



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Twenty Something

Columnist Christina Capecchi writes about seeing the best in the worst of times, page 12.

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## Newspapers examine Church crisis as bishops prepare to meet

WASHINGTON (CNS)—*The Boston Globe* and *The Philadelphia Inquirer* newspapers teamed up for an article published in both daily papers on Nov. 4 that examined ways it said the U.S. bishops have failed to police themselves even since their 2002 gathering in Dallas about clergy sex abuse when they promised that “the Church’s days of concealment and inaction were over.”

The article appeared as the United States Conference of Catholic Bishops is preparing for its annual fall assembly on Nov. 9-15 in Baltimore.

The nearly 6,000-word article examines allegations of bishops covering up sexual abuse by priests in their dioceses or their own reported sexual misconduct.

A Nov. 4 statement from the Boston Archdiocese said: “The report today in *The Boston Globe* examining how various bishops in the United States have addressed the clergy sexual abuse crisis provides a window into the depth of the problem facing the Church.”

It also noted that Boston Cardinal Sean P. O’Malley has “made it a priority to create safe environments in the archdiocese’s churches and schools and to continue to support all people impacted by clergy sexual abuse.”

The Boston Archdiocese said it “began disclosing the identity of publicly accused priests of the Archdiocese of Boston in 2011” and no new allegations of abuse have occurred since 2006.

“We have learned much during the course of the past 16 years and made sweeping and significant changes to all dimensions of the life of the Church, but we cannot be lulled into a sense of achievement that would risk complacency,” Cardinal O’Malley said.

Last year, an op-ed on *The Inquirer’s* website written by Philadelphia Archbishop Charles J. Chaput said the paper has done “valuable reporting and editorializing on sex abuse in the Catholic Church and past failures by the Church to root out abusers and to protect the innocent. The entire public—

See BISHOPS, page 2



Seminarian Charlie Wessel, a member of St. Simon the Apostle Parish in Indianapolis, kneels in prayer on Aug. 11, 2015, in St. Mary Church in New Albany during a pilgrimage taken during the annual archdiocesan seminarian convocation. Human formation programs at seminaries in the archdiocese help prepare men for the challenges of priestly life and ministry today. (File photo by Sean Gallagher)

## Demanding program of human formation shapes future priests amid Church crisis

By Sean Gallagher

Father Benjamin Syberg was ordained in 2014. In the time since then, the 30-year-old priest has served as an associate pastor of a large urban parish, a chaplain for a nearby university and administrator of two small rural parishes.

He’s now the administrator of St. Lawrence Parish in Lawrenceburg, a mid-size parish for the archdiocese with more than 700 households that also has a school.

Priests a generation ago might still be at their first assignment as an associate pastor or high school teacher four years after ordination.

That’s not the case today.

That makes all the more crucial the formation that goes on in seminaries where future priests for the archdiocese are currently formed for ordained ministry: Bishop Simon Bruté College Seminary in Indianapolis and Saint Meinrad Seminary and School of Theology in St. Meinrad.

The current clergy sexual abuse crisis that will be the main topic of discussion at the Nov. 12-14 general assembly in Baltimore of the United States Conference of Catholic Bishops in the Church has shined more light on the way men are formed for the priesthood.

This is especially the case with the seminaries’ human formation programs, which seek to help seminarians grow in the self-understanding, emotional maturity and interrelationship skills that

will help them be effective in priestly ministry. Human formation also involves preparing a seminarian to live a fulfilling life of celibate chastity.

With the experiences he has had in just four years of priestly ministry, Father Syberg looks back on the human formation he received at Bishop Bruté and Saint Meinrad and sees how important it was.

“There’s no way that you’d be able to handle the ministry load” without the formation he received, Father Syberg said, noting that, without it “you’re either going to psych yourself out because you’re overwhelmed or you’ll get resentful and won’t bring the joy and life into the many things that we need to do.”

See FORMATION, page 8



The Chamblee family, members of Holy Name of Jesus Parish in Beech Grove, lead a decade of the rosary during the archdiocesan Morning with Mary event at St. Mary-of-the-Knobs Church in Floyd County on Oct. 13. They are Joseph, left, John Paul, Gabriel, Theresa, Elizabeth (front), Sophia and Jonathan. Not shown but standing behind Jonathan is their daughter Emma. (Photos by Natalie Hoefler)

## Annual archdiocesan event honors Mary by prayer, song and witness

By Natalie Hoefler

The Church celebrates Mary in a special way in October. In honor of our Most Blessed Mother, the archdiocese hosted its third Morning with Mary event on Oct. 13 at St. Mary-of-the-Knobs Church in Floyd County.

The annual event changes location each year. The first event, held in 2016, took place at St. Bartholomew Church in Columbus, and the second was hosted at SS. Peter and Paul Cathedral in Indianapolis.

At the bilingual event at St. Mary-of-the-Knobs, participants sang Marian hymns, heard witness talks and keynote addresses, all interspersed with the praying of the rosary. Each decade was led by a specific group or individual, including youths, young adults, a family, a deacon and a religious sister.

At the close of the event, it was announced that next year's Morning with Mary will take place in the Terre Haute Deanery, with the specific location yet to be determined.

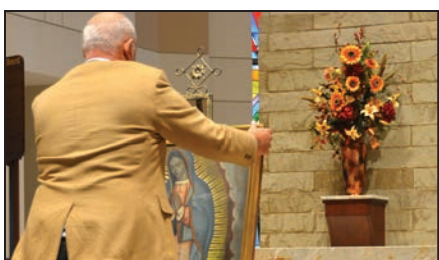
Here are a few photos highlighting different moments of this year's Morning with Mary. †



Katie Brewer, director of faith formation at St. Mary Parish in New Albany, smiles as she delivers a witness talk during the annual archdiocesan Morning with Mary event on Oct. 13 at St. Mary-of-the-Knobs Church in Floyd County.



Eva Gonzales, director of Hispanic Ministry for the Archdiocese of Louisville's Office of Multicultural Ministry, makes a point while delivering her keynote address in Spanish during the annual archdiocesan Morning with Mary event on Oct. 13 at St. Mary-of-the-Knobs Church in Floyd County.



Ken Ogorek, director of catechesis for the Archdiocese of Indianapolis, places an image of Our Lady of Guadalupe at the front of the sanctuary of St. Mary-of-the-Knobs Church in Floyd County at the beginning of the annual archdiocesan Morning with Mary event on Oct. 13.



## Public Schedule of Archbishop Charles C. Thompson

November 9 – 26, 2018

Nov. 9 – 15  
United States Conference of Catholic Bishops Fall Assembly in Baltimore, Md.

Nov. 16 — 2 p.m.  
Investiture of Judge James Sweeney, Indianapolis

Nov. 17 — 5 p.m.  
Mass at St. Pius X Church, Indianapolis

Nov. 18 — 10:30 a.m. (CST)  
Confirmation for youths of Tell City Deanery at St. Meinrad Church, St. Meinrad

Nov. 18 — 2 p.m. (CST)  
Confirmation for youths of Tell City Deanery at St. Paul Church, Tell City

Nov. 20 — 10:30 a.m.  
Priest Personnel Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Nov. 20 — 6:30 p.m.  
Mass at Madison Correctional Facility, Madison

Nov. 26 — 11 a.m.  
Mass for Sisters of St. Francis at Convent of the Immaculate Conception, Oldenburg

(Schedule subject to change.)

## BISHOPS

continued from page 1

including Catholics—can be grateful for that.”

But in the 2017 op-ed, he also said: “It’s been odd to notice that *The Inquirer* has often seemed less committed to reporting the history, roots, scope, and intractability of chronic sexual-abuse problems in our public schools, institutions, and society at large—and even less interested in what the Church has done and is doing to deal with the problem.”

He said the Church’s efforts to provide healing to victims of sexual abuse “have routinely been ignored or under-reported by media in the public sphere. Despite ample evidence of the scope of the sexual abuse problem beyond the Catholic Church, some continue to perpetuate the lie that the sexual abuse of minors is lopsidedly a ‘Catholic’ problem and that the Church has done little to address it.”

In its Nov. 4 report, the *Globe/Inquirer* said that amid new revelations of alleged misconduct by U.S. bishops or reported mishandling of abuse cases, the newspapers had “pooled their resources for a deeper look at the crisis.”

Revelations the newspapers cite include the August release of a Pennsylvania grand jury report covering 70 years of abuse allegations in six of that state’s Catholic dioceses, starting in 1947. The grand jury detailed allegations of abuse by 300 clergy and other Church workers and involving 1,000 minors. The report also claimed a Church cover-up of abuse in some places.

Also, allegations came to light this summer involving retired Archbishop Theodore E. McCarrick, accused of sexually abusing a minor almost 50 years ago and having sexual contact with seminarians while he was a bishop in New Jersey. He has denied the allegations.

The *Globe/Inquirer* report says that “more than 130 U.S. bishops—or nearly

one-third of those still living—have been accused during their careers of failing to adequately respond to sexual misconduct in their dioceses” according to the reporters’ examination of court records, media reports and interviews with Church officials, victims and attorneys.

It also notes that at least 15 bishops, including Archbishop McCarrick, former cardinal-archbishop of Washington who resigned from the College of Cardinals in July, have been accused of committing sexual abuse or sexual harassment.

What the article points out as “most telling” is that “claims against more than 50 bishops center on incidents that occurred after a historic 2002 Dallas gathering of U.S. bishops” when they voted to remove any priest who had ever abused a minor and set up civilian review boards to investigate clergy misconduct claims.

Although the 2002 “Charter for the Protection of Children and Young People” imposed standards that led to the removal of hundreds of priests, “the bishops specifically excluded themselves from the landmark child protection measures,” the report claims.

This gap is one that U.S. bishops plan to address during their annual fall general assembly in Baltimore when they plan to discuss and vote on specific measures to hold themselves accountable for their response to clergy sex abuse allegations in their dioceses.

Since Aug. 1, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, has issued five statements responding to various aspects of the sexual abuse crisis and has called for greater transparency and accountability in the Church, particularly on the part of the bishops. In mid-September at the Vatican, Cardinal DiNardo met privately with Pope Francis specifically about clergy sexual abuse in the U.S.

As the *Globe/Inquirer* piece points out: “This month, U.S. bishops will gather in Baltimore to debate—once again—how to regain the trust of the faithful.” †



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#### Staff:

Editor: Mike Krokos  
Assistant Editor: John Shaughnessy  
Reporter: Sean Gallagher  
Reporter: Natalie Hoefler  
Online Editor/Graphic Designer: Brandon A. Evans  
Executive Assistant: Cindy Clark  
Graphic Designer: Jane Lee  
Print Service Assistant: Annette Danielson



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# Catholics provide help to caravan of migrants

CORDOBA, Mexico (CNS)—The caravan of migrants making its way through Mexico has started arriving in Mexico City, where the Basilica of Our Lady of Guadalupe, the world's most-visited Marian shrine, has opened its shelter for pilgrims to weary Central American migrants.

At least 1,000 migrants departed on Nov. 5 from Cordoba, 190 miles southeast of Mexico City, hoping to make a final push to the national capital. They were joined by another group departing from Puebla—closer to Mexico City—where they had received assistance and slept in parishes.

One caravan set out on Oct. 12 from San Pedro Sula, Honduras, and mushroomed in size as it moved northward. Its participants have pushed through borders and past police blockades, slept on sidewalks and in town squares and suffered illnesses and injuries brought on by long walks in hot and inclement weather.

Catholics working on the immigration issue in Central America say caravans have become a preferred form of traveling through Mexico, where crimes are commonly committed against migrants traveling solo or in small groups. Caravans, they say, offer security in numbers and make it unnecessary to pay high fees to human smugglers.

In interviews in southern Mexico, most of the migrants said they were fleeing a combination of violence, poverty and an inability to make ends meet in the northern triangle of Central America: Honduras, Guatemala and El Salvador, three of the poorest and most violent countries in the hemisphere.

The caravan has captured international

media attention and has been monitored by everyone from Mexican state human rights commissions to priests and religious to civil society organizations—something observers say has prevented the police, wishing to avoid an embarrassing incident, from acting against the migrants.

"We feel protected. There are human rights people, nuns, the Catholic Church, the Red Cross," said Edwin Paz, 41, a mechanic who left Honduras with his wife—two-and-a-half months pregnant—and teenage son.

Paz tried to travel through Mexico on his own a decade ago, riding atop a train known as *La Bestia*. He was detained by railway security in northern Mexico and asked to pay \$200, which he didn't have, and was subsequently turned over to police and deported.

"Good-hearted Mexicans have been helping us," he said at a shelter in Cordoba.

Parishes across southern Mexico have fed the migrants and collected clothes and shoes for them. Some Mexicans of humble



Migrants, who are part of a caravan traveling from Central America to the United States, receive food on Nov. 3 at a church in Metapa, Mexico. (CNS/Carlos Garcia Rawlins, Reuters)



Brother Jonathan Ortiz, a member of the Missionaries of the Risen Christ, flags down a vehicle on Oct. 3 near Sayula in Mexico's Veracruz state. The religious order has provided migrants in a caravan transiting Mexico with medical attention, but resorted to helping them get rides as they moved through a dangerous area. (CNS photo/David Agren)

means have offered what they can: plates of beans, rice and tortillas; plastic bags filled with water and gently used clothing.

A group of religious belonging to The Missionaries of the Risen Christ—which includes nurses, physicians and psychologists, working with support from

Caritas Mexico—has set up a tent at each stop, where they tend to medical issues such as wounded feet, twists and sprains, and children with coughs, colds and fevers.

"Grab onto something strong," said Sister Antonia Becerra, leader of the religious working with migrants, at an assembly of caravan participants in the town of Pijijiapan. "And there's nothing stronger to grab onto than Jesus Christ."

As the caravan proceeded through the Gulf Coast state of Veracruz and a zone notorious for crimes committed against migrants, members of the Missionaries of the Risen Christ started helping caravan participants by flagging down rides for them. They figured motorists would be more trusting of people in habits.

"In the name of charity, please take two people," Brother Jonathan Ortiz,

dressed in his black habit and waving a red handkerchief, asked a driver near Sayula, Veracruz. The driver did not pick up any passengers, but others were willing to help.

The religious put out a call for better shoes, blankets and sweaters as the caravan arrived in central Mexico, where the altitude tops 7,000 feet and nighttime temperatures are chilly.

U.S. President Donald Trump has said the caravan will not be welcomed and sent troops to the border with Mexico ahead of its possible arrival.

The Mexican government has offered caravan participants temporary work permits and social benefits. It said in a Nov. 3 statement that 5,347 migrants with caravans were in the country, while 2,793 refugee claims had been made. †

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# The Criterion

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## Editorial



Worshippers pray at the conclusion of an Oct. 28 Mass for people with special needs at Jesus the Divine Word Church in Huntington, Md. All the people with special needs were given a role in the Mass. (CNS photo/Bob Roller)

## Pastoral statement on persons with disabilities marks 40 years

Persons with disabilities of many kinds are featured prominently in the New Testament. Jesus' care and concern for the disabled women and men of his day provides all of us with a clear message: Every human being is made in the image and likeness of God regardless of his or her mental, physical or emotional condition.

This fundamental teaching is underscored by the bishops in the U.S. in their "Pastoral Statement on Persons with Disabilities," which was first published 40 years ago on Nov. 16, 1978. It serves as a guide for pastoral leaders, and the entire Catholic community, in reaching out to those of our sisters and brothers who are visually impaired, deaf, emotionally impaired or have mental, developmental and/or physical disabilities.

The bishops insist that "no acts of charity or justice can be of lasting value to persons with disabilities unless they are informed by a sincere understanding love that penetrates the wall of strangeness and affirms the common humanity underlying all distinction." What persons with disabilities want, and need, above all else is acceptance. According to the bishops' pastoral statement, "We must love others from the inside out, so to speak, accepting their difference from us in the same way that we accept our difference from them."

Look at any Scripture passage where the Lord encounters someone who is disabled. There is never any indication that Jesus sought to avoid those who were different from him. On the contrary, many regarded his actions (and his attitude) as scandalous. When asked by John the Baptist's disciples if he was the Messiah, Jesus answered: "Go back and report to John what you hear and see: the blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them" (Mt 11:4-5). Jesus' acceptance of persons with disabilities is a sign of his divinity because God alone is totally without prejudice, welcoming all his children with open arms and healing all their ills!

In a reflection on the 40th anniversary of these words, Indianapolis Archbishop Charles C. Thompson has affirmed the pastoral statement published by his brother bishops in 1978. According to the archbishop, "In 35 short paragraphs, an essential foundation was laid for the Church's outreach to persons who have a disability, in order to best serve the spiritual, intellectual, moral and physical development of all."

In addition, Archbishop Thompson observes, "this pastoral statement constitutes a mandate for a national office which would serve as a resource center for diocese and parishes in working with and for individuals who have a variety of disabilities as well as working with their families. Today this office is known as the National Catholic Partnership on Disability."

The pastoral statement acknowledges that through its parishes, health care institutions and social service agencies, the Church has always attempted to show a pastoral concern for disabled individuals. "However," the bishops say, "in a spirit of humble candor, we must acknowledge that at times we have responded to the needs of some of our disabled people only after circumstances or public opinion have compelled us to do so."

The challenge presented by the pastoral statement 40 years ago, and repeated with even greater urgency now, "is to expand the Church's healing ministry to these persons, helping them when necessary, working with them, and raising its voice with them and with all members of society who are their advocates."

Archbishop Thompson's reflection says, "We are reminded that any pastoral outreach is rooted in the dignity of each person, which leads us to safeguard the rights of each, including not only the right to life, but to education, employment, housing, as well as decent personal care and human support. Such rights also extend to full participation in parish life ... not merely as people to be served, but also as people who have the desire and the capacity to serve."

"Even beyond rights," the archbishop continues, "our Christian response is rooted in an understanding love which leads us to support one another in the struggles of life, and to recognize the invaluable gifts and contributions individuals who have disabilities bring to our community, and the witness they are to each of us." Love transcends every disability. It overcomes every obstacle, uniting us in spite of our differences whatever they may be.

All Catholics in central and southern Indiana are encouraged to read the bishops' statement on persons with disabilities, which can be found on the USCCB website at <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/upload/Pastoral-Statement-of-U-S-Catholic-Bishops-on-Persons-with-Disabilities.pdf>.

—Daniel Conway

## A reflection on the 40th anniversary of the bishops' pastoral statement on persons with disabilities

Nov. 16 marks the 40th anniversary of the "Pastoral Statement of U.S. Catholic Bishops on Persons with Disabilities." It is an important moment to look back on all that has taken place since, as well as the guidance and challenge we continue to find in these words today.

In 35 short paragraphs, an essential foundation was laid for the Church's outreach to persons who have a disability, in order to best serve the spiritual, intellectual, moral and physical development of all.

In fact, this pastoral statement constitutes a mandate for a national office which would serve as a resource center for dioceses and parishes in working with and for individuals who have a variety of disabilities as well as working with their families. Today this office is known as the National Catholic Partnership on Disability.

We are reminded that any pastoral outreach is rooted in the dignity of each person, which leads us to safeguard the rights of each, including not only the right to life, but to education, employment, housing, as well as decent personal care and human support. Such rights also extend to full participation in parish life—including first and foremost the liturgical

and sacramental life of the parish—but including evangelization and catechesis as well as various other faith formation and social opportunities. This participation is not merely as people to be served but also as people who have the desire and capacity to serve.

Even beyond rights, our Christian response is rooted in an understanding love which leads us to support one another in the struggles of life, and to recognize the invaluable gifts and contributions individuals who have disabilities bring to our community, and the witness they are to each of us.

I am pleased to acknowledge this important anniversary and encourage the faithful of our archdiocese to acquaint themselves with this document, available via the U.S. Conference of Catholic Bishops' (USCCB) website: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/upload/Pastoral-Statement-of-U-S-Catholic-Bishops-on-Persons-with-Disabilities.pdf>

+ Charles C. Thompson

Most Reverend Charles C. Thompson  
Archbishop of Indianapolis

## Reflexión sobre el XL aniversario de la declaración pastoral de los obispos sobre las personas con discapacidades

El 16 de noviembre marca el aniversario número 40 de la "Declaración pastoral de los obispos católicos de los EE. UU. sobre las personas con discapacidades." Se trata de un momento importante para analizar todo lo que ha sucedido desde entonces, así como también reconocer la orientación y el desafío que seguimos encontrando hoy en día en esas palabras.

En tan solo 35 párrafos se definió una base fundamental para lograr que la Iglesia se acercara a las personas con discapacidades, a fin de atender de la mejor forma posible el desarrollo espiritual, intelectual, moral y físico de todos.

De hecho, esta declaración pastoral se convirtió en un mandato para la creación de un organismo nacional que serviría como centro de recursos para diócesis y parroquias que trabajaran conjuntamente por y para aquellas personas con diversas discapacidades, así como también para colaborar con sus familias. Hoy en día este organismo se conoce como la Colaboración Católica Nacional para las Discapacidades (National Catholic Partnership on Disability).

Se nos recuerda que todo esfuerzo de acercamiento pastoral se origina en la dignidad de cada persona, lo que nos lleva a proteger los derechos de los demás, incluyendo no solamente el derecho a la vida sino también a la educación, al empleo, la vivienda, además de acceso a un cuidado personal decente y apoyo

humano. Tales derechos se extienden también a la plena participación en la vida parroquial, lo que incluye en primer lugar la vida litúrgica y sacramental de la parroquia, pero que también abarca la evangelización y la catequesis, así como otras oportunidades de formación de fe y social. Esta participación no es meramente como personas que reciben servicios sino también como personas que tienen el deseo y la capacidad de servir.

Inclusive más allá de los derechos, nuestra respuesta cristiana tiene su origen en un amor comprensivo que nos lleva a apoyarnos mutuamente en las dificultades de la vida y a reconocer los dones incalculables y los aportes que realizan a nuestra comunidad las personas con discapacidades, al igual que el testimonio que nos dan a cada uno de nosotros.

Me complace reconocer este importante aniversario y animo a los fieles en nuestra arquidiócesis a que se familiaricen con este documento que se encuentra a disposición a través del sitio web de la Conferencia de Obispos Católicos de los EE. UU.: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/upload/Pastoral-Statement-of-U-S-Catholic-Bishops-on-Persons-with-Disabilities.pdf>

+ Charles C. Thompson

Reverendísimo Charles C. Thompson  
Arzobispo de Indianapolis

## 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).

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.

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## ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Bishops obliged to make 'real changes' amid crisis

Every November, the United States Conference of Catholic Bishops (USCCB) meets for our annual fall gathering in Baltimore.

As described in its mission statement (cf. [www.usccb.org](http://www.usccb.org)), the USCCB exists to: 1) help the bishops of the United States "act collaboratively and consistently on vital issues confronting the Church and society; 2) foster communion with the Church in other nations, within the Church Universal, under the leadership of its supreme pastor, the Roman Pontiff; and 3) offer appropriate assistance to each bishop in fulfilling his particular ministry in the local Church."

When we gather as brother bishops, we address a wide variety of topics and concerns, but we pay special attention to priority goals established for a three-year period. The five priority areas identified for the period 2017-2020 are: 1) Evangelization; 2) Family and marriage; 3) Human life and dignity; 4) Vocations and ongoing formation and 5) Religious freedom.

These are vital issues, and they will be addressed at our meeting in Baltimore next week as time permits, but obviously, in this climate dominated by allegations of sexual abuse and cover-up by Church leaders, there can be no "business as usual."

We bishops have an obligation to

address these issues candidly and to demonstrate—by our actions more than our words—that real changes are being made in the way we exercise the sacred duties we have been given by Christ the Good Shepherd.

On Sept. 19, the USCCB's administrative committee met to discuss the agenda for next week's meeting. Following their meeting, they issued this statement:

"We, the Administrative Committee of the United States Conference of Catholic Bishops, assembled last week in Washington at this time of shame and sorrow. Some bishops, by their actions or their failures to act, have caused great harm to both individuals and the Church as a whole. They have used their authority and power to manipulate and sexually abuse others. They have allowed the fear of scandal to replace genuine concern and care for those who have been victimized by abusers. For this, we again ask forgiveness from both the Lord and those who have been harmed. Turning to the Lord for strength, we must and will do better."

The Administrative Committee took the following actions within its authority:

1. Approved the establishment of a third-party reporting system that will receive confidentially, by phone and

online, complaints of sexual abuse of minors by a bishop and sexual harassment of or sexual misconduct with adults by a bishop and will direct those complaints to the appropriate ecclesiastical authority and, as required by applicable law, to civil authorities.

2. Instructed the USCCB Committee on Canonical Affairs and Church Governance to develop proposals for policies addressing restrictions on bishops who were removed or resigned because of allegations of sexual abuse of minors or sexual harassment of or misconduct with adults, including seminarians and priests.

3. Initiated the process of developing a Code of Conduct for bishops regarding the sexual abuse of a minor; sexual harassment of or sexual misconduct with an adult; or negligence in the exercise of his office related to such cases.

4. Supported a full investigation into the situation surrounding Archbishop Theodore E. McCarrick, including his alleged assaults on minors, priests and seminarians, as well any responses made to those allegations. Such an investigation should rely upon lay experts in relevant fields, such as law enforcement and social services.

This is only a beginning. Consultation with a broad range of concerned parents,

experts and other laity along with clergy and religious will yield additional, specific measures to be taken to repair the scandal and restore justice. We humbly welcome and are grateful for the assistance of the whole people of God in holding us accountable.

To anyone who has been abused, never hesitate to also contact local law enforcement. If you don't feel comfortable for any reason with the Church providing help, your diocese can connect you with appropriate community services. With compassion and without judgment, the bishops of the United States pledge to heal and protect with every bit of the strength God provides us.

Acting in communion with the Holy Father, with whom we once again renew our love, obedience and loyalty, we make our own the prayer of Pope Francis in his Aug. 20 letter to the people of God, "May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them."

These initiatives—and much more—will be discussed in Baltimore next week. Please pray for us as we work to protect the vulnerable and restore trust in the leadership of our Church. †



## Cristo, la piedra angular

### Los obispos tienen la obligación de hacer 'cambios reales' en medio de la crisis

Cada noviembre, la Conferencia de Obispos Católicos de los Estados Unidos (USCCB) se da cita en Baltimore para nuestra reunión anual.

Tal como se describe en la declaración de su misión (cf. [www.usccb.org](http://www.usccb.org)), la USCCB existe para: 1) contribuir a que los obispos de los Estados Unidos "actúen en colaboración y congruencia con los asuntos vitales que enfrenta la Iglesia y la sociedad; 2) promover la comunión con la Iglesia y las demás naciones, dentro de la Iglesia universal, bajo el liderazgo de su pastor supremo, el Pontífice romano; y 3) brindar ayuda adecuada a cada obispo para cumplir con su ministerio específico en la Iglesia local."

Cuando nos reunimos como obispos hermanos, abordamos una amplia variedad de temas e inquietudes, pero prestamos especial atención a los objetivos prioritarios definidos para un período de tres años. Las cinco áreas de prioridad que se han identificado para el período 2017-2020 son: 1) evangelización; 2) familia y matrimonio; 3) vida y dignidad humanas; 4) vocaciones y formación constante, y 5) libertad de culto.

Estos son asuntos vitales y se abordarán durante nuestra reunión en Baltimore la semana que viene, sujeto a las limitaciones del tiempo, pero, obviamente, dadas las circunstancias actuales en las que prevalecen los alegatos de abuso sexual y el encubrimiento por parte de líderes eclesiásticos, ciertamente no se "tratará de una agenda normal."

Los obispos tenemos la obligación de explorar estos temas abiertamente y demostrar mediante nuestras acciones, más que en palabras, que se están efectuando cambios en cuanto a cómo ejercemos las obligaciones sagradas que nos ha encargado Cristo, el Buen Pastor.

El 19 de septiembre, el comité administrativo de la USCCB se reunió para hablar acerca de la agenda de la próxima reunión. Después de su reunión emitieron la siguiente declaración:

"Nosotros, el Comité Administrativo de la Conferencia de Obispos Católicos de los Estados Unidos, nos reunimos la semana pasada en Washington en este momento de vergüenza y dolor. Algunos obispos, mediante sus acciones u omisiones han provocado enormes daños tanto a personas individuales como a la Iglesia en su totalidad. Han empleado su autoridad y poder para manipular y abusar sexualmente de otros. Han permitido que el temor al escándalo sustituya la preocupación genuina y la atención que necesitan aquellos que se han convertido en víctimas de sus agresores. Por ello, pedimos nuevamente perdón al Señor y a aquellos que han resultado perjudicados. Acudimos al Señor para recibir fortaleza a fin de superar esto y, efectivamente, ser mejores."

El Comité Administrativo aplicó las siguientes medidas dentro de los límites de su autoridad:

1. Aprobó la creación de un sistema de comunicación independiente para recibir de manera confidencial, por teléfono y

por Internet, denuncias de abuso sexual de menores por parte de obispos y de acoso sexual o de conducta sexual indebida con adultos por parte de un obispo. Este sistema canalizará dichas denuncias a la autoridad eclesiástica correspondiente y, según lo exijan las leyes pertinentes, a las autoridades civiles.

2. Instruyó al Comité sobre Asuntos Canónicos y Gobierno de la Iglesia de la USCCB a crear propuestas de políticas para abordar las restricciones con respecto a los obispos que fueron expulsados o que renunciaron a causa de alegatos de abuso sexual de menores, de acoso sexual o conducta sexual indebida con adultos, lo que incluye a seminaristas y sacerdotes.

3. Inició el proceso para crear un Código de Conducta para obispos con respecto al abuso sexual de menores, acoso sexual, conducta sexual indebida con adultos o negligencia en cuanto al ejercicio de sus obligaciones en relación con dichos casos.

4. Otorgó su apoyo para llevar a cabo una investigación completa con respecto a las circunstancias que rodean al arzobispo Theodore E. McCarrick, incluyendo las alegaciones de agresiones contra menores, sacerdotes y seminaristas, así como las respuestas frente a tales alegaciones. Dicha investigación deberá apoyarse en expertos laicos en los campos correspondientes, tales como las autoridades y los servicios sociales.

Esto es solo el comienzo. La consulta con una amplia gama de padres

preocupados, expertos y otros seculares, conjuntamente con el clero y demás religiosos, generará otras medidas específicas que deberán adoptarse para reparar el escándalo y restablecer la justicia. Damos humildemente la bienvenida y nos sentimos agradecidos por la ayuda de todo el pueblo de Dios al hacernos responsables.

Para aquellos que han sido víctimas de abuso: jamás duden en comunicarse también con las autoridades locales. Si por algún motivo no se sienten cómodos con la ayuda de la Iglesia, la diócesis puede ponerlos en contacto con los servicios comunitarios correspondientes. Con compasión y sin juicio, los obispos de los Estados Unidos nos comprometemos a brindar sanación y protección con la plenitud de la fuerza que Dios nos otorga.

En comunión con el Santo Padre, a quien le reiteramos nuestro amor, obediencia y lealtad, hacemos nuestra la oración del Papa Francisco plasmada en su carta al pueblo de Dios el día 20 de agosto: "Que el Espíritu Santo nos dé la gracia de la conversión y la unción interior para poder expresar, ante estos crímenes de abuso, nuestra compunción y nuestra decisión de luchar con valentía."

Estas iniciativas y muchas otras se explorarán en Baltimore la semana que viene. Recen por nosotros mientras nos esforzamos por proteger a los vulnerables y restablecer la confianza en el liderazgo de nuestra Iglesia. †

# Events Calendar

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

## November 13

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

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

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Lunch & Learn: Victims of Sex Trafficking**, learn how to recognize advertising, signs of victims and how this crime can be dealt with locally and nationally, 11:30 a.m.-1 p.m. Information and registration: 812-933-6437 or [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## November 15

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. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## November 16

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Our Lady's Gallery Art Exhibit: "Catholic Art is Alive,"** featuring works of local Catholic artists and classic reproductions, all art available for purchase, 7-10 p.m., \$20 per person or two for \$35 advance ticket sales through Nov. 15 at [goo.gl/wfbDpa](http://goo.gl/wfbDpa) (case sensitive), \$25 per person or two for \$40 at the door, includes glass of wine and hors d'oeuvres, must be 21. Information: 812-276-8460 or [art@olgreenwood.org](mailto:art@olgreenwood.org).

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, NBC affiliate WTHR meteorologist Kelly Greene presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Nov. 15. Information and registration: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

## November 17

St. Lawrence Parish Learning Center, 6944 E. 46th St., Indianapolis. **Introduction to the Gospel of Luke**, Sandra Hartlieb presenting, 8:30 a.m.-12:30 p.m., freewill offering, continental breakfast provided. Information and registration: 317-546-4065, [shartlieb@saintlawrence.net](mailto:shartlieb@saintlawrence.net).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Feast of Our Lady of Providence Mass**, 11 a.m. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

St. Bartholomew Church, 1306 27th St., Columbus. **13th Annual Concert Series: God Among Us**, featuring Catholic singer and songwriter Dan Schutte, 7 p.m., freewill offering. Complete list of all concerts: [www.saintbartholomew.org](http://www.saintbartholomew.org) (choose Music Ministry) or [bminut@stbparish.net](mailto:bminut@stbparish.net).

## November 17-18

St. Margaret Mary Parish Dede Center, 2405 S. 7th St., Terre Haute. **Holiday Craft Fair**, Sat. 9 a.m.-3:30 p.m., Sun. 9 a.m.-12:30 p.m., Christmas items, basket raffle, homemade tamales, kettle corn, concessions, pre-order for homemade noodles, chicken and noodles, cheeseballs and beer mustard for pick up at fair by calling 812-232-3512. Information: [mcoad@smmth.org](mailto:mcoad@smmth.org).

## November 21

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

## November 22

St. Louis de Montfort Parish, Craig Willy Hall,

11441 Hague Road, Fishers (Lafayette Diocese). **Free Thanksgiving Meal**, turkey, mashed potatoes, stuffing, vegetables, rolls and dessert, 11 a.m.-2 p.m., all are invited. Information: 317-517-4256.

## November 26

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

## December 1

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

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

## December 2

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

317-784-6860, [p108cmaster@sbcglobal.net](mailto:p108cmaster@sbcglobal.net).

## December 4

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

## December 5

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

## December 7

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m.,

Mass 7:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

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

## December 9

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

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

## December 11

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

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

## St. Luke the Evangelist Parish planning pilgrimage weekend on Dec. 10-11

Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will lead a two-day Advent/Christmas pilgrimage to St. Louis, and Belleville, Ill., on Dec. 10 and 11.

The pilgrimage will start with Mass at St. Luke Church at 8:15 a.m. on Dec. 10. Pilgrims will depart by bus after the Mass, with an estimated return of 5:45 p.m. on Dec. 11.

Activities include a tour of the Way of Lights Display at Our Lady of the Snows National Shrine in Belleville, a presentation of the Christmas show *Glorious Night* by the Daughters of St. Paul, and Mass and a private tour of the National Shrine of St. Joseph in St. Louis. Pilgrims will stay at the Drury Inn in Creve Coeur, Mo.

The cost is \$243 double occupancy or \$334 single occupancy, and includes transportation, tickets to the show and a boxed supper. Lunches are not covered.

A \$100 deposit is required by Nov. 21 to reserve a seat, with the balance due by Dec. 3. Deposits are transferable but not refundable.

Deposit checks should be made out to St. Luke the Evangelist Parish and mailed to the parish to the attention of Sister Diane Carollo at 7575 Holliday Dr. E., Indianapolis, IN 46240. Deposits can also be dropped off at the parish office during business hours.

For additional information, including a complete itinerary and food options, contact Sister Diane at 317-259-4373, ext. 256, or [dcarlolo@stluke.org](mailto:dcarlolo@stluke.org). †

## St. Lawrence Parish to host workshop on the Gospel of Luke on Nov. 17

St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, is hosting an Introduction to the Gospel of Luke workshop in the parish learning center from 8:30 a.m.-12:30 p.m. on Nov. 17.

The session will examine unique stories found only in Luke's Gospel and explore parables, such as the prodigal son and the good samaritan.

Sandra Hartlieb, parish administrator of adult faith formation, will facilitate. A continental breakfast will be served.

There is no charge to attend. However, a freewill offering is welcome.

To register or for more information, contact Hartlieb at 317-546-4065 or e-mail [shartlieb@saintlawrence.net](mailto:shartlieb@saintlawrence.net). †

## Author to sell, sign copies of book that helps kids move to Christmas' true meaning

Two book signings by *The Secret of the Santa Box* author Christopher Fenoglio will be held in the Indianapolis area on Nov. 17.

Illustrated by Elena Makansi, the book helps parents navigate children from an innocent belief in Santa Claus to an understanding of the true meaning of the celebration of Christmas.

Scheduled appearances on Nov. 17 are as follows:

—The Village Dove, 6935 Lake Plaza Dr., in Indianapolis, from 10 a.m.-noon.

—Barnes & Noble, 1251 US 31 N., in Greenwood, from 1-3 p.m.

For more information, visit [www.christopherfenoglio.com](http://www.christopherfenoglio.com). †



## New community playground

In this Oct. 1 ribbon cutting ceremony, Whitney Carroll, the physical education and health teacher at Holy Name of Jesus School in Beech Grove, and Beech Grove mayor Dennis Buckley cut a ribbon for the new community playground for the school and the residents of Beech Grove. Holy Name School received a \$10,000 Hometown Hero grant from the Indianapolis Colts and Indiana Dairy Association's Fuel Up to Play Initiative to complete the playground residents. The Colts mascot and two cheerleaders were on hand to present the check and participate in the ceremony. (Submitted photo)

## Sisters of Providence to host Christmas Fun at the Woods on Dec. 1

The public is invited to Christmas Fun at the Woods on the grounds of the Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 1-4:30 p.m. on Dec. 1.

Activities include crafts, cookie-decorating, face painting, wagon rides, sing-a-long and a miniature Christmas village.

Santa Claus will be available for visits and photos in the North Pole Zone.

Admission is \$5 per person. Children ages 3 and younger are free. Registration is not required.

For additional information visit [www.spsmw.org/events](http://www.spsmw.org/events), call 812-535-2952 or e-mail [provctr@spsmw.org](mailto:provctr@spsmw.org). †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://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.

# RELIGIOUS in FORMATION

2018-2019

...have mercy  
on us and on the  
whole world.



**Sr. Maria Nguyen**  
of the Holy Family, OCD  
Our Lady of Mount Carmel  
Terre Haute, IN  
Temporary Professed



**Sr. Marie Therese Miciano**  
of the Sacred Heart of Jesus, OCD  
Our Lady of Mount Carmel  
Terre Haute, IN  
Temporary Professed



**Sr. Angela Anderson**  
of the Sacred Heart, OCD  
Our Lady of Mount Carmel  
Terre Haute, IN  
Novice



**Sr. Hannah Corbin, SP**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
St. Thomas Aquinas Indianapolis  
Temporary Professed



**Sr. Arianne Whittaker, SP**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
Temporary Professed



**Sr. Joni Luna, SP**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
Temporary Professed



**Sr. Anna Fan, SP**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
Temporary Professed



**Sr. Tracey Horan, SP**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
St. Jude, Indianapolis  
Temporary Professed



**Sr. Emily Marie Tekolste**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
St. Anthony, Indianapolis  
Mission Novice



**Sr. Teresa Tang**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
Novice



**Jessica Viteur**  
Sisters of Providence  
Saint-Mary-of-the-Woods  
Postulant



**Sr. Susan Elizabeth Rakers, OSB**  
Sisters of St. Benedict  
Beech Grove, IN  
Temporary Professed



**Sr. Susan Nicole Reuber, OSB**  
Sisters of St. Benedict  
Beech Grove, IN  
St. Jude, Indianapolis  
Temporary Professed



**Sr. Maria Kolbe Zapfe, OP**  
Dominican Sisters of Hawthorne  
St. John the Apostle, Bloomington  
Temporary Professed



**Sr. Mary Xavier Winterrowd, OP**  
Dominican Sisters of St. Cecilia  
St. Christopher, Indianapolis  
Temporary Professed



**Sr. Evelyn Lobo**  
Holy Spirit Missionary Sisters  
St. Monica, Indianapolis  
Temporary Professed



**Sr. Amy Catherine Joseph Hagedorn**  
Little Sisters of the Poor  
St. Mark, Perry County  
Temporary Professed



**Sr. M. Evangeline Rutherford, OSF**  
Sisters of St. Francis of  
Perpetual Adoration  
St. John the Evangelist, Indianapolis  
Novice



**Sr. Mary Peter Ruschke, OSF**  
Sisters of St. Francis of  
Perpetual Adoration  
Batesville  
Novice



**Sr. Mary Amata Naville, OSF**  
Sisters of St. Francis of  
Perpetual Adoration  
St. Mary, Navilleton  
Novice



**Sr. Lucia Christi Zetzl, SV**  
Sisters of Life  
St. Gabriel, Indianapolis  
Temporary Professed



**Sr. Gabriel Marie Trimble**  
Slaves of the Immaculate  
Heart of Mary, MA  
Oratory of Ss. Philomena  
and Cecilia, Brookville  
Temporary Professed



**Sr. Agnes Mary Graves, RSM**  
Religious Sisters of Mercy  
Alma, Michigan  
St. John the Evangelist, Indianapolis  
Novice



**Br. Joel Blaize, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Br. Jean Fish, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Br. Simon Hermann, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Br. Nathaniel Szidik, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Br. Kolbe Wolniakowski, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Br. Stanley Wagner, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Fr. Mateo Zamora, OSB**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Temporary Professed



**Novice Christian Lumsden**  
Saint Meinrad Archabbey  
St. Meinrad, IN  
Novice



**Br. Pierce Cavanaugh, OP**  
Order of Preachers  
Province of St. Albert the Great  
St. Pius X, Indianapolis  
St. Paul, Bloomington  
Temporary Professed



**Br. Dominick Jean, OP**  
Order of Preachers  
Province of St. Albert the Great  
St. Vincent de Paul, Bedford  
Novice



**Br. Geoffrey Mooney, CSC**  
Congregation of Holy  
Cross, U.S. Province of  
Priests and Brothers  
Our Lady of  
Perpetual Help, New Albany  
Temporary Professed



**Br. James Henke, CSC**  
Congregation of Holy  
Cross, U.S. Province of  
Priests and Brothers  
Our Lady of the  
Greenwood, Greenwood  
Temporary Professed



**Br. Joseph Michael Kraemer, SJ**  
Jesuits West  
St. Elizabeth Ann Seton, Richmond  
Regency



**Br. Taylor Fulkerson, SJ**  
Midwest Province of  
the Society of Jesus  
St. Mary, Lanesville  
First Studies



**Br. Jeffrey Sullivan, SJ**  
Midwest Province of the  
Society of Jesus  
Holy Name, Beech Grove  
Regency



**Br. Michael Matthews**  
Legion of Christ  
Holy Rosary, Indianapolis  
Temporary Professed

## Women's Communities

Sisters of St. Benedict  
Beech Grove, IN  
benedictine.com

Congregation of the Sisters of the  
Third Order of St. Francis, Oldenburg  
oldenburgfranciscans.org

Discalced Carmelite Nuns  
Terre Haute, IN  
heartsawake.org

Sisters of Providence  
Saint-Mary-of-the-Woods  
spsmw.org

Sisters of St. Francis of Perpetual  
Adoration, Mishawaka, IN  
ssfpa.org

Daughters of Charity  
of St. Vincent de Paul  
daughters-of-charity.org

Little Sisters of the Poor  
littlesistersofthepoor.org

Missionaries of Charity  
mothersofcharity.org

Sisters of St. Benedict  
Ferdinand, IN  
thedome.org

Franciscan Sisters of the  
Immaculate Heart of Mary

## Men's Communities

Order of St. Benedict  
Saint Meinrad Archabbey  
saintmeinrad.org

Conventual Franciscan Friars  
franciscansusa.org

Order of Friars Minor  
St. Louis Province  
thefriars.org

Dominican Friars  
Central Province  
domcentral.org

Marian Friary  
Franciscans of the Immaculate  
maryschildren.com

Society of Jesus  
Midwest Province  
jesuitsmidwest.org

Photos Unavailable

**Br. Philip Weisbrod, nLC**  
Legion of Christ  
College & Novitiate  
St. Nicholas, Sunman  
Novice

**Emily Schafer**  
Daughters of Holy Mary of  
Sacred Heart of Jesus  
St. Lawrence, Indianapolis  
Postulant

## Spheres of priestly formation are interrelated

The “Program for Priestly Formation” (PPF) of the bishops in the U.S. contains the norms for priestly formation in this country and is based on the Vatican’s universal principles for priestly formation.

The PPF, which is approved by the Vatican, is regularly updated. The current edition of it was approved in 2005. The bishops in the U.S. are currently working on a new update.

The PPF identifies four interrelated spheres of formation which it describes as “pillars”: human, intellectual, spiritual and pastoral.

• **Human formation**—In this sphere, seminarians grow in the self-understanding, emotional maturity and interrelationship skills needed for effective priestly ministry through formal programs in seminaries and informally through community life at the seminary.

• **Spiritual formation**—In this sphere, seminarians seek to grow in union with God and priestly spirituality through conversion of heart, individual and communal prayer. It is furthered through daily Mass, the Liturgy of the Hours, spiritual direction and retreats.

• **Intellectual formation**—This sphere primarily involves classes at the undergraduate and graduate levels.

In the archdiocese, this takes place for college seminarians at Marian University where they receive a liberal arts education focusing primarily on philosophy and some theology courses. Archdiocesan college seminarians receive the rest of their formation at Bishop Bruté College Seminary in Indianapolis.

Saint Meinrad Seminary and School of Theology in St. Meinrad offers its own graduate level theology courses and some philosophy classes for seminarians who did not attend a college seminary.

• **Pastoral formation**—In pastoral formation, seminarians seek to apply the formation they received in the other spheres to learn how to serve as a shepherd in the community of believers.

It is furthered through supervised pastoral ministry opportunities in parishes, hospitals, schools and other contexts, and by theological reflection on their experiences. †

## Potential seminarians are thoroughly evaluated before their acceptance

By Sean Gallagher

Father Benjamin Syberg chuckled when he pictured himself 12 years ago as an enthusiastic but naïve senior at Roncalli High School in Indianapolis



Fr. Benjamin Syberg

applying to become a seminarian for the Archdiocese of Indianapolis.

“I was in over my head,” he said with a laugh.

He went through an application process that included psychological tests, multiple interviews with both clergy and lay Catholics, and a criminal background check. It’s a process the archdiocese began using more than 30 years ago and continues to refine in evaluating potential seminarians.

After being accepted as a seminarian, Father Syberg received eight years of intense priestly formation—four at Bishop Simon Bruté College Seminary in Indianapolis and four at Saint Meinrad Seminary and School of Theology in St. Meinrad, where all of the archdiocese’s seminarians are currently enrolled.

He was ordained a priest in 2014 and now serves as the administrator of St. Lawrence Parish in Lawrenceburg.

“I’m certain that the archdiocese and the psychological team that I worked with must have been very patient to be able to see the potential and all the authentically good things that I was bringing forward,” Father Syberg said in a recent interview with *The Criterion*. “But they had to see that through a thick layer of an 18-year-old who really didn’t know much about the world or real life.”

A growing level of attention has been given to the way potential seminarians are evaluated and men are formed for the priesthood since the start of the current clergy sexual abuse crisis earlier this year.

Father Eric Augenstein, archdiocesan vocations director, and members of the formation staff at Bishop Bruté and Saint Meinrad recently spoke with *The Criterion* about these crucial tasks in the life of the Church.

They reflected on the thoroughness



Father Eric Augenstein, archdiocesan vocations director, gives a homily during an Aug. 9, 2016, Mass at the chapel of Calvary Cemetery in Indianapolis during the annual archdiocesan seminarian convocation. As vocations director, Father Augenstein oversees the thorough evaluation process of potential seminarians for the archdiocese. (File photo by Sean Gallagher)

needed in evaluating seminarians and in priestly formation, the challenges they face in their work and the blessings that come with it as well.

Before a man can apply to become a seminarian, Father Augenstein will meet with him several times.

If after coming to know him, determining that he might have a priestly vocation and has the basic qualities needed for priestly life and ministry, Father Augenstein will invite him to begin the application process, which he said takes a minimum of three to four months to complete. (See page 9 for all aspects of the application process.)

“It’s a thorough process and a time-consuming process,” Father Augenstein said. “And it’s designed to be thorough because of the seriousness with which the Church takes the acceptance into formation of seminarians. It’s not something that can be done in a couple of weeks.”

Father Augenstein said the process helps him come to know the applicant more completely.

“You really get to know the heart and soul of a guy, what he brings to formation,” he said.

One aspect of a potential seminarian that is examined in the application process is his self-understanding of his sexuality.

“What we’ve found is that it appears that guys are pretty forthcoming,” Father Augenstein said. “And we ask the psychologists to pay particular attention to all areas of sexuality and sexual maturity. They do a psycho-sexual history. That’s one piece of the larger conversation about how a potential seminarian integrates the various aspects of his humanity in his life.”

Archbishop Charles C. Thompson is also involved in the application process. At the end of the process, a potential seminarian is interviewed by the archbishop. And while Father Augenstein makes a recommendation about the applicant, it is Archbishop Thompson who makes the decision about whether to accept him or not.

“The discernment of vocations is not the responsibility of a single person, such as the vocations director, but includes a vocations team of both clergy and laity,” Archbishop Thompson said. “By the time the candidate meets with me, he has gone through a rather extensive process which is facilitated by Father Eric and his team.”

Not all men who apply to become seminarians are accepted. Father Augenstein said that in his six years as vocations director, there have been several men who have applied but, for various reasons, were not accepted.

Others may begin the process but conclude before completing it that God is not calling them to the priesthood.

“It’s part of the ongoing discernment process, on both the side of the applicant and the side of the Church,” Father Augenstein said.

An integral part of his involvement in this discernment on the part of the Church is prayer.

“As vocations director, as soon as I start conversations with someone who’s approached me about discerning the priesthood, I start praying for them regularly,” Father Augenstein said. “That continues all the way through the process.” †

## FORMATION

continued from page 1

### Human formation

Once a man is accepted as a seminarian and is subsequently accepted as a student at Bishop Bruté or Saint Meinrad, he enrolls there and begins to participate in its formation program.

Priestly formation in the United States is guided by norms established by the bishops of this country, which are based on universal principles set by the Vatican. The “Program for Priestly Formation” (PPF) for seminarians in the U.S. is approved by the Vatican and is updated regularly.

The last time this occurred was in 2005, and the bishops are in the process of updating it again.

There are four spheres of priestly formation identified by the PPF: human, intellectual, spiritual and pastoral.

Although the PPF strives to have all four spheres be interrelated and build off one another, the current clergy sexual abuse crisis has focused more attention on human formation.

Bishop Bruté and Saint Meinrad’s human formation programs seek to

accomplish these goals through formal elements such as formation presentations, one-on-one meetings with formation deans, an annual self-evaluation and psychological counseling. It also takes place informally in the community life shared by seminarians and the formation staff.

Human formation at Bishop Bruté is geared specifically for its college-age student population, says Benedictine Father Justin DuVall, the vice rector of the seminary that currently has 42 seminarians from nine dioceses.

“Like any college student, our seminarians here at Bishop Bruté are dealing with questions of an emerging self-identity,” he said. “They are trying to figure out who they are.

“And so, at an appropriate stage of human development, they are dealing with those dynamics, which, of course, would be different from a man who has finished college and is beginning his theology studies. Not that he, or any of us, is a finished product. But he is at a different place than a college student.”

Father Justin noted that seminarians at Bruté meet one-on-one every two weeks with one of the seminary’s three full-time priest formation deans, and with

their spiritual director at least once every three weeks. All first-year seminarians at Bruté also participate in an interpersonal relationship group of other seminarians led by a licensed clinical social worker. Individual counseling with a psychologist is also available to Bruté seminarians.

Seminarians enroll at Saint Meinrad from a variety of previous life experiences. Some have just graduated from a college seminary. Others may have graduated from college but were not seminarians and have not had any previous priestly formation. Still others may come to Saint Meinrad from working in a job.

The formation staff at the southern Indiana seminary, according to its vice rector Benedictine Father Tobias Colgan, try “to meet the seminarian where he is when he arrives at the seminary, and then help him to become the fullest version of himself—humanly speaking—by the time he finishes his time at the seminary.”

Saint Meinrad currently has 11 priests on staff who live at the seminary with its 116 seminarians from 30 dioceses and nine religious communities.

“This allows for a large amount of common, ordinary, everyday human interaction,” Father Tobias said. “Therefore,

a lot of the human formation that takes place in the seminary happens informally, and in the most ordinary places: in the residence halls, in the classrooms, in the dining room, in the recreation areas, at intramural and inter-seminary sporting events.”

### Sexuality in human formation

Saint Meinrad has a series of 30 presentations on human formation that are spread out during the six years of classes at the seminary (four years of theology and two for philosophy for men enrolling who had not previously been seminarians).

“This program was developed in the years following the 2002 sexual abuse crisis,” Father Tobias said, “recognizing the need for a robust and very intentional approach to human formation.”

When Bishop Bruté was founded in 2004, lessons learned in the 2002 clergy sexual abuse crisis were integrated into the way its formation program was developed, said its founding rector, Father Robert Robeson.

“There was a real awareness among the formation staff to the pitfalls that the Church had experienced prior to that time,” said Father Robeson, now pastor of

Continued on the next page



# Shocked by Church crisis, seminarians are more dedicated to priestly formation

By Sean Gallagher

Seminarian James “JJ” Huber was stunned when the current clergy sexual abuse crisis began to make headlines in June with the revelation that retired Archbishop Theodore E. McCarrick of Washington was accused of sexually abusing a minor more than 40 years ago, and subsequently sexually harassing seminarians and young priests while advancing in Church leadership in the U.S.

Then came the release of a Pennsylvania grand jury report in August detailing hundreds of cases of clergy sexual abuse in six dioceses over several decades.

Huber said he felt “outrage and fury” about both the instances of sexual abuse and the way in which Church leaders in the past covered up abuse. He was also frustrated that current Church leaders were talking about the need for change and reform, but not yet taking action.

Then Huber assisted at a “Holy Hour for Prayer, Penance and Healing” on Sept. 15 at SS. Peter and Paul Cathedral in Indianapolis.

At the start of the holy hour, Huber knelt just a few feet away from Archbishop Charles C. Thompson who, in a sign of penance, prostrated himself for several minutes.

“Archbishop Thompson wasn’t making more promises,” said Huber, a member of St. Gabriel Parish in Connerville.

“He was doing something. He was laying on the floor prostrate saying that we are sorry as the Church for what’s happened. God have mercy on us. You get cold chills thinking, ‘My archbishop is doing something. He’s not just saying words. He’s doing something.’”

“That moment of his leadership was so powerful. It told me that I have to do something.”

That something was to dedicate himself anew to the priestly formation he is receiving at Saint Meinrad Seminary and School of Theology in St. Meinrad.

“One of the greatest things I’ve seen, especially from my brother seminarians, is that I haven’t seen anybody who is drawing away from their discernment because of this,” Huber said. “If anything, they’re rushing into it even more in order to say, ‘This isn’t going to happen again on my watch. I’m going to be better to make sure that the people of God don’t ever have to go through this again.’”

One of those seminarians is transitional Deacon Vincent Gilmore, a member of St. Monica Parish in



Transitional Deacon Vincent Gilmore, a member of St. Monica Parish in Indianapolis, sings on April 20 during a Mass in the St. Thomas Aquinas Chapel at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

Indianapolis who will be ordained a priest for the archdiocese next June.

But at first, like Huber, he was “shook up” by the crisis.

“I was experiencing some of the horror of just how bad this thing was,” said Deacon Gilmore. “On the one hand, it wasn’t so much new things happening today. That was some small bright spot. But on the other hand, we’re just seeing the past appear worse and worse. I asked myself, ‘How much worse is this going to get?’”

Yet through prayer and the support of his fellow seminarians and formation staff at Saint Meinrad, Deacon Gilmore is more convinced than ever of God calling him to priestly ministry at this particular time in the Church.

“In some ways, I’m looking forward to it more,” he said. “I’m feeling motivated to be part of this new generation of priests who give a positive response to this. That’s what often happens in history. Unfortunately, it usually takes a crisis to lead to a large-scale conversion in the Church, but, by the grace of God, we rise up to the challenge.”

Seminarian Sam Rosko shares that conviction.

“It’s a sad and quite disgusting thing that’s happened,” said Rosko of instances of clergy sexual abuse. “You have to acknowledge that.”

“But I think it’s given me a new resolve to, if it’s God’s will, to be a good and holy priest and, through God’s grace, try to undo the bad things that they’ve done and be a beacon of hope and of light in the

Church, bringing Christ to the people.”

Rosko, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, is a third-year seminarian at Bishop Bruté College Seminary in Indianapolis.

He noted how the formation staff at Bishop Bruté has helped the seminarians there cope with the current clergy sexual abuse crisis. There have been many formation sessions that have addressed it. And a listening session was held at the start of the academic year in which seminarians could talk with each other and the formation staff about this challenging time in the life of the Church.

Some of the news related to the crisis involves charges of an atmosphere in some seminaries that tolerated sexual misconduct among seminarians. Seminaries in three archdioceses in Massachusetts, New Jersey and Pennsylvania are currently being investigated in response to those charges.

Rosko says that the community life at Bruté is nothing like what has been alleged as happening at other seminaries.

“I wasn’t for a second worried about myself or if that would ever happen here,” he said. “We have a very healthy environment here at Bruté. Our formation staff is very good and caring.”

Huber echoes that assessment for Saint Meinrad.

“I can confidently say that I have no fear of that at Saint Meinrad,” he said. “None at all. I’m very proud to be a seminarian at Saint Meinrad for the Archdiocese of Indianapolis.” †

## The application process to become an archdiocesan seminarian

- Gathering of sacramental, educational and legal records
- Writing of a spiritual autobiography
- In-depth interviews with clergy and laity
- Medical evaluation
- Completion of Safe and Sacred training required of all clergy, employees and volunteers in the Archdiocese of Indianapolis
- Successful completion of a background check
- Psychological evaluation, including psychological testing and a clinical interview, with particular attention paid to affective maturity, psycho-sexual maturity and the presence of any indicators that would suggest a psychological pathology. “Any evidence of criminal sexual activity with a minor or an inclination toward such activity disqualifies the applicant from admission” (“Program for Priestly Formation,” #55).
- Recommendations from home parish pastor and another priest
- Interview with the archbishop

(Copied from [www.hearGodsCall.com/formation/](http://www.hearGodsCall.com/formation/)) †



Seminarians laugh on Sept. 11 during a presentation by Bishop Richard F. Stika of Knoxville, Tenn., and Father David Boettner, vicar general of the Knoxville Diocese, at Saint Meinrad Seminary and School of Theology in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)



Archdiocesan seminarian Juan Aguilar, a member of St. John the Evangelist Parish in Indianapolis, prays evening prayer on Oct. 24 in the chapel of Bishop Simon Bruté College Seminary in Indianapolis with other seminarians enrolled at the archdiocesan-operated seminary. (Photo by Sean Gallagher)

Holy Name of Jesus Parish in Beech Grove. “We were pretty sensitized to any kind of behavior that was indicative of someone who is going to have trouble in terms of their psycho-sexual formation.”

Expectations that seminarians at Saint Meinrad and Bishop Bruté will live a chaste and celibate life are spelled out in each seminary’s student handbook and addressed in presentations by the formation staff and others brought in to speak on the topic.

Father Justin said that these elements help the seminarians at Bruté come to understand their own sexuality in light of their discernment of a vocation of ordained ministry in the Church.

“In a real way, as a priest, and even as a seminarian, they would be the face of the Church to many people,” Father Justin said. “So the integrity of their lives is an important witness to that.”

Father Syberg is grateful for the formation for celibate chastity he received at Saint Meinrad, which involved both formal presentations and workshops, and informal conversations and mutual support among the seminarians and formation staff.

“Saint Meinrad knew that guys worried about celibacy,” he said. “They knew that

we worried if we could be celibate, if would we be happy as celibates. I think, more than anything, they wanted their students to be able to articulate those fears and not to pretend that they could do it and handle it. That’s not going to be a healthy approach to celibacy.

“Ask those questions. Be honest with your friends about it, knowing that the other guys around you have those same fears about celibacy. That helps guys realize, ‘OK. I’m going through something that is natural and understandable.’ It leads to a place where celibacy just fits like a glove.”

### Community life in human formation

The formal elements of human formation at Bishop Bruté and Saint Meinrad are designed in part in response to clergy sexual abuse in the Church that occurred in 2002, and to address challenges seminarians face in today’s culture, especially regarding sexuality.

This formation that takes place at seminaries is then built upon through seminarians’ experiences of ministry in parishes, schools and health care facilities.

Formation staff members at both seminaries also noted that the human formation at Bishop Bruté and Saint

Meinrad occurs informally in community life through friendships, shared meals and recreation, adding that this is a significant contribution to the preparation of seminarians for ordained life and ministry.

Looking back on his experience of formation at both seminaries, Father Syberg agrees.

“What I received from my friends, that kind of smoothing out of the rocks, as it were, in living together was life-changing,” he said. “I matured so much by being with those other men, by growing in a community. That’s not really a cutting-edge idea, but it is still so crucial.”

Father Justin noted the importance of the priests on staff there living in the same building with the seminarians.

“We know these men because we live with them,” he said. “We pray with them. We eat with them. When they’re just sitting around watching a movie, I think any one of us would feel comfortable walking in there and sitting down with them. And I think they’d be comfortable with us doing that.”

“It’s a matter of being with them that models for them what that interaction can be, and how it can help them be more well-rounded human beings. That’s really the aim of human formation, to get them

to be well-rounded human beings.”

At the same time, Father Justin noted that the distinction between the seminarians and the formation staff, known as “formators,” is maintained.

“We’re friendly to them, but we’re not their friends,” he said. “We’re formators. There are proper boundaries as well. They’re established and well respected. And I think the end result is a happy growth in formation.”

The only thing that Father Syberg would change about the formation he received at Bishop Bruté and Saint Meinrad is the attitude he had toward it at the time.

“I wish I had realized all the more that I needed to trust my formators more,” he said. “I wish that I had understood that better. The more a seminarian can realize that all his formators want is what’s best for him, the more he can trust them and the better formed he’s going to be.”

But he knows that the formation he received has prepared him to continue to be formed into the priest that God has called him to be.

“When you become a priest, you’re not a finished product,” Father Syberg said. “You’re just beginning. Formation for the priesthood is lifelong.” †

# Monk who studied clergy sex abuse works in celibacy formation

By Sean Gallagher

As Benedictine Brother John Mark Falkenhain concluded an Oct. 18 presentation at Marian University in Indianapolis on the current clergy sexual abuse crisis, he exhorted his listeners to help bring a solution to this troubling aspect of the life of the Church today.

“We really do need everybody in the Church to not walk away from the problem, but to do everything that we can as a Church to solve this and hold everyone accountable to be a better Church and a better people,” said Brother John Mark. “It hurts. But conversion often is a difficult process.”

Brother John Mark knows well the difficulty and hurt brought about by clergy sexual abuse. More than 20 years ago as a lay Catholic, he researched the phenomenon on his way to earning a doctorate in clinical psychology at Saint Louis University in St. Louis.

Spending years researching some of the worst behavior of priests and religious, though, did not prevent him from later discerning that God was calling him to religious life.

Brother John Mark entered Saint Meinrad Archabbey in St. Meinrad in 2002, the same year in which a clergy sexual abuse crisis in the Church broke into the open.

“I had spent much of my adolescent and young adult years around religious brothers and priests in high school, college and graduate school,” Brother John Mark said in a recent interview with *The Criterion*. “I was able to see them for who they are: generous, earnest and sincere, even if sometimes flawed, men who reflected in many ways the person I experienced myself to be—not holy and perfect, but seeking God and striving for holiness through prayer and hard work and community.”

The formation he received after he entered Saint Meinrad and his previous research in clergy sexual abuse has put Brother John Mark in a good position to assist in formation for celibacy at Saint Meinrad Seminary and School of Theology in St. Meinrad, Bishop Simon Bruté College Seminary in Indianapolis and several other seminaries and religious communities across the country.

Brother John Mark’s education, formation and work as a licensed clinical psychologist in Indiana and Missouri has helped him see improvements that should be made in formation for celibacy.

“It became fairly clear to me that while the Church was not ‘creating’ sexual offenders, there was still more we could, and should, be doing to ensure that all those pursuing a life of celibacy were getting the formation they needed to be emotionally and psychosexually healthy,” he said, “and to discern a life of celibacy based on proper motives and with the proper freedom that comes with adequate knowledge and honest acceptance of who one is as an emotional and sexual person.”

Since the 2002 clergy sexual abuse crisis, the Church in the U.S. has made significant strides, Brother John Mark noted, in developing policies to prevent abuse of minors in Church ministries.

Changes have also been made in the way men are formed for ordained life and ministry.

“In the last 15 years, our celibacy formation programs at Saint Meinrad have expanded in terms of time, resources and level of organization, and I’ve been pleased to be a part of that,” said Brother John Mark, noting that a broad range of topics are addressed in the programs.

“These, in addition to a strong grounding in the theology of celibacy, are all important dimensions of our current formation efforts which have been pointed out to us by the research on sexual offending and psychosexual health.”



Benedictine Brother John Mark Falkenhain, left, speaks on Oct. 25 with archdiocesan seminarian Liam Hosty in the auditorium of the Mother Theresa Hackelmeier Memorial Library at Marian University in Indianapolis. A licensed clinical psychologist who has researched clergy sexual abuse, Brother John Mark gave a presentation that day on the current clergy sexual abuse crisis in the Church.

(Photo by Sean Gallagher)

He also noted that evaluating potential seminarians and those seeking to enter religious life requires a careful balance between acknowledging that every person has flaws and can benefit from formation with recognizing the need to screen out those who might be more likely to become offenders.

Brother John Mark particularly emphasized the importance of dioceses and religious communities providing “systems of support and accountability” to help clergy and religious, “flawed and vulnerable human beings like the rest of us who, while capable of ongoing growth are also vulnerable to various psychological and spiritual ills that cannot always be foreseen or prevented.”

“I do believe that we are learning from the research on clergy offenders and from past experience how better to screen our candidates,” Brother John Mark said, “how better to form candidates, and how better to help the young men in our charge to discern whether they are genuinely called to the life of celibacy, self-gift and the humble use of power and influence that the priesthood and religious life demand.”

In addition to his research on clergy sexual abuse and service in forming seminarians and religious for celibacy, Brother John Mark is a

fellow in human formation for the Saint Luke Institute in Silver Spring, Md., a mental health education and treatment organization for priests and religious.

All of this research and experience helped Brother John Mark author a soon-to-be-published book, titled *How We Love: A Formation for the Celibate Life*.

“I have really grown to recognize that the goal of the celibate life—like every vocation in the Church—is growth in our capacity to love,” he said. “Celibates love in different ways than married men and women and parents and even single people in the Church, but love in the form of laying down one’s life for God and others is the goal.”

He knows from experience that this is the case in his own life as a celibate religious.

“[It] has challenged me and forced me to lay down my life in unexpected ways for others, and has driven me to a deeper and more intimate relationship with God, which I hope spills over into my interactions with my confreres, students, friends and family,” Brother John Mark said. “It has been a great privilege to help form young men and women in this way of life, and hopefully to contribute in my own way to the healing of the Church and the restoration of peoples’ faith in the Church.” †

## Training programs help create safe ministry environments

By Sean Gallagher

Improving priestly formation is one of several steps the Church in the U.S. has taken to prevent sexual abuse in its parishes, schools and other ministries since the clergy sexual abuse crisis that occurred in 2002.



Ed Isakson

Another is mandated training for all archdiocesan adult volunteers and employees—clergy, religious and lay employees—before they begin their work in the archdiocese to

help them prevent abuse and recognize potential abusers and signs of abuse or neglect of children.

Such training is required of all dioceses in the U.S. by the “Charter for the Protection of Children and Young People,” which the bishops in the U.S. approved in 2002 in the wake of the clergy sexual abuse crisis that occurred that year.

By 2002, the Archdiocese of Indianapolis had already had in place a training program on this concern for about 10 years.

In 2004, the Church in central and southern Indiana changed its program

to one called Virtus. And in 2013, it implemented its current Safe and Sacred program, which people can complete entirely online.

Given how long such training programs have been in place in central and southern Indiana, archdiocesan human resources director Ed Isakson says that it’s now an accepted part of the life of the archdiocese.

“I think it is part of our culture,” he said. “It’s something that’s reinforced with new people in ministry. And with Safe and Sacred, it’s easy for people to do it prior to that service. They can just log on and do it from home.

“It’s very much part of how we do things, and we keep reinforcing it as new people come into ministry.”

That’s reflected in part, Isakson said, in the fact that about 49,000 people have taken Safe and Sacred training across central and southern Indiana since the program was begun in 2013.

That culture is also helping people across the archdiocese take action before abuse takes place.

“Things that we would consider grooming behavior are being recognized and reported, which we think is moving further upstream,” Isakson said. “So rather than potentially waiting for someone to be harmed, we’re intervening.”

Efforts also continue to be made to improve abuse prevention training and ways to report misconduct.

In 2012, the archdiocese began a program called “Circle of Grace” that teaches children and youths in schools and catechetical and youth ministry programs about the value of good relationships and how to avoid bad ones. It also, in age-appropriate ways, helps children learn about behavior boundaries.

That same year, the archdiocese began using EthicsPoint, a way of reporting misconduct online. Such claims were already able to be reported to Carla Hill, the archdiocese’s victims assistance coordinator. Using EthicsPoint, Isakson said, gave one more avenue for complaints to be made, even anonymously.

“Sometimes people can anonymously report a sufficient amount of detail that allows us to investigate,” he said. “That can be very helpful.

“It allows us to actually dialogue with people. We can post questions and arrange chats while preserving someone’s anonymity. We can get a fair amount of information while protecting the privacy of the source. Other people are very forthcoming about who they are.”

Although all these programs and initiatives are aimed at preventing abuse

or responding to it as quickly as possible, Isakson said there is a broader goal in mind: to promote the Church’s teaching that every person is created in the image and likeness of God, and thus has a dignity that demands respect.

“I think it’s a tangible sign that we practice what we preach,” Isakson said. “If we believe that every person has dignity and we believe that the vulnerable need to be protected, the fact that we’ve trained so many thousands of people over these years is evidence of that.”

Isakson added that archdiocesan leaders are planning to expand the vulnerable who are protected by programs like Safe and Sacred to include adults such as the elderly and people with developmental disabilities.

It also will include archdiocesan employees who might be subject to various forms of harassment by their superiors.

“We need to protect [human dignity] in the workplace when there are relationships of power, and train our supervisors on that and our employees about what they should expect and how to report concerns,” Isakson said. “We don’t want people to feel harassed. Much to the contrary. We want them to feel respected and included.” †

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### REPORT SEXUAL MISCONDUCT NOW

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

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

## Rosary is a prayer that can help families draw closer to Christ

By Gretchen Crowe

It was one of those days you never forget. Sitting on the beach one summer evening last year, my husband and I decided to pray the rosary. Close by on a blanket was our son, only 8 weeks old. As we started praying out loud, our son began to coo along with every word.

Maybe he didn't know their meaning, but he sensed the rhythm of every Our Father, Hail Mary and Glory Be. That was my first lived experience of the rosary's power as a family prayer.

Over the centuries, many Catholics of all walks of life have underscored the familial nature of praying the rosary. Notable among these include two great 20th-century rosary devotees, Holy Cross Father Patrick Peyton and St. John Paul II.

In the mid-20th century, Father Peyton, also known as the "rosary priest," founded Holy Cross Family Ministries and became famous for the saying, "The family that prays together, stays together." In his autobiography, he explained why praying to Jesus through Mary in the rosary was so fundamental to his childhood that it eventually became the core of his life.

Pope John Paul II wrote in "*Rosarium Virginis Mariae*" ("The Rosary of the Virgin Mary"), his masterful 2002 apostolic letter on the rosary, that the rosary is "a prayer of and for the family" (#41).

"It is important not to lose this precious inheritance," the pope said. "We need to return to the practice of family prayer and prayer for families, continuing to use the rosary" (#41).

Surely we know there is no better prayer suited to family life than the rosary—but why? Here are five reasons.

—The rosary is simple. The short, repetitive prayers of the rosary make it



A family prays the rosary in their Phoenix home. (CNS photo/J.D. Long-Garcia)

a perfect devotion for families. It can be prayed by anyone, anywhere. The prayers are easily memorized and recited, and even young children can be encouraged to lead a decade.

It would be a mistake, though, to mistake simplicity for insignificance, as there is much to be gained from praying the rosary frequently and with dedication. Archbishop Fulton J. Sheen, a great lover of the rosary, called the

devotion "the place where the simple love grows in knowledge and where the knowing mind grows in love." There is much depth to be found in the rosary's simplicity.

—The rosary is tactile. A rosary comes with an almost built-in "fidget spinner" for young ones. Holding a rosary in their hands, they can keep track of how much is completed and how much remains. The string of beads also serves as a physical

manifestation of the relationship with Our Lady and her Son.

Simply holding a rosary often gives comfort, especially to young ones—and even the very young can hold onto (or chew!) a baby friendly version. As you touch the beads during prayer, you can hand over your worries, concerns, sufferings and pains to the Lord through his mother.

—The rosary brings peace. St. Pius X is credited with saying, "If you wish peace to reign in your homes, recite the family rosary." For families, moments of quiet can be hard to come by. Peace is also shattered by the day-to-day conflicts that are bound to occur in family life.

But by its rote nature, the rosary invites quiet reflection and meditation. Through the rosary, we are able to entrust any and all worries and anxieties over to Mary. By carving out

a space each night for a family rosary, you also are carving out a space for peace to take root in the family home.

Reflecting on the mysteries of the life, death and resurrection of Jesus also offers the opportunity for families to reflect on their own actions throughout the day and attune their lives to Christ's. This can lead to something of an examination of conscience, providing opportunities for reconciliation at the day's end.

—The rosary tells a story. The mysteries of the rosary make the story of salvation come alive. Every member of the family, no matter how small, can understand to some extent the events and relationships illustrated.

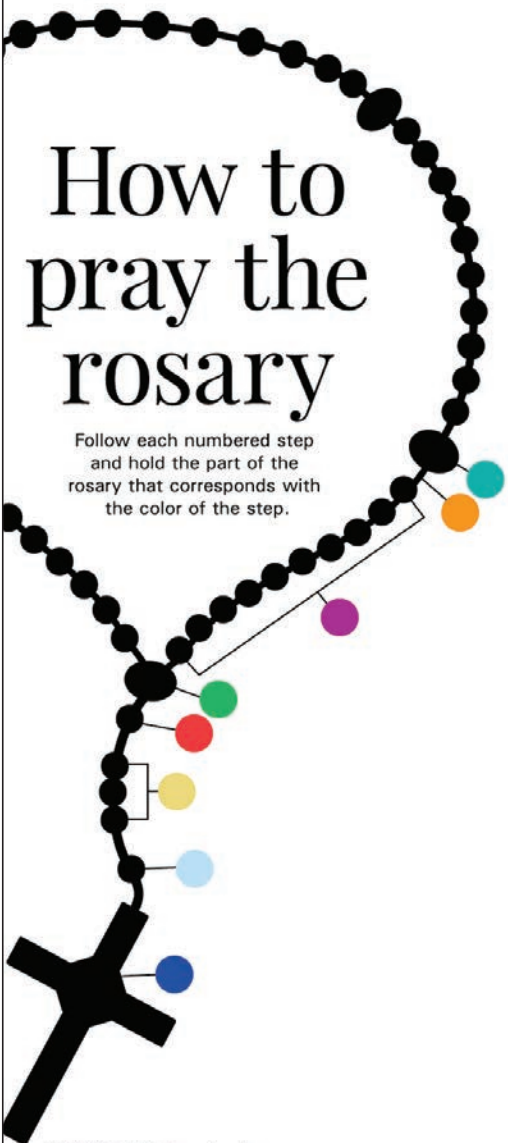
In the joyful mysteries, we learn about the life of Jesus and God's plan for him and his family. The sorrowful mysteries, through meditation on Jesus' passion and death, illustrate that no one is immune from suffering, even the Son of God.

The luminous mysteries offer us an opportunity to grow in knowledge of ourselves and the universe, and, most importantly, of God and our relationship with him. The glorious mysteries provide a backdrop for our hope in eternal life, according to which we pattern our lives.

The stories contained within the mysteries of the rosary can teach all members of the family about the life of Jesus, thereby bringing each person into closer relationship with him.

—The rosary mirrors the rhythms of daily family life. Mirroring the mysteries, our lives are composed of moments of joy and suffering and moments of hope and illumination. By grappling with the mysteries of the life of Jesus, in union with Mary who pondered them all in her heart, we are better able to cope with the ups and downs in our own families.

(Gretchen R. Crowe is editor-in-chief of Our Sunday Visitor and author of *Why the Rosary, Why Now?*) †




### How to pray the rosary

Follow each numbered step and hold the part of the rosary that corresponds with the color of the step.

- 1 Make the Sign of the Cross and say the Apostles' Creed
- 2 Say the Our Father
- 3 Say three Hail Marys
- 4 Say the Glory Be
- 5 Announce the first mystery and then say the Our Father
- 6 Say 10 Hail Marys while meditating on the mystery
- 7 Say the Glory Be (Optional: Say the O My Jesus prayer requested by Mary at Fatima)
- 8 Announce the second mystery; then say the Our Father and repeat these steps as you continue through the remaining mysteries.
9. Say the Hail, Holy Queen
10. Make the Sign of the Cross

Find the mysteries here: <https://bit.ly/1hNNOc4>



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## Twenty Something/Christina Capecchi

## Strangers help to see the best at the worst of times

Roxanne Loper was almost home.

Her journey had begun when she spotted a picture of a baby girl on the World Partners website and sensed something special.

She and her husband, Clark, ranchers in Alto, Texas, had not been able to conceive a child naturally. They inquired about the girl online, whose name was Alexandria, scraped together their savings and started the adoption process.



On Aug. 18, 2001, they flew out of Dallas to Frankfurt, Germany, and then Russia. Next came a six-hour car ride across the Ural Mountains into Kazakhstan. Their

destination was an orphanage known as Baby House Number Two. Located on a dirt field, it housed 80 young orphans, including their 2-year-old daughter.

For the next 14 days, they would visit the orphanage two hours in the morning and two hours in the afternoon so Alexandria could get to know her new parents.

The Lopers finalized their adoption at a Sept. 5 court hearing and embarked on a protracted flight home. On the morning of Sept. 11, 2001, they were on their last

leg, hours from Texas, when the pilot re-routed them to a town they had never heard of: Gander, Newfoundland. They were told something vague about the U.S. airspace being closed.

Soon they became one of 38 planes re-directed to the Canadian island's northeastern edge. Some 6,595 weary travelers descended upon Gander, population 10,300. And at the worst of times, they experienced the best of humanity. Their fear and fatigue were met with comfort and compassion.

For the next four days, Gander locals embraced "the plane people," as they were dubbed—Britons, Germans, Americans, Arabs, Dutch, Chinese, Germans, Russian, Pakistanis, Italians. Volunteers greeted them at the airport, smiling warmly. Bus drivers on strike got behind the wheel again to take them to the schools, shelters and churches. They sang together, told stories and played chess.

Donations of every kind poured in: diapers, a stroller, toothbrushes, underwear. Pharmacists filled more than 1,000 prescriptions in 24 hours at no cost. A military general walking to a store was invited to a 7-year-old's backyard birthday party.

The members of St. Joseph Parish welcomed Hannah O'Rourke, whose son, a New York City firefighter, was missing. She

felt sustained by the Eucharist and, for the next hour, at home in the Church universal.

The president of the Lion's Club took special care of the Lopers throughout the week and rushed to their rescue when they almost boarded a plane headed back to Frankfurt.

Eventually, they made arrangements for a ferry and car ride into the States. By then, Roxanne had the flu, but her heart was doubled over with gratitude: for her new daughter and for the strangers who had treated them like family.

"It made me feel that people are mostly good," Roxanne told me when I called recently.

She is now 46. She and Clark were surprised by three healthy pregnancies after adopting Alexandria, who is 19.

The Christian couple is still inspired by Gander.

"We try to help whenever and however we can," Roxanne said. "Little things. We pull over every time we see someone with car trouble."

In this season of gratitude, we too must "look for the helpers," to quote Mr. Rogers, and be the helpers, remembering that one act of kindness begets another, believing in God and Gander and each other.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

## In Light of Faith/Melissa Enaje

## 'Here I am, Lord'

Peering outside the window from an airplane thousands of feet in the air, I had no idea that what I saw in front of me would make Scripture come to life—but it did.

Do you remember in grade school, during the beginning of class, when your teacher would take attendance by calling your name to see if you were there? "Present" or "Here" would indicate your presence, and the lack of your voice would indicate your absence.

That moment on the plane recalled a theme throughout Scripture where God seems to take attendance—call a name and see if that person is willing and able to be sent forth on the mission that would fulfill a pivotal moment in history.

In the Old Testament, when God called young Samuel, he replied, "Here I am. ... Speak for your servant is listening" (1 Sm 3:8, 10). When Jesus saw the disciple Matthew, he told him, "Follow me" (Mt 9:9), and Matthew got up and followed Jesus.

In the Book of Job, there is a peculiar conversation between the Lord and Job, where the Lord addresses Job out of the storm that Job is in.

"Have you ever in your lifetime commanded the morning and shown the dawn its place for taking hold of the ends of the Earth, till the wicked are shaken from it? ... Tell me, if you know it all. What is the dwelling of light and darkness—where is its place? That you may take it to its territory and know the paths to its home?" (Jb 38:12-13;18-20)

The Lord goes on and on basically explaining the magnificence and incontestable significance of who he is—the alpha, the omega in which he is God and we are not.

Job replies to the Lord, "Look, I am of little account; what can I answer you?" (Jb 40:4)

Job acknowledges to the Lord that he is present, but in no way could he amount to who God is. Job doesn't command the morning or show the dawn in its place. Job isn't taking hold of the ends of the Earth till the wicked are shaken from its surface. Job doesn't know the way to the dwelling place of light or where the abode of darkness is.

It was that revelation that made the visuals outside the plane window the perfect textbook answer to Scripture. It spoke to me because in that moment, I was like Job, and as I looked out at God's creation, I was humbled. I responded to God taking my attendance.

Lord, it is not I who created those flurries of cumulus clouds spattered across the vast skies like rows of white cotton candy. Lord, it is not I who created those hills and valleys below the skies. Lord it is not I who holds the world in the palm of my hands, or who keeps the atoms in place that exist in such beauty not only in nature but in human beings themselves.

If it wasn't for you Lord, these atoms, which exist within every human body that you envisioned, would not hold into place. If it wasn't for you needing me to exist, I would disappear, I would be absent. Yet, here I am, sitting in awe and wonder of something I cannot fathom, something so grand yet so mysterious.

Here I am, Lord, but it is all because of you.

(Melissa Enaje is a reporter and youth editor for The Tablet, newspaper of the Diocese of Brooklyn, New York. She is a guest columnist for Catholic News Service.) †

## Coming of Age/Maria-Pia Negro Chin

## Become an instrument of peace in a time of adversity

Years ago, when I interviewed Kathy DiFiore, an exemplary woman who founded a network of shelters in New Jersey for homeless teenage mothers and abused women, she mentioned how the inspiration for her ministry came while she was praying, "Lord, make me a channel of your peace."

This prayer, normally attributed to St. Francis of Assisi but not written by him, shows humility in recognizing that we are God's and that to be peace-bearers we need to think of others' needs first. Given today's climate and the tremendous need for healing, justice and peace, reflecting on this prayer helps me a little.



St. Francis began his life as the son of a wealthy merchant in Assisi, but after experiencing war and captivity, he started a conversion process. In 1205, he prayed in the chapel of San Damiano and had a mystical experience where he heard God

say, "Francis, repair my Church, which as you see is falling into ruins."

He took this charge literally, and began to rebuild the dilapidated church structure, but later realized that he was meant to help repair the 13th-century Church, which was affected by corruption.

When praying before the crucifix, St. Francis asked God for a heart that is clean from darkness and for "true faith, certain hope and perfect charity" to do God's will. Like many saints and holy people, St. Francis constantly prayed, lived an authentic Gospel life and considered the Virgin Mary a model for how he could try to follow Jesus.

People inspired by this saint continue to respond to God's call to peacemaking, care of the environment and outreach to the poor. Back in the early 2000s, theology professor Jay Hammond wrote that St. Francis of Assisi "provides a concrete example of living the mission of peace, justice and forgiveness in a world torn apart by suffering, hatred and violence."

Like other peacemakers, St. Francis knew that "power does not announce

peace; justice and solidarity announce peace," Hammond said. That might be why he is also a symbol of peace for people of many faiths today.

Years ago, Brazilian theologian Leonardo Boff published a book with an expanded version of the "Prayer of St. Francis." Lately, I am reflecting on the part asking that "truth shine through our sincere hearts, our humanizing gestures, our pure intentions and our ongoing pursuit of fidelity and truth."

As Boff wrote: "Lord, where there is darkness, may I bring light. You are the true light that enlightens every person who comes into this world. Enable me through inspired words, consoling gestures and a warm heart to dissipate human darkness so that your light may show us the way."

I hope that St. Francis and modern-day peacemakers intercede for the Church and the world, so we become instruments of God's peace with hearts open to embrace the needs of others.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

## Our Works of Charity/David Bethuram

## True Christian charity points not to us, but to Christ

Ask anyone what comes to mind when they think of Pope Francis, and most will point to his love for the poor. This concern for the least among us has been one of the hallmarks of his pontificate. It should come as no surprise, then, that he has dedicated a World Day of the Poor.

Pope Francis declared the 33rd Sunday in Ordinary Time, Nov. 18, as the World Day of the Poor. As we enter the holiday season, the timeliness of this day could not be more relevant. The pope has chosen to add this "world day" as a permanent extension of the Jubilee of Mercy.



The Holy Father intends for this day to call our attention to the plight of the poor and to the many kinds of poverty that exist in our world. He also wants to "encourage believers to react against a culture of discard and waste, and to embrace the culture of encounter."

The World Day of the Poor is meant

to remind us of Christ's love for the poor and for us to reflect on how we can better assist the poor both in prayer and action.

Pope Francis is asking all Christians to reflect on these two points:

—Serving the poor is a sure path to a deeper union with Christ.

—The World Day of the Poor is part of the Church's evangelizing mission.

*Serving the poor is a sure path to a deeper union with Jesus.* For Christians, this service is not optional. The Gospel assures us that we will be judged according to what we did—or did not do—for the least among us, and insists upon a call to a lifelong focus on the poor. That should shake us up, but not be viewed as a burden. In serving the poor, we honor Christ and have an opportunity to draw very close to him.

God's passionate and unconditional love for us is so unlike our conditional love for each other. It demands that we welcome his grace and mercy into our hearts so we can then extend the same to those in need.

*The World Day of the Poor is part of the Church's evangelizing mission.* This may seem strange, but Pope Francis

specifically notes in his World Day of the Poor message that he wants this to be "a tradition that concretely contributes to evangelization in today's world." How?

Our service to the poor must address not only material needs, but the deeper spiritual problems that so often accompany those in material destitution.

The Church is not just any well-meaning non-profit or social service organization. We are the Body of Christ. We bring not only food, clothing, shelter, job training—we bring the light of Christ, the one who can heal our brokenness and weakness.

There is a deep connection between service and evangelization. We are not only to provide for the material needs of those we serve, we are to share with them our relationship with Christ so that they might be drawn into the same relationship.

That is what makes the difference in a truly Christian charity. Love evangelizes. It points not to us, but to Christ.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org).) †

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

# The Sunday Readings

Sunday, November 11, 2018

- 1 Kings 17:10-16
- Hebrews 9:24-28
- Mark 12:38-44

The First Book of Kings furnishes the first reading from the Scriptures for this weekend's Mass.

Political governance, in the minds of the ancient Hebrews, was not the chief function of their kings. Rather, their primary duty was assuring the nation's faithfulness to God and to the law of God given through Moses.

Since this religious aspect was so vital, it is not surprising that many stories in the Books of Kings prominently include stories about the prophets who were active at the time. Prophets called the people to God.

Such is the case this weekend. The central figure in the story is the prophet Elijah. In this reading, Elijah appears at the gate of a city and encounters a woman collecting twigs and branches to use as firewood.

She obviously is quite poor. She must forage for fuel. She needs food to provide for her son. The impression left is that she was a widow, and her son was a child.

In fact, she is so poor that she tells Elijah that after she and her son consume whatever she can bake using the meager amount of flour and oil on hand, she and the son will die. There is nothing else.

Elijah tells her that she and her son will not die. He says that if she will feed him, then God will provide. The story ends by telling us that she prepared food for Elijah, and her flour and oil never ran out. He calls her to trust.

For its second reading, the Church this weekend gives us a passage from the Epistle to the Hebrews. Building upon traditional Jewish themes, the author writes about Jesus in the most soaring language.

The reading declares that God has ordained that all people must die, but God

also has ordained that all may live if they turn to Jesus. This is possible because of the sacrifice of Jesus on Calvary, and because of the reality of Jesus as a human and as the Son of God in the mystery of the Incarnation.

St. Mark's Gospel offers us the last reading. It is a familiar story, appearing also in Luke, but not in Matthew. In the story, the Lord speaks quite sternly about scribes. They were specialists in interpreting the law of Moses, able to read and write in an era when religious knowledge mattered more than anything else and when illiteracy was common.

Jesus does not belittle the law of Moses, but condemns the self-satisfaction and even sinful pride of the scribes.

He presents a contrast. At the time, in that culture, widows could be very vulnerable. The poor widow who gave to the temple a small donation, but great in light of her poverty, is the paragon of love for God and trust in God. Jesus spoke of her as such.

## Reflection

The widow's mite is a story beloved by Christians for generations. It is a story of generosity. Even sinners, however, at times can be generous.

This widow's generosity is a sign of her trust in God and of her understanding that the work of God on Earth, such as the worship provided through the religious treasury, was entitled to her support.

Trusting in God has its challenges. The times may be uncertain, leading us to fret about unwelcome and indeed dire possibilities in the future. As in everything, the world, the flesh and the devil distract us.

The wise are humble. Humility is about recognizing that we belong to God, and that God is supreme. The wise trust. We can never truly control our futures in this world. Reversals may and do come. We must keep our eyes on genuine security, a place in eternity, by loving God and obeying God. †

## My Journey to God

### The Sound of Silence is Heard

By Thomas Rillo

The sound of silence is heard  
In the recesses of the church  
In the cloister of the abbey  
In the desert of the mind  
The sound of silence is heard  
On the wings of the blowing wind  
With the heart-whispers of the soul  
In the monk's contemplative prayer  
The sound of silence is heard  
In the meditative prayer of the pious  
In the music of the soaring soul  
In the inaudible sound of the contrite heart  
The sound of silence is heard  
With the ear of the heart  
In the quiet flickering of a prayer candle  
In the candle flames dispelling darkness  
The sound of silence is heard  
In the wonderful sense of God's presence  
In the solitary place of personal prayer  
Silence is heard in the seeking of God.



(Thomas Rillo is a member of St. Charles Borromeo Parish in Bloomington and is a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Photo: A wall at the Mission in the Sun in Tucson, Ariz., is decorated with a procession of youths holding candles. The mission was designed and built by artist Ted DeGrazia and dedicated to Jesuit missionary Father Eusebio Kino.) (CNS photo/Nancy Wiechec)

## Daily Readings

### Monday, November 12

St. Josaphat, bishop and martyr  
*Titus 1:1-9*  
*Psalms 24:1-6*  
*Luke 17:1-6*

### Tuesday, November 13

St. Frances Xavier Cabrini,  
virgin  
*Titus 2:1-8, 11-14*  
*Psalms 37:3-4, 18, 23, 27, 29*  
*Luke 17:7-10*

### Wednesday, November 14

*Titus 3:1-7*  
*Psalms 23:1-6*  
*Luke 17:11-19*

### Thursday, November 15

St. Albert the Great, bishop and  
doctor of the Church  
*Philemon 7-20*  
*Psalms 146:7-10*  
*Luke 17:20-25*

### Friday, November 16

St. Margaret of Scotland  
St. Gertrude, virgin  
*2 John 4-9*  
*Psalms 119:1-2, 10-11, 17-18*  
*Luke 17:26-37*

### Saturday, November 17

St. Elizabeth of Hungary,  
religious  
*3 John 5-8*  
*Psalms 112:1-6*  
*Luke 18:1-8*

### Sunday, November 18

Thirty-third Sunday in Ordinary  
Time  
*Daniel 12:1-3*  
*Psalms 16:5, 8-11*  
*Hebrews 10:11-14, 18*  
*Mark 13:24-32*

Question Corner/Fr. Kenneth Doyle

## Single people make significant contributions to the Church

Where do single people "rank" within the Catholic Church? Many times, we are asked to pray for those who are married or who have followed a calling to the priesthood or religious life—but how many times has anyone in any parish been asked to pray for those who are single?



Are we singles shut out? Are we to be ignored until we follow one of the other life paths? What if the single person truly believes that his or her calling is to be single? Who is asked to pray for the single person who steps up whenever someone else's children need care, for the single person who is expected to care for ailing or aging family members because he or she "has no other obligations?" (Indiana)

I couldn't agree more with your eloquent plea. I feel strongly that some are called to the single state as a true vocation—a deliberate choice made to give them more time to serve both God and other people. Traditionally the Church has identified three vocations: holy orders, marriage and consecrated life, but lately, I find increasing references to the notion of the "single vocation."

The website of the Diocese of Green Bay, Wis., for example, says this: "Life as a single person can be a vocation from God. ... Single women and men usually have more freedom than those in other vocations. ... The vocation to the single life is a gift to the Church!"

And the Archdiocese of Melbourne in Australia explains that "they may be a carpenter, office worker, scientist, dentist, train driver, who has a fulfilling personal relationship with Jesus which they feel able to live out more fully if they are not tied to other relationships."

Like you, I believe that those who have responded to this noble calling deserve regular mention in the public prayers of the Church.

How far must one go in pro-life issues to be a good Catholic? May one support a charitable organization if one of its services is to do abortions? I have long supported Doctors Without Borders for its lifesaving work throughout the world.

But in a recent magazine article, it admits supplying women victims of rape with abortifacients and "safe termination of pregnancy." I would appreciate your

advice. (New Jersey)

Doctors Without Borders—also known by its French name *Medecins Sans Frontieres*—has, since its founding in 1971, brought lifesaving care to many sick and wounded people caught in war, epidemics and other disasters. Sadly, though, I do not believe that faithful Catholics should donate to this organization.

On its own website, *Medecins Sans Frontieres* concedes that since 2004, it has been offering abortions on request at some of its field sites, and that its responsibility is to "respect the reason the woman or young girl gives for wanting to have an abortion."

As to whether Catholics may assist *Medecins Sans Frontieres* financially, one might turn to the "Guidelines on Giving to Charitable Organizations," published by the Philadelphia-based National Catholic Bioethics Center.

Asked whether a Catholic may donate to an organization that supports research that destroys human embryos to procure stem cells, the center said, "The answer is no. By donating to a research institute or drug manufacturer that funds research that destroys human beings, one would be cooperating immorally in the act of destroying young human life. Cooperating in an intrinsic evil is itself an intrinsic evil and should be avoided in all circumstances."

Some might argue, I suppose, that Catholic donors to *Medecins Sans Frontieres* could specify that their own contributions be used only for medical care and not for abortions, but that, I feel, is an artificial distinction since it would simply free up other donations to be used for immoral purposes.

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

## Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [nhoefler@archindy.org](mailto:nhoefler@archindy.org). †

# 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.

**BROWN, Michael L.**, 64, St. Mark the Evangelist, Indianapolis, Oct. 27. Brother of Carla Henderson and Marnita Louzon. Uncle and great-uncle of several.

**CIRESI, Ruth A.**, 95, St. Jude, Indianapolis, Oct. 3. Wife of Anthony Ciresi. Mother of Ginny Engle, Mary Ann Piatek, Toni Schaney, Gus, Jerry, John, Mark and Mike Ciresi. Sister of Patty Connor. Grandmother of 19. Great-grandmother of 13.

**DONOHUE, Sandra G.**, 60, St. John Paul II, Sellersburg, Oct. 21. Wife of Rodney Donohue. Mother of Daniel and Kevin Donohue. Sister of Linda Miller, Karen and Jerry Conner. Grandmother of three.

**FAIRFIELD, L. Jeffrey**, 53, St. Roch, Indianapolis, Oct. 29. Father of Chandler Fairfield. Brother of Lise Pace.

**FLOYD, Dr. Jesse R.**, 79, St. Mary, New Albany, Oct. 2. Brother of JoAnn Berry, Nancy Collier, Gloria Jackson, Virgie Floyd-Stokes, Queen and Ephraim Floyd. Uncle of several.

**HAMILTON, Marguerite C.**, 89, St. Elizabeth Ann Seton, Richmond, Oct. 25. Mother of Jan Busby, Carol Elsrod, Cathy Glidewell, Danny,

Doug, Jamie, John and Steve Hamilton. Grandmother of 12. Great-grandmother of 17. Great-great-grandmother of three.

**HANSON, Michael J.**, 64, St. Joseph, Corydon, Oct. 19. Husband of Susan Hanson. Father of Kevin and Scott Hanson. Son of Ruth Hanson.

**HERMANN, Robert J.**, 62, St. Jude, Indianapolis, Oct. 24. Husband of Wanda Hermann. Father of Barbara Day, R. Scott Gindling and Benjamin Hermann. Son of Marianne Hermann. Brother of Beth Finney, Delores Thie and Donna Williams. Grandfather of 14. Great-grandfather of one.

**HERMESCH, Patricia**, 83, St. Maurice, Napoleon, Oct. 9. Wife of Walter Hermesch. Mother of Kim Hermesch. Grandmother of one.

**HILL, Don**, 83, Holy Family, New Albany, Oct. 19. Husband of Catherine Hill. Father of Donald and Michael Hill. Grandfather of two.

**MORAND, Lucile**, 98, Our Lady of Lourdes, Oct. 23. Mother of Patti Gilliland, Janet Grant, Linda Langdon, Teri and Michael Morand. Grandmother of nine. Great-grandmother of

26. Great-great-grandmother of one.

**MUSKAT, Ralph**, 87, St. Michael the Archangel, Indianapolis, Oct. 20. Husband of Dona Muskat. Father of Kathryn Aldin, Barbara Goodin, Jerome and Ronald Muskat. Grandfather of four. Great-grandfather of two.

**NAVILLE, Jane K. (Sprigler)**, 97, St. Mary-of-the-Knobs, Floyd County, Oct. 25. Mother of Janice Koetter and Carl Naville. Grandmother of five. Great-grandmother of five. Great-great-grandmother of one.

**NOBBE-KADINGER, Theresa M.**, 81, St. Louis, Batesville, Sept. 24. Mother of Mary Collins, Robin Tingle, Dennis and Matt Nobbe. Sister of Rita Schoentrup. Grandmother of several.

**RUTH, H.M.**, 99, Sacred Heart of Jesus, Indianapolis, Oct. 18. Sister of Donna Ancelet. Aunt of several.

**SCHEELE, Paul**, 87, St. Elizabeth Ann Seton, Richmond, Oct. 23. Father of Pam Froelich, Lisa Garner, Becky, Cindy and Paul Scheele. Grandfather of 12. Great-grandfather of nine.

**SPACKE, Ethel S.**, 89, St. Barnabas, Indianapolis, Oct. 28. Mother of Sheila Mathes, Jay and Tom Spacke. Grandmother of eight. Great-grandmother of 12.

**SWANSON, Carol**, 76, St. Michael the Archangel, Indianapolis, Oct. 23. Wife of James Swanson, Jr. Mother of Gwen Barker, Jamic Powell and James Swanson III. Sister of James Blanc. Grandmother of 19. Great-grandmother of 29.

**WEILER, Leona**, 99, St. Peter, Franklin County,



## Praying for our nation

People pray in adoration of the Blessed Sacrament on Nov. 6, Election Day, at Our Lady of the Most Holy Rosary Church in Indianapolis. The parish invited people to come to its church on Election Day to pray for the nation. It was open from 6 a.m.-6 p.m., while polls were open in Indiana, for eucharistic adoration and Mass. (Photo by Sean Gallagher)

Oct. 28. Mother of Brenda Bessier, Joanne Bone, Diane Gehring, Marjorie Powell, Linda Skipton, Irene Zerr, Allen, Frank, Harold, Larry and Marty Weiler. Sister of Annabel Suttmiller, Viola Westrich and Bernard Batta. Grandmother of 40. Great-

grandmother of 66. Great-great-grandmother of two.

**WOOD, Joann J.**, 88, St. Pius X, Indianapolis, Oct. 24. Mother of Julie, Kathleen, David, James, Joseph, Matthew, Michael and Steven Wood. Grandmother of 13.

Great-grandmother of five.

**YAGGI, Dennis P.**, 82, St. Pius X, Indianapolis, Oct. 23. Husband of Susan Yaggi. Father of Molly Noble, John, Joseph, Michael, Patrick and Philip Yaggi. Brother of Judy Yaggi. Grandfather of 13. †

# The Church online: Synod calls for virtuous digital outreach

VATICAN CITY (CNS)—“Log on, but bring your brain, your Bible and your Christian values with you” could summarize one of the Synod of Bishops’ messages to Catholics young and old.

Many people, and not only young people, are “immersed” in the digital culture “in an ordinary and continuous manner,” said the final document of the synod on young people, the faith and vocational discernment.

Christians need to know the dangers of the medium—from increasing isolation to cyberbullying and exploitation, the synod said on Oct. 27, but they also must be part of the billions of conversations that take place there.

The synod document was peppered with references to social media and the digital sphere but had two specific sections devoted to the topic: one on the pervasive nature of digital media in modern life, and the other on evangelization and the digital sphere.

“Living in a widely digitalized culture,” it said, “has very profound impacts on the notion of time and space, on the perception of oneself, of others in the world, on the way of communicating, learning and informing oneself.”



Bishop Paul Tighe

Bishop Paul Tighe, secretary of the Pontifical Council for Culture, said Catholics and the Church itself have work to do. Social media can “hyper-intensify” the idea that fame, achievement, wealth

and power are the culture’s most important values, which is one reason why entertainers and sports figures have so many social media followers.

“We are at a moment when the Gospel’s potential to ‘disrupt’ that culture has never been so strong,” Bishop Tighe

said. “The Gospel message wants to say fundamentally that we don’t have to be in the business of performing, of earning, of proving ourselves all the time. God’s love is unconditional, even when we mess up and make mistakes.”

“The digital environment is not so tolerant of such things,” he said, which should give Christians extra incentive to reflect God’s love and mercy online.

Christina Antus, a writer and mother from Colorado, wrote a piece for the Busted Halo website in September, which included advice about putting down one’s phone or tablet.

“I think anyone who has a presence online is impacted both positively and negatively by this, and I think it is a big part of why people should switch off” regularly and limit their time online, she told Catholic News Service (CNS).

“Life offline offers a much different experience,” she said. “Switching off allows us to take a break from the digital noise and really put our focus where it’s most important: on our life and the lives of those around us.”

However, when online, she recommended: “being responsible with your time and usage”; following pages and people “you enjoy and who bring substance to your life”; and “if you see, hear or read something that speaks to you, hit the share button. That’s a fast, effective and easy way to share the Gospel.”

The synod document also raised questions about the digital world’s focus on images and the implications that has for a faith “based on listening to the Word of God and on reading Scripture.”

Natasa Govekar, director of the theological-pastoral section of the Vatican Dicastery for Communication, which coordinates Pope Francis’ Instagram page, offered a different point of view.

“Faith comes from listening to the Word, but we must not forget that it is an incarnate Word,” that is, God become

flesh in Jesus and has “an image, a face,” she said. “That’s why from the first centuries this Word that was listened to and celebrated in the liturgy also was painted on icons and church walls.”



Natasa Govekar

Early Christian art was important not only because many people could not read, but because the use of images “corresponds to the logic of the Incarnation,” she said. And the same could be said of the emphasis on images online.

“The Word of God always reveals himself through the concreteness of an image: the beauty of nature and art and especially through the light on people’s faces, faces transfigured by the Word they have welcomed in their hearts,” Govekar said.

The challenge for Christians today, she said, is to use digital media “to prolong this audiovisual experience of the encounter with the Word that became a face.”

Bishop Tighe’s office focuses on the cultural implications of the digital world, the way it impacts education and the influence it has on forming people’s identity—all of which are referred to in the synod document.

When social media first started taking off, he told CNS, some people felt that for the Church “it was an arena best avoided because the reality is that it can be quite nasty” and polarizing.

But, he said, “if people with good values and good aspirations are not present in that arena, we’re abandoning one of the most important forums we have.”

The synod document also recognized how important the internet and social media are for connecting people and informing them.

Paul Jarzembowski, assistant director for youth and young adult ministries at the U.S. Conference of Catholic Bishops, was in Rome for the synod and is very familiar with the online activity of young U.S. Catholics.

“What young people seek on social media often depends on their level of engagement with the Church,” he told CNS. “For instance, those who are active in the faith may be seeking information on the latest news about the Church or wisdom from great Catholic speakers and inspirational figures, whereas those who are less connected may be searching for answers to the basic questions about God, the intersection of science and faith, and how to live a good and moral life.”

Age makes a difference, too, Jarzembowski said. As they graduate, “face serious relationship challenges, enter the workforce, and engage in the social or political landscape,” young adults look for ways to connect their faith with their daily lives.

Young adults, he said, want a “serious interactive engagement on social media, but also desire a lived, in-person community to connect with, find peers and mentors, and put their faith into action with the help of those with similar interests or experiences.”

The synod document called for Catholics not just to use digital media to proclaim the Christian message, but “to imbue its cultures and its dynamics with the Gospel.”

The extraordinary possibility of the digital environment fostering an “authentic culture of encounter,” Bishop Tighe said, requires “being attentive to the kind of language we use. It requires paying attention to not relaying information that is negative, untrue or that we have not verified for ourselves.”

That, he said, “requires people to slow down a little bit, think a bit more and reflect on what they are doing” online. †

# Couple 'fiddles' around the country thanks to their love of music

By Jennifer Lindberg  
Special to The Criterion

GREENSBURG—Even in their 90s, Harold and Helen Klosterkemper are still making music together.

The Klosterkempers, members of St. Mary Parish in Greensburg, are known for keeping old-time fiddle music alive in Decatur County and elsewhere.

Helen, 96, said life is about taking the opportunities that God has given them.

"If you don't use it, you'll lose it," she said.

Those opportunities led the couple to years of travel to hundreds of fiddle shows. They have been to almost every state in the nation, traveling as far as California for fiddle contests.

Harold, 95, has won contests in several states. The trophies, more than 50 of them, are displayed around the house, organized by the year they were won. The trophies greet visitors in the foyer and continue on shelves in the dining room and living room. The biggest ones, showing first place and grand champion wins, are on the fireplace mantle.

Harold's love of music started while attending the parish school at Immaculate Conception in Millhousen. (The school closed in 1971). It was there he began learning how to sing, said his daughter, Mary Hamer.

Harold didn't start out playing fiddle. He was a mandolin player during his service in the U.S. Army in World War II in France, until his mandolin got stepped on and broken.

In the late 1940s he took up the guitar, but "I didn't know enough cords," said Harold. He also didn't like the new style of music prevalent in that decade, and found he liked the old-time fiddle music better.

"People don't know this type of music much anymore," Harold said.

He also can't read a note of music.

"I never took any lessons," Harold said.

Instead, he learned to play fiddle by watching the "Grand Ole Opry" show on television. "Any fiddle player worth listening to, I'd watch him and I'd listen."

He'd also carry a recorder in his pocket and put on his earphones to listen to the songs he wanted to learn to play by ear.

Helen, who owned the Klosterkemper Tax Service in Greensburg, said traveling across the nation was good for them, and they got to know good people.

On one stop so long ago they can't remember the year, Harold played with President Gerald R. Ford's helicopter pilot who was on a stop-over.

The Klosterkempers have been married for 67 years, exchanging their wedding vows at St. Mary Church in Greensburg. Besides Mary, they also have a son, Mark.

Mary started going with Harold when he'd drive 30 or more miles for a dance.

"It's a good thing, too," he said, "as I would have fallen asleep on the drive."

Harold also used to visit St. Mary School in Greensburg to play his fiddle for students, and hopefully inspire the same love of music he enjoyed while being a student in a Catholic school.

Mary said faith played a role in her father developing his musical gifts.

"Dad never bragged too much about [his talent]," she said, "but someone up there was helping him out with playing and listening."

"We met so many beautiful people,"

Helen said of their travels. "I knew we'd need \$500 each time we hit the road. A map and a good guitar player was always nice to have, too."



Harold and Helen Klosterkemper stand in their home in Greensburg before all the trophies Harold has won for playing the fiddle. The Klosterkempers are members of St. Mary Parish in Greensburg. (Submitted photo by Jennifer Lindberg)

That's because the guitar player helps set the beat and plays good background, she said.

Despite their age, the Klosterkempers are still trying to give back to their community. For almost 30 years, they have sponsored the annual Old Time Fiddle Contest held at the Power of the Past event in Greensburg. The show draws people from across the country to view steam engine tractors that were in use on farms into the 1930s.

Helen said their travels and Harold's wins in fiddle contests put them in touch with the right people that allowed them to host a good fiddle contest in the area.

"You have to have good judges," said Helen. For instance, this year's contest was judged by southern Indiana native Jeff Guernsey, who traveled for 11 years as fiddler for Grammy Award winner Vince Gill.

The Klosterkempers are trying to inspire

a new generation of fiddle players. This year, several youths showed their skills at the fiddle contest, taking home prizes up to \$250.

While Harold doesn't play professionally any more, he still has his fiddle nearby.

Even with his eyesight waning with macular degeneration, his ears can still pick out the right tunes on the fiddle and determine if the music is right.

"Oh, it's out of tune bad," he said, after picking up his fiddle to play a tune.

"Anyone who ever wants to play well, I'd tell them. I don't read any music, but it makes no difference," he said. "But if you find a good fiddle player, you go listen to him. Any fiddle player worth anything I'd watch."

(Jennifer Lindberg is freelance writer and a member of St. Joseph Parish in Shelbyville.) †

## People must choose: path toward holiness or nothing, Pope Francis says

VATICAN CITY (CNS)—Saints are not just the well-known men, women and young people on the liturgical calendar,



Pope Francis

Pope Francis said on the feast of All Saints.

They include simple people "from next door, our relatives and acquaintances who now are part of that 'immense multitude' " in heaven, he said, which makes the Nov. 1 feast of All Saints "a family celebration."

"Saints are close to

us. Rather, they are our truest brothers and sisters. They understand us, they love us, they know what is truly good for us, they

help us and wait for us. They are happy, and they want us to be happy with them in paradise," he said.

Before reciting the *Angelus* on Nov. 1 with people gathered in St. Peter's Square, the pope talked about God's call to holiness and happiness, which entails following the beatitudes. Thousands of people braved the uncertain weather to join him as scattered showers alternated with torrential downpours.

"The Gospel says, 'Blessed are the poor' [Mt 5:3], while the world says, 'Blessed are the rich.' The Gospel says, 'Blessed are the meek' [Mt 5:5], while the world says, 'Blessed are the bullies.' The Gospel says, 'Blessed are the pure of heart' [Mt 5:8], while the world says, 'Blessed are the cunning and pleasure-seekers,'" the pope said.

But those who are the true victors in the end are the saints, not the world, and the saints "exhort us to choose their side, the side of God who is holy," he said.

"Let's ask ourselves which side are we on? Heaven or Earth? Do we live for the Lord or for ourselves? For eternal happiness or for some immediate gratification?" he asked.

People need to ask themselves whether they really want to be holy or are they content being Christians who believe in God and respect others, "but without going overboard."

The pope said that the Lord, "who asks everything of us," offers in return true life and the happiness for which people were created.

"Therefore, either holiness or nothing!" he added.

From their place in heaven, the saints are "cheering for us so that we choose God, humility, meekness, mercy, being pure of heart, so that we develop a passion for heaven rather than the world," he said.

The saints also want people not just to listen to the Gospel, but to put it into practice by "walking the path of the beatitudes," which does not require doing "extraordinary things, but to follow every day this path that brings us to heaven, to family, back home."

After praying the *Angelus*, the pope greeted the many men and women who ran in the annual 10-kilometer Race of the Saints, praising the "beautiful initiative" celebrating the feast day. †

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