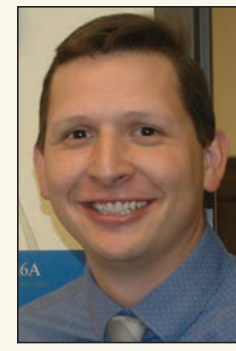




The

# Criterion

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**'To form them to love Christ'**

New director of youth ministry says community must accompany youths, page 3.

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September 20, 2019

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## Sisters on the border

Franciscan Sister Marge Wissman holds a baby while volunteering in May at a shelter for asylum-seekers in Laredo, Texas. Sister Marge, two other Oldenburg Franciscan sisters and two lay women volunteered for two weeks at the shelter that primarily served those from Central American countries seeking asylum in the U.S. (Submitted photo)

## Oldenburg Franciscans, lay women assist and are blessed by asylum-seekers in Texas

By Sean Gallagher

OLDENBURG—Franciscan Sister Marge Wissman has “always had a heart for immigrants.” She is the daughter of German immigrants who experienced discrimination against people of that nationality in the U.S. during World War II.

So as she observed from a distance the struggles that people from Central America have experienced in recent years in seeking safety in the U.S., she couldn't sit back and do nothing.

With the support of her Franciscan community in Oldenburg, Sister Marge,

two of her fellow sisters and two lay women traveled in May to Laredo, Texas, to volunteer for two weeks at a Catholic Charities shelter that gave aid to people primarily from Honduras, Guatemala and El Salvador seeking asylum in the U.S.

For these Franciscan sisters on the border—Sister Marge, Sister Amy Kistner and Sister Noella Poinsette—reaching out in love to those in need on the margins of society was simply a way of following in the footsteps of the founder of their order, St. Francis of Assisi.

“He reached out to the leper and all those who were on the outside,” Sister Noella said.

### ‘They see that life is so fragile’

When they arrived in Laredo, the shelter was just getting started. Catholic Charities in the Diocese of Laredo had established the shelter, which had formerly served domestic abuse victims, because of a recent spike in the numbers of asylum-seekers arriving at the border near the Texas city on the Rio Grande River.

The sisters and two lay volunteers—  
**See BORDER, page 10**

## Court decision allows Trump administration to bar asylum-seekers for now

WASHINGTON (CNS)—The Supreme Court issued an unsigned order late on Sept. 11 that will temporarily allow the Trump administration to enforce its new rule preventing many Central American migrants from seeking asylum in the United States, while the legal battle over this issue continues to work its way through the courts.

The order temporarily reverses a recent lower court ruling that had blocked the administration's rule, which would deny asylum to anyone who traveled through another country while on their way to the United States without first seeking asylum in that country.

The U.S. Court of Appeals for the 9th Circuit had blocked the government from implementing the new rule in Arizona and California, but now it can be enforced across the country while the administration appeals a decision by a federal judge in California to the 9th Circuit and, if necessary, seeks a final decision on this issue from the Supreme Court.

Although it is not clear how soon the administration's policy can fully take effect, government leaders lost no time praising it on social media. “BIG United States Supreme Court WIN for the Border on Asylum!” President Donald J. Trump tweeted after the court's order was announced.

Ken Cuccinelli, the acting director of U.S. Citizenship and Immigration Services, also called the decision a big win and pledged on Twitter that his office “will commence implementing the asylum rule ASAP.”

The nonprofit group Hope Border Institute, based in El Paso, Texas, said the court's decision reflects “a disturbing pattern that emerges when the Supreme Court starts using its power, however temporarily, to greenlight Trump's anti-immigrant agenda.”

In a Sept. 12 statement, the institute said the “human impact of this decision will be devastating to thousands of refugees who

**See ASYLUM, page 16**

## Understand suicide, console mourners knowing ‘God is tender with the weak’

By Natalie Hoefler

Father Ronald “Ron” Rolheiser vividly recalls the day that led him on the path to becoming a priest. It was the day his neighbor took his own life.

“He was 22, athletic, everybody liked him,” said the Oblates of Mary Immaculate priest, who was in high school at the time. “I just couldn't process it. That suicide changed me. I'm a priest today because of that death.”

Father Ron shared this story in Indianapolis on Sept. 10—World Suicide Prevention Day.

He was addressing roughly 150 bereavement team members, priests, religious, counselors, campus ministers and others from central and southern Indiana at the archdiocesan Consolation Ministry's annual Mission Day event for those who serve in bereavement ministry.

This year's conference focused on understanding suicide and consoling those left behind. As the author of *Bruised and Wounded: Struggling to Understand Suicide*, Father Ron was well-equipped to speak on the topic—one in dire need of addressing, he said.

### ‘It's a disease that kills’

His statement is backed by statistics. According to the Centers for Disease Control and Prevention, the suicide rate in the United States rose 33 percent between 1999 and 2017. In that last year, it was the 10th leading cause for death, with more than 47,000 Americans taking their own lives and 1.4 million attempting to do so.

Suicide is on the rise in Indiana as well—increasing 72 percent between 1999-2015, according to an Indiana State

**See SUICIDE, page 9**



Oblates of Mary Immaculate Father Ronald Rolheiser addresses participants in the archdiocesan Consolation Ministry's Mission Day event in Indianapolis on Sept. 10. (Photo by Natalie Hoefler)





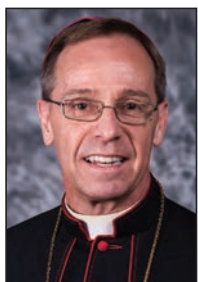
Father Hilary Ike of the tribunal of the Diocese of Columbus, Ohio, speaks about his experiences with racism during a listening session at the Pontifical College Josephinum in Columbus on June 19. Looking on are Bishops Robert J. Brennan of Columbus and Shelton J. Fabre of Houma-Thibodaux, La., chair of the U.S. bishops' Ad Hoc Committee Against Racism. Marian University in Indianapolis is hosting a racism listening session on Sept. 30. (CNS photo/Kent Snow, The Catholic Times)

## Archbishop Thompson, bishops to take part in racism listening session on Sept. 30 at Marian University

Criterion staff report

Archbishop Charles C. Thompson is one of seven bishops who will participate in a Listening Session on Racism at the Michael A. Evans Building of Marian University, 3200 Cold Spring Road, in Indianapolis, from 6-8 p.m. on Sept. 30.

The U.S. bishops last November overwhelmingly approved a pastoral letter on racism titled "Open Wide Our Hearts: The Enduring Call to Love." Gatherings are being held across the country in response.



Archbishop Charles C. Thompson

The pastoral letter states "racial acts are sinful because they violate justice. ... They reveal a failure to acknowledge the human dignity of the person offended, to recognize them as the neighbors Christ calls us to love," it adds.

All are invited to listen with the bishops as five groups of people tell their stories of experiencing racism. The goal is to help lay, religious and clerical leaders and bishops continue with—or start to form—an action plan against racism.

Those in attendance will have the opportunity to write their story of experiencing racism on cards that will be given to Bishop Shelton J. Fabre, head of the Diocese of Houma-Thibodaux, La., to take to the United States Conference of Catholic Bishops' Ad Hoc Committee Against Racism, which he chairs.

In addition to Archbishop Thompson and Bishop Fabre, the bishops of Indiana's four other dioceses and Auxiliary Bishop Joseph N. Perry of Chicago are scheduled to participate in the listening session.

The event is free, although registration is requested at [bit.ly/2MvZf2s](http://bit.ly/2MvZf2s) (case sensitive).

For more information, contact Pearlette Springer, archdiocesan Black Catholic Ministry coordinator, at [pspringer@archindy.org](mailto:pspringer@archindy.org), 317-236-1474 or 800-382-9836, ext. 1474. †



### Public Schedule of Archbishop Charles C. Thompson

September 20 – 30, 2019

<p><b>September 20 – 10 a.m.</b> All-School Mass for Prince of Peace School and Father Michael Shawe Memorial Jr./Sr. High School, both in Madison, at Father Michael Shawe</p> <p><b>September 21 – 10:30 a.m.</b> Declaration of Candidacy for deacon candidates at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>September 22 – 10 a.m. CST</b> Mass at St. Martin of Tours Church, Siberia</p> <p><b>September 23 – 1 p.m.</b> Latin School Military Memorial plaque dedication in courtyard between Our Lady of the Most Holy Rosary Church and Lumen Christi Catholic School, Indianapolis</p> <p><b>September 23 – 6 p.m.</b> Bishop Simon Bruté College Seminary Celebration and Donor Recognition Event at Bishop Simon Bruté College Seminary, Indianapolis</p> <p><b>September 24 – 1 p.m.</b> Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p><b>September 24 – 6 p.m.</b> Saint Meinrad Alumni &amp; Friends Dinner at The Montage, Indianapolis</p> <p><b>September 25 – 10 a.m.</b> Mass and Luncheon, Co-workers in the Vineyard gathering at SS. Peter and Paul Cathedral and Archbishop Edward T. O'Meara Catholic Center</p>	<p><b>September 25 – 7 p.m.</b> Confirmation for youths of Holy Angels, St. Rita and St. Barnabas parishes, all in Indianapolis, at SS. Peter and Paul Cathedral</p> <p><b>September 26 – 10 a.m.</b> Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p><b>September 26 – 6 p.m.</b> Confirmation for youths of SS. Philomena and Cecilia Parish, Brookville</p> <p><b>September 28 – 9:30 a.m.</b> Seminar Day of Reflection at Bishop Simon Bruté College Seminary, Indianapolis</p> <p><b>September 28 – 5 p.m.</b> Mass and Installation of new pastor at Sacred Heart of Jesus Parish, Indianapolis</p> <p><b>September 29 – 12:30 p.m.</b> Mass and Installation of new pastor at St. Patrick Parish, Indianapolis</p> <p><b>September 30 – 6 p.m.</b> United States Conference of Catholic Bishops' Ad Hoc Committee Against Racism Listening Session at Marian University, Indianapolis</p>
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*(Schedule subject to change.)*

## Archbishop Thompson plans to ramp up evangelization efforts through Twitter

Criterion staff report

Archbishop Charles C. Thompson has begun to make more frequent use of his Twitter account (@ArchbpCThompson) to share his thoughts on daily readings from Scripture, the lives of the saints and other aspects of Church teaching.

And following the lead of Pope Francis and other bishops, he plans to use social media as a tool of evangelization, catechesis and sharing information about matters of concern to Catholics and all people of good will.

"I recognize the importance of effective communications for carrying out the Church's mission in our time," he said, "and I look forward to expanding my outreach to the people of central and southern Indiana and beyond by using this increasingly popular instrument of communication."

Archbishop Thompson welcomes comments on his

reflections and encourages dialogue on issues that can be done in good faith. He requests that comments posted on his Twitter account reflect the courtesy and civility that should always characterize conversations between people who can disagree without being disagreeable. Individuals who post offensive or uncharitable comments may be blocked from further access to the archbishop's Twitter account.

Pope Francis has demonstrated that attentive listening is essential to effective teaching and preaching. Archbishop Thompson hopes to use this social media initiative to listen carefully to the diverse voices speaking in the Church and in society today. He also hopes that his use of social media will generate opportunities for genuine encounter—and productive dialogue—among the more than 2,000 people who currently follow him on Twitter.

We encourage those with access to social media to follow the archbishop on Twitter @ArchbpCThompson. †



The Twitter application is seen on a phone screen in 2017. For some bishops and their dioceses, using Twitter has become an effective way of reaching the faithful. (CNS photo/Thomas White, Reuters)

## 40 Days for Life fall campaign set for Sept. 25-Nov. 3, rally scheduled for Sept. 22

Criterion staff report

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life, and bringing an end to abortion.

The fall campaign runs from Sept. 25-Nov. 3. Two locations in the archdiocese are participating: Bloomington, in front of the Planned Parenthood abortion

facility at 421 S. College Ave.; and Indianapolis, in front of the Planned Parenthood abortion facility at 8590 Georgetown Road. Other nearby campaigns include Evansville, Cincinnati and Louisville.

Indianapolis will have an opening rally sponsored by Great Lakes Gabriel Project at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 2 p.m. on Sept. 22. Steve Dlugosz from St. Monica Parish will speak on "Looking for Jesus." The event is free of charge.

For additional information on the Indianapolis area 40 Days for Life campaign, contact Tim O'Donnell by calling 317-372-0040 or e-mail [tidipsmapere@me.com](mailto:tidipsmapere@me.com).

For additional information on the Bloomington campaign, contact Deacon Russell Woodard at 317-759-1225 or e-mail [deaconrussw@gmail.com](mailto:deaconrussw@gmail.com).

To sign up for an hour of prayer per week with any 40 Days for Life campaign location, go to [40daysforlife.com](http://40daysforlife.com). †



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# New director will rely on community to bring youths closer to Christ

By John Shaughnessy

Paul Sifuentes wishes he could thank Joe DeBoo.

The new director of youth ministry for the archdiocese remembers the influence that DeBoo had on his faith life when Sifuentes was growing up in the same parish they shared in a Chicago suburb.

“He was an usher and a lector at our church,” Sifuentes recalls with a smile about that time in the 1990s. “He was in his late 70s then, a well-dressed man in his blue polyester suit. He helped me become a lector, practicing with me when I was in the eighth grade.

“His faithfulness had a large impact on my life. It was his reverence during the liturgy—just how important it was to him. As a lector, he wasn’t a showy guy. He was just doing his job of proclaiming the word of God. He was just a man of faith.”

DeBoo was 96 when he died in 2011, yet his influence on Sifuentes lives on in one of the crucial, guiding ways the 36-year-old father of four approaches youth ministry.

For Sifuentes, the faith of teenagers in a parish can’t just be left to one person—the youth minister. It has to involve parents, the pastor and everyone in the pews.

“Youth ministry is not just classes,” insists Sifuentes, who started at the archdiocese in mid-August. “You have to form leaders. You have to form parents. It’s having conversations with the youths and listening to them. It’s showing up in their lives. We can’t do this without everyone. That comes from discipleship. If one is following Christ, then we have to be there for one another. We have to minister to those in need. And we can’t deny the youth are in need.

“Many youths struggle with anxiety. At this age, they want to fit in. They’re grappling with life’s biggest questions. They are searching. They are inquisitive. And you have the answer: Jesus Christ.”

Sifuentes believes that teenagers are looking for different influences in their lives other than their parents.

“It’s important to walk with them as they are searching, to help them have an encounter with Jesus.”

Sifuentes shares an example of how that approach made a difference in the lives of two teenaged twins during the 7 1/2 years he led youth and young adult ministry at St. Alphonsus Liguori Parish in Zionsville, Ind., in the Lafayette Diocese.

## ‘We brought them to Christ’

After getting involved in a parish coffeehouse experience and small-group gatherings, the twin sisters became a big

part of the parish, serving as leaders in different roles. And the parish was there for them as they struggled through a time when their grandfather was ill.

“We were keeping them in prayer. A group of us went over to the church and prayed,” Sifuentes says, noting that his wife Alexa and two of their children were part of that group. “I didn’t have the words for them, but there was that support by the community. We brought them to Christ. As they grew in the community, they started to become the people who were there for others.”

That focus on “community” is ever-present in a conversation about youth ministry with Sifuentes, who had served the Lafayette Diocese in leadership roles in evangelization and youth and young adult formation in recent years.

The emphasis on “community” has taken on a national perspective for Sifuentes in his role as the vice chairperson of the upcoming National Catholic Youth Conference (NCYC) in Indianapolis on Nov. 20-23—a gathering that traditionally draws more than 20,000 youths from across the country.

“It gives young people a wonderful opportunity to encounter Jesus Christ—from the liturgies to adoration to the Gospel that is preached, and through the witness of other teens and the dynamic speakers.

“The way I want people to approach it is that Indianapolis becomes a pilgrimage site for three days for youths. As a pilgrim, you are the one on the journey. Here are all these beautiful things about our faith. Come and seek the face of the Lord.”

He extends that same invitation to adults who are needed as volunteers at the conference.

“Adult volunteers who help out at NCYC always come away with a rejuvenated spirit,” he says. “It’s a great benefit to parishes to encourage adult volunteers to come to NCYC—to see all these youths from across the United States come together for their faith. It’s amazing.”

## ‘To form them to love Christ’

As powerful as that experience can be, Sifuentes stresses that the lasting impact on the faith lives of youths comes in the individual and small-group connections they make with each other and with the adults who encourage, listen and walk with them.

“It’s through our person that we will lead others to Christ, not through the best curriculum that is out there,” says Sifuentes, a 2005 graduate of the University of Notre Dame whose first



As the new director of youth ministry for the archdiocese, Paul Sifuentes believes the faith of teenagers should involve parents, pastors and everyone in their parish. (Photo by John Shaughnessy)

job was as the youth ministry coordinator at St. Simon the Apostle Parish in Indianapolis.

That’s where archdiocesan Deacon Michael Braun first met and became impressed by Sifuentes.

“He is committed to forming faith-filled relationships with everyone involved in youth ministry, including the young people being served, their parents, and their adult leaders and volunteers,” says Deacon Braun, director of pastoral ministries for the archdiocese. “His approach seeks to identify the God-given gifts in each person. In this way, he draws the community closer to God and the Church.”

Sifuentes’ years in youth ministry have also influenced his faith life.

“It keeps it humble,” he says. “It keeps it focused on Christ and the Church. It’s not all sunshine and roses when you do youth ministry. You see youths who aren’t thrilled to be there. You see parents who aren’t involved. It reminds me of the work that needs to be done. It helps remind me that my faith isn’t just me and Jesus. He calls me out to spread his Gospel, to bring his message to others.”

The message that Sifuentes wants to share with youths is one of hope.

“My hope for the youths is that they find a community of believers, of disciples of Jesus Christ, at the parish who are seeking them and desiring to help them know who Christ is—to form them to love Christ and to send them out to serve Christ.” †

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## Editorial



Pope Francis answers questions from journalists aboard his flight from Antananarivo, Madagascar, to Rome on Sept. 10. (CNS photo/Paul Haring)

## Does Pope Francis really dislike Americans?

Why would we even ask this question? Well, if you saw any of the media coverage of remarks the pope made on his recent return flight from Africa recently, there were many who suggested that enmity exists between the Holy Father and American conservatives.

But what did the pope actually say? I quote both the question and the response at some length so that we are considering the truth of the matter and not provocative speculation.

Reporter Jason Horowitz of *The New York Times* asked Pope Francis this question:

“Obviously, there is strong criticism from some [American] bishops and cardinals, there are Catholic television stations and American websites that are very critical. And there are even some of your closest allies who have spoken of a plot against you. Is there something that these critics do not understand about your pontificate? ... Are you afraid of a schism in the American Church? And if so, is there something that you could do—a dialogue—to keep it from happening?”

The pope responded:

“First of all, criticism always helps, always. When someone receives criticism, that person needs to do a self-critique right away and say: is this true or not? To what point? And I always benefit from criticism. Sometimes it makes you angry. ... But there are advantages.

“... Criticisms are not coming only from the Americans, they are coming a bit from everywhere, even from the curia.

“At least those that say them have the benefit of the honesty of having said them. I do not like it when criticism stays under the table: they smile at you letting you see their teeth, and then they stab you in the back. That is not fair, it is not human. Criticism is a component in construction, and if your criticism is unjust, be prepared to receive a response, and get into dialogue, and arrive to the right conclusion. This is the dynamic of true criticism.

“... To criticize without wanting to hear a response and without getting into dialogue is not to have the good of the Church at heart. ... This is clear: a fair criticism is always well received, at least by me.

“Secondly, the problem of the schism: within the Church there have been many schisms.

“... In the Church there is always the option for schism, always. But it is an option that the Lord leaves to human freedom. I am not afraid of schisms.

I pray that there will be none, because what is at stake is people’s spiritual health. Let there be dialogue, let there be correction if there is an error, but the schismatic path is not Christian.

“... A schism is always an elitist separation stemming from an ideology detached from doctrine. It is an ideology, perhaps correct, but that engages doctrine and detaches it. ... And so I pray that schisms do not happen, but I am not afraid of them.”

Where does the pope say he dislikes Americans—even conservative Americans? It was the *Times* reporter who set up the discussion, asserting that the pope is “under attack by a segment of the American Church,” and posing the threat of schism. The Holy Father answered honestly and responsibly, but without rancor. He also made it clear that criticism comes from many sources, including from members of his own staff.

Why turn this into an anti-American slur? Why give the impression that a segment of the Church in America is actively seeking a schism?

The answer is found in the human tendency—often found among journalists—to accent the negative.

Pope Francis has often spoken against the evils of gossip and the sordid delight that is taken in spreading scandal.

The pope has regularly challenged journalists—and all of us who serve in the communications field—to be humble and truthful in our approach to informing readers, listeners and viewers about issues of concern to society and to the Church.

In an address to journalists last May, the pope said, “Yours is an indispensable role, and this also gives you a great responsibility. It asks of you a particular care for the words you use in your articles, for the images you transmit in your services, for everything you share on social media.”

The Holy Father continued saying that humble journalism does not mean mediocre journalism, but rather the awareness “that through an article, a tweet, a live television or radio program, you can do good, but also if you are not careful and scrupulous, evil to others and sometimes to entire communities.”

Suggesting that the pope dislikes Americans is a distortion of what Pope Francis said. It also does harm to an entire community.

—Daniel Conway

Be Our Guest/Sr. Constance Veit, L.S.P.

## The language of love and service

During a recent Catholic conference, I saw a Scripture quote on a poster that read: “Always be prepared to make a



defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence...” (1 Pt 3:15-16).

A series of talks by Catholic theologians and public figures drove home for me just how applicable these words are today.

From the recent clergy sex abuse scandals in the Church to the continued legal threats to religious liberty, traditional marriage and family and the dignity of human life, the times in which we are living seem catastrophic for Christians. Is there any hope for the future of the Church in western societies like ours? What are we ordinary Catholics to do?

As I pondered these questions, the words of St. Peter provided me with two takeaways. First, we should not be afraid to speak up for Christ and the Gospel in the public square. And second, we will be able to make a difference only if we do so with kindness and humility.

St. Peter advised the early Christians to always be prepared, which presupposes we have done our homework.

A Dominican speaker at the conference emphasized the need for serious study because standing up for our Catholic faith today requires intelligent answers. But he added that effective evangelization is not purely a matter of intellectual effort; it involves *both knowing and authentically living our faith*. Actions speak louder than words—and when we do speak, our personal witness of grace can touch hearts more effectively than theological treatises.

I think this is what St. Peter meant when he spoke about “the hope that is in you.” This hope is not something remote or academic—it is the living presence of Christ in our hearts.

We all share in the pledge of an imperishable inheritance by virtue of our baptism, but this living hope is not bestowed on the Church as a corporate body. It is a promise given to each of us individually as a beloved son or daughter of God. “Christ in you—and in me—for each of us, our hope of glory!” (cf. Col 1:27)

If we are tempted to become discouraged in the face of so many threats

to our Catholic faith, perhaps it is because we have not yet taken full ownership of the hope that is in us.

St. Jeanne Jugan, foundress of the Little Sisters of the Poor, took hold of this living hope and exercised it as confidence in providence and sure faith in what awaited her in heaven (cf. 1 Pt 1:3-4).

Jeanne Jugan often reminded the young Little Sisters about the presence of Christ in the tabernacle, in the poor and in their own hearts. She advised them to look to Jesus for strength in all their trials and difficulties. Faced with challenges she would say, “That seems impossible, but if God is with us it will be accomplished.”

As strong as her faith and hope were, Jeanne Jugan was fully aware of the limited power of words to win over

hearts and souls. She counseled the Little Sisters not to prolong chapel devotions, lest the residents become bored and walk away.

She also advised the sisters not to rush their begging rounds, impetuously blurting out their needs as if they were their due.

Finally, she taught the Little Sisters to pray discreetly when out in public so that they would neither draw undue attention to themselves nor offend nonbelievers.

In a word, St. Jeanne Jugan taught the Little Sisters to let their humble acts of charity

do the talking in drawing others to Christ. The annals of our congregation are filled with stories of elderly individuals who were converted or led back to the practice of their Catholic faith through the quiet but heroic charity of generations of Little Sisters.

Many of the speakers at the conference I attended talked about missionary discipleship. Even the most well-known and intellectually intense spoke about service and solidarity with the poor as essential means of evangelization in today’s polarized world.

“Nothing is more exhilarating than bringing others to Christ,” author George Weigel exclaimed with an enthusiasm that made me want to go out and announce the Good News—knowing that the only convincing way to do this today is through the language of closeness, generous love and humble service.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States.*) †

‘The annals of our congregation are filled with stories of elderly individuals who were converted or led back to the practice of their Catholic faith through the quiet but heroic charity of generations of Little Sisters.’

## Letters Policy

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

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †





# Christ the Cornerstone

## Saints show us the way and ‘point us to Jesus Christ’

*“Judge the Catholic Church not by those who barely live by its example, but by the example of those who live closest to it” (Venerable Fulton J. Sheen).*

For the past two months, this column has offered reflections on the six reasons for staying in the Church proposed by Los Angeles Auxiliary Bishop Robert E. Barron in his book *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis*. This is the final reflection in this series.

Bishop Barron’s sixth reason for remaining faithful to the Catholic Church is the saints. “The entire purpose of the Church,” the bishop writes, “is to produce them. You can’t find it anywhere else, and no wickedness on the part of priests or bishops can affect it.”

Saints are “lights shining in the gloom,” he writes. They are present in every period of the Church’s history, and very often they rise up (by the grace of the Holy Spirit) to counteract the immorality, corruption and infidelity to the Gospel found within the Church they love. “We must never overlook the saints,” Bishop Barron writes.

The saints are the light of hope for us because, as Pope Emeritus Benedict XVI wrote in his encyclical *“Spe Salvi”* (“Saved by Hope”), “they point us to Jesus Christ, the true light, the sun that has risen above all the shadows of history” (#49).

Pope Francis stresses that the saints are not superheroes who are “born perfect,” but rather are ordinary people who followed God with all their heart. “They are like us, they are like each of us, they are people who before reaching the glory of heaven lived a normal life, with joys and griefs, struggles and hope.”

Each saint changed his or her life when they recognized the love of God. They followed him with all their heart, without conditions and hypocrisies. “They spent their lives in the service of others, they endured suffering and adversity without hatred and responded to evil with good, spreading joy and peace,” the pope says.

The fact that saints live among us today even (or especially) in the midst of corruption and scandals in the Church is reason for profound hope. It is also an invitation (and a challenge) to remain faithful to the Church founded by Jesus not to condemn the world,

but to transform it by the power of his grace. As Bishop Barron writes, “The point is that each of the saints, in his or her own utterly unique manner, shows forth some aspect of God’s beauty and perfection.”

“Sanctity is beautiful! It is a beautiful way!” Pope Francis says. “The saints give us a message. They tell us: be faithful to the Lord, because the Lord does not disappoint! He does not disappoint ever, and he is a good friend always at our side.” Church leaders may disappoint us, but if we remain faithful, the Lord will never disappoint us.

To leave the Church either by a dramatic rejection or by slowly drifting away is to abandon the way of life followed faithfully by all the saints in spite of their differences. As Bishop Barron says, “The one thing, of course, that all the saints have in common is that they are friends of Christ, and this is why we, who are striving to deepen our own friendship with the Lord, find such powerful fellowship with them.”

“Life is like a voyage on the sea of history, often dark and stormy, a voyage in which we watch for the stars that indicate the route,” Pope Benedict writes in *“Spe Salvi”* (“Saved by Hope”). “The

true stars of our life are the people who have lived good lives” (#49).

“Though we are separated from the saints by culture, personality, and in some cases, oceans of time,” Bishop Barron writes, “we are joined to them because we share a best friend. This is a crucial reason why we stay connected to the Church.”

Scandals, and the failure of some Church leaders to act with genuine pastoral authority and integrity, rightly cause grave concern for baptized followers of Jesus Christ. Thank God we have the witness of the saints—in every era—to remind us that the bride of Christ (the Church) is holy and spotless even when her leaders and members are not.

Bishop Barron has done us a great service by reminding us of the many reasons why we should remain faithful to the one, holy, catholic and apostolic Church that we commit ourselves to every time we renew our baptismal promises or profess our faith in the Creed.

May our friend Jesus Christ, and all the saints, give us the courage and hope we need to remain faithful to the Church we love! †



## Cristo, la piedra angular

## Los santos nos muestran el camino y nos ‘guían hacia Jesús’

*“Juzguen a la Iglesia católica no por aquellos que escasamente se guían por su ejemplo, sino por el ejemplo de aquellos que han vivido más cerca de esta” (Venerable Fulton J. Sheen).*

Durante los últimos dos meses he ofrecido algunas reflexiones sobre las seis razones para permanecer en la Iglesia que propone el obispo auxiliar de Los Ángeles, Robert E. Barron, en su libro titulado *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*. Esta es la reflexión final de esta serie.

La sexta razón del obispo Barron para ser fieles a la Iglesia católica son los santos. “Todo el propósito de la Iglesia—escribe el obispo—es generar santos.” Esta razón “no es posible encontrarla en ningún otro lugar y no puede ser afectada por la perversión ni de sacerdotes ni de obispos.”

Los santos “son luces que brillan en las tinieblas,” escribe el obispo. Están presentes en cada período de la historia de la Iglesia y muy a menudo se alzan (mediante la gracia del Espíritu Santo) para contrarrestar la inmoralidad, la corrupción y la infidelidad al Evangelio que aqueja las entrañas de la Iglesia que aman. “Nunca hemos de perder de vista a los santos” nos recuerda el obispo Barron.

Los santos son luz de esperanza para nosotros porque, tal como lo escribió

el papa emérito Benedicto XVI en su encíclica *“Spe Salvi”* (“Salvados por la esperanza”), “son luces de esperanza [...] que dan luz reflejando la luz de Cristo [...] el sol que brilla sobre todas las tinieblas de la historia” (#49).

El papa Francisco destaca que los santos no son superhéroes “nacidos perfectos» sino personas ordinarias que siguieron a Dios con todo su corazón.” “Son iguales a nosotros, son personas que antes de alcanzar la gloria del cielo llevaron vidas normales, con alegrías y sufrimientos, dificultades y esperanzas.”

Cada Santo cambió su vida al reconocer el amor de Dios, seguirlo con todo su corazón, sin condiciones ni hipocresías. “Dedicaron sus vidas al servicio de los demás, soportaron sufrimientos y adversidades sin odios y respondieron al mal con bien, difundiendo alegría y paz,” expresa el papa.

El hecho de que hoy en día vivan santos entre nosotros aún (o especialmente) en medio de los escándalos y la corrupción en la Iglesia, es un motivo para tener profunda esperanza. También es una invitación (y un desafío) a permanecer fieles a la Iglesia que fundó Jesús, no para condenar al mundo sino para transformarlo mediante el poder de su gracia. Tal como escribe el obispo Barron: “el punto es que cada uno de

estos santos, de un modo absolutamente único y personal, nos revela algún aspecto de la belleza y de la perfección de Dios.”

“¡La santidad es hermosa!” “¡Es un camino hermoso!” dice el papa Francisco. “Los santos nos dan un mensaje. Nos dicen: sean fieles al Señor porque Él no los defraudará. Jamás defrauda y es un buen amigo que siempre está a nuestro lado.” Los líderes de la Iglesia quizá nos defrauden, pero si nos mantenemos fieles, el Señor jamás nos defraudará.

Abandonar la Iglesia, ya sea mediante un rechazo categórico o al alejarnos lentamente, es una manera de renunciar a la forma de vida que siguieron fielmente todos los santos, a pesar de sus diferencias. Tal como lo expresa el obispo Barron: “todos los santos comparten el hecho de ser amigos de Cristo, y por eso nosotros, que nos esforzamos por profundizar en nuestra propia amistad con el Señor, nos encontramos poderosamente hermanados con ellos.”

“La vida es como un viaje por el mar de la historia, a menudo oscuro y borrascoso, un viaje en el que escudriñamos los astros que nos indican la ruta,” escribe el Papa Benedicto en *“Spe Salvi”* (“Salvados por la esperanza”). “Las verdaderas estrellas de nuestra vida son las personas que

han sabido vivir rectamente” (#49).

“Aunque podríamos estar distanciados de los santos por cuestiones de cultura, de personalidad y, en algunos casos, por verdaderos océanos de tiempo—escribe el obispo Barron—lo que nos une a ellos es el mejor amigo que compartimos. Esta es la principal razón por la que permanecemos unidos a la Iglesia.”

Los escándalos y la incapacidad de algunos líderes de la Iglesia para actuar con genuina autoridad pastoral e integridad, con toda razón son motivo de graves preocupaciones para los seguidores bautizados de Jesucristo. Gracias a Dios tenemos el testimonio de los santos, de todas las épocas, que nos recuerdan que la novia de Jesús (la Iglesia) es santa e inmaculada, aunque sus líderes y miembros no lo sean.

El obispo Barron nos ha brindado un gran servicio al recordarnos los numerosos motivos por los cuales debemos permanecer fieles a la santa católica y apostólica Iglesia con la cual nos comprometemos cada vez que renovamos nuestras promesas bautismales o profesamos nuestra fe en el Credo.

¡Que nuestro amigo Jesús y todos los santos nos den el valor y la esperanza que necesitamos para permanecer fieles a la Iglesia que amamos! †



# 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).

## September 23

Our Lady of the Most Holy Rosary Parish Courtyard, 520 Stevens St., Indianapolis. **Dedication of Latin School Military Memorial Plaque**, in memory of the former Latin School graduates who gave their lives while serving, Archbishop Charles C. Thompson in attendance, 1 p.m., all are welcome. Information: Jim Bixler, [airbix@aol.com](mailto:airbix@aol.com).

## September 25

St. Mary Parish "Spaghetti Dinner" at Lawrence County Persimmon Festival, Main St., Mitchell, 4-7 p.m. Information: 812-849-3570.

## September 26

Father Thomas Seccina Memorial High School, 5000 Nowland Ave., Indianapolis. "Our Faith, Our Journey, Our Time" **Capital Campaign Kick-Off**, food, drinks, family activities,

music, unveiling of architect's renderings, 6-7:30 p.m., free, registration not required. Information: 317-352-3292, [rbranson@seccina.org](mailto:rbranson@seccina.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Card Party**, 11 a.m.-2:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

## September 27

Roncalli High School, 3300 Prague Road, Indianapolis. **Homecoming Post Game Party**, after the 7 p.m. football game, live music featuring Tastes Like Chicken, \$10 per person includes food, beer

available for purchase, must be 21 or older. Tickets and information: Gary Armbruster, [garmbruster@archindy.org](mailto:garmbruster@archindy.org), 317-787-8277, ext. 242.

Hulman Links Golf Course, 900 Chamberlain St., Terre Haute. **Hole-y-One Golf Scramble**, sponsored by Sisters of Providence of Saint Mary-of-the-Woods, 10:30 a.m. registration, 11 a.m. lunch, noon tee-time, 4:30 p.m. awards and door prizes, \$125 per person, \$500 foursome, sponsorships available, register by Sept. 20. Information and registration: [golf.sistersofprovidence.org](http://golf.sistersofprovidence.org), 812-535-2817, [zpies@spsmw.org](mailto:zpies@spsmw.org).

## September 27-28

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5-11 p.m., Sat. noon-11 p.m., Fri. fish fry, Sat. fried chicken dinner, live music, children's tent and

games, beer garden, dessert and wine bar, silent auction, rides, wristband Sat., \$15,000 raffle. Information: 317-859-4673.

## September 28

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Rita Raffle, Auction and Dance**, 6-10 p.m., \$25 advance tickets include 50/50 tickets, \$30 at the door. Information: 317-632-6349.

Christ the King Parish, Tuohy Hall, 5884 Crittenden Ave. Indianapolis. **Shroud of Turin Encounter**, presented by Russ Breault, 6:30 p.m., free admission. Reservations requested for soup and bread dinner: [www.ctk-indy.org/shroudencounter](http://www.ctk-indy.org/shroudencounter). Information: Cindy Flaten, 317-255-3666, [cflaten@ctk-indy.org](mailto:cflaten@ctk-indy.org).

## September 28-29

St. Gabriel Parish, 232 W. 9th St., Connersville. **Fall Festival**, Sat. 2:45-11 p.m., German food starting at 4:30 p.m., Sun. 11 a.m.-4 p.m., chicken dinners served 11 a.m.-3 p.m., live music, 5K run on Sat., children's games, cash, quilt and basket raffles, bakery, pony rides, church tours, beer garden, bingo, games of chance, axe throwing. Information: 765-825-8578, [stgabrielconnersvilleweb@gmail.com](mailto:stgabrielconnersvilleweb@gmail.com).

## September 29

Sisters of Providence, 1 Sisters

of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Fall Farm Day at the Woods**, 1-4 p.m., hayrides, demonstrations, learn about history of farming at the Woods and how the sisters care for creation. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg (enter east door at canopy). **Actor Frank Runyeon presents The Letter of James**, 6 p.m.-7:15 p.m., refreshments and opportunity for autographs and photos to follow, freewill offering. Information: [anavarra@stmarysgreensburg.com](mailto:anavarra@stmarysgreensburg.com), 812-663-8427, [www.runyeonproductions.com](http://www.runyeonproductions.com).

St. Mark Parish, 5377 Acorn Road, Tell City. **Shooting Match and Picnic**, 10 a.m.-4 p.m. CT, ham, beef and money shoot, splatter boards, chili, homemade pies, quilt and big raffle, country store, crafts, fresh produce, family games. Information: 812-836-2481.

## October 1

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

## October 2

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and older, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

Holy Family Shelter, 907 N. Holmes Ave., Indianapolis. **Planned Giving Workshop**, sponsored by Catholic Charities Indianapolis, 11:30 a.m., no charge, includes light lunch. Reservations requested: Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org), 317-236-1411. Information: [www.archindy.org/cc/indianapolis/happening](http://www.archindy.org/cc/indianapolis/happening).

## October 3

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast Day of St. Mother Theodore Guérin Mass**, 11 a.m. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), [www.spsmw.org/events](http://www.spsmw.org/events).

## October 3-5

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, times to be determined, live entertainment, raffle, silent auction, yard sale, food, rides. Information: 317-356-7291. †

## Retreat for separated and divorced Catholics set for Oct. 4-6 in Indianapolis

Being and Belonging, a retreat for separated and divorced Catholics, will take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 6 p.m. on Oct. 4 through lunch on Oct. 6.

This retreat, sponsored by the archdiocesan Office of Marriage and Family Life, offers a safe place to wrestle with feelings about divorce, and an opportunity to find ways to heal and grow. The weekend is designed to help participants heal wounds and find joy.

A team of men and women who have experienced divorce and are actively involved in divorce ministry will share their stories of how they found hope and healing. The team will be accompanied by Father James Farrell, pastor of St. Pius X Parish in Indianapolis.

The cost is \$190, which includes a room for two nights, meals Saturday morning through Sunday lunch, and materials. A \$100 deposit is required, with the balance due at the time of check-in. Scholarships are available.

To register, go to [www.archindy.org/fatima/register.html](http://www.archindy.org/fatima/register.html) or call 317-545-7681. For more information on the retreat, contact Gabriela Ross, coordinator of the Office of Marriage and Family Life, at 317-592-4007 or [gross@archindy.org](mailto:gross@archindy.org). †

## Holiday Boutique benefitting St. Vincent de Paul food pantry set for Oct. 5

An annual Holiday Boutique benefitting the Indianapolis St. Vincent de Paul Society food pantry at 42nd Street and Boulevard Place will take place at the Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-2 p.m. on Oct. 5.

For admission, patrons are asked to bring a donation of non-perishable food items or hygiene products.

The boutique includes more than 40 unique vendors, including ladies' clothing and accessories, home décor, honey and maple products, jewelry, cosmetics, handmade soaps, hot blown glass, cashmere and knitted creations, yard art, personal protection products, pottery, handmade stationery, original art, items from St. Vincent de Paul's Mission 27 Resale Shop and more.

Lunch will be available for purchase, and there will be a cash bar. The Versiti (formerly Indiana Blood Center) bloodmobile will be on site for a blood drive. Sign up at [bit.ly/2U8rPYw](http://bit.ly/2U8rPYw). †

## Annual ecumenical Indianapolis Prayer Breakfast set for Oct. 15

The annual ecumenical Indianapolis Prayer Breakfast, sponsored in part by the Archdiocese of Indianapolis, will take place at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis, from 7:15-9 a.m. on Oct. 15. All are invited to attend.

The event was founded in 1993 as a local version of the National Prayer Breakfast held each year in Washington, D.C., since 1953. The gathering unites business, political, neighborhood and faith communities in prayer for Indianapolis and its leaders. Breakfast and a motivational talk are included.

This year's keynote speaker is Bill Moore, owner and CEO of the George Meyer Company. Moore's energy and forward-thinking attitude have helped spur remarkable growth, not only in facilities but in sales and people as well. Employee transformation, including spiritual development, has defined the culture and the ability of the company to expand. The company employs 300 people and generates annual sales of more than \$35 million.

Tickets are \$30 per person, or a table of eight for \$200. Tickets can be purchased online at [indyprayerbreakfast.com](http://indyprayerbreakfast.com), or mailed in using the form found at the same site.

For more information, call 317-407-7499 or e-mail [deancw@att.net](mailto:deancw@att.net). †

## VIPs

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

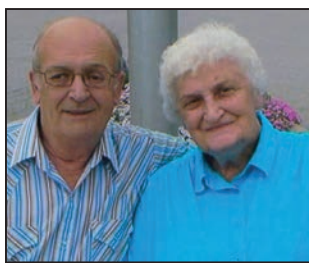


**Darrell and Virginia (Beyke) Jutte**, members of St. Pius X Parish in Indianapolis, celebrated their 50th wedding anniversary on June 21.

The couple was married in Mary Help of Christians Church in Ft. Recovery, Ohio, on June 21, 1969.

They have three children: Christi Cloud, Denise Gallion and Jennifer Jutte.

The couple also has three grandchildren. †



**Robert and Maryann (Bedel) Niese**, members of St. Mary Parish in Greensburg, celebrated their 55th wedding anniversary on Sept. 5.

The couple was married in Immaculate Conception Church in Millhousen on Sept. 5, 1964.

They have seven children: Teresa Baugh, Patricia Louagie, Jennifer Slagle, Sandy Sneed, Donald, Richard and Steven Niese.

The couple also has 34 grandchildren and one great-grandchild. †



**Richard and Phyllis (Beagle) Hellmich**, members of St. Mary Parish in Greensburg, celebrated their 65th wedding anniversary on Sept. 11.

The couple was married in St. Mary Church in Greensburg on Sept. 11, 1954.

They are the parents of Sue Nitchen, Kyle Scheidler, Vickie, David, Jim, Michael, Philip, Rick, Steven, Tom and Trevor Hellmich.

The couple also has 22 grandchildren and two great-grandchildren. †

## Saint Meinrad retreat to focus on St. Benedict, St. Thérèse of Lisieux

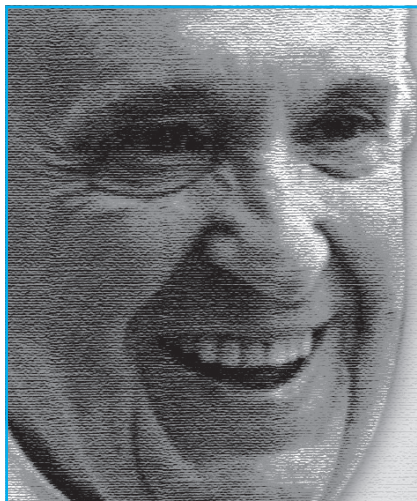
A retreat called "The 'Little Rule' of St. Benedict and the 'Little Way' of St. Thérèse of Lisieux" will be held at the Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., in St. Meinrad, on Oct. 11-13.

The retreat, led by Benedictine Father Meinrad Brune, will explore St. Benedict (480-547) and St. Thérèse of Lisieux (1873-1897), their unique personalities, their similarities, and the way their lives and teachings complement each other. The "Little Rule" and the "Little Way" both involve performing daily actions in the presence and love of God.

The cost is \$255 for a single room and \$425 for a double room. To register, go to [bit.ly/2kh6hvw](http://bit.ly/2kh6hvw) or call 800-581-6906 or 812-357-6611.

For more information, go to [www.saintmeinrad.org/retreats](http://www.saintmeinrad.org/retreats). †





# The Face of Mercy

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

By Daniel Conway

## Pope Francis offers gratitude, encouragement to all priests

*"The Holy Father's letter to all priests is a most welcome gift, coming, as it does, at a particularly difficult time for the Church. Amid the pain, ugliness and anger, it is possible for the Church, and especially those who are priests, to fall into despair—the opposite of hope. Instead, the Holy Father reminds us that we must never lose sight of those 'luminous moments when we experienced the Lord's call to devote our lives to his service.' That sort of memory recalls the many moments of gratitude and encouragement offered to us from the Lord and from others. While working to protect all of God's people, especially the innocent and vulnerable, from the evil of the abuse of power, we should not become blind to how the joy and hope of Christ 'are constantly born anew.' Speaking as a priest and bishop in the United States, I thank the Holy Father for his wonderful letter to us."* (Cardinal Joseph W. Tobin of Newark, N.J.)

Writing in August on the 160th anniversary of the death of St. John Vianney, "the holy Curé of Ars and the patron of parish priests throughout the world," Pope Francis acknowledges the pain experienced by priests today. He also offers words of encouragement and thanks in the manner of

"an older brother and a father who reassures them in these difficult times, encouraging and supporting them along the way."

The vast majority of priests serving throughout the world today are good and holy men. They have "left all behind," the pope says, and responded to Christ's call to follow him and to share in his ministry "in the trenches, bearing the burden of the day and heat, confronting an endless variety of situations in [their] effort to care for and accompany God's people."

Pope Francis uses the occasion of St. John Vianney's feast day to express his appreciation to all priests "who, often without fanfare and at personal cost, amid weariness, infirmity and sorrow, carry out your mission of service to God and to [their] people."

"Some time ago," Pope Francis writes, "I shared with the Italian bishops my worry that, in more than a few places, our priests feel themselves attacked and blamed for crimes they did not commit."

Without in any way forgetting "the cry, often silent and suppressed, of our brothers and sisters who were victims of the abuse of power, the abuse of conscience and sexual abuse on the part of ordained ministers," the Holy Father seeks

to reassure priests that he is aware that the pain felt by the entire people of God "has also affected priests."

"Many have shared with me their outrage at what happened and their frustration that for all their hard work, they have to face the damage that was done, the suspicion and uncertainty to which it has given rise, and the doubts, fears and disheartenment felt by more than a few. I have received many letters from priests expressing those feelings," the pope writes. "At the same time, I am comforted by my meetings with pastors who recognize and share the pain and suffering of the victims and of the people of God, and I have tried to find words and actions capable of inspiring hope."

Words of gratitude, encouragement and praise for all priests represent Pope Francis' efforts to inspire hope among his brothers. "Gratitude is always a powerful weapon," the pope writes. "Only if we are able to contemplate and feel genuine gratitude for all those ways we have experienced God's love, generosity, solidarity and trust, as well as his forgiveness, patience forbearance and compassion, will we allow the Spirit

to grant us the freshness that can renew [and not simply patch up] our life and mission."

In addition to saying thanks to his brother priests, Pope Francis seeks to encourage them. "Faced with painful experiences, all of us need to be comforted and encouraged."

Without ever denying or diminishing the reality of pain and sorrow, Pope Francis invites his brothers to experience once again lasting joy. "Despite our frailties and sins," the Holy Father says, "with a tenderness which never disappoints, but is always capable of restoring our joy, God makes it possible for us to lift up our hearts and start anew."

Finally, Pope Francis calls attention to Mary, the mother of Jesus and our mother. "She, the woman whose heart was pierced, teaches us the praise capable of lifting our gaze to the future and restoring hope to the present."

May the Lord bless all priests. May the Holy Virgin watch over them, comforting and encouraging them in their daily lives and ministries.

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

### El rostro de la misericordia/Daniel Conway

## El papa Francisco expresa su agradecimiento e infunde ánimo a todos los sacerdotes

*"La carta del Santo Padre a todos los sacerdotes es un obsequio más que bienvenido que llega en un momento especialmente difícil para la Iglesia. En medio del dolor, la fealdad y la rabia, la Iglesia y, en especial los sacerdotes, podrían caer en la desesperación, lo opuesto de la esperanza. Pero en lugar de ello, el Santo Padre nos recuerda que jamás debemos olvidarnos de esos 'momentos de luz en los que sentimos el llamado del Señor a entregar nuestra vida a su servicio.' Este tipo de recuerdo es una evocación de los muchos momentos de agradecimiento y ánimo que el Señor y muchas personas nos han ofrecido. Mientras nos esforzamos por proteger a todo el pueblo de Dios, especialmente a los inocentes y los vulnerables, contra la maldad del abuso de poder, no debemos cegarnos a la forma en la que la alegría y la esperanza de Cristo 'renace constantemente.' En mi calidad de sacerdote y obispo de los Estados Unidos, le doy las gracias al Santo Padre por su maravillosa carta dirigida a nosotros."* (Cardinal Joseph W. Tobin de Newark, New Jersey)

En su carta en agosto en ocasión del 160th aniversario de la muerte del "santo Cura de Ars, patrono de todos los párrocos del mundo," el papa Francisco reconoce el dolor que viven los

sacerdotes hoy en día. También ofrece palabras de aliento y de agradecimiento "como hermano mayor y padre [...] para darles consuelo y la fortaleza de Dios y de los hermanos en los tiempos difíciles."

La vasta mayoría de los sacerdotes que desempeñan su misión hoy en día en todo el mundo son hombres buenos y santos que "lo dejan todo," como dice el papa, y respondieron al llamado de Cristo a seguirlo y a compartir su ministerio "en la 'trinchera,' llevando sobre sus espaldas el peso del día y del calor y, expuestos a un sinnúmero de situaciones, 'dan la cara' cotidianamente y sin darse tanta importancia, a fin de que el Pueblo de Dios esté cuidado y acompañado."

El papa Francisco aprovecha la ocasión de la festividad de san Juan Vianney para expresar su agradecimiento a todos los sacerdotes "que, tantas veces, de manera desapercibida y sacrificada, en el cansancio o la fatiga, la enfermedad o la desolación, asumen la misión como servicio a Dios y a su gente."

"Hace un tiempo—escribe el papa Francisco—manifestaba a los obispos italianos la preocupación de que, en no pocas regiones, nuestros sacerdotes se sienten ridiculizados y 'culpabilizados' por crímenes que no cometieron."

Sin en modo alguno olvidar "el grito, tantas veces silencioso y silenciado, de

hermanos nuestros, víctimas de abuso de poder, de conciencia y del abuso sexual por parte de ministros ordenados," el Santo Padre procura reconfortar a los sacerdotes diciéndoles que está al tanto de que el dolor que ha sentido todo el pueblo de Dios "también ha afectado a los sacerdotes."

"Muchos de ellos me manifestaron su indignación por lo sucedido, y también cierta impotencia, ya que además del 'desgaste por la entrega han vivido el daño que provoca la sospecha y el cuestionamiento, que en algunos o muchos pudo haber introducido la duda, el miedo y la desconfianza. Numerosas son las cartas de sacerdotes que comparten este sentir," escribe el papa. "Por otra parte, consuela encontrar pastores que, al constatar y conocer el dolor sufriente de las víctimas y del Pueblo de Dios, se movilizan, buscan palabras y caminos de esperanza."

Las palabras de agradecimiento, ánimo y reconocimiento a todos los sacerdotes representan los esfuerzos del papa Francisco para infundir esperanza a sus hermanos. "El agradecimiento siempre es un 'arma poderosa,'" escribe el papa. "Sólo si somos capaces de contemplar y agradecer concretamente todos los gestos de amor, generosidad, solidaridad y confianza, así como de perdón, paciencia,

aguante y compasión con los que fuimos tratados, dejaremos al Espíritu regalarnos ese aire fresco capaz de renovar [y no emparchar] nuestra vida y misión."

Además de agradecer a sus hermanos sacerdotes, el papa Francisco procura alentarlos. "Frente a experiencias dolorosas todos tenemos necesidad de consuelo y de ánimo."

Sin jamás negar ni atenuar la realidad del dolor y el sufrimiento, el papa Francisco invita a sus hermanos a sentir nuevamente una alegría duradera. "Más allá de nuestras fragilidades y pecados—expresa el Santo Padre—Dios siempre nos permite levantar la cabeza y volver a empezar, con una ternura que nunca nos desilusiona y que siempre puede devolvernos la alegría."

Por último, el papa Francisco concentra nuestra atención en María, la madre de Jesús y nuestra madre. "Ella, mujer de corazón traspasado, nos enseña la alabanza capaz de abrir la mirada al futuro y devolver la esperanza al presente."

Que el Señor bendiga a todos los sacerdotes. Que la Santa Virgen los proteja, los consuele y los aliente en sus vidas cotidianas y sus ministerios.

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

## On 9/11, pope greets Vatican and Muslim leaders promoting world peace

VATICAN CITY (CNS)—On a day remembered for the terrorist attacks against the United States, Pope Francis met with members of a committee of Muslim leaders and Vatican officials promoting a new era of dialogue and world peace.

The first meeting of the committee working to fulfill the goals of the "Document on Human Fraternity for World

Peace and Living Together" was held on Sept. 11 in the Vatican residence where the pope lives.

"The date was chosen as a sign of the will to build life and fraternity where others sowed death and destruction," said a communique by the Vatican press office.

The Document on Human Fraternity for World Peace and Living Together—

which rejects violence and terrorism and promotes identity, dialogue and harmony—was signed in the United Arab Emirates on Feb. 4 by Pope Francis and Egyptian Sheikh Ahmad el-Tayeb, grand imam of al-Azhar, a leading authority for many Sunni Muslims.

The seven-person committee is made up of representatives for the Vatican, al-Azhar University and the United

Arab Emirates.

The pope greeted each member and gave them a special copy of the document, issued by the Vatican Library.

Calling them "artisans of fraternity," the pope thanked them and encouraged them to be the source of a new form of politics of "not only of outstretched hands, but of open hearts," the communique said. †



# Volunteer: Dorian recovery shows ‘we are our brother’s keeper’

MIAMI (CNS)—As catastrophic as Hurricane Dorian was, the characteristic optimism of Bahamians will help soften the painful recovery to come, according to a hurricane-preparedness volunteer in Nassau.

“There was nothing we could have done to prepare [for Hurricane Dorian], but when you talk to me again five years from now, I will be happy to tell you we will be back on our feet again because we are very resilient people,” said Basil Christie, a former religious education director for the Archdiocese of Nassau in the Bahamas.

Now a retired insurance executive, he said he regularly assists the Catholic Church with hurricane preparedness and recovery. He spoke by phone with the *Florida Catholic*, Miami’s archdiocesan newspaper.

Christie is a native of the Bahamas and for the past 15 years in his retirement, he has traveled to the country’s many islands to coordinate and promote volunteer hurricane preparedness programs and follow-up recovery efforts after many lesser hurricanes touched parts of the nation.

He estimates that each year at least some part of the Bahamas has suffered hurricane damage and that although the country has high building code standards, Dorian’s 200-mph wind gusts and considerable storm surge means those building codes will have to be revisited.

“Normally the maximum wind is 110 mph and restricted to the southern islands,” he said.

Also, in previous years, hurricane winds blew off roofs, but Dorian blew homes off their foundations on the Abaco and Grand Bahama islands, “so it is a different situation,” he added.

“There are lessons to be learned from this: Our building code needs to be augmented, and we will need better shelters,” Christie said, adding that so many families have stories of watching family members get washed out to sea in the storm.

In the days since Hurricane Dorian, he has been helping coordinate volunteer efforts from Nassau, where cellphone communications are working, and he planned to travel soon to Grand Bahama Island.

He said evacuated families arriving in Nassau are being placed in ad hoc housing situations including gymnasiums, orphanages, convents, hostels and hotel rooms with sometimes four and five people to a room.

“We are having to create as we go,” he said, noting that many evacuees have families in Nassau, but those who don’t are staying in local Catholic and public schools.

Christie echoed concerns that the official death toll, at least 50 as of Sept. 12, is likely to soar, particularly from shantytown communities of undocumented people reportedly living in the Abaco Islands.

“There are a lot of dead bodies, and it is the first time in our history that we had to initiate mass graves whereas others were simply taken out to sea by the



Personnel from the Florida Search & Rescue Task Force work to recover bodies from rubble on Sept. 10 in the aftermath of Hurricane Dorian on the Abaco Islands in Marsh Harbour, Bahamas. (CNS photo/Marco Bello, Reuters)

[storm surge],” he added.

Christie praised the local generosity of businesses and organizations in the Bahamas, the international cruise lines, other Caribbean nations, and agencies in Florida and the United States for sending material and financial support following the hurricane.

“This has brought out the good in people and the notion that we are our

brother’s keeper,” Christie said.

“Naturally, the politicians are lashing out at the government, but an astonishing and overwhelming thing is that all these people are coming to Nassau and they are finding them a place to stay,” he said.

(Hurricane relief donations to Catholic Relief Services can be sent to: [support.crs.org/donate/hurricane-dorian](http://support.crs.org/donate/hurricane-dorian).) †

## Irish abuse survivor disappointed with global reforms, accountability

BALTIMORE (CNS)—Clergy sexual abuse survivor Marie Collins kicked off a five-city U.S. speaking tour on “The Catholic Tipping Point” in Baltimore on

Sept. 10, noting that she is disappointed with the results of the Vatican summit on child protection and efforts toward accountability and transparency.

Collins, who was one of the original members of the Pontifical Commission for the Protection of Minors, resigned from that group in 2017 because she was concerned that promised reforms were not being implemented and Vatican leaders were impeding the commission’s work.

Speaking to a crowd of about 100 people at the First Unitarian Church of Baltimore, she said the abuse crisis has brought the Church to a tipping point.

“The Church has come to a crossroads,” she said. “It’s got to decide where it’s going to go next because if it doesn’t change, it’s going to lose everything.”

And this change, she said, needs to come from the laity.

Collins told the group she had been molested by a hospital chaplain in Ireland when she was 12.

She said when she finally reported the abuse to a local priest many years later, she was told that she must have tempted the priest who abused her. The priest later lied about that meeting, she added.

Ten years later, she reported the incident to the Dublin Archdiocese and the hospital where the abuse occurred. The hospital offered counseling and reported the allegation to the police; the archdiocese said at the time that the priest had never had any such allegations against him, which was later found to be false.

“I was lied to in the worst way,” she said. When the archdiocese made a statement that it had followed Church guidelines in reporting and dealing with the abuse, Collins said she later met with the archbishop, who told her that the archdiocese was allowed to ignore the guidelines because they had no bearing in canon or civil law.

She said that Archbishop Diarmuid Martin, the next archbishop of Dublin, set up a strong child protection office—a “gold standard” that other bishops should follow. At the archdiocese’s invitation, she joined a committee drafting child protection guidelines. “You can’t criticize if you’re not willing to help if asked,” she said. The committee later voted to disband when the committee was encouraged to weaken the document.

“The document released was very weak,” Collins said, and it noted that a complaint

against a layperson would be reported to civil authorities, but a complaint against a priest would be handled internally.

In 2014, she was invited to be part of a new Pontifical Commission for the Protection of Minors, and she agreed to participate in the group, which was half laypeople and half clergy. Collins was the only member who was a survivor of clergy sexual abuse.

“Sadly, the promises were not kept,” she said. The commission could not get adequate staffing and resources or access to other Vatican departments. She resigned in 2017 when she said it was clear the commission wouldn’t be able to do what it had intended.

“We put forward a lot of good recommendations to the pope,” she said. “They were sent to the curia. None of the recommendations from 2014 to 2018 were implemented.”

She praised Boston Cardinal Sean P. O’Malley, who chaired the commission, for doing what he could. “I don’t believe he’s a liar,” but she thinks Pope Francis has people “whispering in his ear” who don’t have the best interests of children as a priority.

“I believe the pope is doing his best,” she added, “but I believe he’s not being told the truth.”

She said she met with Pope Francis when he visited Dublin in August 2018 for the World Meeting of Families, and on his flight back to Rome, she said the pope commented: “Marie Collins is fixated about accountability.”

“I am,” she said, to applause. “I take pride in that.”

She also told the Baltimore audience that the Church “cannot continue to be an institution where clerical secrecy and total dysfunction can continue.”

The Church needs to remove anyone who would abuse children, she said. “They should all be cleaned out and any colleagues who protected them.”

The laity have power in the Church, she said. “It’s our Church. It’s our children. We must act.” †



Marie Collins



### 7 AMAZING THINGS Donors Have Made Possible

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5. Care for 48 retired priests who have devoted their lives to serving others
6. Plan faith-centered activities for nearly 8,500 youth
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No United Catholic Appeal gifts are used to settle abuse claims.





# SUICIDE

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Department of Health study published in 2017 for the years 2011-2015.

The study includes statistics by age range. During those four years, suicide ranked as the second leading cause of death for Hoosiers ages 15-34. But it was white males ages 45-54 who comprised the majority of suicides in Indiana during that time frame.

In the wake of those lost lives are family and friends. They themselves are lost in “darkness and chaos,” said Father Ron.

“What makes suicide so hard to deal with is that we’re just not wired to process it,” he explained. “It’s hard, but we’re better equipped to handle death by accidents or natural causes. We don’t have the internal circuits to deal with what causes someone to take their own life.”

While no one can see into the mind of those who commit suicide, Father Ron offered several insights and analogies to help understand what can lead to such drastic actions.

He noted that some take their life out of pride and arrogance, “but in most cases, we are dealing with a very sensitive person, someone too bruised and weakened to live,” he explained.

“In a sense, they die against their will. It’s like jumping out of a tall building that’s on fire. They don’t want to jump, but they’re forced to jump because their clothes and body are on fire. ... It’s a disease that kills, often with a biochemical root.”

## ‘A certain darkness and chaos’

All who have lost a loved one must journey through the grieving process, Father Ron told the roomful of people who in various capacities accompany those in mourning.

“But suicide leaves a certain darkness and chaos in its wake” that consolers need to consider, he said.

One hurdle for many who lose a loved one to suicide is the mental battle with blame and second-guessing: “I should have been there. What went wrong? If only I’d done something different.”

Father Ron said they need to hear the truth, that “the reason you weren’t there is because they planned it so you wouldn’t be there. It’s part of the disorder.”

In addition to dealing with self-doubt and blame, survivors often feel “a sense of hurt and anger that the person took

their own life,” he said. “But at the same time, there’s also guilt for feeling that way.

“It’s important for them to know that anger and hurt are natural after [a loss by] suicide—there shouldn’t be any guilt in feeling that way.”

One of the greatest shadows often cast on those mourning a life lost to suicide is shame, said Father Ron.

“We haven’t had a good history in dealing with suicide,” he noted. “That’s true of the Church and of society as well. It’s been seen as the ultimate taboo, the ultimate morally wrong thing one could do.”

Thus for survivors, Father Ron said, their loved one’s suicide often “becomes the prism through which their life is seen. So, survivors tend to erase the memory of their loved one. Pictures come down from the wall, they stop talking about them.

“Our test,” he told the crowd of consolers, “is to redeem their [loved one’s] memory.”

## ‘Jesus can descend into our hell’

There are several aspects of grieving and avenues toward healing for those in bereavement ministry to consider.

One aspect is the clinical side of the grieving process. Licensed mental health counselor Pauline Kattady addressed that topic.

“What grievers need most is acceptance and non-judgmental listening,” she advised.

“Give them permission to grieve—it’s normal and appropriate. But when grief interferes with a person’s ability to function or cope, they need clinical help.”

Kattady noted that symbols and rituals can provide “an active and physical way to remember the person, such as planting a tree. One family I know burned a candle in memory of their loved one each day the month before their first Christmas without them.”

Another example is a theme song with motions that students at Cathedral High School in Indianapolis adopted after two students took their lives within two weeks during the fall of 2014.

Cathedral’s campus ministry director Charlene Witka, who attended the mission day, said the song “really pulled the students together. It gave them a way to remember and also to support each other. It was their theme song all year.” The song was introduced

**‘I think one of the most miraculous things you can share about God is that he chose to become one of us so he could weep with us. When Jesus found out about Lazarus’ death, he didn’t start by saying, ‘He’s in heaven now.’ He started by weeping with [Lazarus’] sisters.’**



— Father Peter Marshall, pastor of St. Jude Parish in Indianapolis and archdiocesan director of continuing education for priests



Steven Patzke, director of campus ministry for Bishop Chatard High School in Indianapolis, asks a question during the archdiocesan Consolation Ministry’s Mission Day event in Indianapolis on Sept. 10. (Photos by Natalie Hoefler)

during a community prayer service at the school.

The use of prayer as a pivotal path to healing was addressed at the conference during a presentation by Father Peter Marshall, pastor of St. Jude Parish in Indianapolis and archdiocesan director of continuing education for priests.

Among the resources he recommended to bereavement ministers was a book compiled by the United States Conference of Catholic Bishops for priests called *Pastoral Care of the Sick: Rites of Anointing and Viaticum*, which also includes prayers for the dead. It is available in English and Spanish, and can be purchased online and in Catholic bookstores.

He also suggested mourners consider praying the *Liturgy of the Hours* or look through the Book of Psalms.

“Psalms enable us to enter into relationship with God sideways,” he said. “You can read them as poetry or prayer, and not face God directly.”

Father Marshall encouraged consolers to remind those grieving of Jesus’ empathy with those in sorrow.

“I think one of the most miraculous things you can share about God is that he chose to become one of us so he could weep with us,” he said. “When Jesus found out about Lazarus’ death, he didn’t start by saying, ‘He’s in heaven now.’ He started by weeping with [Lazarus’] sisters.”

Father Ron offered some closing thoughts of comfort for bereavement ministers to share when consoling those coping with a death by suicide.

He first noted that the Church now better expresses the mercy of God in such situations, reflecting the words of paragraph 2282 of the *Catechism of the Catholic Church* that “grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide.” (See box below for full text of what the catechism says about suicide.)

“God’s empathy and understanding are infinitely deeper than our own,” said Father Ron. “God is tender with the weak.

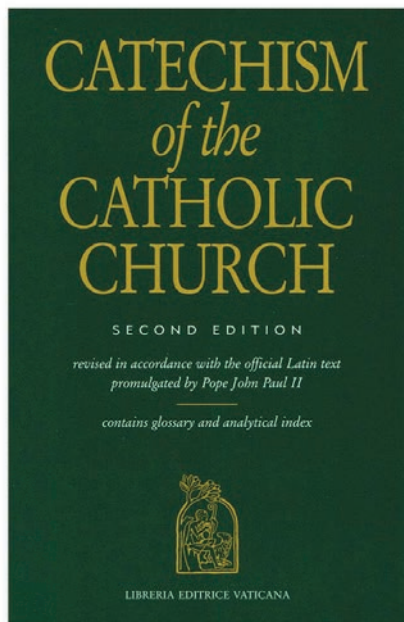


Licensed mental health counselor Pauline Kattady makes a point during the archdiocesan Consolation Ministry’s Mission Day event in Indianapolis on Sept. 10.

Jesus makes that clear again and again that the ones especially dear to him are those who struggle.

“People who commit suicide are in a hell no one can understand. Jesus can walk through any closed door we’re hiding behind. He can descend into our hell and do for us what we can’t do for ourselves.”

(For more information on the archdiocese’s Consolation Ministry and a list of resources, including support groups for those coping with the loss of a loved one by suicide and other grief support groups, go to [www.archindy.org/marriageandfamily/ministries-bereavement.html](http://www.archindy.org/marriageandfamily/ministries-bereavement.html).) †



## What the Catechism of the Catholic Church says about suicide and the hope for God’s mercy

The *Catechism of the Catholic Church* addresses suicide in a section called “Respect for Human Life.” While identifying suicide as a mortal sin—an action a person knows is of grave matter but willingly commits anyway—the catechism also recognizes the decreased culpability of the person in certain circumstances and the hope for God’s mercy.

The Church also now allows a funeral Mass and burial in a Catholic cemetery for those who take their own life.

The catechism states:

- “Everyone is responsible for his life before God who has given it to him. It is God who remains the sovereign Master of life. We are obliged to accept life gratefully and preserve it for his honor and the salvation of our souls. We are stewards, not owners, of the life God has entrusted to us. It is not ours to dispose of (#2280).

- “Suicide contradicts the natural inclination of the human being to preserve and perpetuate his life. It is gravely contrary

to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations. Suicide is contrary to love for the living God” (#2281).

- “If suicide is committed with the intention of setting an example, especially to the young, it also takes on the gravity of scandal. Voluntary co-operation in suicide is contrary to the moral law. Grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide” (#2282).

- “We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for people who have taken their own lives” (#2283).



# BORDER

continued from page 1

Ruth Kalin and Tracy Thread—helped organize and staff a room where the asylum-seekers chose second-hand clothing for themselves and the children often traveling with them.

They were brought to the shelter in federal border patrol vans after spending two or three days in often difficult conditions

in detention facilities. Their stay at the shelter lasted for a day or two while they waited to travel to unite with relatives in various places in the U.S., where they would stay before court hearings regarding their asylum request.

“When they got dropped off, they looked so tired, so beaten down,” Sister Marge

recalled. The immigrants had often fled political or gang violence and worsening economic conditions in their home countries, traveling up to 1,000 miles, sometimes on foot, to arrive at the southern border.

“One guy said, ‘I’m just happy to get this far,’ ” Sister Noella said. “He had such relief. We were happy that we could be there to help them and welcome them.”

“It was a blessing to have the opportunity to be there with them, even though it was for a short duration,” Sister Amy said.

In fact, the sisters felt that they were blessed by those they met as much as they were able to help them.

“We were receiving from them,” Sister Noella said. “We received their acceptance, their gratitude and trust. They always said, ‘Thank you. Thank you.’ ”

It was a gift for Kalin to witness a wide range of admirable qualities in the immigrants.

“When you meet them, you see that they’re real people with a sweetness to them,” said Kalin. “And if you get to speak with them, you realize how brave

they are. It takes tremendous courage and strength to do what they did.”

Kalin and Thread are associates of the Oldenburg Franciscans, lay people who seek to embody Franciscan values in their everyday lives.

Sister Noella appreciated the newcomers’ perspective on the gift of life.

“They value the person so much more than we do,” Sister Noella said.

“They see that life is so fragile, and they don’t know if they’re going to be alive

tomorrow—from the death squads and the poverty and everything else that they’ve experienced at home, and then with this journey. They just have this wonderful gift of celebrating life and the love they have for each other.”

In addition to helping provide clothing to the asylum-seekers, the Franciscans sometimes showed them care and

concern by just spending time with them.

“One day I saw this kid just sitting alone,” said Sister Noella, who speaks Spanish. “I went up to him and talked with him. He told me that he was going to go to school so he could learn English. So I started teaching him.”

She paused and added, “It’s just part of that simple presence.”

This “simple presence” was also valuable to Sister Noella because of who she saw in the people in need she served.

“They were definitely the suffering body of Christ,” she said.

### Changing hearts through their stories

But as blessed as they were in their time in Laredo, the sisters and lay women found their ministry physically and psychologically tiring.

Early on the volunteers, most of whom were in their 70s or 80s, spent many long hours organizing the clothing room.

But serving a constant flow of so many people in need facing so many uncertainties also took its toll.

“Maybe it was just psychologically



With Franciscan Sister Amy Kistner looking on, a young woman seeking asylum in the U.S. looks to see if a shirt will fit her at a shelter in Laredo, Texas, operated by Catholic Charities of the Laredo Diocese. Three Oldenburg Franciscan sisters and two lay women volunteered at the shelter in May. (Submitted photo)



Edgar Martinez, an immigration clerk for Catholic Charities of the Diocese of Laredo, Texas, speaks in May to asylum-seekers dropped off by federal border patrol officials at a shelter in the Texas city that gave aid to people fleeing violence and difficult economic circumstances in Central American countries. (Submitted photo)



Franciscan Sister Marge Wissman, left, poses in May with asylum-seekers at a shelter in Laredo, Texas, at which she, two other Oldenburg Franciscans and two lay women volunteered for two weeks. (Submitted photo)



Franciscan Sister Amy Kistner, left, Ruth Kalin, Franciscan Sister Noella Poinsette, Tracy Thread and Franciscan Sister Marge Wissman pose in May at a shelter in Laredo, Texas, that served asylum-seekers primarily from Central American countries who came to the southern border. The group volunteered at the shelter for two weeks. (Submitted photo)

[tiring] too,” Kalin said. “All these people were coming through. They didn’t know what the future held. We didn’t either. We knew that they had been through something rough. Who knew what lay ahead for them? That must have had an effect in wearing us down, too.”

When Kalin returned to her home in New York City, many of her friends told her that she had done amazing things on the border. Kalin wasn’t so sure.

“It didn’t feel like it was enough,” she said. “It wasn’t so amazing. I felt inadequate. It was so big. It made me frustrated and deeply desirous of being able to do more.”

Sister Marge looks back now with a tempered hope on the time she spent in Laredo.

“You have to come away with some hope that things will change,” she said. “And maybe it’s us and lots of other people that will help it change. I struggle with hope, but I did come away with some hope that things will change. Whether they will or not, I don’t know. But it is a hope and it’s something that I pray for.”

Sister Amy struggles with the misconceptions many people have about the asylum-seekers, often seeing them simply as criminals.

“They’re just ordinary folks that are looking for a better life for their kids,” she said.

Even though she felt she left work to be done at the border, Kalin sees a mission for herself now back at home.

“It empowered me,” she said. “I just

came back ready, willing and wanting to talk about what I had done. I wasn’t afraid to talk about it with people who thought differently. I was a witness.”

Sister Noella also feels called to do more locally.

“I’m more motivated to do whatever I can to educate other people,” she said, “to hopefully change hearts through stories and to work to have all of this changed, that we welcome them as the sisters and brothers that they are.”

The concern now is that a Sept. 11 ruling from the U.S. Supreme Court has allowed a Trump administration rule to be implemented that would deny entry to the U.S. of any asylum-seeker who traveled here through a third country without first seeking asylum there.

The people the volunteers served in Laredo fit into that category. Although they came from troubled home countries, they arrived at the southern border of the United States through Mexico, which is experiencing gang and drug-related violence at a high rate.

Now the shelter, once bustling with asylum-seekers, may soon be empty because of the ruling.

“It’s sad,” Sister Noella said. “It’s heart-wrenching to think that these people who have traveled more than 1,000 miles, sometimes on foot, with little babies, little children, after all that they’ve gone through in their home countries and all they went through in the passage of trying to get to safety for their kids, and then we slam the door shut in their faces.” †

## UPCOMING PROGRAMS

**MONDAY**  
September  
**30** 10am-3pm

**THURSDAY**  
October  
**3** 5:30-9pm

**FRIDAY-SUNDAY**  
October  
**4-6**

**TUESDAY**  
October  
**15** 8am-7pm

**FRIDAY-SUNDAY**  
October  
**18-20**

**FRIDAY-SUNDAY**  
October  
**25-27**

**Into The Mystery of Suffering & Healing**  
*Day of Reflection with Fr. Jeff Godecker on the topic of suffering, healing, and harmony*

**Divine Wine & Art with Heart**  
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# Faith *Alive!*

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## Parishes have options to help people mourning losses

By Maureen Pratt

No two people grieve in the same way, but there is common ground when it comes to the aftermath of the loss of a loved one: Life goes on. Pain lingers. Somehow, those two realities must be reconciled.

Although counseling can be helpful for this tough process, faith-based resources can be invaluable as deeper questions surface concerning purpose, faith and: “Where is God in this?” And many of today’s parishes have several options to help those who mourn unpack what their experience means to them and find a way to move forward.

Diana Wheatley volunteered as her parish’s bereavement minister for two years, attending each funeral, providing copies of books and pamphlets on mourning, and following up for a year afterward with family members. There were challenges in being the “one” bereavement minister at St. Martin of Tours Parish in Los Angeles.

“I encountered situations where parishioners thought that I would help in planning the funeral or would arrange for the dying to receive the sacrament of the sick,” Wheatley said. “And the one-person approach was somewhat overwhelming with nearly 24 deaths of parishioners’ loved ones in an 18-month period!”

But there are blessings to the ministry. “I have learned how much need there is among people to feel their parish cares about them,” said Wheatley, “and I have been very humbled and edified by how much my efforts were appreciated.”

Another Southern California faith community, St. Monica Parish, hosts an 11-week bereavement program three times a year. Open to people of all faiths, the program is based on *New Day Journal* by Maureen O’Brien and combines helping participants understand how they feel with a process of discerning how they are going to move forward.

“We address what people need to work through,” said Christine Gerety, associate director of the parish’s outreach and pastoral care department, “to create a new connection with the deceased loved one and a new life for themselves.”

Two organizationally-based programs provide parishes with other options for helping parishioners cope with grief.

Good Mourning Ministry ([www.goodmourningministry.net](http://www.goodmourningministry.net)) was founded by John and Sandy O’Shaughnessy in 2011. No strangers to personal loss, Sandy’s late husband died of cancer the year after her mother was killed in a car



A Catholic woman prays at the graves of her loved ones in Pustomyty, Ukraine. The Catholic spiritual tradition offers parishes many ways to help people mourning losses in their lives. (CNS photo/Gleb Garanich, Reuters)

accident, and John’s late wife died the same year as Sandy’s mother.

In the aftermath, both were drawn to helping others handle their losses and were working for the same, Christian-based grief organization when they met and married.

About a year later, the O’Shaughnessys attended a Catholic program on grief that emphasized hope. During eucharistic adoration, John said, “I remember the words that came over me were, ‘Catholic bereavement organization.’”

The O’Shaughnessys put together a workbook and held their first workshop in October 2011. Now, through weekend and five-week styled programs, parishes can offer Good Mourning programs led by John and Sandy or with local volunteers and an accompanying DVD.

Central to the design of the program is “mourning,” as contrasted with “grief.”

John said, “In grief, we feel angry, sad. But mourning is what we do with how we feel. It’s our intentional response. That’s what makes our ministry unique—we spend most of our time on what people can do with their grief, the bridge that leads them on to a new and different life.”

Various activities within the program include traditions and prayers of the Catholic Church, discussion and sharing.

Sandy said, “The Catholic Church is rich in so many things. Our great cloud of witnesses—angels and saints—and [eucharistic] adoration, laying all our struggles at [Christ’s] feet. Also, grief needs an outlet, a voice. When you’ve lost a loved one, you take on a whole language, the language of loss.”

Any program that addresses mourning will not take away the pain. But, said John, “Our goal is to create a paradigm shift where others become disciples of hope. We call it ‘redemptive mourning.’”

Beyond that due to physical death, other types of loss can be difficult to



Children mourn during their father’s funeral in New York City. In grief ministry, faith-based resources can be invaluable as deeper questions surface concerning purpose, faith and: “Where is God in this?” (CNS photo/Carlo Allegri, Reuters)

navigate, too. Beginning Experience International Ministry Inc. is a Catholic-based program designed to help individuals cope with the loss of their marriages for a variety of reasons, including incarceration, death and divorce or separation.

“When you say, ‘till death do us part,’ you think, ‘this is it.’ When that becomes not what is the case, it’s extraordinarily unsettling,” said Yvonne Stoops, executive director of Beginning Experience. ([beginningexperience.org](http://beginningexperience.org)).

Stoops had been divorced for eight years when she attended a Beginning Experience weekend.

“I realized I wasn’t doing well,” said Stoops. “On the first weekend, I learned that what I had been experiencing all

those years was grief. I didn’t know divorced people grieve.”

Approaching her loss through the prism of grief enabled Stoops to understand why she wasn’t thriving, and find renewed faith.

“I think I was living a life of resignation,” said Stoops. Through Beginning Experience, “the Holy Spirit was able to reach me, welcome me back.”

Just as everyone grieves differently, the new reality after loss will be different, too. But the blessing is in the common ground of faith and the help extended by parish families who understand.

(Maureen Pratt’s website is [www.maureenpratt.com](http://www.maureenpratt.com).) †



Bonnie Serio, left, a pastoral care specialist, comforts 8-year-old Max as he hugs his mother, Debbie Gonsioroski, right, during a March 3 session of Partners Around Loss through Support, or PALS, at Faithful Shepherd Catholic School in Eagan, Minn.

(CNS photo/Dave Hrbacek, *The Catholic Spirit*)



## Living Well/Maureen Pratt

## Birthday mishap leads to reflection on faith, friendship

Milestone birthdays can often hold many surprises. This was certainly true of mine, which was mostly spent in the office of a hand surgeon, where I received X-rays, then an MRI and finally an oh-so-stylish splint. A break in the bone in my dominant hand was the reason for this unexpected medical attention. A painful way to celebrate, but at least everyone with whom I came in contact remembered to cheerily wish me “happy birthday!”

Before my mishap, I heard about a survey which focused on the role of friends in the lives of the millennial generation (people ages 23 to 38). Despite social media, it found that 30 percent of respondents say that they are lonely.

This statistic correlates with other information that I have heard that seems to imply that even as we have more ways to connect with one another, we are actually drifting further apart.

The challenges posed by my recent medical mishap relate to this survey in a very personal way. Friends bring joy, warmth, encouragement and support in

good times and in difficult ones. Without them, life is definitely more cloudy than sunny.

And in a practical way, when problems arise, the lack of friends translates into fewer supports, whether physical, emotional or spiritual.

With one hand incapacitated, I quickly realized that I “could not go it alone.”

A very good friend spent a whole afternoon helping with laundry and opening packages that had arrived on the heels of my milestone birthday. Friends from church quickly jumped in with prayers and offers of support and rides to and from Mass. My neighbors offered to take out my recycling and trash while others help with food.

Sometimes we don’t fully appreciate friends until a crisis arises, nor do we realize just how many good people are in this world. I often write and speak about the blessings within difficulties, and in breaking my hand, I have experienced yet another wonderful example of this.

For those who responded in the survey that they are without friends, a situation such as mine would pose greater challenges beyond just the logistical issues. To whom will they turn for help?

With whom will they be able to visit, resting in the comfort of people who

care? What could they do now to form meaningful relationships?

My musings over the past few days offer up a few suggestions. The first is to cultivate the human art of conversation, a give-and-take that involves lengthy listening and expression beyond superficial catchphrases. It really is impossible to forge a friendship through tweets and emojis.

Another suggestion is to spend time in prayer and reflection on the individuals who are close to us, and especially to articulate the things about those relationships for which we are most grateful. Then, in our conversations, we can share these specific blessings, encouraging one another, as the Apostle Paul asked us to do.

Our use of time can be an “elephant in the room,” either helping us come closer to our friends or estranging us from them. So although I am not in favor of scheduling people as I would doctor appointments, consciously making time for others is necessary to avoid the darkness of loneliness.

These next few weeks will be tough, no doubt. But with friends and faith, all is grace!

(Maureen Pratt’s website is [www.maureenpratt.com](http://www.maureenpratt.com).) †



## Worship and Evangelization Outreach/Georgene Beiriger

## Retreats in spiritual formation

St. Francis says to preach the Gospel at all times and if necessary, use words. Our actions, the words we speak, the



way we respond to life events—all speak to our spirituality.

While what we learn about our faith when we are catechized gives us knowledge and vocabulary, it is but one lens through which we must look.

The other lens is our experience of God in our everyday lives. Experience informs knowledge and vice versa.

In looking through both lenses—experience and knowledge—we come to a fullness of understanding, thereby growing in holiness and wisdom. Both lenses are essential in spiritual formation. Using the language of faith, we are able to name our experiences of God and come to understand who God is to us.

Our spirituality is our response to the gifts of love and life we receive from God. Our relationship with God needs to be deliberately tended to and given dedicated time to deepen.

In our own relationships, time set aside for family and friends is imperative if we are to remain close. I cannot build a relationship with someone by reading their biography. I may learn some things about the person, but I have to spend quality time with them to know their mind and their heart. It’s my experience of the other that builds the relationship. The same is true for our relationship with God.

We encounter God’s love constantly in our lives. Many times are obvious, such as when during Mass we are uncharacteristically moved when we receive Christ in the Eucharist, or when a repeated prayer is suddenly answered, or even a clear message received when reading Scripture. Other experiences may require some deep reflection to uncover any insight. This discernment requires time in contemplation and prayer and a retreat from the busyness of life.

We retreat more often than we realize. When we walk into the church for Mass, we enter into a sacred space, leaving the world outside. We pray individually and together as community—the Body of Christ. We lift up our hearts to the Lord, and we receive the Eucharist as spiritual nourishment for our souls. Having received our Lord and opened ourselves to inner conversion, we are dismissed to go out to serve in the world renewed, refreshed and more peaceful than before.

We engage in other “mini-retreats” while doing our daily devotions. We learn to appreciate the gift of God’s creation on nature walks or gardening. All these are wonderful and give us short respite from the busyness of our lives. We can learn from Jesus, however, that, while daily prayer is necessary, on occasion we need to retreat longer.

St. Luke tells us of Jesus, “In those days, he departed to the mountain to pray, and he spent the night in prayer to God” (Lk 6:12). While 40 days may be a bit long, certainly a day or two can offer the time needed to contemplate our life and relationships, and to open ourselves to the inner transformation that God yearns to work in us.

“Come away by yourselves to a deserted place and rest a while,” (Mk 6:30), Jesus says to us. He wants quality time with us so that we can get to know him personally.

St. Ignatius of Loyola, patron saint of retreats, and others took it seriously and regularly engaged in retreats. Together, knowledge and experience complete our understanding of our faith in God and God’s work in our lives.

(Georgene Beiriger is director of Our Lady of Fatima Retreat House in Indianapolis. For more information on Fatima and program opportunities or to donate to support its ministry, go to [www.archindy.org/fatima](http://www.archindy.org/fatima), or call 317-545-7681.) †

## That All May Be One/Fr. Rick Ginther

## Festival shows universal Church embraces reality of diversity

My father was a quiet man. Even so, he had some sage sayings which have stuck with me over the years.



One was: Reality is reality. Deal with it.

This saying helped me navigate a good deal of living. “On the river denial” did not bob the lives of the Ginther children!

The diversity of human cultures, races, languages and religions is a reality. To deny such is to do violence and live impoverished. It breeds white supremacy, ultra-nationalism, religious radicalism and triumphal religiosity.

Last month, I invited folks to the Festival of Faiths from 1-5 p.m. on Sept. 22 at Veterans’ Memorial Plaza in Indianapolis.

This month, I want to provide some motivation for attending the event and documented reasons from teaching documents of the Second Vatican Council for embracing the reality of diversity.

The “Dogmatic Constitution on the Church” (“*Lumen Gentium*”) outlines the varieties of religions in the world (#14-16). It states clearly the basic relationship all humanity has in seeking the divine and in seeking truth. From that search has emerged many religions. Reality.

The “Declaration on Religious Freedom” (“*Dignitatis Humanae*”) says

that religious liberty is a right found in the dignity of each person. No one should be forced to act in a way contrary to his or her own beliefs. In short, “do unto others as you would have them do unto you” as applied to one’s right to religious freedom.

The “Decree on Ecumenism” (“*Unitatis Redintegratio*”) announces “that the separated Churches and communities ... though we believe them to be deficient in some respects, have been by no means deprived of significance and importance in the mystery of salvation. For the Spirit of Christ has not refrained from using them as means of salvation which derive their efficacy from the very fullness of grace and truth entrusted to the Church” (#3).

The “Declaration on the Relationship of the Church with Non-Christian Religions” (“*Nostra Aetate*”) states that “the Catholic Church rejects nothing that is true and holy in non-Christian religions” (#2). It called for an end to anti-Semitism and said any discrimination based on race, color, religion or condition of life “is foreign to the mind of Christ” (#5).

The “Decree on Eastern Catholic Churches” (“*Orientalium Ecclesiarum*”) states that variety within the Church does not harm its unity. It further decreed that Eastern Catholic Churches should retain their own traditions.

The Church lives out this decree on many fronts: in our outreach to the separated Eastern Churches—Orthodox—under all

popes since St. Pope Paul VI; and in the creation of the *Code of Canon Law* for the Eastern Churches in communion with Rome.

Equally important is the “Decree on the Church’s Missionary Activity” (“*Ad Gentes*”). It says that missionary activity should help the social and economic welfare of people and not force anyone to accept the faith.

This last document promotes the missionary work of the Church by focusing on human dignity. It calls for the Gospel to be preached through care for human beings. We also, of course, must preach it through words.

All of these documents clearly state that proclamation of salvation brought by Christ continues even as we relate to the diverse religions and practices in our world.

That is the work to which we are called. Jesus himself met with, touched and taught Jews, Greeks, Romans, Tyrrinians, Pagans, Sidonians, Samaritans, etc. from the midst of his Jewish religion and his faith in the Father. How could we do less?

Come to the Festival of Faiths on Sept. 22. Visit the archdiocesan booths. See how the universal Church embraces the reality of diversity.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

## The Human Side/Fr. Eugene Hemrick

## Virtue of humility reminds us we are nothing without God

Every time we visited relatives, my mother would admonish us, “Know your place!” adding, “Don’t be a showoff, practice humility!”



St. Gregory the Great and St. Augustine considered humility the pivotal virtue upon which all other virtues depend.

In the book *Sacred Signs*, Father Romano Guardini points us to

the ultimate place humility should possess in our hearts: “When a man feels proud, he stands erect, draws himself to his full height, throws back his head and shoulders and says with every part of his body, ‘I am bigger and more important than you.’

“But when he is humble, he feels his littleness, and lowers his head and shrinks

into himself. He abases himself. ... But when does our littleness so come home to us as when we stand in God’s presence? He is the great God who is today and yesterday.

“To appear less presumptuous, to be little and low as we feel, we sink to our knees and thus sacrifice half our height, and to satisfy our hearts still further we bow our heads, and our diminished stature speaks to God and says, ‘Thou art the great God, I am nothing.’”

Simply put, we know our place in acknowledging that without God we are nothing.

Humility is at the very heart of docility: an essential quality of prudence.

Philosopher Josef Pieper observes in the book *The Four Cardinal Virtues*: “No man is altogether self-sufficient in matters of prudence; without ‘*docilitas*’ there is no perfect prudence. ... [‘*Docilitas*’]

recognizes the true variety of things and situations to be experienced and does not cage itself in any presumption of deceptive knowledge.

“What is meant is the ability to take advice, sprung not from any vague ‘modesty,’ but simply from the desire for real understanding [which, however, necessarily includes genuine humility].”

Simply put, we are to be humble seekers of the truth and avoid being know-it-alls.

The mottos, “One nation under God” and “In God we trust,” echo through our U.S. Capitol, reminding us that humble faith in God is the basis of being a great nation.

Simply put, humility is knowing God’s place in our success.

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



Twenty-fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, September 22, 2019

- Amos 8:4-7
- 1 Timothy 2:1-8
- Luke 16:1-13

The first reading for Mass on this weekend is from the Book of Amos. Regarded as one of the minor prophets, he was from Tekoa, a rural area of Judea. It was about 10 miles from Jerusalem.



Amos was a shepherd, and obviously he knew well the religious traditions of his ancestors. He also had a sense of events

occurring beyond his own environment, even events happening in other lands.

His pastoral occupation and keen knowledge not only of tradition, but also of life far beyond his own situation, gives his book of only nine chapters a special quality.

The reading for this weekend is quite frankly monetary in its wording. It speaks of ancient units of currency, such as the shekel. It also is highly critical of any quest to gather great sums of money, insisting that a higher standard, a higher reward, exist in life.

For its second reading, the Church presents a passage from St. Paul's First Letter to Timothy. Early Christian history, including that of the apostolic era, includes the names of deeply committed pioneer converts to Christianity.

Timothy was one of these converts. He was so close to St. Paul that the Apostle referred to him earlier in the letter as "my true child in faith," although of course nothing suggests that Timothy literally was the Apostle's biological child (1 Tm 1:2). The son of a Greek father and a devout Jewish mother, and therefore Jewish under the laws of Judaism, Timothy became a Christian through Paul's influence. According to tradition, Timothy was the first bishop of the Church in Ephesus.

In this weekend's reading, Timothy is asked especially to pray for rulers and for other persons in authority. Such officials especially are vulnerable to the temptations of greed and ambition.

St. Luke's Gospel supplies the last reading. It is a parable. An irresponsible manager fears the results if his employer

discovers the manager's mishandling of his duty. So, the manager called his employer's debtors and ordered them to reduce the amount they owed. In fact, he cancelled his own commission, but obviously the commission was excessive.

This arrangement would have been as unacceptable then as it would be now. The employer would have had every right to repudiate the manager's bold discounting of the amounts owed. If the manager had insisted on the original figures, he would have been upholding the outrageous commission, but he would have lost the regard of the community and appeared to be out of control of his own business.

In the end, for him, saving honor was more important than collecting the money owed as debts.

The message is clear. The frenzy of doing the world's business can create confusion and dishonesty.

### Reflection

Money is a fact of life, interwoven with necessity. The Gospel reading informs us that any of us, now as in ancient times, can be consumed with acquiring money, but also obsessed with accumulating more than we need

In this striving to accumulate more and then more, we can veer away from the straight and narrow in many ways.

In the late 19th century, Pope Leo XIII became the first in a series of popes leading up to the present day who have extensively and precisely looked upon modern practices in economics and industry in the light of the Gospel. They were motivated in this by their desire to defend the absolute dignity of every human being when judging the propriety or impropriety of business and monetary matters.

Since Leo XIII, each pontiff has made great contributions to the moral analysis of finance and commerce on a broad scale and for the individual person.

The world would be a better place if these papal admonitions were heeded.

Morality very much affects business and personal instincts regarding money. This papal tradition is a guide Catholics can trust and the world needs. †

## Daily Readings

**Monday, September 23**  
St. Pio of Pietrelcina, priest  
*Ezra 1:1-6*  
*Psalm 126:1b-6*  
*Luke 8:16-18*

**Friday, September 27**  
St. Vincent de Paul, priest  
*Haggai 2:1-9*  
*Psalm 43:1-4*  
*Luke 9:18-22*

**Tuesday, September 24**  
*Ezra 6:7-8, 12b, 14-20*  
*Psalm 122:1-5*  
*Luke 8:19-21*

**Saturday, September 28**  
St. Wenceslaus, martyr  
St. Lawrence Ruiz and companions, martyrs  
*Zechariah 2:5-9, 14-15a*  
(Response) *Jeremiah 31:10-13*  
*Luke 9:43b-45*

**Wednesday, September 25**  
*Ezra 9:5-9*  
(Response) *Tobit 13:2-4, 7-8*  
*Luke 9:1-6*

**Sunday, September 29**  
Twenty-sixth Sunday in Ordinary Time  
*Amos 6:1a, 4-7*  
*Psalm 146:7-10*  
*1 Timothy 6:11-16*  
*Luke 16:19-31*

**Thursday, September 26**  
St. Cosmas, martyr  
St. Damian, martyr  
*Haggai 1:1-8*  
*Psalm 149:1b-6a, 9b*  
*Luke 9:7-9*

### Question Corner/Fr. Kenneth Doyle

## The Church offers general principles to guide dress, behavior at Mass

Can we please begin to restore reverence at Mass? I see young women wearing short shorts, men in



flip-flops and other inappropriate clothing. Shouldn't we dress nicely while visiting God in his house?

Also, parishioners socialize—laughing and talking loudly—while others are trying to pray prior to Mass. I do not consider myself old-fashioned, but I go to Mass to interact with God. These distractions may seem small, but to me they take away from the dignity that should prevail at the Eucharist.

Though I try to rise above these things and look for the goodness of the celebration, I still leave church feeling disappointed. There must be some churches somewhere that have established guidelines for the conduct they expect. (Indiana)

The Church has no universal dress code for attendance at Mass—perhaps necessarily so, given the diverse cultural standards in the worldwide Church. The Church does say in the *Catechism of the Catholic Church* that "bodily demeanor [gestures, clothing]

ought to convey the respect, solemnity and joy of this moment when Christ becomes our guest" (#1387).

Over the last half-century of my priesthood, I have observed a pattern of more casual dress at Mass—no longer the "Sunday best"—with the result that a number of parishes, even dioceses, have chosen to publish more specific guidelines.

Some Roman basilicas require that women should not wear sleeveless blouses, men should not wear shorts and women's skirts should reach below the knees. In 2007, the Archdiocese of Manila in the Philippines asked men to wear collared shirts with sleeves at Mass and provided examples of "improper" attire for women, including miniskirts or skimpy shorts.

As to socializing in church before Mass, some parishes encourage parishioners to greet each other and converse in the vestibule or gathering area, but note that once inside the church proper, a respectful silence should prevail to allow for quiet prayer in preparation for the Eucharist.

(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.) †

## My Journey to God



### Thy Will be Done

By Charlene Phillips

My son  
Consumed with cancer  
I watched helplessly while his breathing labored.  
"Oh, my Lord! Help him," I pray.  
I wept. I hurt. I prayed.  
"Lay him at the foot of the Cross," I hear.  
I ached. I wept. I said those four words,  
"Thy Will be done."  
My heart was pierced.  
Yet, my son was now at peace.

(Charlene Phillips is a member of St. Bridget Parish in Liberty. Photo: In this painting called "The Sorrowful Mother" by James Tissot, painted between 1886 and 1894, the Apostle John consoles the Blessed Mother at the foot of the cross.)  
(Public domain image made available at [www.wikimedia.org](http://www.wikimedia.org) courtesy of the Brooklyn Museum.)

### Pio of Pietrelcina

1887-1968 Feast - September 23

Born in an Italian farming village, Francesco Forgione gained worldwide fame as Capuchin friar Padre Pio, who bore the stigmata, or wounds of Christ, invisibly from the time of his ordination in 1910 and visibly from 1918. As his renown as a confessor grew, the Vatican investigated the genuineness of his stigmata and ministry of prayer and healing. At San Giovanni Rotondo, he built a hospital to treat patients using prayer and science, as well as a pilgrimage and study complex. Shortly before his death, the stigmata disappeared. He was canonized in 2002.

### Cosmas and Damian

Third Century Feast - September 26

Legendary martyrs Cosmas and Damien are among the "moneyless" saints of the Eastern church, venerated for refusing to take money for their services. According to legend, the twin brothers were born in Arabia, studied medicine in Syria and practiced their healing art in Cilicia. They reportedly were tortured and beheaded during the persecution of Diocletian. A fifth-century bishop called them "illustrious athletes and generous martyrs." Miraculous healings were attributed to them.



# 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.

**AEMMER, Helen J.**, 84, St. Mary-of-the-Knobs, Floyd County, Sept. 1. Mother of Cindy Spainhour and Michael Aemmer. Grandmother of five. Great-grandmother of eight.

**ARTHUR, Marjorie H.**, 86, St. Mary of the Immaculate Conception, Aurora, Aug. 3. Aunt of several.

**BELVIY, Martha J.**, 94, Holy Family, New Albany, Aug. 19. Mother of Mary and Patricia Stiller. Grandmother of six. Great-grandmother of four.

**BURNETT, Shannon T.**, 55, SS. Francis and Clare of Assisi, Greenwood, Sept. 1. Husband of Denise Burnett. Father of Hunter and Mallory Burnett. Brother of Debbie Hochstetler.

**CLARK, Barbara J.**, 93, St. Joseph, Corydon, Aug. 31. Mother of Mary Spies, Charles, Edward and Joseph Clark. Grandmother of 11. Great-grandmother of 12.

**COLIN, Wanda (Gates)**, 94, Holy Family, New Albany, Aug. 24. Mother of Janice Scott, Judith Rusinko, Daniel and Michael Colin. Sister of Gayle Colin. Grandmother of 16. Great-grandmother of 20.

**DOYLE, John E.**, 89, St. Louis, Batesville, Sept. 5. Father of Patricia and Jon Doyle. Brother of Audrey Hildebrand, Doris Huffman, Mary Jane Hughes, Judy, Calvin, David and Dick Doyle. Grandfather of two. Great-grandfather of two.

**GESENHUES, Marietta E. (Banet)**, 102, St. Mary-of-the-Knobs, Floyd County, Sept. 1. Mother of Janice Fessel, Mary Silva, Victoria Summerville, George, Jr., Herman and Norman Gesenhues. Grandmother of 19. Great-grandmother of 28.



## Late summer blooms

A pot of petunias show off their colors on Sept. 8 in Shelbyville. (Photo by Sean Gallagher)

**GIGERICH, Francis**, 72, St. Mary of the Immaculate Conception, Aurora, June 22, 2018. Mother of Gayle Schehr, Donna Withers and Gerard Morano. Sister of David and Herman Tope. Grandmother of six. Great-grandmother of three.

**HARDY, James**, 90, St. John Paul II, Sellersburg, Aug. 31. Husband of Rose Hardy. Father of Rose Dietrich, Mary Reel, Linda Taylor, George and Michael Hardy. Brother of Sharon Zoeller and Thomas Hardy. Grandfather of 11. Great-grandfather of 29. Great-great-grandfather of three.

**JORDAN, Lucille**, 96, Sacred Heart of Jesus, Indianapolis, Sept. 4. Mother of Donna Duncan, Joyce McAllister, Gloria Needy and Mark Jordan. Grandmother of 13. Great-grandmother of 20. Great-great-grandmother of five.

**KELLEY, Robert**, 82, St. Mary of the Immaculate Conception, Aurora, Aug. 1. Husband of Rose Kelley. Father of Linda Fogt, Diane Kelley and Karen Lammers. Grandfather of six.

**KESTLER, Shirley Mae**, 85, St. Mary of the Immaculate Conception, Aurora, Dec. 16, 2018. Mother of Gayle Schehr, Donna Withers and Gerard Morano. Sister of David and Herman Tope. Grandmother of six. Great-grandmother of three.

**LEIST, James A.**, 85, Holy Family, New Albany, Sept. 5. Brother of Rose Mary Leist. Uncle of several.

**LEWIS, Cory N.**, 22, St. Mary of the Immaculate Conception, Aurora, Feb. 18. Son of Thomas, Jr. and Carina Lewis. Brother of Bret and Drew Lewis. Grandson of Patricia Dirkhising and Harriett Johnson.

**MATTINGLY, Chandra**, 65, St. Mary of the Immaculate Conception, Aurora, Aug. 18. Wife of Robert Mattingly. Mother of Andrea Stadtfeld, Cynthia and Nathan Mattingly. Sister of Terri Mollman and Karen Wind.

**MATTINGLY, Mary**, 101, St. Mary of the Immaculate Conception, Aurora, March 15. Mother of Carol Hallett and

Paul Mattingly. Grandmother of six. Great-grandmother of three. Great-great-grandmother of three.

**MOSS, Judith K. (Haigerty)**, 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 4. Mother of Arlene Foust, Gary, Mark, Mike, Ron and Tim Moss. Sister of Jeanine Adkins, Janet Patterson, Joe and Tom Haigerty. Grandmother of 17. Great-grandmother of four.

**PFEIFFER, Barbara J.**, 66, St. Lawrence, Indianapolis, Sept. 1. Wife of Bill Pfeiffer. Mother of Bud and Jim Hufnagel. Grandmother of four.

**SAWYER, Ida Mae**, 94, St. Mary of the Immaculate Conception, Aurora, April 2. Sister of Loretta Schipper and Louis Schipper, Jr.

**SCHAFER, Elma Jean (Heitz)**, 94, Prince of Peace, Madison, Sept. 4. Mother of Kathy Dunn, Rose Ferguson, Jane, Michael and Norbert Schafer. Grandmother of 10. Great-grandmother of 23.

**SCHEELE, Theresa M.**, 51, Holy Family, Oldenburg, Sept. 8. Daughter of Dolores Scheele. Sister of Roberta Weisenbach, Edward and Michael Scheele. Aunt of several.

**SOHMER, Joseph**, 36, St. Mary of the Immaculate Conception, Aurora, Feb. 15. Father of Coraline Sohmer. Son of Paul Sohmer and Donna Plageman. Brother of Michael, Robert and Thomas Sohmer. Grandson of Lucille Langen.

**SPALDING, Vicky**, 68, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 15. Mother of Katie Ochs. Daughter of Dottie Spalding. Sister of Judy Mueller, Kathy Sutherland, Debbie and Fred Spalding.

**STOLLE, Maurice**, 87, St. Elizabeth Ann Seton, Richmond, Sept. 9. Husband of Margie Stolle. Uncle of several.

**SVARA, Dorothy**, 94, St. Mary of the Immaculate Conception, Aurora, Sept. 1. Mother of Jean Brown, Amy Deamron, Ellen

Koenig, Julie Wiseman, Mary and Charles Svava. Grandmother of 15. Great-grandmother of eight.

**THIE, Ruby E.**, 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 9. Mother of Chris, Matt and Mark Thie. Sister of Mildred Holloran and Davey Milner. Grandmother of nine. Great-grandmother of 10.

**WHEATLEY, Frances**, 100, Good Shepherd, Indianapolis, Aug. 27. Mother of James Wheatley. Grandmother of three. Great-grandmother of four.

**WILLIAMS, Virginia**, 84, St. Mary of the Immaculate Conception, Aurora, June 2. Mother of Sharon Conn, Andy, Danny and Robert Williams. Grandmother of five. Great-grandmother of five.

**ZELTNER, Carol**, 82, St. Joan of Arc, Indianapolis, Aug. 31. Wife of George Zeltner. Mother of Katherine Hargraves and Betsy Kadlec. Grandmother of seven. †

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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)

## Roll up your sleeves, get ready to get dirty, pope tells new bishops

VATICAN CITY (CNS)—New bishops need to prepare for a life filled with God's surprises, with daily plans that change at the last minute and, especially, for a life dedicated to spending time with God and with the people, Pope Francis said.

"God surprises us and often likes to mess up our appointment books: prepare for this without fear," the pope told about 130 bishops attending a course for bishops ordained in the past year.

Bishops exist to make tangible God's love for and closeness to his people, the pope told them on Sept. 12. "But one cannot communicate the closeness of God without experiencing it every day and without letting himself be infected by his tenderness."

Pope Francis told the new bishops that no matter what else is going on in their lives and ministries, they must spend time in prayer.

"Without this intimacy cultivated daily in prayer, even and especially in times of desolation and dryness, the nucleus of our episcopal ministry splits apart," he said.

Without a strong relationship to God, the sower of every good seed, a bishop's own efforts will not seem worth the effort, he said, and it will be difficult to find the patience necessary to wait for the seeds to sprout.

Closeness to God also leads directly to desire for closeness to God's people, the pope said. "Our identity consists in being near. It is not an external obligation, but a requirement that is part of the logic of gift."

"Jesus loves to approach his brothers and sisters through us, through our open hands that caress and console them, through our words pronounced to anoint the world with the Gospel and not ourselves," Pope Francis said.

A bishop cannot simply "proclaim" his closeness to the people, the pope said. He must be like the good Samaritan: seeing people in need rather than looking the other way, stopping to help, bandaging wounds, taking responsibility for them and paying the cost of caring for them.

"Each of these requires putting yourself on the line and getting your hands dirty," Pope Francis told the bishops. †



# Cardinal's 2011 comments on 9/11 attacks still resonate today

NEW YORK (CNS)—In preparing to mark the 10th anniversary of the 9/11 terrorist attacks in 2011, New York Cardinal Timothy M. Dolan said part of his message came from the pastor of St. Peter Parish in Lower Manhattan.



Cardinal Timothy M. Dolan

The church became a staging ground for first responders after two hijacked planes crashed in to the twin towers of the World Trade Center in 2001.

"[That priest] said something that really sticks with me," the cardinal remarked in a Sept. 9, 2011, interview. "He said, 'Here in New York, we just don't remember 9/11—we celebrate 9/12,' and what he meant is that the nation was not locked into a paralysis of fear, depression, discouragement, somberness.

"This community did not become frantic in [an] unhealthy way," Cardinal Dolan said. "This community did not dwell on revenge and anger. This community immediately began to rescue and rebuild and renew, and that's what Sept. 12 stands for."

Each Sept. 11, in New York City, at the Pentagon in Arlington, Va., and in Shanksville, Pa., Catholic and other religious leaders join with the faithful and community members for moments of silence and special prayers.

The deadliest terrorist attacks ever seen on American soil claimed the lives of nearly 3,000 people.

In an early morning tweet on Sept. 11, 2019, Bishop Michael F. Burbidge of Arlington said: "On the anniversary of this tragic day in our nation's history, we pray for all those who died and for ongoing strength and consolation for their loved ones. Pray that God will protect us and our country and fill all the world with the peace that only he can give."

In the Diocese of Brooklyn, N.Y., a midday solemn march and Mass paid tribute to members of the Fire Department of New York and all those who lost their lives in the terror attacks.

Cardinal Dolan's comments on the 10th anniversary of the attacks still resonate

today. In 2011, he was asked to reflect on 9/11 in an interview with a television station in Milwaukee, where he was archbishop before being named to head the New York Archdiocese in 2009.

When the 2001 attacks occurred, Cardinal Dolan was an auxiliary bishop of St. Louis. That morning, he recalled, he had just begun celebrating Mass at Our Lady of Sorrows Church for a group of schoolchildren when he got word of what had happened.

"I began to see that that parish had a lot of firemen and policemen, and all of a sudden I kind of saw them come in [to the church] kind of frantic," he told Milwaukee's WISN-TV. "In retrospect, it was because of the panic" about the nation being under attack.

"One of them came up to me on the altar while one of the little kids was doing the reading to tell me what was happening ... that there was some tragedy in New York, that the twin towers had been struck by airplanes," the cardinal said, so he called the children to prayer.

"There is nothing more powerful than the prayers of children," he added.

He admitted that when he first heard the news, he felt "some fear," wondering like many Americans if the nation was in for a more "extended attack." There was "some anger" and "an immediate spontaneous desire for revenge," he added, but there also was "obviously solicitude for those who were hurt and their families and how the nation was going to recover."

"Those were all sentiments that I can remember being there at the surface," Cardinal Dolan said, "but I wanted to turn those into prayer and take those to the Lord, and I was inspired by the people around me who were doing that."

He added that when there's a time of crisis—when there's a time of famine, depression, war, plague, whatever it might be, there [are] two ways you can go" in response.

You can go away from God and "curse him," he said. "You can give in to depression, feeling sorry for yourself, responding with whining, cynicism, sarcasm."

Or "you can go closer to God, trusting in him and serving his people," Cardinal Dolan said, and in response to 9/11, "the great majority chose" this option. †

## Africa trip planted new seeds of hope, pope says at audience

VATICAN CITY (CNS)—Having gone to Africa as a pilgrim of peace and hope, Pope Francis said he hoped the seeds planted there by his visit would bear abundant fruit for everyone.

Following in the footsteps of evangelizing saints before him, the pope said he sought to bring with him "the leaven of Christ" and his Gospel, which is "the most powerful leaven of fraternity, justice and peace for all people."

Speaking to some 12,000 people gathered in St. Peter's Square on Sept. 11, the pope recalled his fourth apostolic journey to Africa. He dedicated his general audience talk to a review of some of the highlights from his visit to Mozambique, Madagascar and Mauritius on Sept. 4-10.

The pope said he wanted to "sow the seeds of hope, peace and reconciliation" in Mozambique, which had experienced two devastating cyclones recently and 15 years of civil war.

While the Church continues to guide the nation along the path of peace, the pope made special mention of the Rome-based Community of Sant'Egidio, which had facilitated the mediation process that resulted in the nation's 1992 peace agreement.

Speaking off-the-cuff, the pope said, "I would like to take a moment to thank" the lay community for their hard work in this peace process.

He said he also encouraged Mozambique's leaders to keep working together for the common good, and he noted how he saw that kind of cooperation

in action at a hospital he visited that helps people, especially mothers and children, with HIV and AIDS.

"I saw that the patients were the most important thing" at the Sant'Egidio-run center, which was staffed by people of different religious beliefs, including the director of the hospital, who was Muslim, he said.

Everyone worked together, "united, like brothers and sisters," he said.

Reflecting on Madagascar, the pope noted how beautiful and rich in natural resources the country is, but that it is still marked by tremendous poverty.

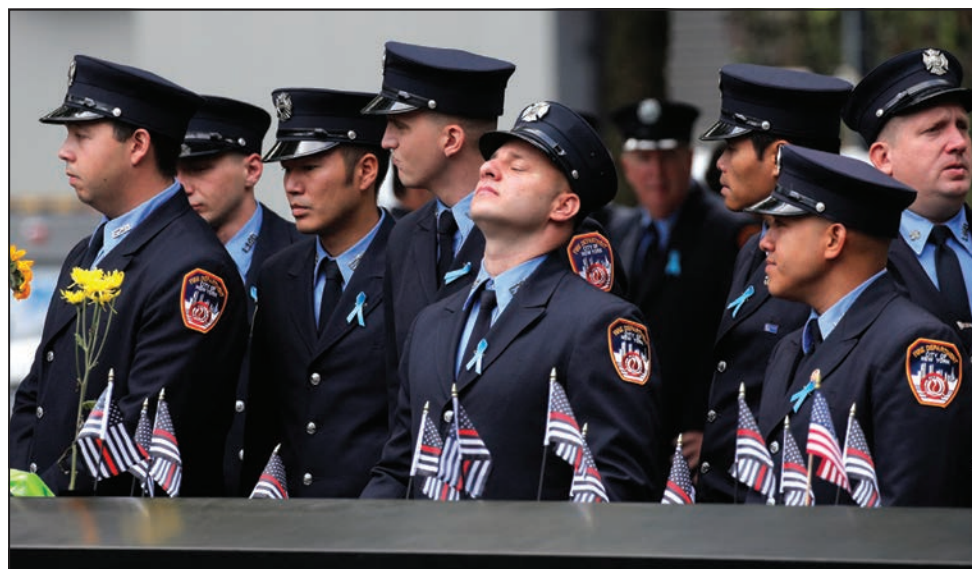
He said he asked that the people there would be inspired by their "traditional spirit of solidarity" in order to overcome the obstacles they face and foster development that respect both the environment and social justice.

In fact, "one cannot build a city worthy of human dignity without faith and prayer," he said when he spoke to contemplative religious women.

Pope Francis said he wanted to visit Mauritius because it has become "a place of integration between different ethnicities and cultures."

Not only was interreligious dialogue well-established there, he said, there were strong bonds of friendship among the leaders of different religions.

"It would seem strange to us, but they have this friendship that is so natural," he said, explaining how touched he was to find a large bouquet of flowers sent to him by the grand imam "as a sign of fraternity." †



New York City Fire Department firefighters pause at the national 9/11 Memorial and Museum in New York City during ceremonies on Sept. 11, commemorating the 18th anniversary of the terrorist attacks. Nearly 3,000 people died in the 2001 attacks in New York City, Shanksville, Pa., and the Pentagon. (CNS photo/Brendan Mcdermid, Reuters)

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### Employment

#### RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

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Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master's degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by October 15; applications will be accepted until the position is filled.

To apply:

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    - How can you be a champion for the Catholic education and formation of young people in the role of president?
  - Resume
  - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <http://oce.archindy.org/office-of-catholic-education/employment/job-postings.aspx>

For questions about this Catholic leadership position, please email or call:

Rob Rash  
Office of Catholic Schools  
[rrash@archindy.org](mailto:rrash@archindy.org)  
317.236.1544





## Junior Holy Name Society at St. Lawrence School

Boys from an eighth-grade graduation class at St. Lawrence School in Lawrence who were inducted into the Junior Holy Name Society appear in this photo. The adults appearing in the back row, from left, are Wallace Barker, president of the Holy Name Society, Father Cyril Conen, pastor, and Gerald Dailey, vice president of the society. If you know the year in which this photo was taken, please contact the archives.

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



The U.S. Supreme Court building is seen in Washington on Nov. 13, 2018. The Supreme Court issued an unsigned order late on Sept. 11 that will temporarily allow the Trump administration to enforce its new rule preventing many Central American migrants from seeking asylum in the United States, while the legal battle over this issue continues to work its way through the courts. (CNS photo/AI Drago, Reuters)

## ASYLUM

continued from page 1

see the possibility of safety, security and freedom at our nation's border and will instead now be greeted with cold disdain."

As in other instances when the court granted or denied temporary relief, the justices did not explain their decision or how the justices ruled. A requirement for a stay is that five judges must rule in its favor. The order noted the dissent of Justices Ruth Bader Ginsburg and Sonia Sotomayor.

In late July, the Supreme Court also issued an unsigned order saying the Trump administration could use \$2.5 billion in Pentagon funds to pay for construction and repairs of a wall along the U.S.-Mexico border. The order overturned an appellate court decision that froze the funds for border wall work involving building and replacing fencing and other projects in California, New Mexico and Arizona.

Sotomayor, in her five-page dissent in the Sept. 11 order, said the administration's ban on asylum-seekers "topples decades of settled asylum practices and affects some of the most vulnerable people in the Western Hemisphere," and comes at a time when the stakes for asylum-seekers "could not be higher."

She also criticized the high court's decision to step in on this issue, stressing: "granting a stay pending appeal should be an 'extraordinary' act."

"Unfortunately, it appears the government has treated this exceptional mechanism as a new normal. Historically, the government has made this kind of request rarely; now it does so reflexively," she added.

The administration's rule: "Asylum Eligibility and Procedural Modifications" was published on July 15. In a public comment filed on Aug. 15 with the Executive Office for Immigration Review, a group of more than 250 faith leaders and organizations called the rule a "backdoor asylum ban," and urged the administration to end it.

"The rule fails to understand or acknowledge the realities of asylum-seekers' journeys and the lack of options they have been left with," said the leaders. "No one flees their home or country by choice."

"For those passing through Northern Triangle countries and Mexico, applying for asylum and waiting for a decision from a country that has little or no ability to process such claims may put the asylum-seeker at further risk of harm," the faith leaders continued.

Among the Catholic organizations that signed on to the comment were Catholic Legal Immigration Network Inc., the Cabrini Immigrant Services of New York City, the Capuchin Franciscan Province of St. Mary, Pax Christi USA, several diocesan and archdiocesan Catholic Charities agencies, several orders of women religious and individual religious sisters. †

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