President Bill Clinton and mystery writer James Patterson.

Thanks to the two authors, it's well written and exciting, and the details about presidential affairs are interesting and informative. It's a great "read," so to speak. I've also ordered books that are specific to my sometimes obscure interests, such as minutiae about Hemingway and good

writers like James Agee.

All of which confirms my opinion that God is not only in charge, but he knows what he's doing. It's always right. Moreover, I've learned to be still and let God speak to me. I've learned that doing nothing can be productive in a special way and certainly good for my prayer life.

Many thanks, too, go to the faithful parishes we've attended: St. Pius X and St. Monica, both in Indianapolis, and now St. Paul the Apostle Parish in Greencastle. The pastors and parishioners and their ministries have brought me much joy and inspiration.

Over the years, I hope I've entertained, informed and shared with you what I know about living. Thank you for your kind attention, and if I've infuriated you now and then, I apologize. And I thank my editors and friends at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis for making my workplace a pleasure.

At this time of Thanksgiving, I can't praise God enough for the cornucopia of a wonderful life. As I hope to say one day at the end, "See you later!"

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for *The Criterion*.) †

Emmaus Walk/Debra Tomaselli

Maybe this helps me remember to count my blessings

"Tomaselli," the medical assistant called. My husband and I headed her way.

"Hey, Natasha," I said. "How are you? Is your son headed to college yet?"



She laughed, shaking her dark curly hair. "Not yet," she said. "He's only 2."

I knew that. I'd been coming to this chemo lab for three years. I remember when Natasha was

pregnant with him.

We chatted as she prepared a place for me.

Minutes later, my nurse, Diane, arrived. With confidence, she accessed my port, recorded my vitals, and checked my records.

"How are you doing?" she asked.

"Better," I said. "I actually had short outings outside my house every day last week. That's a first!"

She smiled.

I remembered how she once told me she'd been an oncology nurse for decades. She'd talked about the changes in drugs and the advance in treatments that she's witnessed through the years. I'm one of

her studies.

Another nurse, Arlene, spotted me and came over. "I'm sorry I didn't identify myself when I saw you in church yesterday," she said. "HIPAA [privacy] rules prevent us from saying we know you from the chemo lab."

I laughed. "You're right," I said. "I recognized you, but couldn't quite place you!"

Moments later, the two nurses were reading names and numbers aloud from my wristband, comparing them to labels on two bags of clear, syrupy fluid that soon became my IV drip.

I smiled. I felt peaceful. There's nothing scary about coming here anymore.

After all, it all started three years ago, with four months of chemotherapy. Ever since then, I've had continuing treatments every six months.

Gosh, am I thankful for these nurses ... their skill, their care, their efforts.

I'm also thankful for those professionals behind the scenes, those I can't see, those who research the drugs, those who compound the medicines, those who donate to develop ways to keep me, and others like me, alive.

Because this treatment didn't exist when I was first diagnosed.

So, although it's been a long haul to get where I am today, which is somewhat functional, I come with a smile. I come with hope. I come with faith. I come with thanks.

It's what I give. It's all I can give.

And they like it.

The nurses know me. They share their stories with me. I love to listen.

Today, one said she'd planned to study music in college when she read a memoir written by an oncology nurse—and the rest is history. Another said she was once crippled financially by a lengthy hospital stay, and she understands that suffering goes beyond the physical. Another shared concerns about an unemployed friend, shedding a few tears in the process.

These people are more than nurses, they're friends.

Today, as I walked around the lab, dragging my IV pole, it didn't even feel weird. It wasn't hard to realize how much stronger I am these days. It wasn't hard to be happy. It wasn't hard to be joyful. It wasn't hard to be faithful.

In this season of thanksgiving, it wasn't hard to be thankful.

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

The Human Side/Fr. Eugene Hemrick

Holy Family's life can help us celebrate Advent to the fullest

How might we celebrate our best Advent? What might we do to experience its tranquility, while at the same time its intensity?



Philosopher Josef Pieper would suggest spending contemplative moments during the season. And how might this happen?

Some time ago, the National Museum of Women in the Arts in

Washington had the exhibition, "Picturing Mary: Woman, Mother, Idea." With outstanding works from the Renaissance to sensational paintings by Sandro Botticelli and Giovanni Battista Tiepolo, "Picturing Mary" portrays the mother of Jesus in art as it developed in the Western world.

I visited the exhibition three times, contemplating the beautiful portraits of

Mary's life. Each time, I experienced an awesome tranquility and the intensity of Mary's life.

According to Pieper, such an experience is the epitome of celebration: being totally there, gazing and imbibing in the beauty of the moment.

Each painting I viewed depicted an aspect of Mary's life I had never really thought of before.

For example, as I pictured Mary with her mother, I wondered what their relationship was like. Was her mother Anne at her side daily as Mary awaited the Christ child's birth? What did they talk about? Was there an atmosphere of wonderment and exuberance?

In another painting, Jesus and St. John the Baptist are portrayed as babies playing together. What must that relationship have been like, and how did Mary and Elizabeth feel observing the two boys together?

One painting showed St. Luke in his

study surrounded by medical books, and underneath his desk is a dog, symbolizing faithfulness and commitment. St. Luke's Gospel is full of stories about Mary. What was St. Luke's relationship with Mary like? Were they close?

In another image, St. Joseph is portrayed holding a sheet of music as an angel plays the violin while Mary holds the Christ child in her arms as he sleeps peacefully. As husband and wife, how did Joseph and Mary support each other, I wondered. What did they discuss and how did they see the future?

As my imagination lit up, I realized what Pieper meant by true celebration: to be totally there in contemplation, drinking in the beauty of the moment, the same beauty and awesomeness we are encouraged to experience during the Advent season by contemplating the Holy Family's life.

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

For the Journey/Effie Caldarola

Remember Dorothy Day in November

November is a month of thanksgiving, family and celebration.

But November also ushers in our national period of overconsumption and excess.



This year, the holidays come as the gap between the very rich and the poor widens, as attacks on Jewish-Americans and other minorities grow, and health care costs

threaten lives and livelihoods.

November is a good month to think about Dorothy Day, an American social activist and a Catholic 20th-century icon whose birth was on Nov. 8, 1897, and death was on Nov. 29, 1980. Her cause for canonization, the first step toward sainthood, has been accepted by Rome.

I love the photos of an older Dorothy Day—a tough woman in her 80s whose every line and wrinkle underscored her commitment.

Said to be a great storyteller, she supposedly protested, "Don't call me a saint. I don't want to be dismissed so easily."

One picture shows Day sitting, owing to age and bad health, patiently waiting to be arrested in one of a lifetime of protests. This reminds me of a Nebraska friend, who, well into her 80s, protested the death penalty. Norma could no longer stand for an hour, so she brought a chair.

"I'm sitting down for what I stand up for," she laughed. She and Day are my heroes, activists to the end.

In our troubled times, Day has particular relevance. All the social protests going on throughout the country could benefit from Day's spiritual depth, focus and ability to stay the course.

She began her professional life as a journalist, and certainly the press today could use her as a patron saint. Eventually, she co-founded *The Catholic Worker*, a little newspaper still printed today.

She embraced the poor and critiqued the system, always pressing for an examination of how our economic and social structures neglect the common good and defy Catholic social teaching. She was in the frontlines for unions, civil rights and peace. You can imagine her being at the border today or in immigration court standing by families being torn apart.

She founded Catholic Worker Houses and lived and died there alongside the destitute. A deeply devoted Catholic, she never hesitated to hold her own Church to high standards.

She was in her early 30s when she became Catholic. Like many saints, her journey to faith took a circuitous route. She had love affairs, an abortion, a suicide attempt, a relationship with the love of her life with whom she had a child.

Her search for truth and her desire for baptism for her child brought the relationship to an end and Day into the Church.

As much as I love Day's later pictures, the image that intrigues me is a portrait of the young Day, a beautiful woman reminiscent of the actress Audrey Hepburn. In the photo, a wide-eyed woman gazes soulfully at the camera.

If you had told that worldly young woman that one day she would be a deeply committed Catholic, she might have laughed. How grace surprises us and is ready to touch each of us!

Day was a woman of remarkable charity. But her real gift was in challenging systems.

"Where were the saints," she asked, "to change the social order, not just to minister to the slaves but to do away with slavery?"

Day reminds us that Christians are called to be radically and persistently countercultural.

(Effie Caldarola writes for *Catholic News Service*.) †

Solemnity of Our Lord Jesus Christ, King of the Universe/
 Msgr. Owen F. Campion

The Sunday Readings

Sunday, November 25, 2018

- Daniel 7:13-14
- Revelation 1:5-8
- John 18:33b-37

This weekend, in great joy and thanksgiving, the Church closes its liturgical year. As it looks back through the days and months of 2018, it gives thanks for salvation achieved in Christ the Lord. He is king, and justice and peace only occur when Jesus truly is acknowledged as Lord.



The Book of Daniel supplies the first reading. This book, as many others in the Old Testament, was written when God's people were experiencing many trials. The book includes a certain literary exaggeration among its techniques. It seeks to impress upon readers the depth of the troubles being faced by God's people at this time.

This technique also dramatizes God's redemption and protection. God subdues every evil force. He is almighty.

In this reading, a certain representative of God appears. He is identified by his title, "Son of Man" (Dn 7:13). The Son of Man receives dominion, glory and kingship from God. Of course, in the New Testament, Jesus was called the "Son of Man." The New Testament title referred back to the image in Daniel.

For its second reading, the feast's liturgy looks to the Book of Revelation. Of all the New Testament books, none is as dramatic and indeed mysterious as Revelation. (This book at times, and more aptly, has been called the "Apocalypse.") It is of the apocalyptic style in biblical literature. "Revelation" could be applied to any book of Scripture.

The reading is straightforward and bold. There is no question as to its message. The message simply is that Jesus, the holiest and the perfect, rose from the dead, rules the world and has vivified all who love God with eternal strength.

St. John's Gospel furnishes the last reading. It is a bittersweet reading for this great, joyous feast. The scene is Pilate's courtroom. Pontius Pilate, the Roman governor of the Holy Land, called in

Latin "*Palestina*" at the time of Jesus, goes immediately to the heart of the charge against Jesus.

Is Jesus a king? Does he rival the mighty emperor of Rome? Jesus replies, but in fact he and Pilate are talking about two distinct realities. Pilate is interested in the political and social stability of the Roman empire. Jesus is speaking of a kingdom much more profound, that of human hearts.

Jesus affirms kingship. He is indeed the king. He is the king anointed by God to bring all people back to the Father in heaven.

Reflection

The film, *The King's Speech*, released in 2010, was very well-received. Millions of people saw it and learned about Britain's King George VI, who died in 1952, the father of today's Queen Elizabeth II.

The Second World War came upon Great Britain in 1939, and for six long years, the British people endured terrible hardships. German bombing reduced to ashes not just factories, but the homes of so many. It would have been understandable if despondency had overtaken the people, but it did not, thanks in great measure to George VI and his wife, Queen Elizabeth, Elizabeth Bowes-Lyon, the present queen's mother, who died in 2002.

At the height of the conflict, when the worst seemed imminent, rumors circulated that the king and his family soon would abandon Britain and flee to the security of Canada. Amid all the anxiety and desperation, the queen was visiting survivors of a bombing raid. A voice in the crowd shouted at her, "Are you going to Canada? Are you sending your daughters to Canada?"

Instantly, the queen replied. "My daughters will not go without me. I will not go without the king, and the king will never, ever, ever leave you!" Come what may, even death, George VI and his wife had resolved never to forsake the people.

Christ is our king. He died for us. He will never leave us, especially when times are hard for us. †

Daily Readings

Monday, November 26

Revelation 14:1-3, 4b-5
 Psalm 24:1-6
 Luke 21:1-4

Tuesday, November 27

Revelation 14:14-19
 Psalm 96:10-13
 Luke 21:5-11

Wednesday, November 28

Revelation 15:1-4
 Psalm 98:1-3, 7-9
 Luke 21:12-19

Thursday, November 29

Revelation 18:1-2, 21-23;
 19:1-3, 9a
 Psalm 100:1b-5
 Luke 21:20-28

Friday, November 30

St. Andrew, Apostle
 Romans 10:9-18
 Psalm 19:2-5
 Matthew 4:18-22

Saturday, December 1

Revelation 22:1-7
 Psalm 95:1-7
 Luke 21:34-36

Sunday, December 2

First Sunday of Advent
 Jeremiah 33:14-16
 Psalm 25:4-5, 8-10, 14
 1 Thessalonians 3:12-4:2
 Luke 21:25-28, 34-36

Question Corner/Fr. Kenneth Doyle

Non-Catholics are ordinarily not permitted to receive Communion

Q One of my sisters who is Lutheran recently moved to an area where there is no Lutheran church, so she



started attending Mass at a nearby Catholic parish. She has been receiving the Eucharist at Mass even though she is not Catholic. She says that she asked the Catholic pastor, and he said that it was OK. Is it?

I find this completely wrong because when I converted to the Catholic faith 30 years ago, I was required to complete RCIA classes. Has anything changed on this? (Virginia)

A As a general rule, the Church's *Code of Canon Law* provides that Catholic ministers lawfully administer Catholic sacraments only to Catholics (see canon 844.1). That same canon does go on to say that there are certain situations in which believing non-Catholics might be admitted to the sacraments, but only under very specific circumstances.

Canon 844.4 explains that "if the danger of death is present or if, in the judgment of the diocesan bishop or conference of bishops, some other grave necessity urges it, Catholic ministers administer these same sacraments licitly also to other Christians not having full communion with the Catholic Church, who cannot approach a minister of their own community and who seek such on their own accord, provided that they manifest Catholic faith in respect to these sacraments and are properly disposed."

According to the wording of the canon, there are several conditions that must be satisfied. It would not be enough, for example, simply that the non-Catholic acknowledges the reality of Christ present under the symbols of bread and wine. Some typical examples of "grave necessity" I have seen mentioned include a non-Catholic soldier who is present at Mass and about to go into battle, or someone gravely ill in a nursing home whose own minister rarely visits.

This same canon does give some latitude to a bishop in determining what qualifies as a "grave necessity,"

so I would think that the safest course would be to contact your own diocesan office.

(It may be that your diocese has already issued guidelines, and it could hinge, for example, on just how inconvenient it would be for your sister to attend the nearest Lutheran church.)

Q Is Catholic confession available online? This would be so convenient. (Louisiana)

A At this time, there is no provision in the Church's sacramental practice for online confession and absolution. Implicit in the Church's *Code of Canon Law* (Canon 959 ff.) is the notion that the penitent is in the personal presence of the confessor.

In fact, in 2011, when the Vatican gave qualified support to a new app designed to help people examine their consciences, then-Vatican spokesman Jesuit Father Federico Lombardi was careful to tell reporters, "It is essential to understand well the sacrament of penitence requires the personal dialogue between the penitent and the confessor and the absolution by the confessor."

"This cannot in any way be substituted by a technology application. One cannot talk in any way about 'a confession via iPhone,'" he said.

The sacrament of penance is designed to be, for the penitent, an encounter with Jesus Christ through the person of the priest. It is difficult for me to see how the Internet would permit that close personal contact with the Lord.

The additional concern I would have is for the privacy that is so integral to the sacrament of penance, the danger that an Internet confession could be recorded or hacked.

Having said this, I do not think that the physical presence of the absolving priest is necessarily by divine mandate, so online confession could conceivably be permitted by the Church sometime in the distant future, provided that the privacy concerns could be addressed—but I wouldn't wait for that to happen before confessing my sins!

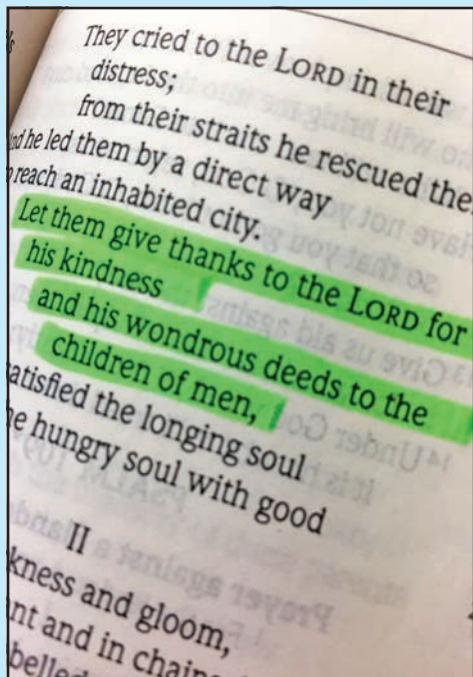
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

Thank You

By Barbara Dillahay

Thank you cards are a thing of the past, Even the words are hardly heard. So many times we forget, To thank people for gifts so undeserved. There is One we should never forget, To say many thank you's to: The One who gave all He had, With love for me and you.



(Barbara Dillahay is a member of Horizon Christian Fellowship in Indianapolis and lives in Greenfield. Photo: Psalm 107:8 offers a refrain of gratitude.) (Photo by Natalie Hoefer)

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.

BAUMAN, Marcella E., 95, St. Therese of the Infant Jesus, Indianapolis, Nov. 7. Mother of Gary and Mark Bauman. Grandmother of one.

BAUMER, Gerald, 76, St. Elizabeth Ann Seton, Richmond, Nov. 10. Husband of Gennie Baumer. Father of Regina Kimmel and Angelina Monahan. Grandfather of five.

BROWN, Stacey M., 34, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Nov. 8. Daughter of Steven and Nancy Brown. Sister of Rebecka Brown.

FEDROFF, Thomas J., 87, St. Mary of the Immaculate Conception, Aurora, Oct. 25. Husband of Dorothy Fedroff. Father of Greg and Marc Fedroff. Brother of Audrey Coombs.

HARDIN, William C., 84, St. Mary-of-the-Knobs, Floyd County, Nov. 8. Husband of Vonda Hardin. Father of Karen Hennessey, Carla Lewis and Cheryl Young. Brother of James Hardin. Grandfather of nine. Great-grandfather of six.

HATKE, Donald J., 90, St. Michael, Greenfield, Nov. 11. Husband of Margaret Hatke. Father of Mary Jo Coffin, Karen Dunn, Carol Ann Eckrich, Janet Herman, Charlene Kottowski and Morey Hatke. Grandfather of 17. Great-grandfather of 11.

HUBER, Rosemary, 91, St. Lawrence, Lawrenceburg, Nov. 10. Mother of Anna Seymour and Monica Murray. Grandmother of four. Great-grandmother of one.

JONES, Joseph N., 16, St. Lawrence, Indianapolis, Nov. 6. Son of Victoria Jones. Grandson of Joseph Jones.

LENZE, Joan C., 83, St. Lawrence, Indianapolis, Nov. 7. Wife of Hilary Lenze. Mother of Mary Acton, Andrew and Eric Lenze. Grandmother of six.

MINNIS, Joseph J., 94, St. Luke the Evangelist, Indianapolis, Nov. 11. Husband of Marjory Minnis. Father of Susan Souls, Elizabeth and

Joseph Minnis. Grandfather of eight. Great-grandfather of two.

NIEHUS, Heidi, 54, St. Michael the Archangel, Indianapolis, Nov. 7. Mother of John and Kevin Neihus. Aunt of several.

PADGETT, Thea G., 66, St. Lawrence, Lawrenceburg, Nov. 13. Wife of Philip Padgett. Mother of MaryAnn Atwood, Brandon Kramer and Ryan Padgett. Daughter of Joan Stewart. Sister of Bridgette Huerkamp and Cinamon Russo. Grandmother of eight.

RAY, Gisela, 62, St. Mary, Greensburg, Nov. 9. Wife of Michael Ray. Mother of Courtney Keith, Kristina Wilson, Kim and Michael Ray, Jr. Daughter of Herbert Purucker and Frabzka Kloepsch. Sister of Birgitt Hansen, Petra Kloepsch and Horst Purucker. Grandmother of five.

ROBINSON, John C., 77, St. Joseph, Corydon, Nov. 3. Husband of Sue Robinson. Father of Neeve Kibodaux, Preston Davis-Robinson, Christopher and John Robinson II. Grandfather of 14. Great-grandfather of two.

SCHLACHTER, Marjean, 99, St. Michael, Greenfield, Oct. 23. Mother of Janet Huebner, Judy Mennel and John Schlachter. Grandmother of eight. Great-grandmother of 16.

SMITH, Charles W., 87, Prince of Peace, Madison, Nov. 9. Husband of Carolyn Smith. Father of Donna Hamilton, Jean Skirvin,

John, Keith and Mark Smith. Grandfather of 11. Great-grandfather of four.

SNYDER, Beth J., 63, Immaculate Heart of Mary, Indianapolis, Nov. 4. Wife of George Snyder. Mother of Allison and Perry Snyder. Sister of Ronda Gaylord, Ann Putnam, Reagan Schneider and Eric Reimer.

VOGES, Cletus W., 90, St. Paul, Tell City, Nov. 3. Husband of Hazel Voges. Father of Debra Lawrence, Bruce and Dennis Voges. Grandfather of two.

WESSEL, Flora A., 86, St. Michael, Charlestown, Nov. 7. Mother of Malia Edmonds, Diane Weitlauf, Paula and Timothy Wessel. Sister of Norma Krentz, Charles Schafer Jr. and Jim Schafer. Grandmother of three. Great-grandmother of five.

WILLIAMS, Mary, 89, St. Lawrence, Lawrenceburg, Nov. 7. Mother of Pam Allen, Karen Hackman, Linda Johnson, Nancy Kendall, Mary Ann Renschler and David Williams. Grandmother of 18. Great-grandmother of several.

WITTKAMP, Carol A., 78, St. Lawrence, Lawrenceburg, Nov. 7. Wife of Thomas Wittkamp. Mother of Chris Condit, Cindy Hamad and Cheryl Schrand. Grandmother of 12. Great-grandmother of three. †



Winter weather in Washington

Snow falls over a statue of Our Lady of Fatima on Nov. 15 outside the Basilica of the National Shrine of the Immaculate Conception in Washington. (CNS photo/Bob Roller)

BISHOPS

continued from page 1

The disappointment came when he announced at the start of the meeting on Nov. 12 that the Vatican had requested the bishops delay voting on several proposals to address the sex abuse crisis and to hold bishops more accountable for dealing wayward priests and other Church workers accused of sex abuse.

The directive said the proposals needed to be reviewed for conformity to canon law, and that action on them needed to wait until after the February Vatican meeting for presidents of bishops' conferences worldwide to discuss the abuse crisis.

But throughout the assembly, the spotlight was on the widening abuse crisis in the Church in the U.S. and action the bishops must take to address it. Much of the meeting time was devoted to frank presentations and discussions about abuse.

But there were other items on the agenda, including a pastoral letter on racism that was introduced to the body of bishops as an action item on Nov. 13 and voted on the following day.

They overwhelmingly approved the document, "Open Wide Our Hearts: The Enduring Call to Love—A Pastoral Letter Against Racism." It declares "racist acts are sinful because they violate justice. ... They reveal a failure to acknowledge the human dignity of the persons offended, to recognize them as the neighbors Christ calls us to love," it adds.

The vote for passage was 241-3 with one abstention. It required a two-thirds vote by all bishops, or 183 votes, for passage.

Also on the final day's agenda, the bishops gave unanimous support for the advancement of the canonization cause of Perpetual Adoration Sister Thea Bowman on the diocesan level—the Diocese of Jackson, Miss., headed by Bishop Joseph R. Kopacz. It is the diocese where Sister Thea grew up, and also where she ministered in her last years while taking care of her aging parents and subsequently fighting cancer herself.

The great-granddaughter of slaves, Sister Thea was the only African-American member of the Franciscan Sisters of Perpetual Adoration.

She transcended racism to leave a lasting mark on Catholic life in the United States in the late 20th century.

Other agenda items for the last day of the meeting included the approval of a budget for 2019, which reflected increased expenses related to the new clergy sex abuse crisis and a downward trend in the USCCB's Office of Migration and Refugee Service's budget due to federal cuts in refugee resettlement funds.

They also heard reports on September's *V Encuentro* held in Grapevine, Texas, and October's Synod of Bishops on "Young People, the Faith, and Vocational Discernment."

Regarding the synod, Bishop Frank J. Caggiano of Bridgeport, Conn., who was a synod delegate, said the event was a moment of great grace that needs the attention of Church leaders to implement it on the diocesan level.

The bishops voted for Bishop Gregory L. Parkes of St. Petersburg, Fla., as treasurer-elect of the U.S. Conference of Catholic Bishops. Bishop Gregory will take office for a three-year term next November at the end of the general assembly, succeeding Cincinnati Archbishop Dennis M. Schnurr.

Votes also were cast for a new chairman of the Committee on National Collections and chairmen-elect for the committees on Catholic Education; Clergy, Consecrated Life and Vocations; Divine Worship; Domestic Justice and Human Development; Laity, Marriage, Family Life and Youth; and Migration. Archbishop Paul D. Etienne of Anchorage, Alaska, formerly a priest of the Archdiocese of Indianapolis, was elected to chair the Committee on National Collections.

Among speakers who gave presentations on the abuse crisis and called for action was the chairman of the National Review Board, Francesco Cesareo, president of Assumption College in Massachusetts.

He called for broadening the scope of the "Charter for the Protection of Children and Young People" to include bishops. He also urged publishing complete lists of credibly accused clergy in all dioceses; improving the audit process; and enhancing accountability for bishops regarding cases of abuse.

He urged the bishops to take action

and continue to move solutions to abuse forward. If such action does not happen, "I fear for the future of our Church," Cesareo said on Nov. 13.

"We are facing painful times as a Church," said another speaker, Father David Whitestone, chair of the bishops' National Advisory Council (NAC). "The depth of anger, pain and disappointment expressed by members of the NAC cannot begin to be expressed adequately in words."

He noted that progress has been made since the bishops adopted the charter, but he stressed that more needs to be done. "We can never become complacent. We must recommit to the ongoing care of all victims in their healing," Father Whitestone said.

During a late-afternoon open discussion on the crisis, the case of Archbishop Theodore E. McCarrick posed the most daunting questions for the bishops.

Several said they had been hearing from people in the pews, and that the laity's questions revolved around how the hierarchy could allow Archbishop McCarrick to gain so much influence and rise to the highest ranks of the Church hierarchy if they knew of the abuse of which he is accused.

The former cardinal-archbishop of Washington is accused of abusing a minor decades ago and sexually harassing seminarians in more recent years.

During the discussion, there also were calls for bishops to examine their relationship with Jesus and with God and to ask themselves what it means to be a shepherd in their dioceses.

The bishops also heard presentations on proposals for addressing the abuse crisis, so they could discuss them, even though the Vatican had requested they postpone voting on them.

The proposals include establishing standards of episcopal accountability; forming a special commission for review of complaints against bishops for violations of the accountability standards; and establishing a protocol regarding restrictions on bishops who were removed or who resigned over claims of sexual misconduct made against them or for grave negligence in office.

The bishops also heard from Heather Banis, a trauma psychologist who is

victim assistance coordinator for the Archdiocese of Los Angeles. She told them that helping victims and survivors of child sex abuse heal is a journey that involves showing them repeated trustworthiness.

It begins with listening, understanding, offering responses showing that they, the victim-survivors, are believed, she said.

Msgr. Todd Lajiness, rector of Sacred Heart Major Seminary in Detroit and president of the National Association of Catholic Theological Schools, outlined feedback given by some U.S. seminary rectors on promoting "celibate chastity" among seminarians as well as having listening sessions with seminarians, taking "a fresh look at boundaries," and providing "new pathways for reporting" abuse allegations.

In his presidential address on Nov. 12, Cardinal DiNardo took note of the historic nature of this year's meeting. "Whether we will be remembered as guardians of the abused or of the abuser will be determined by our action beginning this week and the months ahead," he said.

Archbishop Christophe Pierre, apostolic nuncio to the United States, urged the bishops to face the issue of clergy sexual abuse straight on, not to run from the challenges that confront them but "face them realistically and courageously."

Most of the first day of the assembly was set aside for prayer and reflection by the bishops in a makeshift chapel at the Baltimore Marriott Waterfront.

During that time, they heard from two victim-survivors what they have endured: Luis A. Torres Jr. and Teresa Pitt Green. Both painfully painted the landscape that has brought the Church in the U.S. to the urgent need to address the sex abuse crisis.

The day ended with the celebration of Mass. In his homily, Archbishop Bernard A. Hebda of St. Paul and Minneapolis urged his brother bishops to give their all to addressing the abuse crisis and show a commitment to change what needs to be changed to put an end to any abuse.

Throughout the meeting, outside the hotel, protesters continued to gather to call for change and urge more action by the bishops to address the abuse crisis. †

Investing with Faith/Elisa Smith

'An Evening of Lights' will celebrate loved ones' legacies

As the holiday season approaches and we prepare our hearts for Jesus' coming as the light of the world, you are invited to join Archbishop Charles C. Thompson and the Catholic Community Foundation (CCF) in honoring the legacies of your loved ones at the CCF's second annual "An Evening of Lights." This event will be held in Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 6:30 p.m. on Dec. 6, with doors opening at 6 p.m.

Archbishop Thompson will lead a prayer service, which will include Scripture, a reflection, the blessing of a Nativity scene, the lighting and blessing of a Christmas tree, and music by Vox Sacra, the *schola cantorum* of the Archdiocese of Indianapolis.

In addition, for a donation of \$10 or more, you can dedicate a luminaria in memory of a loved one, which will be lit at the prayer service and blessed by Archbishop Thompson. The donations will be invested in CCF to support the growth of parish, school and agency ministries. The deadline for purchasing a luminaria is on Nov. 29.

I would like to share with you the following beautiful

remarks we received from some of those who attended last year's event:

- "Thank you for making last night so very special. The luminaria with my beloved husband's name on it will be on the mantel in our home. Thank you for all the work you put into this ... which comforted so many people." —Barb Brinkman

- "Such a moving event. A lovely way to honor our loved ones and keep them close to our hearts as the holiday season begins." —Rosie Perez Flores

- "It was a beautiful and very special evening of hope, commemoration and celebration of this holy season. Thank you all for making it so. Truly grateful to have been part of the inaugural service." —Maryanne O'Malley

I hope to see you at An Evening of Lights! To purchase luminarias and RSVP for the event, please visit www.archindy.org/CCF/EveningofLights2018.

For more information about the Catholic Community Foundation, please contact us at 1-800-382-9836, ext. 1482 or ccf@archindy.org. Or visit our website at www.archindy.org/CCF.

(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or



A Christmas Star overlooks luminarias surrounding a Nativity scene during the Dec. 7, 2017, "An Evening of Lights" program at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (File photo by Mike Krokos)

legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

Advent penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

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

Bloomington Deanery

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

Connersville Deanery

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

Indianapolis East Deanery

- Dec. 5, 7:30 p.m. at Holy Spirit
- Dec. 10, 7 p.m. for Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower), at St. Therese of the Infant Jesus (Little Flower)
- Dec. 10, 7 p.m. for St. Rita and Holy Angels (Indianapolis West Deanery), at St. Rita
- Dec. 12, 6:30 p.m. at St. Michael, Greenfield
- Dec. 13, 7 p.m. at St. Thomas the Apostle, Fortville
- Dec. 18, 7 p.m. at St. Philip Neri

Indianapolis North Deanery

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

Indianapolis South Deanery

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

- Dec. 15, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- Dec. 17, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Dec. 5, 7 p.m. for St. Anthony and St. Christopher, at St. Christopher
- Dec. 5, 7 p.m. at St. Michael the Archangel
- Dec. 10, 7 p.m. for Holy Angels and St. Rita (Indianapolis East Deanery), at St. Rita
- Dec. 11, 7 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery), at St. Ann
- Dec. 12, 7 p.m. at Mary, Queen of Peace, Danville
- Dec. 13, 7 p.m. at St. Malachy, Brownsburg
- Dec. 17, 7 p.m. at St. Thomas More, Mooresville
- Dec. 18, 7 p.m. at St. Monica
- Dec. 19, 7 p.m. at St. Susanna, Plainfield
- Dec. 20, 7 p.m. at St. Gabriel the Archangel

New Albany Deanery

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

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

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

Seymour Deanery

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

Tell City Deanery

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

Terre Haute Deanery

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

Classified Directory

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

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Episcopal ordination in Rome

In this photo, Archbishop Edward T. O'Meara, former archbishop of Indianapolis, is ordained a bishop on Feb. 13, 1972, by St. Paul VI at St. Peter's Basilica at the Vatican. Pope Paul appointed Archbishop O'Meara an auxiliary bishop of the Archdiocese of St. Louis on Jan. 28, 1972. He had been ordained a priest of that archdiocese in 1946 by Archbishop Joseph E. Ritter, who previously served as the first archbishop of Indianapolis. St. John Paul II appointed Archbishop O'Meara as the fourth archbishop of Indianapolis on Nov. 21, 1979. He served as the shepherd of the Church in central and southern Indiana until his death on Jan. 10, 1992.

(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.)



Groundbreaking in Oldenburg

Students of the Oldenburg Academy of the Immaculate Conception in Oldenburg break ground on Oct. 24 for the Hillenbrand Family Feldhaus, a new \$3 million athletic facility for the school. It is made possible through the generosity of many donors, including the John A. Hillenbrand Foundation and William and Martha Hillenbrand Foundation. It is expected to be completed by October 2019. (Submitted photo)

Did You Know

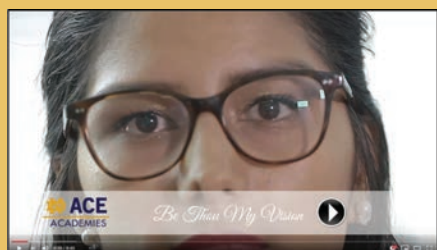
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To view the video shown at Xtravaganza 2018 which beautifully illustrates how NDAA is transforming lives, visit: <https://bit.ly/2OBHDPd>



For more information, contact:
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 1-800-382-9836, ext. 1568