



**The**

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Love's Litmus

Acts of kindness offer hope in sorrow, page 12.

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## 'Such a powerful prayer'



### Rosary makers and an author creatively share their love of the rosary

By Natalie Hoefler

NASHVILLE—A woman raised in a Catholic orphanage in Germany. A Benedictine sister who teaches middle school religion. A mother of five who found herself the sole source of financial support for her family. A priest with little time on his hands.

Their stories are quite different, but they each share one thing in common: a special love for the rosary.

For three of them, that translates into making rosaries. For one, it took the form of writing a young adult fiction book.

With the feast of Our Lady of the Rosary taking place each year on Oct. 7, October is known as the month of the rosary.

To honor this popular Catholic devotion, *The Criterion* interviewed these four individuals. Following are the stories of their love for the rosary and what led them to share that love in a creative way.

#### 'I feel like this is my calling'

Not many would be thankful for being raised in an orphanage in Germany. But for Marie Nealy "it was the best part of growing up. The structure of the Church gave me inner peace and acceptance of the things God sometimes brings to you.

"From the time I left the orphanage, the rosary has been part of my life and will always be. It is such a powerful prayer."

See ROSARIES, page 8

Benedictine Sister Nicolette Etienne holds her favorite rosary, one she purchased in Lourdes, France, while on a trip made possible by the Holy Name School Class of 2012, which surprised her with the trip for her 50th birthday. (Submitted photo)

### Bishops call attacks on U.S. Catholic sites 'acts of hate' that must stop

WASHINGTON (CNS)—The Oct. 10 vandalism of Denver's cathedral basilica that resulted in satanic and other "hateful graffiti" being scrawled on its doors and at least one statue brought to 100 the number of incidents of arson, vandalism and other destruction that have taken place at Catholic sites across the United States since May 2020.

That month the U.S. Conference of Catholic Bishops' (USCCB) Committee for Religious Liberty began tracking such incidents, according to an Oct. 14 press release.

"These incidents of vandalism have ranged from the tragic to the obscene, from the transparent to the inexplicable," the chairmen of the USCCB's religious liberty and domestic policy committees said in a joint statement included in the release.

"There remains much we do not know about this phenomenon, but at a minimum, they underscore that our society is in sore need of God's grace," they said, calling on the nation's elected officials "to step forward and condemn these attacks."

"In all cases, we must reach out to the perpetrators with prayer and forgiveness," said Cardinal Timothy M. Dolan of New York, chairman of the Committee for Religious Liberty, and Archbishop Paul S. Coakley of Oklahoma City, chairman of the Committee on Domestic Justice and Human Development.

"Where the motive was retribution for some past fault of ours, we must reconcile; where misunderstanding of our teachings has caused anger toward us, we must offer clarity; but this destruction must stop. This is not the way," they said.

"We thank our law enforcement for investigating these incidents and taking appropriate steps to prevent further harm," Cardinal Dolan and Archbishop Coakley said. "We appeal to community members for help as well. These are not mere property crimes—this is the degradation of visible representations of our Catholic faith. These are acts of hate."

See ATTACKS, page 10

### Archbishop Thompson celebrates Mass to start synodal process in archdiocese

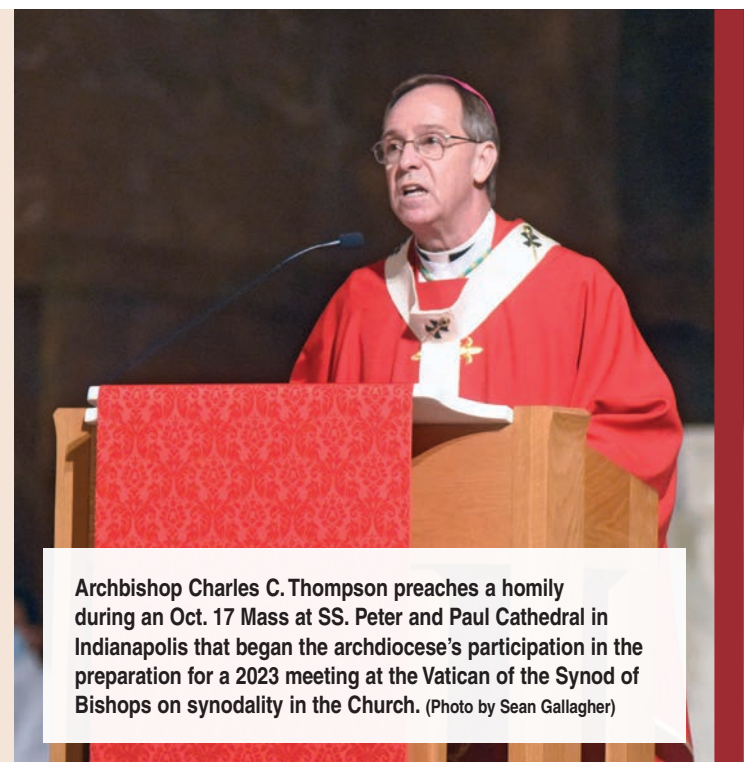
By Sean Gallagher

The Church in central and southern Indiana joined dioceses around the world on Oct. 17 in beginning its participation in the preparation for a 2023 meeting of the Synod of Bishops.

Archbishop Charles C. Thompson celebrated a Mass that day in SS. Peter and Paul Cathedral in Indianapolis that began the archdiocese's contribution to the synod meeting.

Unlike the usual practice of Sundays in Ordinary Time in the Church's liturgical calendar in which green vestments are worn, Archbishop Thompson wore red vestments for the liturgy, noting at the start that they "remind us of how

See SYNOD, page 2



Archbishop Charles C. Thompson preaches a homily during an Oct. 17 Mass at SS. Peter and Paul Cathedral in Indianapolis that began the archdiocese's participation in the preparation for a 2023 meeting at the Vatican of the Synod of Bishops on synodality in the Church. (Photo by Sean Gallagher)





Laura Sheehan and her daughter Adelaide kneel in prayer during an Oct. 17 Mass at SS. Peter and Paul Cathedral in Indianapolis that began the archdiocese's participation in the preparation for a 2023 meeting at the Vatican of the Synod of Bishops on synodality in the Church. (Photo by Sean Gallagher)

# SYNOD

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we call upon the Holy Spirit to guide and direct, to be with us through this process.”

The 2023 synod meeting at the Vatican and the preparation for it in the archdiocese and in dioceses around the world has as its theme, “For a Synodal Church: Communion, Participation and Mission.” Pope Francis called for this theme to help Catholics around the world—lay faithful, religious and clergy—to experience what it means to come together to discern with the help of the Holy Spirit how the Church is called to live out its mission in this time in history.

In his homily during the Mass, Archbishop Thompson emphasized that humility is essential for the success of the faithful coming together in such a process.

“This is not a time of self-seeking privilege or weak-mindedness, but a time for opening our minds to the Spirit and our hearts to one another,” he said. “We must check our egos and personal agendas at the door while praying for courage, humility and generosity to permeate our experience over these next several months of attentive listening, speaking from the heart and acting with mutual respect.”

Catholics across central and southern Indiana will have opportunities to contribute to the preparation for the synod through an online survey, which can be found at [www.archindy.org/SynodSurvey](http://www.archindy.org/SynodSurvey).

Parish councils across the archdiocese will also be invited to take part in the process. Parishioners can share their concerns with the members of their parish council.

Although individual Catholics may have wide and varied contributions to the synod preparation process, Archbishop Thompson invited his listeners to keep Christ at the heart of their vision for the future of the Church.

“It would be good for us to remember that it is his Church, his body, his mission, of which we are privileged to be members,” he said. “In this way, we keep our sights set on the kingdom of God rather than that of the world or of our own thinking.”

To keep this Christ-centered

perspective, Archbishop Thompson said following the guidance of the Holy Spirit is a necessity.

“Ultimately, we must be open to the movement and guidance of the Holy Spirit,” he said. “How is God calling us in this particular time and space? It is not so much a matter of whether God is speaking, but how we are to listen and discern his voice amid all the chaos of voices contending for our attention.”

At the end of his homily, Archbishop Thompson suggested various questions that might guide Catholics’ participation in the synodal process.

“How do we continue the mission of healing wounds and warming hearts today?” he asked. “What barriers need to be removed in order to enhance communion and participation while honoring the mission entrusted to us as Church by Jesus Christ himself?”

“Before us is great challenge, great opportunity. A daunting task, but grace-filled, if we are Christ-centered. In the end, it is all about glorifying the Holy Trinity—God the Father, Son and Holy Spirit—for the sake of our salvation, not merely as individuals, but as people of God.”

Laura Sheehan, a member of St. Barnabas Parish in Indianapolis, was glad to take part in the Mass with her 6-year-old daughter Adelaide.

“Anytime that we can participate in something that the universal Church is doing is exciting,” said Sheehan, who also serves as project coordinator for social concerns for archdiocesan Catholic Charities.

She was encouraged to hear Archbishop Thompson speak about how the synodal process is a chance for the faithful of the Church to see how they can respond to the challenges facing society today with the hope of the Gospel.

“All of those things are things that we work with on a daily basis [in Catholic Charities],” Sheehan said. “It was nice to hear that addressed in his homily. The themes of communion, participation and mission were really cool, too, to have put at the front of our minds. To hear someone in authority in the Church talk about those aspects of the Church’s life was refreshing.” †



## Public Schedule of Archbishop Charles C. Thompson

October 24-31, 2021

<p><b>October 24 – 10:30 a.m.</b> Mass at St. Andrew the Apostle Church, Indianapolis, for the parish’s 75th anniversary, followed by lunch at St. Andrew the Apostle Parish</p> <p><b>October 26 – 10 a.m.</b> Fall Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, Jennings County</p> <p><b>October 26 – 2:15 p.m.</b> Council of Priests meeting at St. Joseph Parish, Jennings County</p> <p><b>October 27 – 11 a.m.</b> Lunch with retired priests at St. Jude Parish, Indianapolis</p> <p><b>October 27 – 5:15 p.m.</b> Blue Mass at SS. Peter and Paul Cathedral, Indianapolis</p>	<p><b>October 28 – 8:15 a.m.</b> Mass for the students of St. Joan of Arc School, Indianapolis, at St. Joan of Arc Church</p> <p><b>October 28 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p><b>October 29 – 6 p.m.</b> Marian University RISE Gala at JW Marriott, Indianapolis</p> <p><b>October 31 – 2 p.m.</b> Confirmation Mass for the youths of St. Mary Parish, Lanesville; St. Joseph Parish, Corydon; St. Mary-of-the-Knobs Parish, Floyd County; and St. John Paul II Parish, Sellersburg, at St. Mary-of-the-Knobs Church</p>
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## President Biden and Pope Francis scheduled to meet on Oct. 29

WASHINGTON (CNS)—President Joe Biden and first lady Jill Biden will have an audience with Pope Francis on Oct. 29, the day before the G20 Leaders’ Summit starts in Rome, White House press secretary Jen Psaki announced on Oct. 14.



Pope Francis

“They will discuss working together on efforts grounded in respect for fundamental human dignity, including ending the COVID-19 pandemic, tackling the climate crisis and caring for the poor,” she said in a statement.

Biden and Pope Francis previously met in 2016, when Biden was vice president, after they both spoke at a conference on adult stem-cell research at the Vatican.



President Joe Biden

In recent weeks, there has been speculation that the two leaders would likely meet since Biden would be in Rome. In a recent interview with Catholic News Service, Archbishop Christophe Pierre, apostolic nuncio to the United States, said he was helping the Holy See prepare for Biden’s first presidential visit to the Vatican, sometime during an Oct. 30-31 Rome summit of leading rich and developed nations.

“It would be an anomaly if he did not meet the pope while in Rome,” especially

since Biden is the first Catholic to be U.S. president in 58 years, the nuncio said.

On Oct. 9, the pope met privately at the Vatican with U.S. House Speaker Nancy Pelosi, who was in Rome to speak at a meeting of legislators from around the world in preparation for the U.N. climate summit.

Pelosi, who is Catholic, said in a statement that it was “a spiritual, personal and official honor” to have an audience with the pope.

Because Pelosi supports legalized abortion, her archbishop, Archbishop Salvatore J. Cordileone of San Francisco, asked “all Catholics and others of goodwill” to join a prayer and fasting campaign for Pelosi’s “conversion.”

In her keynote address to fellow legislators from around the world meeting in Rome on Oct. 8, Pelosi said world governments must take bold action in their own countries and when they meet for COP26 in Glasgow, Scotland, in November.

The pope, who addressed the Pre-COP26 Parliamentary Meeting the next day, spoke of the “important, and indeed, crucial” role of governments in slowing climate change and restoring a healthy environment.

After the G20 Leaders’ Summit in Rome, which ends on Oct. 31, Biden will travel to Glasgow, to take part in the Nov. 1-2 World Leader Summit at the start of the climate change gathering.

Pope Francis, who initially planned to attend the COP26 summit, will not be attending. The Holy See delegation will be led by Cardinal Pietro Parolin, Vatican secretary of state. †



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# Pope shares survivor's letter pleading for clergy to face truth of abuse

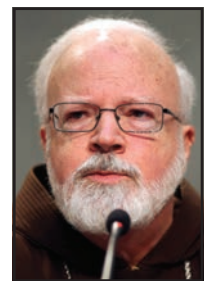
VATICAN CITY (CNS)—An adult survivor of abuse by a priest appealed to the world's seminarians to become good priests and to make sure the "bitter truth" always prevails, not silence about scandals and their cover-up.

"Please, do not sweep things under the carpet, because then they start to stink, putrefy, and the rug itself will rot away. ... Let us realize that if we hide these facts, when we keep our mouths shut, we hide the filth and we thus become a collaborator," said the survivor in a letter sent to Pope Francis and addressed to all seminarians.

To live in the truth is to follow the example of Jesus Christ, who never closed his eyes to sin or the sinner, but who "lived the truth with love ... [who] indicated the sin and the sinner with bitter love," the letter said.

The letter, written in Italian, had been sent to Pope Francis, who then requested it be made public with the author's identity withheld, according to the Pontifical Commission for the Protection of Minors, which republished the text of the letter on its website on Oct. 18.

The commission's president, U.S. Cardinal Sean P. O'Malley, said, "During this time of renewal and pastoral conversion in which the Church is facing the scandal and wounds of sexual abuse inflicted everywhere upon so many children of God, our Holy Father received from a survivor a courageous testimony offered to all seminarians."



Cardinal Sean P. O'Malley

By sharing this testimony publicly, "Pope Francis wants to welcome the voices of all wounded people and to show all priests who proclaim the Gospel the path that leads to authentic service of God to the benefit of all vulnerable people," the cardinal wrote in an introduction to the letter.

The woman writing the letter explained how she was harmed for years as a girl by a priest, leaving her with many serious mental health issues including dissociative identity disorder, post-traumatic stress disorder, anxiety, depression, insomnia, nightmares and a pervasive sense of fear—of others, of making mistakes, of being touched.

"I am afraid of priests, of being near them," she wrote, and she can no longer go to Mass because this "sacred space" that used to be her second home now only triggers pain and fear.

She said she is trying to "survive, to feel joy, but in reality, it is an incredibly difficult battle."

She told the pope she was writing because she wanted that "the bitter truth prevail."

"I am here also in the name of other victims ... of children who have been deeply harmed, whose childhood, purity and respect have been stolen ... who were betrayed and whose boundless trust was taken advantage of ... of children whose hearts beat, who breathe, who live ... but they have been



Seminarians from the Pontifical North American College walk in procession during the ordination of new deacons in St. Peter's Basilica at the Vatican on Sept. 30. Pope Francis has shared a letter from an adult survivor of clergy abuse, addressed to the world's seminarians, calling for an end to silence and a commitment to truth. (CNS photo/Paul Haring)

killed once, twice, many times. ... Their souls have been turned into tiny bloody pieces," she wrote.

Adults who experienced "this hypocrisy" as children can never be rid of it; they can try to forget or forgive, "but the scars remain in their souls and never disappear," she said.

This abuse also harms the Church, and "the Church is my mother and it hurts so much when she is wounded, when she is soiled," the letter said.

"I want to ask you to protect the Church, the body of Christ," she wrote in her appeal to seminarians.

The Church "is full of wounds and scars. Please do not let those wounds become deeper and new ones occur,"

she wrote, reminding the seminarians that they have been called by God to be his instruments and to serve him through others.

"You have a great responsibility! A responsibility

that is not a burden, but a gift" that should be handled "with humility and love!" she wrote.

The survivor appealed to seminarians to not try to hide or be silent about scandal, saying, "If we want to live the truth, we cannot close our eyes!"

"Please, realize you have received an enormous gift" of being "an incarnation of Christ in the world," she wrote.

"People, and especially children, don't see [just] a person in you, but [they see] Christ, Jesus, in whom they trust all the same without limits."

"It is something enormous and strong, but also very fragile and vulnerable. Please be a good priest," she wrote. †

## What is that one thing in your life that brings you closer to God?

Maybe it happens for you while enjoying a special moment with your child. Or working in your garden. Or helping someone in need. Or sitting in silence during eucharistic adoration. Or while teaching, painting, running, playing music or taking a walk through nature.

Many of us have our special moments and situations when we feel closest to God, when we feel his presence more keenly, more deeply. For you, what is that *one thing* in your life that brings you closer to God—and why? What is a

favorite moment in your life when you *knew* God was there for you?

*The Criterion* is inviting you to share your answers, thoughts and stories concerning these questions.

Send your submissions to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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## Editorial



Pope Francis listens as Fausto Bartolini, a member of an Italian association of pharmacists working in hospitals or for the government health service, speaks during a meeting in the Clementine Hall of the Apostolic Palace at the Vatican on Oct. 14.

(CNS photo/Vatican Media)

# Pope reminds pharmacists—and us—we must value life

We believe it was providential that Pope Francis recently had a strong message concerning life for pharmacists.

And it is a message we all need to take to heart—not only during Respect Life Month, but each day.

During an audience at the Vatican on Oct. 14 with about 150 health care professionals attending a national congress sponsored by an Italian association of pharmacists working in hospitals or for the government health service, the pope told them they have a right to conscientious objection, just as they have a right to denounce unjust harm inflicted on innocent and defenseless life.

“It is a very delicate subject, which at the same time requires great competence and great righteousness. In particular, I had the opportunity to return to abortion recently,” he said. “You know that I am very clear on this: it is a murder, and it is not permissible to become accomplices. Having said that, our duty is closeness, our positive duty: to stay close to situations, especially women, so that we do not come to think of the abortion solution, because in reality it is not the solution.”

The Holy Father’s words were similar to his answer to a question during his in-flight press conference returning from Bratislava, Slovakia, on Sept. 15.

“Abortion is more than an issue. Abortion is murder. Abortion, without hinting: whoever performs an abortion kills. ... It’s a human life, period. This human life must be respected. This principle is so clear,” he told reporters on the plane.

The wounds left by abortion, Pope Francis told the medical professionals on Oct. 14, affect people for years.

“Then life, after 10, 20, 30 years, passes you the bill. And you have to stay in a confessional to understand the very hard price of this,” he said, referring to the very high emotional and psychological toll involved.

The Holy Father earlier in his talk

to pharmacists said there seems to be a trend in society in thinking that getting rid of conscientious objection would be a good idea.

However, he said, conscientious objection is an ethical principle for every health care professional, “and this is never negotiable; it is the ultimate responsibility” of each individual as is “the denunciation of injustices committed that harm innocent and defenseless life.”

“It’s a very sensitive issue that requires both great competence and great integrity at the same time,” he added.

With many in today’s society embracing a throwaway culture, the pope told the pharmacists they must not buy into that mentality and be vigilant as they minister to others, including the elderly.

“God our Father has given the task of guarding the Earth not to money, but to us: to men and women. We have this task! Instead, men and women are sacrificed to the idols of profit and consumption: it is the ‘throwaway culture,’” he said. “Even in the elderly: give half the medicines and thus life is shortened. ... It is a waste, yes. This observation, originally referred to the environment, is even more valid for the health of the human being.”

Pope Francis’ words speak a truth we face in trying to live out the Gospel values we are taught as followers of Christ, namely, that we are our brothers’ and sisters’ keepers, and that we must value and protect all human life from conception to natural death.

If we are truly to be Christ’s disciples, we cannot let those in this world who are eager to silence us win this battle.

May we each have the courage to let Christ’s light shine through us in today’s turbulent world, especially in areas that are enveloped in darkness.

—Mike Krokos

## Be Our Guest/Erin Jeffries

# Responding pastorally to people who have different needs

You might have experienced this: loud, repetitive vocalization, or perhaps even a shriek, unexpected, repetitive movements, just to name a few examples.



It can certainly be startling, especially when it happens in settings such as Mass when certain responses, gestures and movements are expected, and maybe you have wondered how to respond.

### Behavior is communication

What you have experienced could be resulting from an “invisible disability,” for example mental illness, sensory processing disorder and autism.

These are called “invisible” because they do not necessarily manifest themselves in a person’s appearance, but which nonetheless can have a profound effect on a person’s reactions to stimulus (sights, smells, touch, crowds), behavior and ability to communicate effectively. It is not our job to diagnose, but simply to be aware that something else may be going on and to respond with patience, pastoral love and perhaps some creativity.

### Work with the person, their family and/or support system

As you approach an individual or family, there may be some self-consciousness or embarrassment, so start by emphasizing first how glad you are that this person is at your parish and your desire to serve that person and family so that they can successfully and comfortably participate in parish life. Then, working with the individual and their family and other supportive folks, form a plan, consisting of two or three ideas to try. It might take some trial and error, but a plan might include things such as:

- Identifying triggers (lights, loud sounds, smells, crowds) and finding ways to avoid those things (strategic seating; quieter or lesser-attended Masses).
- Identifying a support person to attend

Mass with this person, who could for example guide them to step outside or take a brief walk if disruptive behavior occurs.

- Provide or encourage the person to bring sensory items, including noise cancelling headphones, sunglasses or small fidget items.
- Sometimes having a responsibility/role can help. Again, work with the person to determine what he or she might be interested in doing.
- Perhaps this person would benefit from some individual explanation and modeling of what to do at particular moments in the church, outside of a liturgical time.
- Does the individual typically utilize a service or therapy dog? Service animals are allowed anywhere the individual is. And as much as possible, work with the person to allow them the support of therapy or emotional support animals.

### Some final thoughts

You may need to suggest to the person and their family and other support folks, that the person come for a shorter period of time—even if it is just five minutes at first, and slowly build up the time he or she is present.

That being said: If the behavior puts the person at risk of harming themselves or engaging in inadvertent physical contact with those nearby, a creative solution involving physical placement and/or consulting with professionals trained in this area might be the best solution.

It is important to realize that the behavior won’t always change because sometimes it is outside the person’s control, but our approach and attitude toward it and the person can always be patient and pastorally loving.

(Erin Jeffries is coordinator of ministry to persons with special needs for the Archdiocese of Indianapolis and can be reached at [ejeffries@archindy.org](mailto:ejeffries@archindy.org) or 317-236-1448. To learn more about resources in this area, check out [www.archindy.org/specialneeds](http://www.archindy.org/specialneeds) or [www.archindy.org/deaf](http://www.archindy.org/deaf).) †

## Letter to the Editor

# Donnelly is not an appropriate nomination as ambassador to Vatican, Criterion reader says

Page 10 of the Oct. 15, 2021, issue of *The Criterion* includes a story from Catholic News Service on the nomination of former Indiana Sen. Joseph Donnelly to be the U.S. ambassador to the Vatican.

Unfortunately, the article perpetuates the myth that he was pro-life. As of the 2018 election cycle, he voted for 80% of the National Abortion Rights Action League-supported legislation. At the same time, he voted for only 40% of National

Right to Life-supported legislation, as cited at [justfacts.votesmart.org](http://justfacts.votesmart.org). (For more on Donnelly, visit [cutt.ly/Donnelly](http://cutt.ly/Donnelly))

Such an inappropriate nomination and disrespect to the Vatican was overlooked by including the article in your paper.

**Michael T. Schaefer**  
Indianapolis

## Letters Policy

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

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.

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

## Pope St. John Paul II was a witness to love

*“The Word of God became flesh and came to dwell in the world. He revealed to us that God is love, and he gave us the new commandment of love.”* (Pope St. John Paul II)

Forty-three years ago today, on Oct. 22, 1978, Karol Józef Wojtyła was inaugurated as Pope John Paul II, the first non-Italian pope since the 16th century. In his 27 years as the successor of St. Peter, “the Polish pope” visited 129 countries, wrote 14 papal encyclicals and scores of other official documents, implemented the teachings of the Second Vatican Council and was responsible for many global initiatives such as World Youth Day, the Great Jubilee of 2000 and the development and publication of the *Catechism of the Catholic Church*.

Many people refer to him as “St. John Paul the Great,” which is not an official Church designation, but which is a popular recognition of the enormity of his accomplishments and the effect that his spiritual leadership had—especially on young people. The Polish pope, who experienced firsthand both the horrors of Nazi Germany and the oppression of the Soviet Union, is credited with

playing a major role in the dissolution of Communism in his native Poland and, ultimately, throughout Europe.

Perhaps John Paul’s greatest accomplishment was his consistent witness to the love of God revealed most powerfully in the life, death and resurrection of Jesus Christ. Many examples could be given, but the pope’s response to his attempted assassination by a Turkish gunman on the Feast of Our Lady of Fatima in 1981 is especially remarkable. Crediting his survival to the intercession of the Virgin Mary, Pope John Paul II said:

*“Could I forget that the event in St. Peter’s Square took place on the day and at the hour when the first appearance of the Mother of Christ to the poor little peasants has been remembered for over 60 years at Fátima, Portugal? For in everything that happened to me on that very day, I felt that extraordinary motherly protection and care, which turned out to be stronger than the deadly bullet.”*

In December 1983, he visited his would-be assassin in prison. John Paul II and Mehmet Al Ağca spoke privately for about 20 minutes. Afterward, the pope said, “What we talked about will have to

remain a secret between him and me. I spoke to him as a brother whom I have pardoned and who has my complete trust.”

Pardoning his enemy might be expected of a spiritual leader like John Paul II, but referring to him as “a brother” who has “my complete trust” is extraordinary no matter how you look at it. It is a Christ-like demonstration of love and mercy, and it gives witness to the unity and solidarity of all humanity in spite of our differences and the sins we commit against each other.

One of St. John Paul’s significant accomplishments was in ecumenical and interfaith dialogue. Throughout his long papacy, the Holy Father reached out to other Christian denominations, to members of the Jewish community, to Muslims and to the leaders of other world religions. He firmly believed that we are all God’s children and that what unites us is much more important than what divides us.

Pope John Paul’s witness to love was expressed powerfully in his long illness and death. When he was first elected pope, he was youthful, athletic and energetic, but more than 25 years in office, two assassination attempts, and a number of cancer scares all took a toll on the pope’s

physical health. In 2003, two years before his death, the Vatican confirmed that the Holy Father suffered from a form of Parkinson’s disease. In spite of the debilitating effects of this disease, the pope continued his ministry, including his travels, giving witness to the role that the elderly and infirm can play in the Church and in society.

Even after his death on April 2, 2005, Pope St. John Paul II continued his witness to God’s love and mercy. His funeral liturgy six days later set a world record for attendance. Four kings, five queens, and more than 14 leaders of other religions attended. In death, as in life, John Paul the Great was acknowledged to be a larger-than-life witness to Christ.

An estimated 4 million mourners—many carrying banners and shouting “*Santo subito!*” (sainthood now!)—gathered in and around Vatican City. Their wishes were granted just nine years later when on Divine Mercy Sunday, April 27, 2014, Pope Francis celebrated the canonization Mass for his predecessor.

May the intercession of this great saint bring unity, peace and mercy to our Church and world. †



# Cristo, la piedra angular

## El Papa San Juan Pablo II fue un testigo del amor

*“El Verbo de Dios se hizo carne y vino a habitar en el mundo. Nos reveló que Dios es amor, y nos dio el mandamiento nuevo del amor.”* (Papa San Juan Pablo II)

Hoy hace 43 años, el 22 de octubre de 1978, Karol Józef Wojtyła fue investido como el Papa Juan Pablo II, el primer Papa no italiano desde el siglo XVI. En sus 27 años como sucesor de san Pedro, “el Papa polaco” visitó 129 países, escribió 14 encíclicas papales y decenas de otros documentos oficiales, puso en práctica las enseñanzas del Concilio Vaticano II y fue responsable de muchas iniciativas mundiales, como la Jornada Mundial de la Juventud, el Gran Jubileo de 2000 y la elaboración y publicación del *Catecismo de la Iglesia Católica*.

Mucha gente se refiere a él como “San Juan Pablo el Grande,” que aunque no es una designación oficial de la Iglesia, es un reconocimiento popular de la enormidad de sus logros y del efecto que tuvo su liderazgo espiritual, especialmente en los jóvenes. El Papa polaco, que conoció de primera mano los horrores de la Alemania nazi y la opresión de la Unión Soviética, tiene el mérito de haber desempeñado un papel importante en la disolución del comunismo en su Polonia natal, y en

definitiva, en toda Europa.

Tal vez el mayor logro de Juan Pablo II fue su testimonio constante del amor de Dios revelado con mayor fuerza en la vida, muerte y resurrección de Jesucristo. Se podrían dar muchos ejemplos, pero la respuesta del Papa a su intento de asesinato por parte de un hombre armado de nacionalidad turca en la fiesta de Nuestra Señora de Fátima en 1981, resulta especialmente notable. Dando crédito de supervivencia a la intercesión de la Virgen María, el Papa Juan Pablo II dijo:

*“¿Acaso podría olvidar que el suceso en la Plaza de San Pedro ocurrió el día y a la hora en que se recuerda, desde hace más de 60 años, la primera aparición de la Madre de Cristo a los tres pastorcitos pobres en Fátima, Portugal? Porque en todo lo que me ocurrió ese mismo día, sentí esa extraordinaria protección y cuidado maternal, que resultó ser más fuerte que la bala mortal.”*

En diciembre de 1983, visitó en la cárcel al que habría sido su asesino. Juan Pablo II y Mehmet Al Ağca hablaron en privado durante unos 20 minutos, luego de lo cual el Papa declaró: “Lo que hablamos quedará en secreto entre él y yo. Le hablé como a un hermano al que he perdonado y que tiene toda mi confianza.”

Perdonar a su enemigo podría

esperarse de un líder espiritual como Juan Pablo II, pero referirse a él como “un hermano” que tiene “toda mi confianza” es extraordinario se mire por donde se mire. Es una demostración de amor y misericordia al estilo de Cristo, y da testimonio de la unidad y la solidaridad de toda la humanidad a pesar de nuestras diferencias y de los pecados que cometemos unos contra otros.

Uno de los logros significativos de San Juan Pablo II fue el diálogo ecuménico e interreligioso. Durante su largo papado, el Santo Padre se acercó a otras confesiones cristianas, a los miembros de la comunidad judía, a los musulmanes y a los líderes de otras religiones del mundo. Creía firmemente que todos somos hijos de Dios y que lo que nos une es mucho más importante que lo que nos divide.

El testimonio de amor del Papa Juan Pablo II se expresó con fuerza en su larga enfermedad y en su muerte. Cuando fue elegido Papa por primera vez, era joven, atlético y enérgico, pero más de 25 años en el cargo, dos intentos de asesinato y varios encuentros con el cáncer hicieron mella en la salud física del Papa. En 2003, dos años antes de su muerte, el Vaticano confirmó que el Santo Padre padecía una forma de la enfermedad de Parkinson. A pesar

de los efectos debilitantes de esta enfermedad, el Papa continuó con su ministerio, incluidos sus viajes, dando testimonio del papel que los ancianos y los enfermos pueden desempeñar en la Iglesia y en la sociedad.

Incluso después de su muerte, el 2 de abril de 2005, el Papa San Juan Pablo II continuó su testimonio del amor y la misericordia de Dios. Seis días más tarde, su liturgia fúnebre batió el récord mundial de asistencia con la presencia de cuatro reyes, cinco reinas, al menos 70 presidentes y primeros ministros, y más de 14 líderes de otras religiones. En la muerte, como en la vida, Juan Pablo el Grande fue reconocido como uno de los testigos más excepcionales de Cristo.

Se calcula que unos 4 millones de dolientes—muchos con pancartas y al grito de *Santo subito!* (¡santo ya!)—se congregaron en la Ciudad del Vaticano y sus alrededores. Sus deseos se cumplieron apenas nueve años después, cuando el domingo de la Divina Misericordia, el 27 de abril de 2014, el Papa Francisco celebró la misa de canonización de su predecesor.

Que la intercesión de este gran santo traiga unidad, paz y misericordia a nuestra Iglesia y al mundo. †



# 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).

## October 22-30

Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., St. Meinrad. **"Holy Faces: Traditional Icons of Our Lord, His Mother and the Saints" iconography exhibit**, free. Information and library hours: 812-357-6401, 800-987-7311 or [saintmeinrad.edu/library/library-hours](http://saintmeinrad.edu/library/library-hours).

## October 22-24 and 28-30

Theater at the Fort, 9020 Otis Ave. Lawrence. **BardFest presents Macbeth by William Shakespeare**, 7:30 p.m. (2:30 p.m. on Oct. 24), youth production performed by award-winning Agape Theater Company, recommended for ages 12 and older, \$20.50-\$25.63. Information, tickets: [agapetheatercompany.com](http://agapetheatercompany.com) or 317-875-1900.

## October 25, Nov. 1, 8

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis. **SoulCore Rosary Workout**, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, [joane632003@yahoo.com](mailto:joane632003@yahoo.com) or [soulcore.com](http://soulcore.com).

## October 25

The Villages of Indiana online, **Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register: 317-775-6500 or visit [www.villageskids.org](http://www.villageskids.org).

## October 27

**Group Lectio** via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Info: [vocation@thedome.org](mailto:vocation@thedome.org).

## October 28, Nov. 4

St. Michael Parish, 519 Jefferson Blvd., Greenfield.

**The Parables of Jesus Bible Study**, Thursdays, 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: [ljdarlene@gmail.com](mailto:ljdarlene@gmail.com).

## October 29

St. Pius X Parish, 720 Sarto Dr., Indianapolis. **Evening of Reflection and Sacrament of Reconciliation for Deaf and Hard of Hearing**, 5-9 p.m., provided in American Sign Language, Msgr. Glenn Nelson from the Deaf Apostolate of the Diocese of Rockford, Ill., presenting, includes talk, dinner and penance service, freewill donation accepted. Information and registration: 317-236-1448, [ejeffries@archindy.org](mailto:ejeffries@archindy.org) or [cutt.ly/MsgrNelson](http://cutt.ly/MsgrNelson).

## October 30

**Virtual Dialogue on Intercultural Competency**, via Zoom, sponsored by archdiocesan Black Catholic Ministry, "Building Intercultural Competence for Disrupting Racism," 10 a.m. Donna Grimes, speaking, freewill offering. Registration: [cutt.ly/VDIC](http://cutt.ly/VDIC). Information: Pearllette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## October 31, Nov. 7

**Benedictine Conversations** via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: [vocation@thedome.org](mailto:vocation@thedome.org).

## November 2

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

## November 3

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and

social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## November 5

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Sean Danda, celebrant, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

## November 5-6

St. Agnes Parish, 1008 McLary Rd., Nashville. **Christmas Bazaar**, 9 a.m.-4:30 p.m., gifts, baked goods, decorated Christmas tree and gift basket silent auction, quilt raffle, gaming event, hot dog lunch available, free admission. Information: 812-988-2778, [StAgnesNashville@gmail.com](mailto:StAgnesNashville@gmail.com).

## November 6

St. John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

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

Clay County Courthouse lawn, 609 E. National Ave., Brazil. **Pray USA Prayer Rally**, noon, sponsored by Annunciation Parish Legion of Mary, prayers for the country. Information: [tana.donnely@fontier.com](mailto:tana.donnely@fontier.com).

St. Malachy School, 7410 N. County Rd. 1000 E., Brownsburg. **Altar Society Christmas Bazaar**, 9 a.m.-3 p.m., 70 vendors, food desserts and drinks available. Information: 317-852-3195 or [altarsociety@stmalachy.org](mailto:altarsociety@stmalachy.org).

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. **Christmas Bazaar**, 9 a.m.-3 p.m., local vendors, artisans, baked goods, lunch available, free admission. Information: 317-745-4284.

St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville. **Christmas Bazaar**, 9 a.m.-3 p.m., vendors, St. Martins Attic and Crafts, Christmas cookies by the pound, bake shop, raffle tickets, door prizes including

handmade quilt, food and drinks, carry out available. Information: 765-342-6379 or [secretarysm@att.net](mailto:secretarysm@att.net).

## November 7

All Saints Parish, St. John the Baptist Campus, 25743 State Route 1, Guilford. **Fall Chicken Dinner**, 11 a.m.-5 p.m. (or when sold out), carry out only, adult \$13, children \$7, whole chicken \$13, Mega Split-the-Pot. Information: 812-576-4302, [emilyalig.asp@gmail.com](mailto:emilyalig.asp@gmail.com). †

# Wedding Anniversaries

## WALTER AND JUANITA MILLER



**Walter and Juanita (Brown) Miller**, members of St. Joseph Parish in Corydon, celebrated their 70th wedding anniversary on Oct. 13.

The couple was married at St. Joseph Parish in Corydon on Oct. 13, 1951.

They have four children: Denise Hubert, Diane Metz, Donna Withers and Douglas Miller.

The couple also has eight grandchildren. †

## JAMES AND MARJORIE BOTT



**James and Marjorie (Bertram) Bott**, members of St. Bartholomew Parish in Columbus, celebrated their 65th wedding anniversary on Oct. 6.

The couple was married in St. Mary Church in North Vernon on Oct. 6, 1956.

They have four children: Melissa Woodall, Charles, David and Dennis Bott.

The couple also has 11 grandchildren and four great-grandchildren. †

## ROBERT AND VIVIAN SULECKI



**Robert and Vivian (Nevers) Sulecki**, members of St. Malachy Parish in Brownsburg, will celebrate their 55th wedding anniversary on Oct. 22.

The couple was married in St. Teresa Church in Fort Wayne, Ind., (Fort Wayne-South Bend Diocese) on Oct. 22, 1966.

They have four children: Cheri Braun, Kathleen Galinis, James and Robert Sulecki.

The couple also has 12 grandchildren. †

## BOB AND MARY HOWARD



**Bob and Mary (Leffel) Howard**, members of St. Paul the Apostle Parish in Greencastle, will celebrate their 50th wedding anniversary on Oct. 23.

The couple was married in St. Christopher Church in Rocky River, Ohio, on Oct. 23, 1971.

They have two children: Colleen Stann and Michael Howard.

The couple also has eight grandchildren. †

## JOE AND MARY GRACE LEON



**Joe and Mary Grace (Meiers) Leon**, members of St. John Paul II Parish in Sellersburg, celebrated their 50th wedding anniversary on Oct. 16.

The couple was married in Holy Innocents Church in Pittsburgh, Pa., on Oct. 16, 1971.

They have three children: Elizabeth Weber, Joey and Michael Leon.

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

## Divorce and Beyond Support Group sessions set for Nov. 8-Dec. 13 in Beech Grove

Divorce and Beyond Support Group, a ministry of the archdiocesan Office of Marriage and Family Life, will be offered at the Benedict Inn and Conference Center, 1402 Southern Ave., in Beech Grove, from 7-9 p.m. on six consecutive Mondays from Nov. 8-Dec. 13.

The support group explores the stress, anger, blame and guilt of divorce with the goal of leading participants toward forgiveness, happiness and growth.

Separated or divorced individuals of all faiths are welcome.

The cost of the six-week session is \$20, which includes materials. Scholarships are available.

Register online at [cutt.ly/divorceandbeyond2021](http://cutt.ly/divorceandbeyond2021).

For more information, contact Gabriela Ross, coordinator of the Office of Marriage and Family Life, at 317-592-4007 or [ross@archindy.org](mailto:ross@archindy.org). †

## Register for Sidewalk Advocacy training in Indianapolis by Nov. 9

A Sidewalk Advocates for Life training session will be held in Indianapolis from 9 a.m.-4 p.m. on Nov. 13 (the location will be disclosed upon registration).

Do you feel a calling to be a witness to the sanctity of the life of an unborn baby? Would you like to learn more about how you can participate in this beautiful lifesaving ministry? If so, this training is for you.

No special skills are needed—just a humble desire to reach out in love to those experiencing an unplanned pregnancy and

a willingness to volunteer as a sidewalk advocate or prayer partner outside the Planned Parenthood facility at 8590 Georgetown Road in Indianapolis.

The deadline to register is Nov. 9. Registration is \$10—payable at the door—which includes a training manual.

For more information, call or e-mail Sheryl Dye at [smdyel@gmail.com](mailto:smdyel@gmail.com) or 317-407-6881.

To find out more about Sidewalk Advocates for Life, go to [www.sidewalkadvocates.org](http://www.sidewalkadvocates.org). †

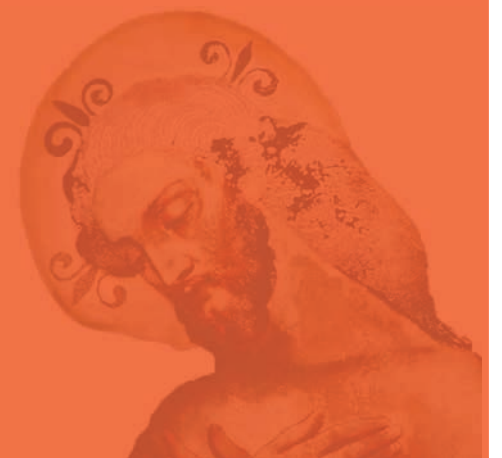
Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to [cutt.ly/anniversaries](http://cutt.ly/anniversaries) or call 317-236-1585.





# The Face of Mercy

By Daniel Conway



## Take Pope Francis seriously, not literally

The headline in a *Washington Post* article dated Sept. 22 reads: “Pope jokes he is ‘still alive’ despite some bishops wishing him dead.” And the subhead continues: “‘It is the work of the devil,’ the pontiff said of opposition from conservatives within the Church.”

How are we supposed to understand the pope’s words? Is he joking? Or does he really believe that his enemies are plotting against him and wish he were dead? And how seriously should we understand his statement that criticism of the pope is “the work of the devil”?

Pope Francis frequently communicates with gestures and symbolic actions—such as living in the Vatican’s guest house, washing the feet of prisoners on Holy Thursday and frequently welcoming the homeless poor into the Vatican. Gestures such as these can be powerful ways to illustrate the Gospel message. They capture our attention and, like the parables of Jesus, they teach important lessons using situations that are unusual or unexpected.

On the same occasion that the Holy Father “joked” about people wishing him dead, he also appeared to direct some harsh criticism at those who speak

ill of him on a regular basis such as “a large Catholic television network” that “constantly gossips” about him.

Although the pope didn’t identify this media organization by name, most journalists immediately assumed he was referring to the Eternal Word Network (EWTN). According to an article in *America* magazine published on Sept. 21:

*EWTN and its associated publications, the National Catholic Register and Catholic News Agency, along with its more than 500 radio affiliates, have been highly critical of Pope Francis. The National Catholic Register was one of two outlets that published the former nuncio to the United States and QAnon conspiracy theorist Archbishop Carlo Maria Viganò’s explosive 2018 “testimony” calling on the pope to resign. Raymond Arroyo, the host of EWTN’s “The World Over,” has interviewed many of Pope Francis’ most fervent critics, including Archbishop Viganò, Trump adviser Steve Bannon and Cardinal Raymond L. Burke.*

“I personally deserve attacks and insults because I am a sinner,” the pope said, “but the Church does not deserve them. They are the work of the devil. I have also said this to some of them.”

Is Pope Francis so thin skinned that he reacts to criticism as personal attacks prompted by the Evil One? Or is he merely exaggerating for effect?

One of the news organizations that is part of the EWTN network, the *National Catholic Register*, argues that, in effect, the pope’s statements should not be taken literally. Father Raymond J. de Sousa, writing in the *Register* on Sept. 23, the same day the *Washington Post* article appeared, says: “Caution is in order. The Holy Father’s words have to be read very closely, as he chooses them very carefully, as one might expect of a well-trained Jesuit.”

When the Vatican’s Secretary of State, Cardinal Pietro Parolin, was asked by reporters about the Holy Father’s statement that, following his colon surgery this summer, people in the Vatican were preparing for a conclave in anticipation of the pope’s death, he seemed to dismiss these concerns, saying he was not aware of any discussions or meetings along these lines. As a result, some outraged commentators suggested that the cardinal had actually contradicted Pope Francis by not conducting an investigation into an alleged plot against the Holy Father’s life.

Is Pope Francis joking or is he rebuking his critics? I suspect that the answer is “both.” We can readily understand how the pope, who admits that he is an ordinary human being (“a sinner”), might become annoyed by the criticism he receives day in and day out from those who disagree with him. And yet, we also know that this pope welcomes, even encourages, feedback from people with different opinions about issues of importance to the Church and society.

When Pope Francis recently announced the process of preparation for the 2023 assembly of the Synod of Bishops, he went out of his way to insist on the importance of listening to everyone—especially those who are hurt, marginalized or angry. “There will always be debates, thanks be to God,” the Holy Father said, “but the solutions must be sought by giving the floor to God and to the [diverse] voices among us.”

Let’s take Pope Francis seriously, but let’s avoid falling into the trap of taking everything he says literally.

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

## Tomemos al Papa Francisco en serio, pero no literalmente

El titular de un artículo del *Washington Post* del 22 de septiembre dice: “El Papa bromea con que ‘sigue vivo’ a pesar de que algunos obispos le desean la muerte.” Y el subtítulo prosigue: “‘Es obra del demonio,’ aseveró el pontífice sobre la oposición de los conservadores dentro de la Iglesia.”

¿Cómo debemos interpretar las palabras del Papa? ¿Está bromeando? O realmente cree que sus enemigos están conspirando contra él y le desean la muerte? ¿Y hasta qué punto debemos tomarnos en serio su afirmación de que las críticas al Papa son “obra del demonio”?

El Papa Francisco se comunica a menudo con gestos y acciones simbólicas, como vivir en la casa de huéspedes del Vaticano, lavar los pies de los presos el Jueves Santo y acoger con frecuencia a los pobres sin hogar en el Vaticano. Gestos como estos pueden ser formas poderosas de ilustrar el mensaje del Evangelio ya que captan nuestra atención y, al igual que las parábolas de Jesús, enseñan lecciones importantes utilizando situaciones que son inusuales o inesperadas.

En la misma ocasión en que el Santo Padre “bromeó” sobre la gente que le desea la muerte, también pareció dirigir algunas duras críticas a quienes hablan

mal de él de forma habitual, como “una gran cadena de televisión católica” que “constantemente hacer correr rumores” sobre él.

Aunque el Papa no identificó a este medio de comunicación por su nombre, la mayoría de los periodistas supusieron inmediatamente que se refería a la red Eternal Word Network (EWTN). Según un artículo de la revista *America* publicado el 21 de septiembre:

*EWTN y sus publicaciones asociadas, el National Catholic Register y la Catholic News Agency, junto con sus más de 500 filiales de radio, han criticado duramente al Papa Francisco. El National Catholic Register fue uno de los dos medios que publicaron el explosivo “testimonio” de 2018 del ex nuncio en Estados Unidos y teórico de la conspiración QAnon, el arzobispo Carlo Maria Viganò, en el que pedía la renuncia del Papa. Raymond Arroyo, presentador del programa “The World Over” de EWTN, ha entrevistado a muchos de los más fervientes críticos del Papa Francisco, como el arzobispo Viganò, el asesor de Trump Steve Bannon y el cardenal Raymond L. Burke.*

“Yo, en lo personal, merezco ataques e insultos porque soy un picador,” expresó el Papa, “pero la Iglesia no. Estos son obra del demonio. También se

lo he dicho a algunos de ellos.” ¿Acaso el Papa Francisco es tan frágil que reacciona a las críticas como ataques personales provocados por el Maligno? ¿O simplemente está exagerando para conseguir un efecto?

Una de las organizaciones de noticias que forma parte de la red EWTN, el *National Catholic Register*, sostiene que, en efecto, las declaraciones del Papa no deben tomarse literalmente. El padre Raymond J. de Sousa, en un artículo publicado en el *Register* el 23 de septiembre, el mismo día en que apareció el artículo del *Washington Post*, señala: “Hay que ser precavido. Hay que leer las palabras del Santo Padre con mucha atención, ya que las elige con mucho cuidado, como cabe esperar de un jesuita bien formado.”

Cuando los periodistas le preguntaron al Secretario de Estado del Vaticano, el cardenal Pietro Parolin, sobre la declaración del Santo Padre de que, tras su operación de colon este verano, la gente en el Vaticano estaba preparando un cónclave en previsión de la muerte del Papa, pareció descartar estas inquietudes, diciendo que no tenía conocimiento de ninguna conversación o reunión en este sentido. Como resultado, algunos comentaristas indignados sugirieron que el cardenal en realidad había contradicho al Papa Francisco

al no realizar una investigación sobre un supuesto complot contra la vida del Santo Padre.

¿Está bromeando el Papa Francisco o está repudiando a sus críticos? Sospecho que la respuesta es “las dos cosas.” Podemos entender fácilmente que el Papa, que admite que es un ser humano ordinario (“un picador”), se moleste por las críticas que recibe día tras día de quienes no están de acuerdo con él. Y, sin embargo, también sabemos que este Papa acoge, e incluso alienta, los comentarios de personas con opiniones diferentes sobre temas de importancia para la Iglesia y la sociedad.

Cuando el Papa Francisco anunció recientemente el proceso de preparación de la asamblea del Sínodo de los Obispos de 2023, se esforzó por insistir en la importancia de escuchar a todos, especialmente a los que están heridos, marginados o enfadados. “Siempre habrá debates, gracias a Dios,” dijo el Santo Padre, “pero las soluciones deben buscarse dando la palabra a Dios y a las [diversas] voces entre nosotros.”

Tomemos en serio al Papa Francisco, pero evitemos caer en la trampa de tomarnos al pie de la letra todo lo que dice.

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





Marie Nealy works on a rosary in her shop, called Gifts from the Heart, in Nashville six months after it opened in September 2020. (Photo by Natalie Hoefler)



Father Timothy DeCrane, pictured here while on vacation on Oct. 12, wears the wrist rosary he made to pray throughout the day. (Submitted photo)

## ROSARIES

continued from page 1

The baptized Catholic carried her love for the rosary with her to Morgantown, where she moved in 1974 after marrying her husband James Michael Nealy.

It was not until about 20 years ago that Nealy, 67 and a mother of three, learned how to make rosaries. In a charming German accent, she said that the desire to learn how to make rosaries “had always been growing in me.

“One day I decided, ‘I’m going to do this,’” she said. “As time has gone on, it’s been very peaceful when I make them. It’s like a one-on-one conversation with God and the Holy Spirit when I make them.

“Some days, I don’t make any. Some days, I make seven or eight and I’m thankful for my time with the Lord.”

Nealy makes the rosaries in her bedroom because her husband, who has stage four larynx cancer, sleeps in a specially-angled recliner in the living room.

“Sometimes he helps me by bending pins” that make up the chain links of a rosary,” she said. “‘Why’ is an endless wheel that will torment you endlessly, so when there’s something in my life when I need strength, I make rosaries.”

Unfortunately, she didn’t have strength to make rosaries a year ago about this time. Nealy spent 10 days in the hospital due to complications from COVID-19.

And the timing couldn’t have been worse—she was just opening her rosary/jewelry shop “Gifts from the Heart” in the Heritage Mall in Nashville.

“I feel like this [store] is my calling,” said Nealy, who worships at various parish churches based on where her schedule has her geographically. “I just fell into it.

“I feel sometimes that by creating my rosaries, I give a little bit of myself to someone else. I give back what God has given to me in the pleasure of making [rosaries].”

### ‘A ministry within a ministry’

Father Timothy DeCrane’s journey to rosary-making started during his pastoral internship as a seminarian in 2016 at St. Bartholomew Parish in Columbus.

“I’ve always been curious about making rosaries and enjoyed the beauty of them,” said Father DeCrane, now parochial vicar at Our Lady of the Greenwood Parish in Greenwood. “I had the golden opportunity to learn from someone at St. Bartholomew who had time to teach the craft.”

The parishioner took the then-seminarian to Hobby Lobby. He picked out the beads he wanted to use, then she taught him how to make a rosary.

Now he makes them “whenever I get the chance. “It’s a hobby for me as a priest,” he said. “About 90% of my ministry, I don’t get to see the results. So, it’s nice to make a rosary bracelet or a full rosary and see the results. It’s a stress reliever and something I can see come to completion.

“I’m also very creative, so it’s a way for me to release creativity. It’s my time to reflect.”

Father DeCrane wears one of his rosary creations on his wrist at all times so he “can pray at all times.

“The feel of it comforts me, it keeps me grounded,” he said. “It’s a simple thing, but looking down and seeing the cross, it’s like a reminder that it’s not just me floating on an island by myself.”

Father DeCrane also learned to make corded rosaries that use knots in place of beads.

He shared how Father Todd Goodson, pastor of Our Lady of the Greenwood Parish, broke his rosary.

“I made him a corded one that he couldn’t break,” said Father DeCrane. “But someone said they liked it, so Father Todd gave it to him. So, I made more for Father Todd, and he said, ‘Good, now I have more to give away!’”

Father DeCrane likes giving a rosary to those who are grieving a loved one, or a volunteer who went above and beyond.

“It’s a concrete act of Christ being present in the moment,” he said. “It’s a visual reminder for me and, I hope, for others of God’s love for them.

“For me, it’s a way of tithing, a part of my ministry. It’s a blessing, a ministry within a ministry.”

### ‘Praying the rosary calms my soul’

Benedictine Sister Nicolette Etienne recalled her mother Kay growing Job’s Tears plants to use their hard seeds for making rosaries.

But the religious sister never asked her mom how to make rosaries. That idea would instead come from her friend in 2009.

“My dear friend Kathy Willis was interested in learning how to make rosaries” from Kay. Sister Nicolette decided to join her, and the two “spent an afternoon” with her mom learning the craft.

Twelve years later, Sister Nicolette is still making rosaries. She, too, grows Job’s Tears, and bears the

callouses of digging out the hard center to create beads.

“I love making rosaries because it is a way for me to stay focused on my love for Jesus and his mother,” said the middle school religion teacher at Holy Name of Jesus School and member of Our Lady of Grace Monastery, both in Beech Grove.

“I like to make rosaries just about any time. I often pray the rosary as I make the rosaries. Reflecting on the mysteries and walking the journey with Jesus and Mary makes the journey to the Kingdom that much sweeter!”

Sister Nicolette credits her love for the rosary to Benedictine Sister Ernestine Brenner, the librarian at the former St. Paul School in Tell City during the future sister’s fifth-grade year.

“She told me that if I prayed the rosary every day, I would be guaranteed heaven,” Sister Nicolette recalled. “That was such a relief to hear, because I certainly didn’t want to go to the other place!”

“As I grew and matured in my faith, praying the rosary was more about my love for Jesus and Mary, and less about my fear of not going to heaven someday!”

“Praying the rosary calms my soul and centers me in the Sacred Heart of Jesus—where I want to be more than anywhere else.”

Within a year of learning to make rosaries, Sister Nicolette started teaching others the craft.

“I started a Rosary Club at Holy Name [Parish] in 2010,” she said. “I’ve been teaching middle school students how to make rosaries for years.”

She also teaches rosary-making workshops at the Benedict Inn and Conference Center in Beech Grove, and at parishes when they invite her.

“Helping others draw close to the Sacred Heart of Jesus is one way I love serving God,” said Sister Nicolette. “Teaching others how to pray the rosary is just one way to deepen our relationship with Jesus through the Immaculate Heart of Mary.

“Having a beautiful rosary made with love is just a little part of the spiritual experience of this devotion.”

### So young people will ‘experience the power of the rosary’

Stephanie Engelman, a convert to Catholicism, was considering writing a rosary-based Bible study in 2014. In her research for a publisher, she discovered the publisher Pauline Books and Media.

“The guidelines said they were specifically seeking young adult fiction,” said Engelman, a member of St. Luke the Evangelist Parish in Indianapolis. “I suddenly just knew I was supposed to write a Catholic young adult fiction book. I laughed! I said, ‘God if this is what you want me to write, you have to give me an idea.’”

Within a few weeks of making her first Marian consecration in October that year, she recalled driving in the midst of the cornfields of Brownsburg, where she was then a member of St. Malachy Parish, “when I literally received a download [from God] of the first chapter” of her book, *A Single Bead*.

That November, Engelman participated in National Write a Novel Month.

“I’d finish each day with the allotted number of words you were supposed to write and have no idea what would happen next, and would wake up the next day with the next chapter,” she said.

“I wrote the first 50,000 words in November, finished in December, and submitted it to Pauline Books and Media.”

By October 2015, they extended her a contract to publish the novel.

“I take no credit whatsoever for the book,” said Engelman. “I knew it wasn’t my book, and I could take no credit.”

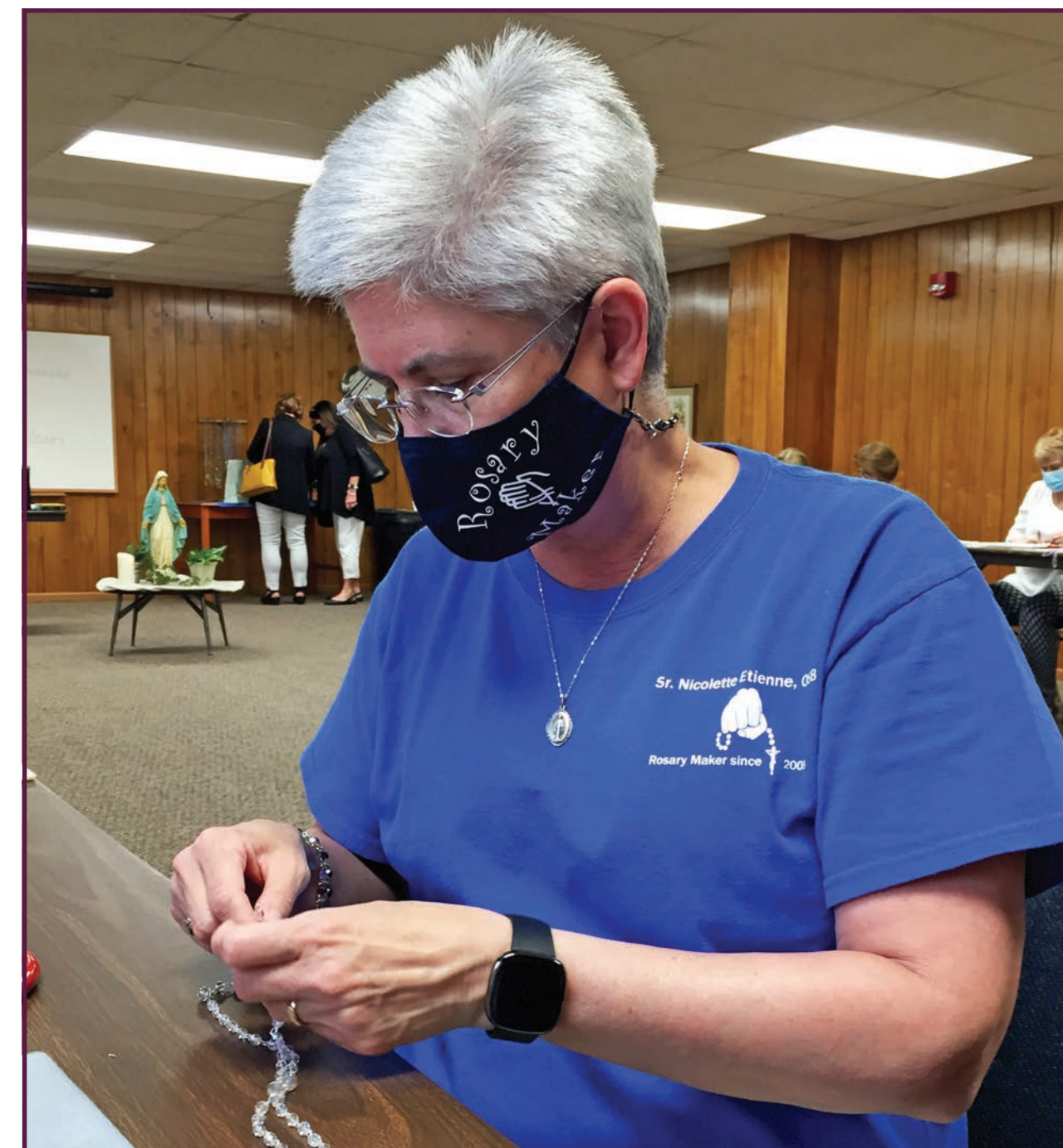
Her hope is that, from *A Single Bead*, “people will learn and understand the power of prayer, or begin to see that,” she said. “That young people will pray the rosary, and they will begin to experience the power of the rosary in their own life.”

“Interestingly,” she said, her first scheduled television appearance to promote the book had to be canceled—her husband had a debilitating heart attack that day. He was left unable to work. Engelman found herself the sole source of financial support for their five young children.

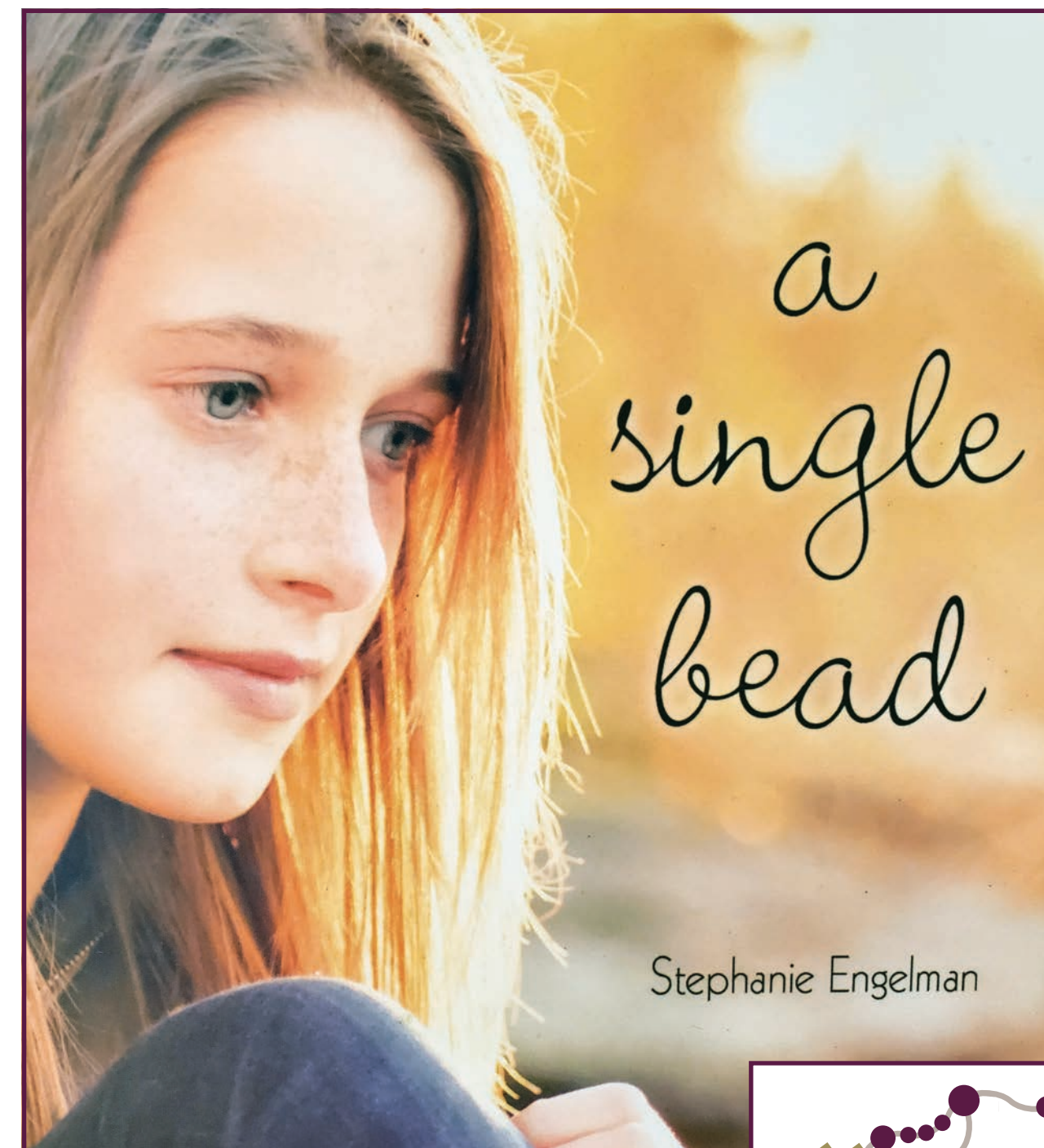
“I said, ‘OK, Mother Mary, I can do nothing to promote this [book]. I put it in your hands and trust that you will put it in whatever hands need to read it and that they will be impacted as they need to be,’” Engelman recalled thinking.

Now, six years after the book was published, it remains among the top 10 books for its category on Amazon, she said. It has been translated into Portuguese, and rights have been purchased to translate it into Korean.

With confidence, Engelman said, “I do love the rosary, and I have complete and absolute trust in the power of this prayer.” †



Benedictine Sister Nicolette Etienne makes a rosary during a workshop she led at the Benedict Inn and Conference Center in Beech Grove on May 15. (Photo by Natalie Hoefler)



Written six years ago, Stephanie Engelman’s young adult fiction novel *A Single Bead* still remains in the top 10 list of books of its category on Amazon. (Photo by Natalie Hoefler)



# ATTACKS

continued from page 1

In a July 2020 joint statement, Archbishop Coakley and Archbishop Thomas G. Wenski of Miami, then acting chairman of the religious liberty committee, decried the growing number of incidents of Church vandalism.

“Whether those who committed these acts were troubled individuals crying out for help or agents of hate seeking to intimidate, the attacks are signs of a society in need of healing,” the two archbishops said.

“In those incidents where human actions are clear, the motives still are not. As we strain to understand the

destruction of these holy symbols of selfless love and devotion, we pray for any who have caused it, and we remain vigilant against more of it,” they said.

“Our nation finds itself in an extraordinary hour of cultural conflict,” they added. “The path forward must be through the compassion and understanding practiced and taught by Jesus and his Holy Mother. Let us contemplate, rather than destroy, images of these examples of God’s love. Following the example of Our Lord, we respond to confusion with understanding and to hatred with love.”

These incidents have ranged from a man crashing his van through the doors of a Catholic church in the Diocese of

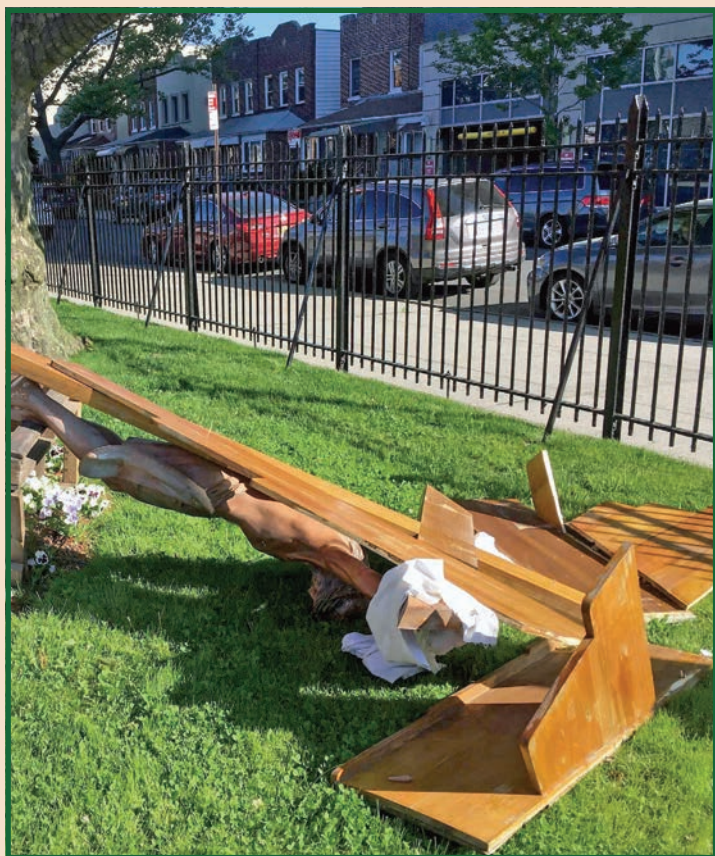
Orlando, Fla., and setting the interior ablaze, to a St. Junipero Serra statue outside Mission San Rafael in San Rafael, Calif., in the Archdiocese of San Francisco, being desecrated with red paint and toppled, leaving just the saint’s feet in place.

In response to such attacks, the Committee for Religious Liberty launched the “Beauty Heals” project featuring videos from various dioceses discussing the significance of sacred art.

At least 10 videos are available on YouTube; a link to the play list of all the videos can



The Cathedral Basilica of the Immaculate Conception in Denver is seen on Oct. 10 after it was vandalized. Since February 2020, the Archdiocese of Denver is aware of 25 parishes or ministry locations in northern Colorado that have been the target of vandalism, property destruction or theft. (CNS photo/courtesy Archdiocese of Denver)



A crucifix is seen toppled and damaged on May 14 at St. Athanasius Catholic Church in the Diocese of Brooklyn, N.Y. The U.S. Conference of Catholic Bishops said on Oct. 14 that 100 incidents of vandalism have been reported at Catholic churches and other Catholic sites in the U.S. since May 2020. (CNS photo/courtesy Brooklyn Diocese)

be found at [bit.ly/3peNq3o](https://bit.ly/3peNq3o).

In a June 1, 2021, letter to the respective chairs and ranking members of the Appropriation Committee in the House and Senate, the USCCB’s Committee for Religious Liberty joined with several other faith groups calling for more funding for appropriations for the Federal Emergency Management Agency’s (FEMA) Nonprofit Security Grant Program in fiscal year 2022.

The text of the letter can be found at [bit.ly/3n6Rz6t](https://bit.ly/3n6Rz6t).

“As organizations representing Jewish, Muslim, Sikh, Catholic, Episcopal, Evangelical, Lutheran, Protestant, Seventh-day Adventist and other Christian and communities of faith across the United States, we believe that all people ought to be free from fear

when gathering for religious worship and service,” they wrote, urging more funds for the FEMA grant program.

The grants provide funds for “target hardening and other physical security enhancements and activities” for, as the letter stated, “at-risk nonprofits from urban settings to suburban neighborhoods and rural communities, including houses of worship, religious schools, community centers and other charities.”

“There is a critical need and urgency for these grants,” the faith groups said. “Our sacred spaces have been desecrated, and our faithful murdered.”

In a 20-year period starting in mid-1999, there were shootings at an estimated 19 houses of worship resulting in fatalities. †

## Debate, vote on proposed eucharistic document will top bishops’ agenda

WASHINGTON (CNS)—When the U.S. bishops gather for their fall assembly in Baltimore on Nov. 15-18, it will be the first in-person meeting of the full body of bishops since November 2019.

The COVID-19 pandemic forced the cancellation of the bishops’ June 2020 spring meeting, and their November 2020 fall assembly and June 2021 spring meeting were both held in a virtual format.

Topping the meeting’s agenda will be debate and votes on a proposed document on the Eucharist, “The Mystery of the Eucharist in the Life of the Church,” and on a eucharistic revival initiative.

During their spring meeting this past June, 75% of the U.S. bishops approved the drafting of a document, addressed to all Catholic faithful, on eucharistic coherence.

Part of the impetus for the bishops’ work on this document and a eucharistic revival to increase Catholics’ understanding and awareness of the Eucharist was a Pew Research Center study in the fall of 2019 that showed just 30% of Catholics “have what we might call a proper understanding of Christ’s presence in the Eucharist.”

The eucharistic revival would launch on the feast of Corpus Christi in June 2022. The three-year effort will include events on the diocesan level such as eucharistic processions around the country, along with adoration and prayer.

In 2023, the emphasis will be on parishes with resources available at the parish level to increase Catholics’ understanding of what the Eucharist really means. This would culminate in a National Eucharistic Congress in the summer of 2024.

The Baltimore assembly of the U.S. Conference of Catholic Bishops (USCCB) will begin with an address by Archbishop Christophe Pierre, apostolic nuncio to the United States.

The bishops also will hear from Archbishop Jose H. Gomez of Los Angeles, president of the USCCB.

The agenda also includes a report to the bishops from

the National Advisory Council, a group created by the USCCB that is comprised of religious and laypeople primarily for consultation on action items and information reports presented to the bishops’ administrative committee.

Other action items on the agenda requiring debate and a vote will be an update of the “Socially Responsible Investment Guidelines”; a proposal to add St. Teresa of Calcutta to the “Proper Calendar for the Dioceses of the United States” as an optional memorial on Sept. 5; a resolution on diocesan financial reporting; new English and Spanish versions of the Order of Christian Initiation of Adults; a translation of “Holy Communion and Worship of the Eucharistic Mystery Outside Mass”; “National Statutes for the Catechumenate” in English and Spanish; and the USCCB’s 2022 budget.

During the assembly, the bishops also will vote for a treasurer-elect for the USCCB, as well as chairmen-elect of five standing committees: Clergy, Consecrated Life and Vocations; Divine Worship; Domestic Justice and Human Development; Laity, Marriage, Family Life and Youth; and Migration.

The bishops elected will serve for one year as “elect” before beginning their three-year terms in their respective posts at the conclusion of the 2022 fall general assembly.

There also will be voting for board members for Catholic Relief Services, the U.S. bishops’ overseas relief and development agency, and the election of a new USCCB general secretary.

Father Michael J.K. Fuller, who was an associate general secretary, is currently interim general secretary. Archbishop Gomez named him to the post in July when Msgr. Jeffrey D. Burrill resigned.

Also scheduled to take place will be a consultation of the bishops on the sainthood causes of Charlene Marie Richard and Auguste Robert “Nonco” Pelafigue.

Both have the title of “Servant of God” and were from the Diocese of Lafayette La., where Bishop J. Douglas Deshotel has officially opened their sainthood causes.

Charlene, a young Cajun girl who died of leukemia in 1959 at age 12, is regarded by many in south Louisiana and beyond as a saint, saying her intercession has resulted in miracles in their lives. She is known as “The little Cajun saint.”

Pelafigue was born in France and from the time he was almost 2 years old, he lived in Arnaudville, La. He died on the feast of the Sacred Heart of Jesus on June 6, 1977. He is known for his decades of ministry in the League of Sacred Heart, Apostleship of Prayer—which is now called the Pope’s Worldwide Prayer Network.

The 2007 Vatican document “*Sanctorum Mater*” requires the diocesan bishop promoting a sainthood cause to consult with the body of bishops on the advisability of pursuing the cause.

Other items to be presented and discussed at the bishops’ assembly include:

- The 2021-2023 Synod of Bishops.
- The work of CRS, Catholic Charities USA and Catholic Legal Immigration Network Inc., or CLINIC.
- The 50th anniversary of the Catholic Campaign for Human Development, the U.S. bishops’ domestic anti-poverty program.
- The “Journeying Together” process of intercultural dialogue and encounter “focused on the Church’s ministry with youth and young adults that fosters understanding and trust within and across cultural families toward a more welcoming and just community of faith.”
- The application and implementation of the “Pastoral Framework for Marriage and Family Life Ministry in the United States: Called to the Joy of Love.” At their June assembly, the U.S. bishops approved a draft document that provides a pastoral framework meant to strengthen marriage and family ministry in parishes and dioceses.
- The “Walking with Moms in Need” initiative of the USCCB Committee on Pro-Life Activities that asks every diocese and parish to help mothers experiencing a difficult pregnancy find services and resources or provide these when they see gaps in such services.

Public sessions of general assembly discussions and votes will be livestreamed at [www.usccb.org/meetings](https://www.usccb.org/meetings). News updates, vote totals, texts of addresses, and presentations and other materials will be posted to this page.

Those wishing to follow the meeting on social media can use the hashtag #USCCB21 and follow it on Twitter, @USCCB, as well as on Facebook, [www.facebook.com/usccb](https://www.facebook.com/usccb), and Instagram, <https://instagram.com/usccb>. †



Archbishop Jose H. Gomez



# Faith *Alive!*

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## Teens can grow in faith through strong relationships with parents

By Maria C. Morrow

I'm in an online group of Catholic moms of teenagers. Based on the posts in that group, it's clear that many of us struggle with how best to parent our teens.

From dealing with them dating, to driving, to going off to college, it's an exciting and nerve-wracking time! One other issue looms large and can be a big source of worry: Many of us are especially concerned about passing on our Catholic faith.

Hopefully, by the time they are teens, our kids have seen how much we love Jesus and value being part of the Catholic Church. They should know both the joy of the faith and the sacrifices of taking up the cross to follow Jesus.

Our witness to the faith will continue to have a great impact on our children in their teen years, even if we may not be able to perceive the difference it is making.

As they become adults, we pray that they will remember their parents making sacrifices to get to Sunday Mass, to make time for prayer, to seek out the sacrament of penance and to help those in need.

However, we may not be able to reach our children through direct teaching as we once did. Forming them in the faith as young children might have felt easier or more natural, whereas now it can seem to be an act of imposing our wills on theirs at a time where they are desiring a degree of independence from us.

For this reason, perhaps the most important task is to maintain a good relationship with our teens, so that they feel valued and their opinions respected, knowing our unconditional love.

When we are able to maintain a relationship where our teens are confident of our love and comfortable spending time with us, we will have openings for talking about being Catholic. We might even find ourselves impressed with their enthusiasm, faith



A teenager prays during a pro-life youth Mass at Capital One Arena in Washington on Jan. 24, 2020. Parents building up strong relationships with their teenage children can be an effective means to help them grow in their faith. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

and desire to do good in the world.

Teens, like younger children, continue to ask questions, and yet now they are more capable of understanding certain arguments.

We may find ourselves confronted with a direct question, such as, "Why do Catholics believe X?" Or they may even make statements that offend us, such as "I think it's so stupid that the Church does X."

These are our opportunities for continuing to share the faith with our kids, and we should be grateful that they are thinking about these topics, even when it seems to challenge

Catholic beliefs or practices.

It may happen that we don't have an answer to a challenging question, or we lack the ready response to an angry assertion. It may not be ideal, but it is perfectly OK to admit to your teens that you want to do some more research and continue the conversation later.

The *Catechism of the Catholic Church* is a great resource where we can find answers, and there are many other books to help us learn more about Church teachings. Our willingness to admit we don't know everything and want to learn more about the views of our faith can itself be a powerful witness.

Being Catholic isn't about being perfect or knowing everything, but it is important to recognize where we can continue to grow in our knowledge and practice of the faith.

This is also true when it comes to making mistakes. It's helpful to remember that our teens are works in progress and they will make mistakes, just as we did as teens and still do as adults.

Occasionally parents see their teens heading down scary paths where they must intervene. But there are other times when we are simply disappointed in their behavior or surprised by their attitudes because they fall short of what we expected or wanted for them.

If we think back to our teenage years, no doubt we will realize that we weren't perfect as teens either!

We want our teens to grow in independence, and that means they have to learn from their mistakes. Within reason, we have to let them make mistakes.

What we don't want is for our children to give up or give in to a downward spiral where they feel their lives have become unredeemable. Here we can see the importance of maintaining a close relationship where our children are confident in our unconditional love and the knowledge that they are always enough for us.

Even in their mistakes, they remain our beloved children and God's beloved children.

And amazingly, God's grace can always meet us where we are at that moment. Both we and our teens need to remember this so that we don't despair during times of difficulty.

The sacrament of penance provides a great opportunity for that sporting spirit of being willing to admit fault, seek forgiveness and try again. If we can help provide opportunities for confession, and frequent it ourselves, we can help our kids to stay positive and optimistic even when they know they have made a mistake.

As our teens become young adults, we want them to remember our love and God's love for them, making those relationships feel affirming.

We can embrace their curiosity and intellectual ability for understanding the faith with our willingness to have difficult conversations. Our faith can help them and us to see more broadly how mistakes can become opportunities to grow closer to God.

(Maria C. Morrow holds a doctorate in theology and is the author of *A Busy Parent's Guide to a Meaningful Lent and Sin in the Sixties: Catholics and Confession, 1955-1975*. She is the mother of seven children and resides in New Jersey.) †



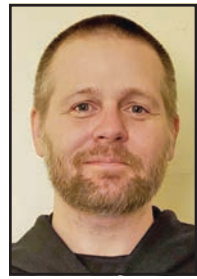
Franciscan Friar of the Renewal Father Joseph Mary celebrates the sacrament of penance with teenager Jasmine Torres of the Bronx, N.Y. If we can help provide opportunities for confession for our teenage children, and frequent it ourselves, we can help them to stay positive and optimistic even when they know they have made a mistake. (CNS photos/Gregory A. Shemitz, Long Island Catholic)



## Corrections Corner/Brett Buskirk

## Program assists former inmates in re-entering society

After 24 years of incarceration, I was released in January. Having entered the system as a teenager, I was tossed back into the world as an adult. It was not a familiar place. Prior to my release, I made a decision that would change my life in a profound and unexpected way. I joined a program called The Last Mile (TLM).



TLM is a program that offers technology and business training to incarcerated people in order to give them the tools necessary for successful re-entry into society. I spent a year learning how to be a full-stack web developer using cutting-edge technologies such as Node, Express, React and MongoDB. Equally amazing, I learned this without access to the Internet. As it turned out, I had a knack for programming and quickly rose to the top of my class.

Beyond the technical training, TLM supports its students with a variety of soft skills like elevator pitches and resume creation. Students learn best

practices when working in a professional environment and learn how to interact with each other and TLM staff in a positive and productive manner. This prepared me for entry into a professional workspace, giving me the confidence to succeed.

My favorite aspect is the community and relationships formed during the program. TLM actively encourages mutual support and respect among its classes, working hard to rebrand the image of the “convict” or “inmate” by consistently using humanizing language. Program participants are called students, learners or people, rather than the former derogatory labels. It may seem small, but this distinction is important. It develops humanity, letting them know they have a place here.

After I graduated, I became a teacher’s assistant. I spent my time helping students understand the material and developed tutorials to assist them with their learning.

Because of the pandemic, the program was temporarily shut down. During this time, I wrote tutorials by hand, sitting at my bunk without a computer. I also began a study group, because I cared deeply for the program and wanted others to succeed.

Because of my belief in the mission, my skill at programming, and my desire

to work hard and contribute to the community, I made myself extremely visible. When I filed to have the last two years of my sentence modified to home detention, I reached out to TLM and inquired about employment. Although not standard, my unique circumstances allowed TLM to find a way to offer me a job. It was more than I had hoped for, and I believe having that piece in place helped secure the modification.

In the months that have passed, I have been promoted to a remote instructor. I now teach our students remotely across more than 20 classrooms in five different states. I get to make a difference in the lives of others and be an inspiration to them, just as was done for me.

This gives my life meaning and purpose in a way I cannot explain. I am part of a community that cares about its mission, even beyond the prison walls. I am exactly where I want to be and grateful to be here.

*(Brett Buskirk is a returning citizen who advises the archdiocese’s Corrections Ministry Advisory Committee. He is a member of St. Martin of Tours Parish in Martinsville.) †*

## Love’s Litmus/

Natalie Hoefler

## Acts of kindness offer hope in sorrow

In 1 Cor 13:4, we read that love is kind. It seems rather obvious, a fact that goes without saying. But it does need to be said—and celebrated. In a world of road rage, polarity and factionalism, couldn’t we all use a little more kindness?



There was a time in my life where several acts of kindness proved to be links in a chain of hope that helped see me to the other side of heavy sorrow—the miscarriage of a child at 10 weeks.

The first act came from a woman in my parish who, aside from us knowing each other’s names, was otherwise a stranger. Nevertheless, she approached me in the narthex of our church after Mass just four days after the miscarriage.

“I heard about your loss, and I am so, so sorry,” she said, taking my hand and squeezing it with heartfelt sincerity.

It was kind enough of her to take the time to express her sympathy. But she took her kindness a step further.

“Did you know that you will now always be a mother?” she asked. “Once a woman carries a child, she and the baby exchange cells, and those cells remain in your body forever. You will always have your child with you. You will always be a mother.”

To this day, that tender message sends tears down my cheeks. And it came from someone I only barely knew, someone who loved enough to seek out another in pain and offer kind words of hope.

The second act of kindness also came from a stranger in my parish. It was about a month after the miscarriage, and a family happened to sit in the pew in front of my husband and me. Two parents, three beautiful children and one tiny baby.

The tears just came—I couldn’t stop them. I shook with silent sobs.

Suddenly through my tears, I saw a hand offering me a tissue. I looked at the woman and mouthed a thank you, and she responded with a look of sympathy and a pat on my shoulder.

Such a small gesture. Yet it reminded me that the world had kindness and love to offer, that I was not alone.

The months passed, and with the flip of a calendar page, there was the baby’s due date—Oct. 1.

I coordinate the My Journey to God poetry section of *The Criterion*. Somehow it came about that I shared with one of our poetry submitters about my miscarriage and that the baby’s due date was Oct. 1, the feast of St. Thérèse of Lisieux.

Around that date, I received a surprise through the mail at work—a beautiful, small glass cross. With it was a message from this poet saying she was praying for me.

Every year since, on the feast of St. Thérèse, I receive an e-mail from her: “Just letting you know that I am thinking of you today and praying for you.” Her annual act of kindness warms my heart.

As with any death, there are the “firsts” to struggle through. Christmas was hard for me that year—no “Baby’s First Christmas” outfits, no little packages to wrap, no little bundle to hold while pondering Mary’s pondering so many years before.

Fortunately, I am blessed with a wise and sensitive sister-in-law who anticipated my heartache. After the chaos of opening gifts was over, she pulled me aside.

“I thought this Christmas might be difficult for you,” she said. “So I wanted to get you something special.”

It was a necklace with small symbols of hope and remembrance made

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

## Catholic-Methodist dialogue builds bridges of faith

Indiana is the home of Roman Catholics and Methodists. Roman Catholics arrived with the French colonists in the late 17th century. The first city established was Vincennes in 1732.

Methodists first established themselves in Clark County in 1801.

Both denominations were initially served by circuit riders. Small communities of believers received their respective clergy from time to time. Often the circuit riders traveled hundreds of miles.

Eventually, both grew to build churches—first log cabins, then white clapboard churches, and finally large, cathedral-like stone and brick structures.

Both established hospitals and orphanages, even as Catholic schools spread throughout the state.

While the Roman Catholic Church remained united, Methodists went through a lengthy period of divisions beginning in 1816. They returned for the most part to being one church (United Methodist) in 1968.

In 2019, the United Methodists in Indiana had 1,100 churches and 240,000 members.

Figures from 2020 reveal approximately 1.2 million Catholics in Indiana. The number of parishes is in flux.

Until the early 1960’s, our international, national and local history was marked by mutual distrust and polemics. World War II began to ameliorate this. The Second Vatican Council offered us another way of relating to each other.

In 1966, the United Methodist-Catholic Dialogue was established in the United States.

Select scholars, pastors and lay members, guided by bishops from each denomination, have gathered typically semi-annually.

Through the years, those gathered have discussed a wide range of issues, from education to ordained ministry to the Eucharist.

To date, there have been eight rounds of discussions. Each round has resulted in a joint statement and, in some cases, a joint publication to be shared.

In 2006, United Methodists signed the Catholic-Lutheran Joint Declaration of Justification. This agreement set aside

the centuries-old disagreement on how people are made just before God.

Flowing from this newfound unity was round seven of the dialogue (from the fall of 2008 to the summer of 2011). The dialogue partners explored a major issue affecting the common good: environmental stewardship.

The result was the document “Heaven and Earth are Full of Your Glory.” Its unique perspective was the Eucharist.

Noting that elements of nature (grain/grapes) are essential to the Eucharist, an intimate theological connection emerged.

“We call both Methodists and Catholics to participate more deeply in the Eucharist by recognizing its intrinsic connection with the renewal of creation,” wrote the two bishops who oversaw round seven.

Round eight explored areas of convergence and divergence for Methodists and Catholics. Our mutual recognition of one another’s baptism was the lens for the dialogue.

The Apostles’ Creed, the Lord’s Prayer, and the Ten Commandments were recognized as touchstones for baptismal preparation. Emerging in 2020 were two documents.

The first was a teaching document: “Catholic and United Methodists Together: We Believe, We Pray, We Act.”

The second was a pastoral document: “Catholic and United Methodists Together: Shared Prayers and Resources.” This document lays out common prayers and worship practices and services that Catholics and Methodists may use together. Blended Catholic/Methodist families were also a focus.

Whether in Indiana or throughout the United States, a growing sense of moving toward unity among Catholics and Methodists has emerged these past 55 years. I hope that our parishes in the archdiocese will form closer bonds with our Methodists neighbors.

For further consideration of the reality and results of this Dialogue, go to [cutt.ly/Catholic-Methodist](http://cutt.ly/Catholic-Methodist) (case sensitive). For some historical insights, go to [www.inumc.org](http://www.inumc.org), the home page of the Indiana United Methodist Church.

*(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.) †*

## Joyful Witness/Kimberly Pohovey

## Signs in our lives signal battle between good and evil

I’m one of those people who believes in signs. I like to think God is speaking to me through music, books, rainbows



and other people. Sometimes I’m very intuitive to God’s voice. Other times, it seems I need a brick to the forehead for God to get my attention.

On a trip back from a recent Florida vacation, I experienced some not-so-subtle

signs. Traveling through the deep South, I took note of the tone and messages of

billboards along the highway. For every troubling billboard I would see on the left side of the highway, I immediately viewed an encouraging sign on the opposite side.

“Addicted to drugs?” one read. Then immediately I see a sign that read, “Worried? Jesus offers security.” The next few addressed alcohol, gambling and pornography addictions, with a sign immediately following that read, “Look to me and be saved. —Jesus.”

I saw a sign for an adult super store, followed by “Where are you going? Heaven or hell?”

The atheists’ signs crept into the mix. They read, “98 million Americans are

living happily without God,” and “Just skip church. It’s all fake news.” And the Freedom from Religion Foundation’s billboard encouraged, “Sleep in on Sundays.” I chuckled at that one thinking, they obviously don’t know Catholics also offer Saturday Vigil Masses.

But all these messages were countered with Christian-related signs. “In the beginning, God created,” and a beautiful picture of a baby with the text, “There is evidence for God” offered hope.

There were signs whose intent appeared to be to frighten people into faith. I saw billboards such as “Hell is



Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, October 24, 2021

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The Book of Jeremiah provides the first reading for Mass this weekend.

A few facts about Jeremiah are known from the book itself. He was from Anathoth, a village only a few miles from Jerusalem. He was the son of Hilkiah, a priest, and acted as a prophet for more than 40 years.

Being the son of a priest, in all likelihood Jeremiah was familiar with the traditions of the ancient Hebrews. He would have been particularly aware of the importance of the Exodus, the flight from Egypt and slavery, that molded the Hebrews into one distinctive race, and that resulted in their settlement in the Holy Land.

Hebrew belief was clear. They did not escape Egypt simply because they were lucky or clever. To the contrary, they succeeded in fleeing the miseries they had endured in Egypt only by the mercy and power of God.

Jeremiah saw events in his own

lifetime as threatening and awful, as had been the plight of his people centuries earlier in Egypt. He lived to see Babylonia and other imperialistic neighbors completely overtake the Hebrew homeland and coerce his people

Jeremiah addressed these threats and the humiliation and destruction of being overtaken. He told his people to have faith that the merciful God of the Exodus again would rescue them. This weekend's reading is a powerful acclamation of God's power and goodness and his unflinching promise to protect and lead his people.

As is typical of this book, this reading is moving in its eloquence and feeling.

For its second reading, the Church presents a selection from the Epistle to the Hebrews.

This New Testament Scripture is abundant in its references to ancient Jewish beliefs and customs. Its author is unknown, but obviously the author knew Judaism and Jewish life in the first century very well.

Supreme in Jewish cult, and in many other aspects of Jewish life in the first century, was the high priest, descending in office from Aaron, the brother of



## Daily Readings

**Monday, October 25**

Romans 8:12-17  
Psalm 68:2, 4, 6-7b, 20-21  
Luke 13:10-17

**Tuesday, October 26**

Romans 8:18-25  
Psalm 126:1b-6  
Luke 13:18-21

**Wednesday, October 27**

Romans 8:26-30  
Psalm 13:4-6  
Luke 13:22-30

**Thursday, October 28**

St. Simon, Apostle  
St. Jude, Apostle  
Ephesians 2:19-22  
Psalm 19:2-5  
Luke 6:12-16

**Friday, October 29**

Romans 9:1-5  
Psalm 147:12-15, 19-20  
Luke 14:1-6

**Saturday, October 30**

Romans 11:1-2a, 11-12, 25-29  
Psalm 94:12-13a, 14-15, 17-18  
Luke 14:1, 7-11

**Sunday, October 31**

Thirty-first Sunday in Ordinary Time  
Deuteronomy 6:2-6  
Psalm 18:2-4, 47, 51  
Hebrews 7:23-28  
Mark 12:28b-34

Moses. The high priest acted for the entire nation as he offered sacrifices in the temple.

The Epistle to the Hebrews sees Jesus as the great high priest of the new era of salvation, the era of Christianity. Jesus acts for all humanity in sacrificing to God, bringing reconciliation and a new bonding after sin tore humanity away from God.

St. Mark's Gospel furnishes the last reading. It is the story of Bartimaeus, a blind man who begged from strangers by the roadside in Jericho.

Bartimaeus begged simply to survive. At the time of Jesus, people with severe physical challenges, such as blindness, were reduced to begging unless their families assisted them. No social safety net protected them. They were on their own.

All bodily difficulties had a spiritual component for the ancient Jews. God willed nothing evil or heartless. Disease and incapacity were for them signs of evil committed, even if by forebears.

When Jesus healed, the effects and power of sin were overcome. Key to Bartimaeus' healing was his faith.

### Reflection

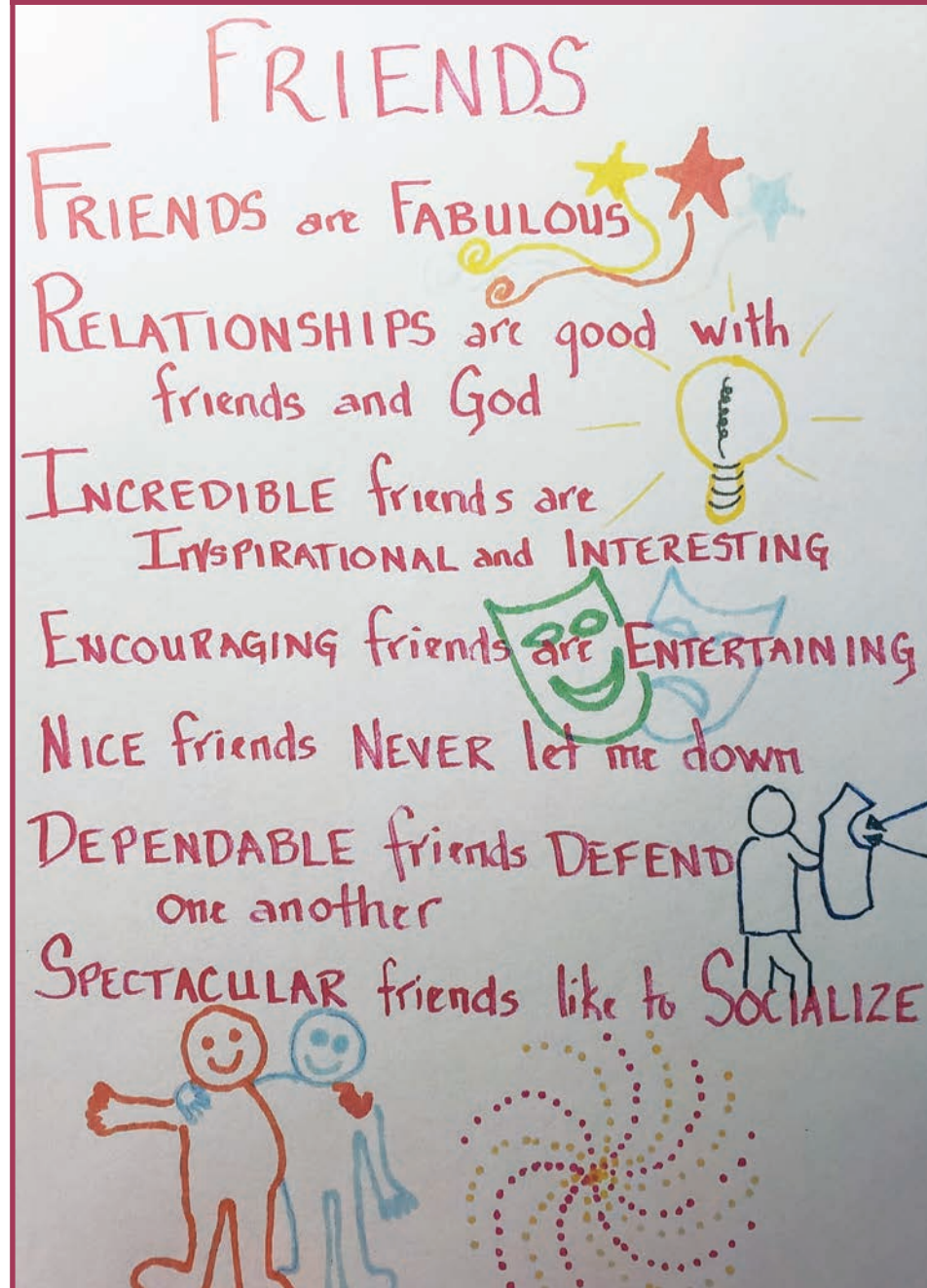
Jeremiah was hardly the only ancient Hebrew writer who concentrated on the mercy of God displayed in the Exodus. All saw God's mercy as everlasting. God is eternal and unchanging.

God is not forgiving, rescuing and blessing in one instance, but punitive, cruel and angry in another.

Just as hardships and great worries troubled the ancient Hebrews in Egypt, and long after they had left Egypt, sadness and difficulties confront us today in COVID-19, injustice and disillusionment.

We cannot control everything, but the loving God of the Exodus, with us because of the reconciling death of Jesus, still comes to our aid. We, as Bartimaeus, must acknowledge God and wholeheartedly trust in the Lord. †

## My Journey to God



(This poem was written communally by a group of Catholics who attended the 2021 Special Religious Development [SPRED] retreat at the Benedict Inn & Conference Center in Beech Grove on Aug. 7-8. As a retreat activity, four separate groups of retreatants and volunteers each created an acrostic poem by thinking of words that started with the letters of a primary word. Benedictine Sister Cathy Anne Lepore then copied and decorated each poem. The additional poems will run in future editions of The Criterion. This poem was created by Christopher Foy, Pam Gorney, Sue Martini, Mary McClamroch, Joseph Rienecker, Amy Sabol, Lauryn Toepp, Dylan Woods and Jennifer Zwiers.)

## Question Corner/Fr. Kenneth Doyle

### The Church recommends but does not require relics to be placed in altars

**Q**I know there are established procedures in canon law for churches that are sadly no longer used for Catholic worship.



What happens to saints' relics in the altar if the church is sold or torn down? (Indiana)

**A**If the relics can be removed, it would be the responsibility of the local bishop to

oversee their transfer to another place suitable for veneration.

Often, they are moved to a church being newly built or to an existing worship site. Interestingly, Catholic churches currently being opened are encouraged, but not strictly required, to have relics of saints in the altar.

The "General Instruction of the Roman Missal" says: "The practice of the deposition of relics of saints, even those not martyrs, under the altar

to be dedicated is fittingly retained. However, care should be taken to ensure the authenticity of such relics" (#302).

Elaborating on that directive, the Ceremonial of Bishops says: "The tradition in the Roman liturgy of placing relics of martyrs or other saints beneath the altar should be preserved, if possible. But the following should be noted:

... The greatest care must be taken to determine whether the relics in question are authentic; it is better for an altar to be dedicated without relics than to have relics of doubtful authenticity placed beneath it" (#866).

Authenticating relics in an altar stone that had been used in churches that are now closed can be difficult because, in many cases, documentation for relics were often in the past placed in the altar stone itself.

(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.) †

## Submit prose or poetry for faith column

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

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

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



# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**ADAM, Ryan W.**, 30, St. Mary-of-the-Knobs, Floyd County, Sept. 30. Son of Matthew and Pamela Adam. Brother of Austin Adam. Grandson of John and June Adam.

**BACK, Anita (Steinmetz)**, 83, All Saints, Dearborn County, Sept. 24. Mother of Marcia Dall and Vernon Back. Sister of Marlene Werner, Franciscan Father Gerald and Ron Steinmetz. Grandmother of four.

**BAELE, Dr. Joseph R.**, 66, St. Matthew the Apostle, Indianapolis, Sept. 24. Husband of Janice Baele. Father of Dana, Mark and Nicholas Baele. Brother of Barbara Vincensi, Mary Zirille and Roger Baele.

**BEAL, Marianna**, 71, St. Joseph University, Terre Haute, Sept. 25. Mother of Karen Cox, Rebecca Crittendon, Jessica Dammann Catherine Harris, Jennifer Reininga, Brian, Joseph, Jr. and Michael Beal. Grandmother of 23. Great-grandmother of nine.

**BLACK, Dewey**, 89, Holy Spirit, Indianapolis, Sept. 21. Husband of Ruth Ann Black. Father of Lou Ann Lake and Mark Black. Brother of Louise Berra. Grandfather of two. Great-grandfather of three.

**DALY, Daniel J.**, 87, Good Shepherd, Indianapolis, Oct. 3. Husband of Velma Daly. Father of Ann and Mary Daly. Brother of Mary Ann Maruska and Thomas Daly.

**EGENOLF, Matthew A.**, 43, St. Roch, Indianapolis, Sept. 28. Husband of Tish Egenolf. Father of Gabby and Sam Egenolf. Son of Steve and Eileen Egenolf. Brother

of Ben Egenolf, Megan and Stephanie.

**GEBUHR, Mary L.**, 100, St. Simon the Apostle, Indianapolis, Sept. 30. Mother of Ann, Charles and John Gebuhr. Grandmother of two. Great-grandmother of two.

**GEIS, Paul M.**, 95, St. Elizabeth of Hungary, Cambridge City, Oct. 1. Father of Paula Hughes, Phyllis Reisert, Alyce, Virginia and Gary Geis. Grandfather of 18. Great-grandfather of 23. Great-great-grandfather of eight.

**GRAF, Robert L.**, 89, St. John Paul II, Sellersburg, Sept. 26. Father of Gary, Mike and Stan Graf. Brother of Matilda Cooke and Lucille Triplett. Grandfather of one. Great-grandfather of two.

**GREIVE, Joan M. (Willen)**, 91. St. Mary of the Immaculate Conception, Aurora, Oct. 3. Mother of Vickie Walukonis, Daniel, Gary, Thomas and Timothy Greive. Grandmother of seven. Great-grandmother of six.

**GUYNN, LaMontae J.**, 37, St. Rita, Indianapolis, July 26. Husband of Rachel Guynn. Father of Lyric Guynn. Son of Lawrence and Gail Guynn. Brother of LaMarkus Guynn. Grandson of Alice Smith.

**HAMMOND, Larry J.**, 70, St. Mary, New Albany, Oct. 10. Husband of Terri Jordon. Father of Lara Hammond and Elizabeth Iredale. Stepfather of Jason and Jeremy Jordon. Brother of Barbara Sillings, Sheila and Don Hammond. Grandfather of five.

**HENSEL, Paula**, 72, St. Malachy, Brownsburg, Sept. 15. Wife of Tim Hensel. Mother of Doug, Eric and Mark Hensel. Sister of Ruth Bugher, Julie Hall, Jay and Mike Morin. Grandmother of one.

**HICKS, Barry N.**, 66, St. John Paul II, Sellersburg, Oct. 6. Husband of Mickey Hicks. Father of Lindsey Clark, Heather Faith, Miranda, Adam, Ethan and Matthew Hicks. Grandfather of seven.

**JACOBI, Eugene J.**, 95, Holy Family, New Albany, Oct. 1. Father of Sandy LeMaster, Jody Thompson, Chris, David, Jim, Terry and Tim Jacobi. Grandfather of 15. Great-grandfather of 16.

**JOLLEY, Rita M. (Weisenbach)**, 93, St. Jude, Indianapolis, Sept. 23. Mother of Lois Godboldte, Patty Poynter, Chuck, Greg, John, Mark, Matt, Mike and Tom Jolley. Sister of Ethel Hadler,

## Honoring St. Meinrad



A new bronze statue of St. Meinrad stands on Oct. 6 on the grounds of Saint Meinrad Archabbey in St. Meinrad. Dedicated on Oct. 3, the statue is the creation of sculptor Alexander Tylevich of St. Paul, Minn. It was commissioned in honor of the monastery's being raised to the status of an abbey in 1870. St. Meinrad is portrayed holding bread and a cup, symbolic of the Benedictine virtue of welcoming guests. Known as a "martyr of hospitality," the ninth-century saint was killed by two robbers whom he welcomed as guests at his hermitage in what is now Switzerland. (Photo by Sean Gallagher)

Carol Krieg, Sonnie Park, RoseAnn Samuels and Bob DeRegnaucourt. Grandmother of 23. Great-grandmother of 24.

**KINSEY, Stella L.**, 91, Sacred Heart of Jesus, Indianapolis, Oct. 7. Mother of Lisa Kinsey.

**LAKER, Donald A.**, 78, St. Mary, Rushville, Oct. 8. Father of Rose Laker-Weber, Bonnie Connie, Brian and James Laker. Brother of Wilbur Laker. Grandfather of 12. Great-grandfather of 12.

**LUX, Betty**, 94, St. Vincent de Paul, Shelby County, Sept. 20. Aunt of several.

**MAHONEY, Generose A.**, 82, St. Jude, Indianapolis, Oct. 4. Mother of Nancy, Stefanie, Susan, Dean and James Hendrix. Grandmother of eight.

**MANNING, Joan D.**, 88, St. John Paul II, Sellersburg, Sept. 22. Mother of Cheryl Garrett, Curt, Steve and Tim Manning. Sister of Linda Childress, Duane, Leon, Neil and Phil Trout. Grandmother of nine. Great-grandmother of 26.

**MINATEL, Roy A.**, 91, St. Luke the Evangelist, Indianapolis, Oct. 3. Father of Anthony and Victor Minatel. Brother of Rosie Eagan,

Joe and Mario Minatel. Grandfather of four.

**MINOR, John M.**, 77, St. Barnabas, Indianapolis, Oct. 8. Husband of Angela Minor. Father of Bill, Jay, Jimmy and Troy Minor. Brother of Annell Mook, Joe, Mike, Philip and Tom Minor. Grandfather of nine.

**OVERSTREET, Reed T.**, 38, Holy Spirit, Indianapolis, Sept. 30. Son of Fran and Thomas Overstreet. Brother of Ross Overstreet.

**SAUERLAND, Michael B.**, 67, St. Michael, Brookville, Sept. 21. Husband of Sherry

Sauerland. Father of Kimberly Claypool, Shelly Fohl and Adam Sauerland. Brother of Donna Ketcham, Steve and Tony Sauerland. Grandfather of 11. Great-grandfather of one.

**SMITH, Arthur F.**, 87, St. Patrick, Salem, Sept. 14. Husband of Norma Smith. Uncle and great-uncle of several.

**SUNDLING, Peter J.**, 83, Christ the King, Indianapolis, Sept. 16. Husband of Pat Culley. Father of A.J. and Steve Sundling. Grandfather of six. Great-grandfather of two.

**SWEET, Jr., James S.**, 92, St. Elizabeth of Hungary, Cambridge City, Sept. 25. Father of Jo Anne Barr, Karen, Dan, David, Robert and Steve Sweet. Brother of Mary Ellen Grossman. Grandfather of 10. Great-grandfather of 17. Great-great-grandfather of two.

**YOCHER, Shirley (Coriell)**, 70, St. John Paul II, Sellersburg, Sept. 27. Mother of Crissy Knox and Sally Priddy. Sister of Brenda Schindlbeck. Grandmother of four. †

## Franciscan Sister Myra Peine served for 29 years in Catholic education

Franciscan Sister Myra Peine died on Sept. 24 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 91.

The Mass of Christian Burial was celebrated on Sept. 30 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Myra was born on Aug. 13, 1930, in Brookville and grew up as a member of St. Michael Parish in the southeastern Indiana town. She joined the Sisters of St. Francis on Sept. 8, 1952, and professed final vows in on Aug. 12, 1958. Sister Myra earned a bachelor's degree in education at

Marian University in Indianapolis.

During her 69 years as a member of the Sisters of St. Francis, Sister Myra ministered in Catholic education for 29 years in Indiana and Missouri before returning to the motherhouse where she ministered in its infirmary.

In the archdiocese, Sister Myra served at the former St. Rita School in Indianapolis from 1954-62, in occupational therapy in the motherhouse infirmary from 1983-84 and as its activities director from 1984-2015.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN, 47036-0100. †

## POHOVEY

continued from page 12

real," and my personal favorite, "Go to church or the devil will get you."

My journey was a veritable battle between good and evil, the message being that motorists were either on the road to heaven or a highway to hell.

I pondered what more God was trying to tell me. The messages I saw on this trip were pretty blatant, but when I began to think about good and evil in everyday life, I realized the battle was much more subtle. Sin isn't always what we would consider extreme; sometimes it is giving into the smaller temptations in life—which often build into bigger transgressions.

Earlier this year, I participated in a study of the book, *The Screwtape Letters*, by C.S. Lewis. The premise was that the main character, Screwtape, is a demon.

Through a series of letters to his nephew, Wormwood, he counsels him on how to be an effective demon and bring more souls to the devil. The prevailing message I took away from the book is that the devil works on us through cunning ways. He sows seeds of doubt in us. He lures us into thoughts of greed or envy. He worms his way into and shrewdly twists our thoughts to his own devices. It isn't a matter of a billboard screaming at us not to believe in God. Rather, he plants a kernel of doubt and then nurtures that thought.

Knowing this, I have experienced more instances of awareness. When I start down a path of thinking in wrong ways, I immediately say, "Go away devil" and I again feel centered on what is good.

And it makes me think of one final sign I viewed on the road of life: "I'm still in control. —Jesus."

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

## HOEFER

continued from page 12

specifically for women who lost a child in the womb.

No words can do justice to my appreciation for her thoughtfulness and act of kindness.

So reader, I invite you to consider the following: when you see someone hurting, crying, alone, suffering—be they family, friend or stranger—take the time to offer

words of hope, to pat their shoulder or squeeze their hand, to offer a token of kindness. Love is kind, after all, and you never know what a difference your small act of kindness might make.

(Send your stories of people you know who live out love as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at [nhoefler@archindy.org](mailto:nhoefler@archindy.org), or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †

### Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



### REPORT SEXUAL MISCONDUCT NOW

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

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



# Focus on bringing ‘people closer to holiness’ guides expanded food pantry

By John Shaughnessy

The powerful emotions that people share are always close to Cindy Brown’s heart, even on another busy morning when she is directing efforts to coordinate volunteers, replenish the food pantry shelves and load up a van to deliver bags of food to senior citizens in need.

“We’ve had people come up to the counter with tears in their eyes,” says Brown, the director of the Boulevard Place St. Vincent de Paul Food Pantry on the north side of Indianapolis. “They’re embarrassed that it has come to this for them.

“It reminds us of how emotional it is for people who find themselves in this predicament. By the time they leave, we’ve settled them down and made them realize it’s OK to come, that we’re here for them.”

For nearly 40 years, that desire to “be here” for people in need has been the driving force of this food pantry. It’s also been the driving force of the recent stunning physical transformation of the pantry building that was unveiled in early August—a transformation three years in the making.

The warehouse space has quadrupled, the walk-in freezer and cooler have doubled in size, the shopping area has significantly increased, and so has the area where people wait their turn to select the food items they want, just like in a grocery store.

The waiting and shopping areas are also marked by what Brown calls a “bright, happy and welcoming” combination of colors that include lime green, persimmon and golden yellow.

“The clients beam about it,” says Brown, a member of St. Thomas Aquinas Parish in Indianapolis. “You walk in and you just feel good.”

All the changes help create a quicker, more comfortable shopping experience. The changes also create a more joyful connection between the people who rely on the food pantry and the people who volunteer there—all leading to the one goal of the St. Vincent de Paul Society that hasn’t changed.

“St. Vincent de Paul wants to bring people closer to holiness,” Brown says. “As we interact with each other, we are brought closer. We get that closeness here.”

## ‘They care about their neighbors’

The people who rely on the pantry—930 households a month—share that sentiment, too.

“You feel the genuine love,” notes a woman named Debre. “They treat everyone with respect and the utmost consideration.”



As the director of the Boulevard Place St. Vincent de Paul Food Pantry, Cindy Brown is all smiles about the improvements that were part of the recent physical transformation of the pantry building—improvements that have created a quicker, more comfortable shopping experience for people in need.

(Photo by John Shaughnessy)

Another client named Philip says, “The volunteers are awesome. The workers put a smile on my face every time I walk through the door. Bless them all.”

The new, transformed pantry building is the latest stage of its evolution to serve people in need.

Started in 1982, the food pantry had been located for nearly 30 years in a small, below-street-level room at St. Thomas Aquinas Parish. That pantry had limited freezer and refrigerator space and was only accessible by outdoor steps that became treacherous in rainy and wintry conditions.

In 2010, then-pantry director Mark Varnau dreamed of a bigger, better and safer location with room for parking. A site was found on the northwest corner of 42nd Street and Boulevard Place—the present location of the pantry.

While the pantry’s physical space has expanded, so has the commitment from the north side Catholic community of Indianapolis. Five parishes—St. Thomas, St. Joan of Arc, Christ the King, Immaculate Heart of Mary and St. Luke the Evangelist—have collectively embraced the food pantry and its mission to serve people in need.

“All five parishes take a lot of ownership in the pantry,” Brown says. “There’s a lot of commitment, and the

commitment has become solidified to not only donate funding but time, volunteers and food drives.

“It shows that they care. They care about the community. They care about their neighbors. It shows the unity among the Catholic churches. And it’s nice to meet people from the different parishes.”

As she talks, Brown sits in the waiting area where people come on Thursdays and Saturdays to select their own food items which includes meat and fresh produce.

In the waiting area filled with comfortable seats, there is also a wooden bench that is etched with the Bible verse of 1 John 3:18: “Let us not love with words

or speech but with actions and in truth.”

For nearly 40 years, this food pantry has lived those words.

“I think we’re vital to those we serve,” Brown says. “We’re consistently here. They can count on us. They know they can rely on the pantry.”

*(The pantry has drive-up service from 10 a.m. to noon on Wednesdays. On Thursdays, people can come inside the pantry to choose their food items from 10 a.m. to noon and 2 p.m. to 4 p.m. People can also choose their food items from 10 a.m. to noon on Saturdays. The pantry asks that people limit their visits to once a week.) †*

## Employment

**Indiana Non-Public Education Assoc. (INPEA)**

Is accepting applications for a

**Director of Communications and Member Relations (full time).** Director is responsible for all aspects of communications and member relations, including social media, website, data base management.

**For a position description, qualifications and application process visit: <https://inpea.org/job>**

## Director of Liturgy and Music

**St. Pius X Parish in Indianapolis** is accepting applications for the **full time** position of Director of Liturgy and Music. The Director of Liturgy and Music is responsible for facilitating the worship life of the parish community. This will include planning and coordinating the full cycle of the liturgical year, including special liturgical events, such as Christmas, Easter, Triduum, Confirmation, First Communion, and others in conjunction with pastor. Also responsible for coordination of the parish liturgy committee and subcommittees, supervision and scheduling of liturgical and music ministers, liturgical education programs, and evaluation of the overall liturgical needs of the parish.

Applicant must be strong in their music skills and all aspects of liturgy, as well as have leadership skills to coordinate all choirs, cantors, and liturgical ministers. Candidate must have leadership and interpersonal skills and be willing to work collaboratively with the parish staff team.

For more information, a complete job description and to submit a resume, please contact [swagner@spxparish.org](mailto:swagner@spxparish.org)

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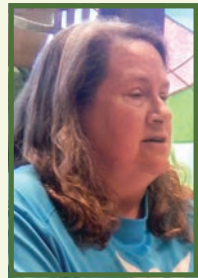


# Indy 40 Days for Life fall campaign resumes after gun threat

By Natalie Hoefler

The Indianapolis 40 Days for Life fall campaign resumed on Oct. 19, nine days after it was shut down due to a man threatening participants with a gun.

The incident occurred on Oct. 10. According to an e-mail from Linda



Linda Kile

Kile, one of the coordinators for the Indianapolis 40 Days for Life campaign, participants were praying in front of the Planned Parenthood abortion center on the city's northwest side when a man approached them from the

Women's Care Center parking lot to the north saying "something sternly in Spanish. He then told them in English that they were about to die.

"He proceeded to walk onto Planned Parenthood's property. One of the prayer team realized that he had a gun and was approaching the prayer group.

"One of them had a van, so everyone got in the van as quickly as possible and left the area. Someone from the group called 911 as they were driving away. The people involved did absolutely the correct thing."

Kile and Timothy O'Donnell, director of the Indianapolis 40 Days for Life



Timothy O'Donnell

campaign, consulted with the National 40 Days for Life team. The national team advised shutting down the Indianapolis campaign until its safety could be assured.

In a phone interview with

*The Criterion*, Kile detailed her multiple attempts to contact the Northwest District office of the Indianapolis Metropolitan Police Department (IMPD), but as of Oct. 19 had yet to speak with an officer.

The National 40 Days for Life team put her in touch with an attorney from the Thomas More Society, a national public interest law firm. That attorney



A group of Hispanic members of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese take part on Oct. 9 in the 40 Days for Life prayer campaign outside a Planned Parenthood abortion facility in Indianapolis. (Photo by Sean Gallagher)

enlisted the help of a peer. They, too, had no success in reaching the IMPD Northwest District office as of *The Criterion* going to press on Oct. 19.

"I did get a picture of the license plate of the guy who posed the threat," said Kile. "He left his car parked at Women's Care Center for several days. I was able to forward that to the attorney from the Thomas More Society. They're going to try to track the person down that way."

Kile said she "did hear a rumor that [the man with the gun] had been apprehended, which makes sense since his car was at the Women's Care Center for multiple days. But I've had no confirmation that that's true."

In an e-mail on Oct. 18 to local

40 Days for Life participants, Kile announced that the national organization will provide a security team at the prayer vigil site from 7 a.m.-7 p.m.—the normal vigil hours—for the remainder of the fall campaign.

"Before we sent people back out to the sidewalk, we wanted to make sure it was safe," Kile told *The Criterion*. "National [40 Days for Life organization] told me they are handling all the arrangements and I don't have to worry about them. National is handling everything.

"Now that we have security there, I feel much more comfortable encouraging people to go back out there," said Kile. "Of course, it's up

to each individual if they don't feel comfortable going to the site to pray. But I have all the confidence in the world in the national team and that the security they're providing for us is going to be top notch and on top of things."

*(The Indianapolis 40 Days for Life fall campaign takes place in the public right of way in front of the Planned Parenthood abortion center at 8590 Georgetown Road. Vigil hours are 7 a.m.-7 p.m. on Monday-Saturday, and on Sunday from noon-7 p.m. All are invited to pray peacefully at the site during those hours. To sign up for a specific time slot, go to [40daysforlife.com/en/Indianapolis](http://40daysforlife.com/en/Indianapolis).) †*

# Recognizing miracle, pope clears way for beatification of John Paul I

VATICAN CITY (CNS)—Pope Francis has signed a decree recognizing a miracle attributed to the intercession of Pope John Paul I, clearing the way for his beatification.



Pope John Paul I

The Italian pope served only 33 days as pontiff; he died in the papal apartments on Sept. 28, 1978, at the age of 65, shocking the world and a Church that had just mourned the death of St. Paul VI.

The Vatican announced Pope Francis' decision along with a number of other sainthood decrees on Oct. 13.

In the sainthood cause of Pope John Paul I, the approved miracle involved a young girl in Buenos Aires, Argentina, who developed a severe case of acute encephalitis and uncontrollable and life-threatening brain seizures, and eventually entered septic shock.

After doctors told family members her death was "imminent," the local priest encouraged the family, nurses and others to pray to the late pope for his intercession, according to the website of the Congregation for Saints' Causes. A panel of experts studying the cause determined there was no scientific explanation for her complete recovery in 2011 and that it could be attributed to the late pope's intercession.

The Vatican did not immediately announce a date for the beatification ceremony.

Although his was one of the shortest papacies in history, Pope John Paul left a lasting impression on the Church that fondly remembers him as "the smiling pope."

His papal motto, "*Humilitas*" ("Humility") not only emphasized a Christian virtue, but also reflected his down-to-earth personality and humble beginnings.

Born Albino Luciani in the small Italian mountain town of Canale D'Agordo on Oct. 17, 1912, the future pope and his two brothers and one sister lived in poverty and sometimes went to bed hungry.

Despite his weak health and poverty, his father encouraged him to enter the minor seminary. He did so but would return to his hometown in the summers and often was seen working in the fields in his black cassock.

He was ordained a priest in 1935 and was appointed bishop of Vittorio Veneto in December 1958 by St. John XXIII. More than 10 years later, he was named patriarch of Venice by St. Paul VI and was created a cardinal in 1973.

During his time as patriarch of Venice, then-Cardinal Luciani was known for his dedication to the poor and the disabled, once calling on priests in his diocese to sell gold and silver objects for a center for people with disabilities. Leading by example, he started the fund drive by putting up for auction a pectoral cross and gold chain—given to him by St. John XXIII—that had once belonged to Pope Pius XII.

His surprise election, after St. Paul VI's death, did not sway him from continuing his humble manner of living, such as rejecting the use of the traditional papal tiara and calling his first Mass as pope the "inauguration" of his papal ministry rather than a coronation.

"Let us try to improve the Church by becoming better ourselves," he said on Sept. 13, 1978. "Each of us and the whole Church could recite the prayer I am accustomed to reciting: 'Lord, take me as I am, with my defects, with my shortcomings, but make me become as you want me to be.'"

Among the other decrees signed on Oct. 13, the pope recognized the martyrdom of Argentine Father Pedro Ortiz de Zárate and Italian Jesuit Father Giovanni Antonio

Solinas, who were killed on Oct. 27, 1683, in Abra de Zenta, Argentina.

They were evangelizing the mountainous area of northern Argentina with 10 laypeople, including local indigenous people. The two priests were tortured and killed by members of two local indigenous communities. The recognition of their martyrdom clears the way for their beatification, while the approval of a miracle would be needed for their canonization.

The other decrees approved by Pope Francis recognized:

- A miracle attributed to the intercession of Sister Ana Julia Duque Hencker, the Colombian founder of the Sisters of the Annunciation, who died in 1993. A date for her beatification was not announced.

- The heroic virtues of Spanish Father Diego Hernández González, who survived forced labor during the persecution of the Spanish Civil War and went on to dedicate his life to the sick and to establish a school to teach young women to read and write. He was born in 1915 and died in 1976.

- The heroic virtues of Italian Franciscan Father Giuseppe Spoletini, who was particularly dedicated to showing God's mercy when administering the sacrament of reconciliation. He helped hide people being sought by German Nazis and Italian fascists during the Second World War in Italy. He was born in 1870 and died in 1951.

- The heroic virtues of French Sister Magdeleine Hutin, who was inspired by the life and writings of Blessed Charles de Foucauld and founded the Little Sisters of Jesus in Algeria. She was born in 1898 and died in 1989.

- The heroic virtues of Italian Sister Elisabetta Martinez, founder of the congregation of the Daughters of St. Mary of Leuca. She was born in 1905 and died in 1991. †