



NOVEMBER 2020  
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# OBELISK

LOVING OUTREACH TO SURVIVORS OF SUICIDE

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[www.catholiccharities.net](http://www.catholiccharities.net)

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The LOSS Program  
Loving Outreach  
to Survivors of Suicide  
721 North LaSalle Street  
Chicago, Illinois 60654  
(312) 655-7283

[www.catholiccharities.net/loss](http://www.catholiccharities.net/loss)

## When I Started to Give, I Started to Heal

Ann Marie Farino

Grief is isolating. After the funeral, everyone goes back to their lives, but we can't. It is a lonely place. Where did everyone go? I am told this is very common, but it doesn't feel normal in any way.

In my mind there is life before my son Richard left and life after. The shock lasted a long time. Outwardly it looked like I was doing "fine," but inside, I was walking through life like a robot with major glitches in its programming. First I couldn't eat, then I ate too much. No sleep, then too much sleep. I couldn't see anyone, couldn't go to the grocery store because I did not want anyone asking, "How are you?" or "Are you ok?" I was definitely not ok, and honestly didn't know if I ever would be again.

After the burial I visited the cemetery almost daily. I would sit with Richard, read to him, talk to him. I'd put a blanket down and lay on top of him, looking up at the sky. I felt closer to him there. I would watch the clouds drift above me and wonder, how will I get through this? How will I ever be a good mother to my other children when I'm so filled with fear, despair and sadness? Will I ever feel good again?

Never mind "good," I would have settled for "just sort of ok." I kept thinking of "silver linings," but there was no way there could be a silver lining to this. There was no way, in acute grief, I could see any good at all.

When your heart is broken into so many pieces, how do you glue it back

together? How do you survive?

Around this time I started seeing a suicide grief therapist at LOSS. She and I came up with my daily "schedule." How was I going to get out of bed? What would

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How was I going to get out of bed?...Mornings were spent outside visiting the cemetery, and afternoons were for resting.

My goal became to walk from our home to the cemetery and back, 13 miles round trip.

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I do during the day? Mornings were spent outside visiting the cemetery, and afternoons were for resting.

My goal became to walk from our home to the cemetery and back, 13 miles round trip. It made me feel like I was honoring Richard by connecting our family home and his resting place.

The walking allowed me to practice self-care while also honoring my son.

*Continued on p. 4*

# OBELISK

## LOSS STAFF

Rev. Charles T. Rubey  
*Founder & Director*

Deborah R. Major  
*Department Director*

Emily Tegenkamp  
*Program Coordinator*

Cynthia Waderlow  
*Child Therapist*

## COUNSELING TEAM

Rev. Charles T. Rubey,  
Deborah Major, Laraine Bodnar,  
Elizabeth Teich, Sharon Bibro,  
Kate Ford, Mary Novak,  
Amy McNicholas, Cynthia Waderlow,  
Michele Nowak, Jessica Mead,  
Victor Alvarez, Meg Gilbert, Cheryl  
Joseph-Lukz, Emily Tegenkamp

## CONTRIBUTORS

Ann Marie Farino  
Cynthia Waderlow  
Deborah R. Major

## EDITOR

Emily Tegenkamp

## ART DESIGN/LAYOUT

Kathleen Gabriel



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# Memorial Squares & Lifekeepers Quilts

## NOVEMBER DISPLAY SCHEDULE

### St. Casimir Motherhouse Chapel

2601 W. Marquette Road • Chicago, Illinois

#### Quilt # 14

Skyler Carl Campbell	5/17/1984	4/16/2004
Russell Joseph Geary	1977	2002
Eric Jacobson	1/17/1985	8/16/2003
Mark Conrad Russell	1970	1999
Joe Robbins	6/19/1974	4/29/1990
Nick Wills	3/1/1981	10/4/1999
Dean A. "Dino" Tighe	3/6/1971	2/21/1992
Jason Toman	10/26/1976	11/18/1999
Natalie M. Gillett	1980	2003
Natalie M. Gillett	1980	2003
Robert Cruz	1977	1999
Albert Keresztes	1/16/1979	6/19/2001
David W. Bucholz	10/14/1981	7/15/2001
Shawn Walker	9/14/1974	12/29/1999

### William R. and Theresa M. Stanek Chapel

of the Mission of the Holy Cross  
1400 S. Austin Avenue • Cicero, Illinois

#### Quilt #1

Joe Cavaliero	8/17/1953	11/11/1997
Eric Deerwester	12/1/1971	2/26/1995
Dan-o Gogotz	6/28/1981	8/8/1997
Randi Marie Haack	2/5/1963	12/12/1997
Brendan Sean Hillery	2/9/1968	1/30/1990
Kevin Kieran Kelly	4/16/1965	1/29/1995
Richard Kohler	4/21/1957	6/6/1994
Mark Lampertz	1977	1995
Deane Lyons	9/23/1924	8/9/1997
Jay W. Macek	5/18/1973	6/9/1997
George Parich	6/6/1945	5/19/1993
Steven Pasquerelli	5/11/1959	11/3/1997
Carol Phillips McElyea	11/20/1948	8/27/1997
Ricky Scott	10/2/1965	6/25/1985
Dave Simon	4/28/1958	8/31/1996
Bill Steiner	4/18/1974	5/27/1994



Loving  
Outreach  
to Survivors  
to Suicide

## Evening of Remembrance

### A VIRTUAL GATHERING

*Due to the COVID-19 pandemic, we are unable  
to host our in-person annual Evening of Remembrance.*

*We hope you will join us for this special virtual event.*

**Monday, November 2, 2020**

An email will be sent out soon with additional information,  
and you can also check for more updates on our website.

[www.catholiccharities.net/loss](http://www.catholiccharities.net/loss)

## FROM THE DESK OF **Deborah Major**

When LOSS members first come to our support groups we sometimes hear them say, “I know I’ll never ‘get over’ this.” Or they might ask, “Does anyone ever ‘get over’ this?” We hear these same worries from those in individual counseling. Because this is such a commonly held belief it may be worth a bit of examination. When we hear this, we think we understand what is meant, but we probably should not assume that we know with certainty, because everyone grieves differently. So it is worth considering who is making the statement, how recently their loss occurred and the meaning being made at the time. Perhaps this is within the first six months when the loss is very fresh and the grief is unbearably raw and painful. In the early weeks and months we know that often survivors feel so thoroughly consumed by the depth and magnitude of the pain that they simply cannot imagine it subsiding and that they could ever feel better.

We understand that early on many people are consumed by disturbing questions and thoughts about their loved one’s last moments, about details of the manner of death and what could have driven their loved one to do such irrevocable harm to themselves and to their closest relationships. And because suicide is sometimes interpreted as a message to the survivor about the meaning of the relationship, thoughts and accompanying feelings are overwhelming and difficult to regulate, so survivors may feel that they are at the mercy of an out of control roller coaster of emotions. Many come to LOSS in part because they cannot see an end to the inner turmoil but also because they feel that they cannot go on if it doesn’t stop. The group process helps when survivors who are further down the path intercede to assure the newly bereaved members that the roller coaster will gradually slow down and that regaining a sense of equilibrium is not only possible, but likely.

In a recent monthly group, a newly bereaved mother expressed a sense of anxiety over changes she had begun to experience in her pain. She had started

to notice that she was feeling just a little bit better in some moments, and then she worried about the meaning of feeling a tiny bit better. She seemed quite surprised to notice sporadic relief, and then she expressed her worry, could getting better mean that she might forget her child? The fear of forgetting one so dear can present an element of distress that may make the grief feel somehow comforting, as evidence of the importance and the ongoing centrality of the relationship.

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What did it mean that she was starting to feel better? In the beginning many people worry that feeling any less pain might mean that their love is fading, or that their bond is loosening, or that their memory is fading or that they aren’t as loving or as supportive as they wish they had been. And when survivors attach these negative self-appraisals to the experience of healing, then the questions about the diminishment of grief take on a new meaning. People hesitate to express these questions openly in groups but you can hear the questions just beneath the ones that are voiced, “What does it say about me as a parent if I begin to heal?”

“What does it say about me as a spouse, as a child, as a sibling?” “What would my husband think about me if I got better? What would I think about myself if I get better?”

When survivors believe that in healing they are violating their standards (or others’ standards) of what it means to be a loving, dedicated parent, spouse, child, or sibling, it will be much more difficult to experience the healing as beneficial when it starts to happen and it will be more difficult to just allow it to be. And if there was conflict in the relationship with the loved one, survivors may feel that they do not deserve to heal. In the same way that people often do not recognize themselves when they cannot stop crying, when longer stretches of relief begin to come they may also question that experience of relief, “Who is this person who doesn’t look to go to the cemetery anymore?” “Who is this person who can laugh at a dumb joke?”

Please understand that I do not mean to make light of the healing process. I certainly don’t mean to suggest that “it just happens” because it does require work. For most survivors it involves a good deal of mourning, life review of the loved one, examination of the relationship with the loved one, self-examination, and more. A central factor involves the degree to which the loss challenges who we understand ourselves to be, that is, our core identity. Some relationship losses seem to challenge identity more than others. We have seen that speaking openly about multiple angles of the tragedy and examining the meaning one makes along the way appears to help people make progress. Suicide loss is a tragedy that still carries a great deal of stigma, and so people need permission to be fully “out” somewhere. LOSS is a place where survivors do not have to be “in the closet” about the suicide or about the struggle to heal. At least this appears to be true of the survivors we meet.

One of our therapists recently received a letter from a LOSS member

*Continued on p. 4*

## When I Started to Give, I Started to Heal *from p. 1*

Gradually, my walks grew longer, my body grew stronger, and 13 miles didn't feel like an impossibly long distance. The physical journey paralleled a spiritual one: coming "full circle" to bridge my inner grief with the life around me.

The grief never goes away, but it changes shape over time. I wasn't seeking meaning, but meaning evolved. Meaning brings light. With just a little spark of light, then comes hope and even small moments of joy, followed by purpose. This purpose is different for each one of us. In my grief journey, it was when I started to give that I started to heal.

Friends have said, "I don't know how you function everyday." My answer: I don't know either! But there is a routine to it. Every day: wake up, thank God for blessings, list the things to be so grateful for, put the burdens in my hands, and throw the burdens up to God. If you can throw them up there, it is a tremendous amount of weight that is transferred from you up to your higher power. Then get up and go. Some days are so much harder than others, but all I can do is try each day.

There are two books that have helped me enormously since Richard's death. One is *Jesus Calling: Enjoying Peace in*

*His Presence* by Sarah Young. The other is *Healing After Loss: Daily Meditations for Working through Grief* by Martha W. Hickman.

I have read each of them every day for the last four years my son has been gone. Sometimes at the beach listening to the calming waves roll by. Other times at his graveside with the smell of cut grass, birds chirping, and if I'm lucky, an enormous monarch butterfly gifting me a beautiful show — they always remind me of Richard.

It was a few years ago when I heard about a family that had lost their child, and I wanted to do something for them. The dinners, sweets and flowers are so appreciated, but being a grieving mother myself, I wondered if there was something more I could do to support them. Of course the timing is different for everyone, as grief journeys are all very personal.

I sent the two books, signed, "May these books give you comfort in your own time."

Then I heard of another tragic death, of a friend's sister. I sent the books again. As time went on, I sent the books to people I know and to total strangers, grieving mothers, fathers, sisters and brothers.

Eventually I decided to order them by the case, to have them ready to go! I also give them to friends who have a friend or relative in acute grief, so they can do their best to comfort them in their loss.

I gave these books freely, always praying that this gift would support the loved ones left behind. Then something happened that I never imagined. I started getting notes in the mail! Beautiful thank you letters that mean the world to me. There is a box next to the giving books that contains every note I've received.

Now this brings the grieving, giving, and healing full circle — a circle of giving.

Giving has been instrumental in my grief work. Grief work is the hardest work I could ever imagine doing, but through that work, and belief in God, meaning evolved, the circle of giving evolved, and my heart has grown strong again. Richard has taught me so much more in death than I ever taught him in life.

*Ann Marie has been a member of LOSS since losing her son in 2016 and is currently writing a Mother's Memoir. You may follow her on instagram @amfarino or facebook [www.facebook.com/annmariehk](http://www.facebook.com/annmariehk)*

## From the Desk of Debbie Major *from p. 3*

expressing surprise that she was beginning to feel hopeful. This was someone who had openly expressed complete lack of hope for a future when she first attended the group. She stated this in such a way that others worried for her. She explained in the letter that she had been in such a state of shock and dismay at the time that nothing would have made her believe things could ever be different. She also admitted her ambivalence about whether she should get better. But this letter was sent to let her therapist and fellow group members know that despite her initial deep despair she had benefitted from the group and was starting to feel hope and to believe that things could change. And she wanted to express her gratitude for their support.

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**LOSS is a place where survivors do not have to be "in the closet" about the suicide or about the struggle to heal.**

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We don't claim to have any magic formulas here. But we do see people reconstruct meaningful lives in the wake of tragedy. This is part of why we value this work. Of course we only know about those who choose to come to us. I don't doubt that there are other ways to survive this loss and to heal. But we see

people giving expression to their grief, examining, questioning, connecting and sharing openly with others in groups and with their therapists. And we do see healing. In fact I think it would be safe to say that we see most people healing. Does that mean they "get over it"? It may be more accurate to say that LOSS members are leaning in and moving through their grief with the support of their fellow survivors. As our letter-writer said, listening to others share their healing process helped even when she didn't realize it was doing anything, and she now believes that it was the "strength, courage and understanding of her fellow survivors" that gave her the courage to keep moving forward.

# Finding Words

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**Cynthia Waderlow MSE, LCSW**

After a suicide loss, states of trauma and shock don't lend themselves to language. Yet, with time, a grieving adolescent or adult will begin to say things to themselves about what has happened and try to make sense of it. The earliest internal response may be almost wordless. Our impressions of the experience can be contradictory and confused, obscured by a sense of unreality.

How does a cohesive narrative form about the suicide, our relationship to the person who died, and what it all means for moving forward? What we eventually tell ourselves about the suicide and its implications for our own lives going forward is a layered, evolving story made up of our beliefs and world view, as well as influences from others who examine the loss with us. But not everyone always creates a fully articulated narrative about their loss experience. As a grief counselor, I have felt intrigued by the survival resources that are used when this is the case.

Is communication really necessary after life-changing loss? What is the grief process like for individuals who are private or solitary in nature? What happens for a grieving person whose language is not shared by the community in which he or she lives? What is grief like for people who have delays that limit speech? What practices or rituals helped grief to heal before there were grief counselors? Real situations of sudden or violating loss in the lives of people for whom shared language is barely available is a huge part of human history. Some stories about solitary grief involve myth or a theme of descent and resurrection. In *The Dollmaker*, by Harriet Arnow, a child-bereaved woman disappears into a dark room for a long time, like a stricken person sweating out a fever, finally emerging with a sense of purpose. The book suggests that adherence to cultural authenticity

is healing, but leaves to mystery the question of how an adult navigates sudden, profound loss in isolation.

The LOSS Program is socially and culturally specific to a western model of grief. An atmosphere of sincere caring and empathy is regarded as primary in upholding the grieving person. Individuals gather with a counselor or a group with similar loss to begin to sound out the experience, to relate to others,

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**Profound grief, spoken or withheld, is mysterious. It seems to be a maze of different rooms, with the first being one of inchoate, primal sensations of loss. But soon, the search for words can lead us to ourselves and each other.**

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to learn orientation for the suicide grief journey. Some people mostly listen to others, seeking a solution to a terrible sense of aloneness, moving through grief without much sharing at all, yet lending support with a quiet presence. Gradually, we believe that learning can happen, and often, hope. Solitary grief does not always mean disconnection.

There is a majestic novel entitled, *The Orchardist*, by Amanda Coplin. It is an early American story of a stoic man who endured human losses, including a suicide. He is deeply wounded by the losses, and the story reveals his "small interior revolutions" as well as changes in the orchard he tends, and the landscape and homestead as he confronts the encroaching outside world. It is a slow-moving story, but the man who says little is carried by the magnificent prose of the storyteller who understands grief, and the metaphors that mirror loss and

transformation. Informed by grief, he responds to the changing world with an enduring sense of purpose. His grief is expressed through action, doing. Somehow, the reader identifies with his working, sleeping, eating, compassionate grief.

Suicide grief can be relentlessly activating, even if everything else seems to come to a stop. It can be a challenge to quiet the mind as the loss is initially processed. We try to figure out what is happening. We tend to view the experience through a lens that fits our world view, be it spiritual, stoic, cynical, fearful, responsible, philosophical, etc. We react to the profound relational nature of the loss and the vastly altered reality left in its wake. Some kind of expression through language or action reflects the interior experience. Behavior is directed inwardly or outward. I believe this is universal and timeless.

Language is one system for the expression and development of thoughts and feelings. Others are rituals, gestures, art, sound or utterance, music, movement. But something unnamed happens before the thoughts, something related to sensations of loss. This is primal and existential. We are primed to react before we are ready to make sense of our loss experience.

Babies and children, who have no or little language, experience loss at this sensory level. They are fused with the presence of their caretakers. If a primary caretaker has died, that child must be carefully nurtured by someone who is dedicated to minimizing the attachment wound. As the child matures, new language may begin to advance thoughts that are still beyond the child's capacity for words: "What is my life about after this loss? Is this a permanent and real loss? How do I understand this loss and what does it mean about my relationship with the person who died?" Here, a wise caretaker can become the young child's narrator, affirming over and over through touch, or ritual, or story, or

*Continued on p. 6*

## Finding Words *from p. 5*

pictures, or play the assurance that he or she still has connections, safety and normalcy. True meaning making, as it becomes part of the child, doesn't form until much later.

For those of us who are socialized and have a strong sense of self, suicide may feel incomprehensible. We may reject or fight the reality of the suicide. As we move deeper into the grief process we may spring from one thought to another, testing possibilities that begin the construction of a narrative about what has taken place, ascertaining the mind of the lost loved one before he or she died, and what the relationship and the loss means to me, the survivor: *"The fact that my father ended his life means that he did not care about what it would do to me."* (This is one of the first, and likely, erroneous, conclusions at which a young person might arrive after losing

a parent to suicide.) But, perhaps with education, this interpretation can evolve to a narrative that views suicide as the outcome of a tragic, compelling state of panic or hopelessness that has no connection to the deceased person's love for others.

The questions activated by grief are enormously difficult, but a therapeutic process can help a bereaved person to voice and explore them. This requires readiness, and before readiness is available a pre-contemplative process may take place to keep the loved one present: A teen who has lost a sibling might assume some of her deceased sibling's identity, his strengths and interests. A wife may attempt to get resolution for her husband's conflicts or sense of injury. Another may attempt to find justice by holding others accountable for the suicide. But some further level

of contemplation may eventually set a grieving person on a path through which it is possible to make sense of the suicide, stay connected with the person who died, and nurture a meaningful way to move forward.

So we may begin with sensations and only the most basic words that establish our orientation in the grief process, and this begins the narrative. One mother began by stating that she couldn't cook anymore, so the family went to a restaurant every night for a couple of months and ate quietly. So began their survival story. Another took immediate action to move out of state to be near her family. An adolescent swimmer mourned his brother with memories that presented like air bubbles as he swam laps under water. A bereaved mother converted her

*Continued on p. 7*

## JOIN A SUPPORT GROUP



**Telehealth Counseling  
Support Opportunities**

### New Speaker Series

*The Loss Program is Pleased to Announce*

**A SPECIAL ONLINE MONTHLY EVENT**

## The First Monday Speaker Series

During each event in the series, a LOSS clinician will introduce a topic related to grief and loss, and then LOSS members will have an opportunity to engage in discussion with one another about the topic presented.

**Speakers are currently scheduled  
October, December, January, and February.**

**FIRST SPEAKER**

**Monday, December 7  
6 p.m.**

Emily Tegenkamp, LCSW

**FOR MORE INFORMATION**  
[loss@catholiccharities.net](mailto:loss@catholiccharities.net)

### SPEAKER SERIES

**MONDAY • DECEMBER 7**

**6 - 7:30 p.m.**

**Emily Tegenkamp, LCSW**

## Grief and the Holidays

Grieving the loss of a loved one to suicide can be particularly difficult during special events, anniversaries, and Holidays, when we are reminded that an important person is missing from our celebrations and gatherings. This presentation will focus on offering suggestions and strategies to help manage any increased feelings of grief that may arise during the upcoming Holidays. Attendees will have an opportunity to discuss with one another and offer information about the rituals, routines, and practices that they have found most meaningful and helpful.

**FOR MORE INFORMATION**  
[loss@catholiccharities.net](mailto:loss@catholiccharities.net)

## Finding Words *from p. 6*

deceased son's clothing into stuffed bears for her grandchild. Single minded actions like these can be the earliest pre-verbal undertakings to self-sustain. Often, they are tied to a larger purpose.

What happens when the words that convey an evolving narrative are shared? As the astronaut, Neil Armstrong demonstrated when he first took in the alien lunar landscape, he registered his observation, "*It is both bleak and beautiful*", spoke it, and stepped into it. A suicide bereaved person witnesses what appears unbearable and incomprehensible, and chooses whether or not to speak or intone the grief. If it is shared, it becomes possible for aloneness to be mitigated. Panic or hopelessness can be calmed. And for some, comfort is found in speaking the name, hearing the name of the person who died: "This is who he was. This was his experience.

These are my feelings." Often, the person who died can seem to fill the room where the conversation occurs, and the connection is nourished, leading to deeper knowledge of the loved one and of oneself.

Where children are concerned, it will be some time before they are old enough to construct meaning and purpose through the loss. In dosed conversations, a bereaved child's awareness of the loss can develop, and the existence of who they loved and lost is made real in sharing the absence. It is important that children learn increasing details of intimate loss in safe, nurturing settings.

Profound grief, spoken or withheld, is mysterious. It seems to be a maze of different rooms, with the first being one of inchoate, primal sensations of loss. But soon, the search for words can lead us to ourselves and each other.



Loving  
Outreach  
to Survivors  
of Suicide

Thank You  
FOR YOUR SUPPORT

PUBLISHING FUND

*in Memory of*

Randy Kolaczewski

Jude Duremdes

Tina Dicosola

## Ways to Support the LOSS Program for Children & Youth

- Give a gift in **HONOR OR IN MEMORY** of a loved one. ■ Give a **MONTHLY** or single gift.
- Consider a **BEQUEST** in your will or trust. ■ Host a **GIFT GATHERING** of supportive friends.

Mail this form or **DONATE ONLINE** at [www.catholiccharities.net](http://www.catholiccharities.net)

✓ **Yes, I/We** will help grieving children receive the counseling and comfort they need.

**MY (OUR) GIFT IS :**  \$50  \$100  \$250  \$500  \$1,000  \$2,500  \$5,000  \$10,000  \$\_\_\_\_\_

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PHONE HOME CELL (CIRCLE ONE) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

**MY GIFT IS MADE**  in MEMORY of  in HONOR of

HONOREE'S NAME \_\_\_\_\_

PLEASE NOTIFY (NAME) \_\_\_\_\_

ADDRESS \_\_\_\_\_

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**CHECK ENCLOSED.** Payable to Catholic Charities LOSS Program

**BILL MY**  Visa  Mastercard  Discover  American Express

CARD NUMBER \_\_\_\_\_ EXPIRATION DATE \_\_\_\_\_

PHONE NUMBER \_\_\_\_\_

SIGNATURE \_\_\_\_\_

**BEQUEST.** Please contact me to discuss options.

**MONTHLY GIVING.** I would like make an automatic monthly gift of \$\_\_\_\_\_ charged to my credit card.

**MATCHING GIFT.** My company, \_\_\_\_\_, will match my gift.

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Contact: Anne Scully Tumpis at (312) 948-6797 or [ascully@catholiccharities.net](mailto:ascully@catholiccharities.net) for more information.

# November Meetings

LOSS monthly support groups will take place in person as soon as it is safe to resume meeting face-to-face. Until that time we will hold all groups online at their regularly scheduled dates and times. We are evaluating this situation continuously. Please check the LOSS website for updates. We encourage you to join our online groups.

**Please call us at (312) 655-7283 to register or email us at [loss@catholiccharities.net](mailto:loss@catholiccharities.net)**

## GENERAL GROUPS

2ND TUESDAY

**NOVEMBER 10, 2020 • 6 – 8 p.m.**

Kankakee Public Library  
3rd floor  
201 East Merchant St., Kankakee  
Clinician: Kate Ford  
Facilitators: Cherie Emling  
& Anne King

2ND TUESDAY

**NOVEMBER 10, 2020 • 7 – 9 p.m.**

Saints Peter and Paul Catholic Church  
410 N. First Street, Cary  
Clinician: Sharon Bibro  
Facilitators: Jim & Tina Kranz

3RD MONDAY

**NOVEMBER 16, 2020 • 7 – 9 p.m.**

Women's Care Center  
8500 Broadway  
Merrillville, Indiana  
Clinician: Deborah Major  
Facilitators: Mark & Mary Edwards

3RD MONDAY

**NOVEMBER 16, 2020 • 6 – 8 p.m.**

River Forest Township  
8020 Madison St, River Forest, IL  
Clinician: Sharon Bibro  
Facilitator: Eileen Hurn

3RD TUESDAY

**NOVEMBER 17, 2020 • 6 – 8 p.m.**

Catholic Charities  
Near North Office  
721 N. LaSalle, Chicago  
Clinician: Emily Tegenkamp  
Facilitators: TBA

3RD WEDNESDAY

**NOVEMBER 18, 2020 • 7 – 9 p.m.**

Holy Family Church  
Main Building  
2515 Palatine Road  
Inverness  
Clinician: Sharon Bibro  
Facilitator: Tish Guinter

3RD WEDNESDAY

**NOVEMBER 18, 2020 • 7 – 9 p.m.**

St Joseph's Hospital  
333 Madison St., Joliet,  
Madison Board Room  
Clinician: Mary Novak  
Facilitators: Lance Beigh & Bernadine Zarecki

3RD THURSDAY

**NOVEMBER 19, 2020 • 7 – 9 p.m.**

St. John of the Cross, Parish Center  
5005 Wolf Rd., Western Springs  
Clinician: Amy McNicholas  
Facilitator: Kristen Coe

4TH THURSDAY\*

**NOVEMBER 19, 2020 • 7 – 9 p.m.**

3130 Finley Rd.,  
Downers Grove, Illinois  
Clinician: Mary Novak  
Facilitators: Kathleen Sergent

4TH THURSDAY

**NOVEMBER 19, 2020\***

7 – 9 p.m.  
Carmel High School  
*(Use administrative entrance in rear)*  
One Carmel Parkway, Mundelein  
Clinician: Sharon Bibro  
Facilitator: Jen Reese

4TH SUNDAY

**NOVEMBER 22, 2020 • 6 – 8 p.m.**

St. Joseph's Catholic Church  
1747 Lake Avenue  
Wilmette, Illinois  
Clinician: Laraine Bodnar  
Facilitators: Merle Cowin & Katie Graff

4TH TUESDAY

**NOVEMBER 24, 2020 • 7 – 9 p.m.**

Marist High School  
(Main entrance by the flag pole,  
west parking lot)  
4200 W 115th St., Chicago  
Clinician: Michele Nowak  
Facilitators: Katy Wertz & Jack Starkey

## SPECIAL INTEREST GROUPS

**SPANISH SPEAKING  
GROUP**

2ND TUESDAY

**NOVEMBER 10, 2020 • 5 – 6:45 p.m.**

1400 S. Austin Ave, Cicero, IL  
Clinician: Victor Alvarez  
Facilitator: Yolanda DeLeon

**NORTHWEST SPOUSE  
GROUP**

2ND WEDNESDAY

**NOVEMBER 11, 2020 • 7 – 9 p.m.**

Catholic Charities Northwest Office  
1717 Rand Road, Des Plaines  
Clinician: Cheryl Joseph-Lukz  
Facilitator: Andy Harrington

**YOUNG ADULT  
GROUP**

2ND THURSDAY

**NOVEMBER 12, 2020 • 6 – 8 p.m.**

Catholic Charities Near North Office  
721 N. LaSalle, Chicago  
Clinician: Jessica Mead  
Facilitators: Drew Kirkbride  
& Mary Kate Beck

\* Date change due to Thanksgiving.

## WEATHER LINE

In case of severe weather,  
please call the LOSS weather  
line to ensure that meetings  
will be held as scheduled.

**LOSS WEATHER LINE**

**(312) 948-7902**



## 2020 December Meetings

**Spanish Speaking**  
**Tuesday, December 8 • 5 p.m.**  
Cicero Illinois  
Call Victor Alvarez  
(708) 329-4029

**Tuesday, December 8 • 7 p.m.**  
Saints Peter and Paul Church  
Cary, Illinois

**Tuesday, December 8 • 6 p.m.**  
Kankakee Public Library  
Kankakee, Illinois

**Wednesday, December 9 • 7 p.m.**  
(Spouse Group)  
Catholic Charities Des Plaines Office  
Des Plaines, Illinois

**Thursday, December 10 • 6 p.m.**  
(Young Adult Group)  
Catholic Charities  
Near North Chicago Office

**Monday, December 21 • 7 p.m.**  
Women's Care Center  
Merrillville, Indiana

**Monday, December 21 • 6 p.m.**  
River Forest Township  
Community Center  
River Forest, Illinois

**Tuesday, December 15 • 6 p.m.**  
Catholic Charities  
Near North Chicago Office

**Wednesday, December 16 • 7 p.m.**  
St. Joseph Hospital  
Joliet, Illinois

**Wednesday, December 16 • 7 p.m.**  
Holy Family Church  
Inverness, Illinois

**Thursday, December 17\* • 7 p.m.**  
Catholic Charities • 3130 Finley Road  
Downers Grove, Illinois

**Thursday, December 17\* • 7 p.m.**  
Carmel High School  
Mundelein, Illinois

**Thursday, December 17 • 7 p.m.**  
St. John of the Cross,  
Western Springs

**Tuesday, December 22 • 7 p.m.**  
Marist High School  
Southwest Chicago, Illinois

**Sunday, December 27 • 6 p.m.**  
St. Joseph's Church  
Wilmette, Illinois

*\* Date change due to Christmas.*



**Remember  
Your Loved One  
with a Memorial  
Quilt Square**

### QUILT SQUARE GUIDELINES

Cut a piece of material (heavy cotton materials suggested) to 12" X 12" square. You can be as creative as you like, many people add pictures, messages. Leave 1" X 1" along the sides so the squares can be sewn together.

### MAIL YOUR QUILT SQUARE TO:

LOSS Quilt Project  
Catholic Charities  
721 N. LaSalle Street  
Chicago, Illinois 60654

## ANNOUNCEMENTS

### Men Are Suicide Survivors (MASS) Men's Group

Men Are Suicide Survivors is for adult men who've experienced the loss of a family member or friend due to suicide. The purpose of the group is to discuss issues and challenges that men face in the aftermath of a tragedy like suicide. It provides a strictly confidential setting to talk about one's personal experiences and learn how others have dealt with similar situations.

The ultimate goal of the group is to provide safe and confidential support for men who are dealing with the pain of surviving a loss by suicide. The group meets every two months and will have a facilitator and licensed therapist present.

#### NEXT MEETING

**Monday, November 2, 2020**  
The Gorton Community Center  
400 E. Illinois Rd., Lake Forest, Illinois  
Please contact Bill Teskoski:  
wteskoski@sbcglobal.net

**(312) 560-3119**

## A Prayer for Survivors

LORD, I need your help to survive,  
A part of me's gone, but I'm still alive.  
Let me not be obsessed with "if onlys" and "whys."  
Only you know the reason that somebody dies.  
I must take time to weep, and smile when I can,  
And not be concerned with the judgments of man.  
Can I learn how to numb the everyday pain,  
So that hollow inside me will not remain?  
May I substitute goals for my feelings of guilt,  
And not be ashamed of the life I have built.  
Make me believe that the sadness will pass,  
That joy will return to my being at last.  
Finally, show me the way to reach others like me.  
Then I'll know my survival was destined to be.

**Therese Gump**

## ANNOUNCEMENTS

### JOIN A GROUP

## Eight-Week Groups

We are taking names for eight-week groups to be held in Western Springs, Des Plaines, Marist High School, and Downtown Chicago.

**PLEASE CONTACT US  
IF YOU ARE INTERESTED**

**(312) 655-7283**

**etegenkamp@catholiccharities.net**

## Pastoral Support

The LOSS Program is able to offer support for your family's pastoral needs. Fr. Rubey and Fr. Larry Sullivan are available to say home masses, perform blessings of homes and locations where loved ones have died, offer prayers at a gravesite and provide counsel around questions of faith and religious beliefs following a loss from suicide.

**FOR MORE INFORMATION**

**(312) 655-7283**

## WEATHER LINE

In case of severe weather, please call the LOSS weather line to ensure that meetings will be held as scheduled.

**LOSS WEATHER LINE**

**(312) 948-7902**

## OBELISK DEDICATION FUND

To ensure continued publication, we have established an Obelisk Fund, which enables LOSS members to assist with the expenses of this newsletter.

### THERE ARE THREE WAYS IN WHICH TO CONTRIBUTE TO OUR FUND:

#### DEDICATION OF ONE MONTH'S OBELISK

To dedicate a specific month to your loved one, a family may contribute \$2,560, which will cover the total cost of that month's newsletter. Please send this form back with your donation and the name of your loved one, as well as the month you are requesting. Please add a second month choice as we sometimes have more than one member requesting the same month.

I would like to contribute \$ \_\_\_\_\_ .

In memory of: \_\_\_\_\_

For the month of: \_\_\_\_\_ or \_\_\_\_\_

#### POSTAGE

To make a donation to cover one month's postage, we ask that you send a minimum contribution of \$300. There will be a special section for those who contribute to our postage fund, and your loved one's name also will be on the MENTION MY NAME page.

I would like to contribute \$ \_\_\_\_\_ to cover one month's postage.

In memory of: \_\_\_\_\_

#### PUBLISHING FUND

To be listed as a donor for our publishing fund, a member may contribute any amount to the Obelisk Publishing Fund and have your name listed as a donor. Your loved one's name will appear on the MENTION MY NAME page as well.

I would like to contribute \$ \_\_\_\_\_ to the Obelisk Publishing Fund.

In memory of: \_\_\_\_\_

Your Name: \_\_\_\_\_

Name of your loved one: \_\_\_\_\_

Date of Birth: \_\_\_\_\_ Date of Death: \_\_\_\_\_ NOTE: Please fill out the "Mention My Name" page.

Please check here if you wish your donation to remain anonymous.

Make checks payable to: **Catholic Charities LOSS Program**. All donations to the LOSS Program are tax deductible.

Mail all donations to: **LOSS Program • 721 North LaSalle Street • Chicago, IL 60654**

## MENTION MY NAME

### Randy Kolaczewski

11/30/1973 – 11/13/1999

*Happy 47th Birthday, Randy!!*

*We love and miss you more than words can say. Be at peace, dear Son!*

**Mom and Dad**

### Mark A. Pizer

10/9/1979 – 8/28/2007

*Think of you always, miss you always, Happy Birthday, our dear son.*

**Love,  
Mom & Dad**

### Marc A. Bruno

11/13/1967 – 5/29/2014

*On your heavenly birthday, I'm sending all my love and wishing you peace.*

*Miss you and love you so much.*

**Mom**

### Jude Duremdes

10/16/1997 – 11/23/2017

*Happy 23rd Birthday, Tata.*

**STAY GOLDEN!**

**Love, Tatay, Mama, & Toto**

### Tina Dicosola

11/13/1970 – 11/14/2004

*Always on our minds, forever in our hearts.*

*Miss you and love you!*

**Mom and Dad**

### Steven M. Pasquerelli

5/11/1959 – 11/3/1997

*Forever loved. Never forgotten.*

*We still miss you.*

**Love, Mom**

## MENTION MY NAME SUBMISSION FORM

LOSS provides a space each month in the OBELISK for the names of people we have lost to suicide. Survivors need to be able to hear, see and speak the names of the persons they have lost. The response to this opportunity has been appreciated by our LOSS members. To ensure that your request is included in the month you wish, we ask that you send it in at least two months before publication: e.g., to be included in the August Obelisk, we need to receive it by May 1. If we receive it late, we will automatically include it in the next edition, unless otherwise indicated. We always do our best to accommodate your request.

A donation of any size is appreciated to defray the cost of printing and postage.

( Allow two months for publishing.)

NAME OF LOVED ONE \_\_\_\_\_

DATE OF BIRTH \_\_\_\_\_

DATE OF DEATH \_\_\_\_\_

MONTH REQUESTED \_\_\_\_\_

REQUESTED BY \_\_\_\_\_

RELATIONSHIP \_\_\_\_\_

Please fill in your message in the space below. We ask that you limit your message to 20 words or less. Longer messages may be edited as space is limited.

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PLEASE MAIL TO: LOSS Program • Catholic Charities • 721 N. LaSalle Street • Chicago, Illinois 60654



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CHICAGO, IL  
PERMIT NO. 7018

LOSS Program/Area 281  
721 N. LaSalle Street  
Chicago, Illinois 60654

POSTMASTER:  
DATED MATERIAL  
PLEASE DO NOT DELAY



CREDIBILITY • INTEGRITY • ACHIEVEMENT



# Obelisk is now available ONLINE

Join our Email List and have the Obelisk delivered to you digitally!

[www.catholiccharities.net/loss](http://www.catholiccharities.net/loss)

Find ccofchicago on: YouTube