



The

Criterion

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A reflection of God's love

Couples' 50 years of marriage "is a most extraordinary witness," page 9.

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Amid economic growth, pope urges Mauritius to care for the young, poor

PORT LOUIS, Mauritius (CNS)—Statistical indicators show Mauritius' rapid economic growth has benefited all sectors of society, lifting thousands out of poverty during the past 30 years, but Pope Francis still urged the island's Catholics to be careful.



Pope Francis

The danger is that "we can yield to the temptation to lose our enthusiasm for evangelization by taking refuge in worldly securities that slowly but surely not only affect the mission, but actually hamper it and prevent it from drawing people together," he said

at Mass on Sept. 9 on a terraced hillside overlooking Port Louis in the island nation in the Indian Ocean.

Officials said 100,000 people gathered on the hillside for the Mass. Some held umbrellas, while most were wearing straw hats to protect themselves from the sun. The young, though, wore baseball caps.

One of them was Gael Henriette-Bolli, 29, a lecturer in law at a local university. He said it's true that material well-being and the explosion of technology can distract the young from their faith. But he and his friends in "Pastoral Zenn," the Port Louis diocesan youth ministry program, are reaching out, especially through Facebook and other social media.

"Some of us young people have attended World Youth Days, and we stay strong," he said. "And if the value of faith has been inculcated by their family, the youths are still interested."

Ambal Arokeum, a mother and grandmother from Rose Hill, said the economic growth "has been the benediction of God."

During his eight hours in Mauritius—making his visit a day trip from Madagascar—Pope Francis urged the local Church and government to make greater efforts to listen to and involve the island's young people in every aspect of life.

"This is not always easy. It means learning to acknowledge the presence of the young and to make room for them," he said.

See AFRICA, page 8

'It feels like home'



Alma Figueroa, right, shares her plans for the backyard of her family's home with Suzanne Thompson, executive director of Hearts & Hands of Indiana, and Paul Corsaro, one of the founding members of the organization dedicated to giving hope and houses to low-income families on the near-west side of Indianapolis. (Photo by John Shaughnessy)

Families' dreams come true thanks to a priest's vision and a group's commitment

By John Shaughnessy

As they sat next to each other, Alma Figueroa and Paul Corsaro flashed fabulous smiles at different moments.

Figueroa glowed as she recalled the day when her family moved into a house that they felt, for the first time, they could truly call their home.

"It was 11 days before last Christmas," said the mother of 4-year-old twin girls, Camila and Delilah, and a 1-year-old son, Abraham. "We decided since it was so close to Christmas, we wanted it to seem like a Christmas story. We dressed the two girls up as elves, and Abraham was in a little Santa suit. When we walked into the house, Christian and I just cried. Then we said a prayer. We

didn't think we could do this without God."

Corsaro's best smile came moments later when he talked about 15 of his classmates from the 1961 graduating class of the former Sacred Heart High School in Indianapolis—classmates who came together 10 years ago to pour their talents, money and commitment into forming a grassroots group called Hearts & Hands of Indiana, an organization dedicated to giving hope and houses to low-income families in a struggling area of Indianapolis.

"When we were in high school, we came from different backgrounds," Corsaro said. "Some were athletes, some were scholars. We got in trouble, and we had a good time, but we stayed the course.

"The nuns and priests taught us to help people. Jesus was on this Earth helping the poor, the unfortunate. It's really satisfying to help with God's game plan. I'm really proud of this group."

Moments later, Figueroa and Corsaro stood together on the front porch of her family's home—the one that Hearts & Hands helped to make possible. This time, their smiles were focused on each other.

"I think the world of them," Figueroa says about Corsaro and the Hearts & Hands group. "They've changed my family's situation and so many families' situations."

A vision of hope

The front porch of Figueroa's home looks out on the near-westside

See HEARTS & HANDS, page 8

Nassau archbishop discusses the 'horrific experience' of Hurricane Dorian and the daunting challenges in Bahamas

MIAMI (CNS)—Archbishop Patrick C. Pinder of Nassau, Bahamas, celebrated Mass on Sept. 8 for evacuee families and Catholic school staff members a week after Hurricane Dorian slammed into the islands.

"I spoke about the hurricane aftermath, then invited the people to come up for a blessing and we spent some time in quiet prayer commending to God the many who perished in the storm," the archbishop said by phone on Sept. 8 about the Mass he celebrated at St. Francis Xavier Cathedral in Nassau on New Providence Island.

The archbishop described Hurricane Dorian as a "horrific experience" where many lost their homes, and some lost all their possessions. "It is sheer terror and confusion for those who had their homes compromised in the middle of the storm and had to relocate, and all the challenges that

See BAHAMAS, page 2



People carry their belongings through rubble on Sept. 2 in the aftermath of Hurricane Dorian in Marsh Harbour, Bahamas. (CNS photo/Dante Carrer, Reuters)

Roncalli High School president announces retirement after 41 years

Criterion staff report

Calling it “one of the greatest blessings of my life” to lead Roncalli High School in Indianapolis, Dr. Joseph Hollowell announced on Sept. 6 that he will retire as its president at the end of the school year.

Hollowell has served as the first and only president of the school for the past 25 years. During his 41-year tenure at Roncalli, he has also held positions as a chemistry teacher, football and baseball coach, dean of students and principal.



Dr. Joseph Hollowell

“The work of our staff, teachers, parents and parishes lies at the heart of the gifts God has given our students to help guide them on their journey to Christian adulthood,” Hollowell noted in announcing his retirement plans. “It has been one of the greatest blessings of my life to walk alongside our students on that journey for the past 41 years.”

Hollowell made the announcement as Roncalli begins the celebration of its 50th year—a time when the school is also completing the fundraising and construction phases for a new gymnasium under his direction.

“Now that this project is nearing its completion as Roncalli celebrates its 50th birthday, it seems appropriate to prepare for the next chapter in the growth and advancement at Roncalli,” Hollowell noted. “Our work of sharing the Good News of Jesus Christ with our students and their families remains critically important.”

That focus on the Catholic faith and a life with Christ form the essence of Hollowell’s leadership, said Gina Fleming, superintendent of Catholic schools for the archdiocese.

“The steadfast leadership of Dr. Hollowell has positively impacted tens of thousands of lives,” Fleming said. “His deep desire to serve God and his people is evident in all he does.”

“We are most grateful for Dr. Hollowell’s service and leadership, and thank him for growing Roncalli High School into such a wonderful home where students are educated and formed in the Catholic faith.”

Under Hollowell’s leadership, the campus has expanded from 14 to

45 acres to meet the growing enrollment at the school, which is now the largest private school in Indiana with 1,125 students.

During his time as principal, Roncalli established the nationally recognized STARS program (Students That Are Ready for Success) to address the needs of students with learning and physical challenges.

As president, Hollowell has led efforts to raise more than \$35 million, primarily for capital improvement additions to the school and campus, including a chapel, administrative wing, fine arts center, auxiliary gym and the addition of 30 classrooms.

Renovations to the media center, classrooms, stadium and all athletic fields and courts have also been made during Hollowell’s leadership. He has also stayed connected to students, families and the greater Catholic community.

“It has truly been a blessing and privilege to serve as the president of Roncalli High School for the past 25 years,” Hollowell noted. “I will forever remain grateful to God for this opportunity of a lifetime.”

The Roncalli community is also grateful for his leadership, said Dr. Jeff Amodeo, chairperson of Roncalli’s board of directors.

“Dr. Hollowell’s dedication and commitment toward the growth, success and long-term viability of Roncalli is unparalleled,” Amodeo said. “On behalf of the board of directors, I would like to extend a heartfelt thank you to Dr. Hollowell for his lifetime commitment, not only to Roncalli, but also to furthering Catholic education. We offer prayers and best wishes as he prepares for the next phase in his life.”

Hollowell and his wife, Diane, have 11 children and 13 grandchildren and are members of Nativity of Our Lord Jesus Christ Parish in Indianapolis. He is a graduate of Father Thomas Scecina Memorial High School and Butler University, both in Indianapolis. He earned a doctorate in education from Creighton University in Omaha, Neb., in 2016.

Hollowell noted he will stay in his role as Roncalli’s president until June 30, 2020. He also offered to help as needed in the transition. Roncalli and the archdiocesan Office of Catholic Schools have begun the search for a new president of the school. †

‘The work of our staff, teachers, parents and parishes lies at the heart of the gifts God has given our students to help guide them on their journey to Christian adulthood. It has been one of the greatest blessings of my life to walk alongside our students on that journey for the past 41 years.’

—Dr. Joseph Hollowell, president of Roncalli High School in Indianapolis, in a letter announcing his retirement after the 2019-20 school year



Public Schedule of Archbishop Charles C. Thompson

September 15 – 23, 2019

<p>September 15 – 2 p.m. Confirmation for youths of St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County, at St. Joseph Church</p> <p>September 17 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>September 17 – 5 p.m. CST Archbishop’s Annual Dinner at Saint Meinrad Seminary and School of Theology in St. Meinrad</p> <p>September 18 – 10 a.m. Department heads meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 18 – noon United Catholic Appeal Employee Lunch at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 19 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p>	<p>September 19 – noon Lunch with Indianapolis rabbis at Archbishop Edward T. O’Meara Catholic Center</p> <p>September 19 – 6 p.m. United Catholic Appeal Mass and dinner at Our Lady of Perpetual Help Parish, New Albany</p> <p>September 20 – 10 a.m. All-School Mass for Prince of Peace School and Father Michael Shawe Memorial Jr./Sr. High School, both in Madison, at Father Michael Shawe</p> <p>September 21 – 10:30 a.m. Declaration of Candidacy for Deacon Candidates at SS. Peter and Paul Cathedral, Indianapolis</p> <p>September 22 – 10 a.m. CST Mass at St. Martin of Tours Church, Siberia</p> <p>September 23 – 1 p.m. Latin School Military Memorial plaque dedication in courtyard between Our Lady of the Most Holy Rosary Church and Lumen Christi Catholic School, Indianapolis</p>
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BAHAMAS

continued from page 1

poses, and then be taken to places where there were large crowds of people.”

He said most of the stories he is hearing are of “terror, fear, pain, loss and so on.”

The death toll in the Bahamas climbed to 45 on the morning of Sept. 9 and was expected to continue rising as search and rescue operations continue from the storm which stalled over the northern Bahamas on Sept. 1-3. The Bahamas government estimates that Dorian affected 70,000, and 60 percent of those affected may have lost their homes. Many people are reportedly still unaccounted for.

In a Sept. 5 video statement posted on the Nassau archdiocesan website, the archbishop said he believes the official death toll “is bound to increase.”

He said in the statement that in the aftermath of the storm it is important to care for one another, and to “rely on the grace of the Holy Spirit to give us the wisdom, the peace of mind and the strength to make it through this most difficult time in the history of our nation.”

In a phone interview with the *Florida Catholic*, newspaper of the Archdiocese of Miami, Archbishop Pinder said two schools and one parish on Abaco Island were destroyed: St. Francis de Sales School in Treasure Cay and Every Child Counts School for Special Students in Marsh Harbour, along with SS. Mary and Andrew Church and rectory in Treasure Cay, which the archbishop described as now “a pile of rubble” following Dorian.

On Grand Bahama Island near Freeport, the retreat center and church of Mary Star of the Sea was damaged. A group of storm evacuees have taken

up temporary residence at St. Francis de Sales and Mary Star of the Sea parishes.

The archbishop, a graduate of the former Saint Meinrad College in St. Meinrad, noted that all of the archdiocesan priests are accounted for following the hurricane. He also said he has received messages of support and offers of assistance from near and far, including a “lot of support from the Miami Archdiocese.” What worries him now is “making sure everyone has the basic needs and that we have a good assessment of the needs and priorities.”

Archbishop Pinder said the plan is to accommodate all the displaced Catholic school students at Catholic schools on New Providence Island, and there has also been discussion about accommodating some of the displaced students from public schools.

“We are still working through this. We have only begun to understand the full depths of this catastrophe: This is a disaster on a scale that we have never seen before,” he said.

Plans are also underway to offer post-traumatic stress counseling for Dorian survivors.

Meanwhile in Florida, some 1,100 evacuated Bahamian residents arrived on Sept. 7 at the Port of Palm Beach with transportation courtesy of Bahamas Paradise Cruise Line’s Grand Celebration, which was shuttling nearly 300 first responders and volunteers to the Bahamas earlier in the week.

(Hurricane relief donations to Catholic Relief Services can be sent to: <https://support.crs.org/donate/hurricane-dorian> and to Catholic Charities USA at <https://app.mobilecause.com/form/RTKRvQ?vid=1snqm>.) †



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E-mail us: criterion@archindy.org

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Cindy Clark

MEMBER

ASSOCIATION

Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
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Organizations in Florida marshaling aid for Dorian victims

MIAMI (CNS)—In the wake of Hurricane Dorian’s brutal blasting of the Bahamas, Catholic organizations in Florida continued to raise funds to aid victims there.

The best aid from individual Catholics is monetary donations. Money can be used to buy supplies in bulk and get them delivered promptly, and to reboot the local economy, enabling communities to start getting back on their feet. Money also ensures the items sent are actually the items needed—not just immediately after the disaster but months later, when recovery is ongoing.

“It’s the agencies that are on the ground providing the help, they really know what is needed. So it’s best to give them the resources so they can purchase locally what is needed. It helps to get businesses back up and running locally,” Peter Routsis-Arroyo, director of the Archdiocese of Miami’s Catholic Charities, told the *Florida Catholic*, Miami’s archdiocesan newspaper.

Arroyo noted the “tremendous amount of manpower” and agency funds required to organize, pack and ship donated items. “If we had just turned that money over to them, there’s none of those costs involved in that,” he said.

Not to mention that some items may only be needed the first few days.

“Maybe they need MREs [meals ready to eat] for the first two days, but that’s it,” he said. Other needs will arise as reconstruction begins, Arroyo added.

The Catholic Church has a distinct advantage, though, when disaster strikes anywhere: an interconnected network of churches and agencies with deep roots and deep knowledge of the affected communities.

The Miami Archdiocese has many links to the Archdiocese of Nassau. Priests from Miami’s Metropolitan Tribunal helped Nassau set up its tribunal a decade ago. For years, representatives from the Bahamas Women’s Auxiliary have joined members of the Miami Archdiocesan Council of Catholic Women at their annual convention—sometimes bringing Nassau Archbishop Patrick C. Pinder with them.

“We’ve been in constant contact with Archbishop Pinder,” Routsis-Arroyo said, adding that what he’s dealing with “is overwhelming.”

“He sends us a list of what he needs and it’s easier for us to collect monies, purchase in bulk, not have to pay taxes or anything. And then we have friends of the agency who will ship it for free to him. And then he knows how to get it to whoever he knows on his end,” Routsis-Arroyo said.

Those “friends” include shipping companies and wealthy individuals who offer to cover the costs or deliver the goods free of charge.

Normally, relief work in a foreign country is done by the U.S. bishops’ overseas agency, Catholic Relief Services (CRS). But Routsis-Arroyo explained that CRS doesn’t have any offices in the Bahamas “so they work with the archbishop and the local Caritas,” which is part of the international network of agencies under the umbrella of Caritas Internationalis.

When Dorian slammed into the Bahamas, Knights of Columbus of Florida went into action.

The first order of business: texting with a fellow Knight of Columbus by the name of Patrick Pinder.

“We are in touch with Archbishop Pinder of Nassau by text,” said Ronald Winn, a resident of Pensacola and state disaster response chairman for the Knights of Columbus.

The Knights’ Florida Council has had a long relationship with the Knights in the Bahamas, which is considered part of the Florida jurisdiction of the Catholic fraternal organization. When Dorian hit the Bahamas, the texts between the archbishop and the Knights in Florida were traded back and forth.

Winn was prepared to respond to the bishop and his people. Since July 1, the Knights have stepped up service efforts with their new Disaster Response Program. Once Dorian made landfall in the Bahamas, the organization developed a fundraising campaign posting information about it on their state and supreme council websites.

“Things change day by day. ... We are waiting until the airports are safe and in good working order to receive aircraft safely,” Winn said. He added that some Knights have offered to navigate their own boats to the Bahamas to deliver items.

The Knights’ disaster response program arose following the destruction Hurricane Harvey wrought in Houston in 2017.

Florida State Deputy Scott O’Connor of Pembroke Pines in the Archdiocese of Miami said in a statement, “We have a much more defined program with people



Women walk amid rubble on Sept. 3 in the aftermath of Hurricane Dorian in Marsh Harbour, Bahamas. (CNS photo/Dante Carrer, Reuters)

and contacts, and we are also working directly with Catholic Charities because they already have an infrastructure in place.”

The Boca Raton-based Cross Catholic Outreach is providing immediate assistance to the Bahamas with shipments of food, medicines and other critical resources. Cross Catholic Outreach has already shipped more than 540,000 meals to help affected families and children.

To get resources in quickly and distributed effectively, Cross Catholic Outreach is working with Catholic Charities of Miami and Archbishop Pinder. The first shipments will include scientifically formulated meals designed

to do more than satisfy hunger.

“It’s important to address hunger with nutrient-rich meals,” said a statement by Cavnar, president of Cross Catholic Outreach. “The food we are shipping is created for situations like this, and it will go a long way in keeping people healthy as they face the stresses and hardships ahead.”

(Hurricane relief donations to Catholic Relief Services can be sent to: <https://support.crs.org/donate/hurricane-dorian> and to Catholic Charities USA at: <https://app.mobilecause.com/form/RTKRvQ?vid=1snqm>.) †

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Editorial



In this 2014 file photo, Pope Francis elevates the Eucharist as he celebrates Mass on the feast of *Corpus Christi* outside the Basilica of St. John Lateran in Rome. (CNS photo/Paul Haring)

Our failure to teach the truth about the Eucharist

“If the Eucharist is only a symbol, to hell with it!”

That was author Flannery O’Connor’s famous retort when someone said that the Eucharist is a symbol of Christ’s body and blood. It sounds almost sacrilegious, but that’s how she felt. We Catholics know that the Eucharist is Christ’s body and blood—not a symbol. There’s a huge difference. O’Connor didn’t need a symbol, so to hell with it.

We really didn’t plan to editorialize again about that Pew Research Center’s survey that revealed that 69 percent of Catholics in the U.S. “say they personally believe that during the Catholic Mass, the bread and wine used in Communion ‘are symbols of the body and blood of Jesus Christ.’” Daniel Conway did so in our Aug. 23 issue, and Greg Erlanson of Catholic News Service wrote about it in our Aug. 30 issue. In addition, almost every other Catholic media outlet has commented on it, to say nothing of all the commentary on social media.

But we also editorialized, more than a year ago, that, in light of the clergy sex-abuse scandal, we should not think about leaving the Church because we must realize why we are Catholics. And one of the main reasons is because we have the Eucharist. Only in the Catholic and Orthodox Churches can priests, through the power of the Holy Spirit, change bread and wine into the body and blood of Christ.

If Catholics don’t believe that, as that survey seems to indicate, then maybe they don’t have a reason to remain Catholics.

We have reported that Bishop Robert E. Barron was angry when he saw the results of that survey—not at Pew for reporting it, but at those in the Church whose responsibility it is to teach Catholics what the Church believes. “It’s been a massive failure of the Church carrying on its own tradition,” he said.

This is one of the fundamental doctrines of the Catholic Church. Catholics’ ignorance of that fact surely shows the truth of Bishop Barron’s assertion.

Catholics who don’t know their

history don’t realize that many Catholics over the centuries have been put to death because they believed in the real presence of Jesus in the Eucharist.

We can understand how people can think that the Church teaches that the Eucharist is only a symbol of Christ’s body and blood. There is no physical change to the bread and wine after the priest consecrates them. They still look and taste as they always did.

And we admit that we don’t know exactly how it happens that the bread and wine is changed into the substance of Christ’s body and blood. That’s what the term “transubstantiation” means, but perhaps that’s too much for most people to understand.

We also admit that trying to explain this to Catholics has been a problem throughout the Church’s history. Jesuit Father Matt Malone, editor of *America* magazine, wrote in a column that way back in the fifth century, a bishop named Theodore of Mopsuestia felt the need to tell his people: “The Lord did not say: This is a symbol of my body, and this is a symbol of my blood, but rather: This is my body and this is my blood.”

How are Catholics expected to know what the Church teaches about the Eucharist? In our parishes, of course, with priests teaching in our pulpits, teachers teaching in our schools, and volunteers teaching in religious education programs. But polls show that more than half of Catholic millennials say that they go to Mass only a few times a year. And at least one poll showed that 68 percent of Catholic parents do not enroll their child in any formal Catholic religious education program. Sixty-eight percent!

Could there possibly be a connection here?

Unfortunately, we don’t have a solution to this situation. But perhaps that Pew Research survey did the Church a favor by revealing a serious problem and, in so doing, aroused so much commentary. We must find new ways to catechize Catholics about the basic teachings of the Church.

—John F. Fink

Reflection/John Shaughnessy

Celebrating teachers who help us to look deeper

A college professor once gave his students an unusual quiz, consisting of 10 questions. The first nine dealt with course material. But nothing the students had studied prepared them for the 10th question: “Tell me the name of the person who comes into this room and cleans it right after this class ends.”

Every student was stumped. Day after day, for most of the semester, the students had seen the cleaning woman enter their room when their class ended. And day after day, the students paid no attention to her. They rushed from the room or talked to the professor and each other.

Some of the students protested the question. All of them thought it was unfair. When the professor collected the quiz, he shared his reasoning for the last question: “If you remember nothing else from this class, remember this: In life, you will meet people from all backgrounds, all levels of income and position. Treat everyone as important. Treat everyone with respect and dignity.”

When I learned about that story, it immediately reminded me of a college professor who taught me a valuable lesson after I had made a bone-headed mistake. His nickname was “Black Bart,” a professor notorious for his demanding approach to studying the U.S. Constitution and his no-nonsense attitude in the classroom. So it wasn’t exactly my smartest move when I walked into his class late one morning and then did something else to disrupt the class.

Black Bart stopped talking and eyed me, a gunslinger sizing up his next victim. I shivered when he finally spoke, telling me to come to his office at an exact time later that day. The bloodshed would be handled neatly, in private, removed from the eyes of classmates who looked at

me as a corpse ready to be picked to the bones by vultures.

I’ll never forget that meeting. Black Bart started by asking me what career I hoped to enter. When I told him, he talked about writers and reporters he knew. He suggested books to read, experiences to consider. I had given him ammunition to gun me down, and he turned it into an opportunity to educate me, to get to know me better. Just as amazingly, he never mentioned my transgression. Somehow, he knew it wouldn’t happen again.

His approach to my disrespect is a lesson in generosity that has stayed with me, a lesson in treating someone with respect and dignity that I have tried not to fail again.

One teacher challenges his students to see that every person they meet deserves to be noticed, to be valued. Another teacher sees past the mistake of a student and takes a deeper look at the young person, and his hopes and dreams. In both situations, the teachers don’t merely see with their eyes, they see with their hearts.

It’s the way that Christ encourages us to live our lives. Often referred to as “Teacher” in the Gospels, Jesus constantly shares lessons and asks questions that challenge us to take a deeper look at our priorities, our beliefs, our choices—*what matters most to us*. He does it all with the intention of guiding us to look *into* our hearts, to see *with* our hearts.

He does it all in the hope of leading us to draw closer to God and the people who become part of our lives, whether it’s the bond of a lifetime or the bond of a moment in time.

Look deeper.

(This reflection is an excerpt from John Shaughnessy’s new book, *Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. It is available on www.amazon.com.) †*

Letter to the Editor

Lumping National Rifle Association with abortion supporters is wrong, reader says

In a recent issue of *The Criterion*, a letter was published illustrating parallels between mass shootings and abortion.

I did actually agree with most of the letter, until the last paragraph, when the writer declared that the National Abortion Rights Action League and the National Rifle Association (NRA) had to be stopped in defending “their weapons of choice in assaults against our fellow human beings.” Such a statement is a snide misrepresentation of the facts.

The NRA is not an independently wealthy power broker that perverts Washington politics against the will of the people that current popular news cycles have also misrepresented it to be.

The NRA gets its money from ordinary citizens from all walks of life all over the country, and uses their money with the known and stated purpose of, among other things, protecting their Second Amendment rights in the various levels of government. It is very similar to how Priests for Life takes money from ordinary citizens to lobby for the end to abortion.

There is a vast difference between an organization that protects a long held constitutional right for a large number of law-abiding citizens, and another that fully supports the outright murder of the unborn.

To lump the NRA and its members in with abortionists, just like after every

mass shooting to make them out to be as guilty as the shooter, is both unjust and malicious.

It will hardly create the environment of trust in each other’s concerns and best interests that is necessary to have the conversations needed to solve the problem of mass shootings.

Ben Ramsey
Dillsboro

Letters Policy

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

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

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

Send letters to “Letters to the Editor,” *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with send letters via e-mail to criterion@archindy.org. †



Christ the Cornerstone

Sacraments are necessary for the health of our souls

“The Eucharist is the single most important reason for staying in the Church.” (Bishop Robert E. Barron, *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis*)

For the past several weeks, we have been discussing the six reasons for staying in the Church proposed by Los Angeles Auxiliary Bishop Robert E. Barron in his book *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis*.

The bishop’s arguments are addressed to Catholics “who feel, understandably, demoralized, scandalized, angry beyond words, and ready to quit.” But all Catholics—regardless of their response to the crimes of sexual abuse and cover-up committed by some Church leaders—can benefit from Bishop Barron’s prayerful reflection on the reasons for staying.

Fidelity to the faith of our fathers and mothers is essential to our identity and mission as disciples of Jesus Christ. By virtue of our baptism, we are members of his mystical body and missionaries sent to proclaim the Good News to all nations and peoples throughout the world.

Bishop Barron’s fifth reason for remaining faithful, or “staying in the Church,” is the sacraments. “The Christ-life that we have been describing comes into us, the Church teaches, through the sacraments,” the bishop writes. “Baptism, confirmation, and the Eucharist initiate us into the life; marriage and holy orders give that life missionary direction; confession and the anointing of the sick restore the life when it has been lost. As necessary as food and drink are to the body, so are sacraments for the health of the soul.”

To quit the Church—either by drifting away or by deliberately refusing to participate any longer—means cutting ourselves off from the nourishment (sanctifying grace) that only the sacraments can provide. The health of our souls requires that we remain open to this grace, especially to the special graces we receive through frequent celebration of the sacraments of reconciliation and Eucharist.

Frequent confession helps us acknowledge that we are sinners—both in what we do and what we fail to do. More importantly, it places us in a position to repent of our sins and to receive the divine forgiveness that can only come from our merciful God.

If we abandon the Church, we lose access to this powerful source of God’s grace. Think of the graces we will forfeit and the opportunities for renewal that we neglect when we no longer take advantage of this great sacrament of God’s love and forgiveness.

All the sacraments contain the power of Jesus, Bishop Barron writes, but “only the Eucharist contains Jesus himself. When we consume the Eucharist, we are taking the whole Christ—body, blood, soul and divinity—into ourselves, becoming thereby conformed to him in the most literal sense.”

Communion with Jesus in the Eucharist is the most intimate form of participation in the life of the Church. It is a sacramental sign—which causes what it signifies—of the oneness with Christ that is the meaning of our lives. “Through this great sacrament,” Bishop Barron says, “we are Christified, eternalized, deified, made ready for life on high with God.”

Imagine turning our backs and walking away from the outstretched arms of Jesus! If we truly appreciate the gifts we are given each time we attend Mass and receive the holy Eucharist, leaving the Church is unthinkable. That’s why Bishop Barron tells us

that *The Eucharist is the single most important reason for staying in the Church*. When all else fails, even when we are betrayed by those (including priests and bishops) who have promised to be Christ’s ambassadors here on Earth, the Lord himself is with us, uniting us with himself under the form of bread and wine absorbed into our bodies and becoming one with us.

This mystery, the grace we receive when we unite ourselves with Christ, and with all his brothers and sisters, is absolutely unique and irreplaceable. “You can’t find it anywhere else,” Bishop Barron reminds us, “and no wickedness on the part of priests or bishops can affect it.”

As we reflect on the beauty and power of the seven sacraments—baptism, confirmation, Eucharist, marriage, holy orders, reconciliation and anointing of the sick—let’s thank God for all his gifts. And let’s pray for the strength to remain faithful especially in times of doubt and adversity.

Remain with us, Lord, and keep us close to you. We want to be faithful members of your Church. Strengthen us in our weakness and revitalize us by the power of your love. †



Cristo, la piedra angular

Los sacramentos son necesarios para la salud de nuestra alma

“La Eucaristía es la razón más importante por la cual deberíamos mantenernos fieles a la Iglesia.” (Obispo Robert E. Barron, *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*)

Durante las últimas semanas he estado hablando acerca de las seis razones para permanecer en la Iglesia que propone el obispo auxiliar de Los Angeles, Robert E. Barron, en su libro titulado *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*.

El obispo expone sus argumentos a los católicos “que, comprensiblemente, se sienten desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar,” pero todos los católicos, independientemente de su respuesta ante los crímenes de abuso sexual y el encubrimiento en el que participaron algunos líderes de la Iglesia, pueden beneficiarse de la reflexión piadosa del obispo Barron acerca de las razones para permanecer en la Iglesia.

La lealtad a la fe de nuestros padres es esencial para nuestra identidad y misión como discípulos de Jesucristo. En virtud de nuestro bautismo, formamos parte del cuerpo místico de Jesús y somos misioneros enviados a proclamar la Buena Nueva a todas las naciones y los pueblos de todo el mundo.

La quinta razón del obispo Barron para ser fieles o “permanecer en la Iglesia” son los sacramentos. “Como enseña la Iglesia, la vida de Cristo que hemos estado describiendo llega a nosotros a través de los sacramentos,” escribe el obispo. “El Bautismo, la Confirmación y la Eucaristía los inician en la vida; el matrimonio y el orden sacerdotal dan a nuestra vida una dirección misionera; la confesión y la unción de los enfermos restauran la vida cuando la hemos perdido. Del mismo modo que comer y beber son necesarios para el cuerpo, los sacramentos son necesarios para la salud del alma.”

Renunciar a la Iglesia, sea por alejamiento o producto de negarse conscientemente a participar, significa cortarnos el alimento (la gracia santificadora) que solo los sacramentos nos pueden brindar. La salud de nuestras almas nos exige que sigamos abiertos a esta gracia, en particular a las especiales que recibimos mediante la celebración frecuente de los sacramentos de la reconciliación y la Eucaristía.

Confesarnos frecuentemente nos ayuda a reconocer que somos pecadores, tanto en lo que hacemos como en lo que no. Y lo que es más importante: nos coloca en posición de arrepentirnos de nuestros pecados y recibir el perdón divino que solo

puede provenir de nuestro Dios misericordioso.

Si abandonamos la Iglesia, perdemos el acceso a esta poderosa fuente de gracia divina. Pensemos en las gracias a las que renunciaremos y a las oportunidades de renovación que descartamos cuando ya no aprovechamos este magnífico sacramento del amor y el perdón de Dios.

Aunque todos los sacramentos contienen el poder de Jesús—escribe el obispo Barron—“solo la Eucaristía contiene al propio Jesús. Cuando consumimos la Eucaristía recibimos en nosotros a Cristo completo—su cuerpo, sangre, alma y divinidad—conformándonos a él en el modo más literal posible.”

La comunión con Jesús en la Eucaristía es la forma más íntima de participar en la vida de la Iglesia. Es un signo sacramental—que causa lo que significa—de unidad con Cristo quien es el verdadero significado de nuestras vidas. “Por medio de este gran sacramento—prosigue el obispo Barron—somos “cristificados, eternalizados, deificados, nos disponemos para la vida más excelsa con Dios.”

¡Imaginémonos dándole la espalda y alejándonos de los brazos abiertos de Jesús! Si en verdad valoramos los dones que recibimos cada vez que asistimos a la misa y recibimos la santa Eucaristía, abandonar la Iglesia resulta un acto impensable. Es por ello que el obispo

Barron nos dice que *La Eucaristía es la razón más importante por la cual deberíamos mantenernos fieles a la Iglesia*. Cuando todo lo demás falla, incluso cuando hemos sido traicionados por aquellos (incluidos sacerdotes y obispos) que prometieron ser embajadores de Cristo en la tierra, el propio Dios está con nosotros, uniéndonos a Él en forma del pan y el vino que absorbemos en el cuerpo y que se funde en nuestro ser.

Este misterio, la gracia que recibimos cuando nos unimos a Cristo y a todos nuestros hermanos, es algo completamente único e irremplazable. “No es posible encontrarla en ningún otro lugar—nos recuerda el obispo Barron—; y no puede ser afectada por la perversión ni de sacerdotes ni de obispos.”

A medida que reflexionamos sobre la belleza y el poder de los siete sacramentos—el bautismo, la confirmación, la Eucaristía, el matrimonio, las órdenes sacerdotales, la reconciliación y la unción de los enfermos—agradezcamos a Dios por todos estos dones y recemos para tener la fortaleza de permanecer fieles, especialmente en épocas de duda y adversidad.

Quédate con nosotros, Señor, y manténnos acerca de ti. Queremos ser integrantes fieles de tu Iglesia. Fortalécenos en nuestra debilidad y revitalízanos por el poder de tu amor. †

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

September 16

St. Patrick Church, 1204 N. Armstrong St., Kokomo (Lafayette Diocese). **Public veneration of the relics of St. Padre Pio**, 9 a.m.-5:30 p.m., 6 p.m. Mass. Information: www.stpatrick-kokomo.org, 765-452-6021.

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

September 17

Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Abide" adoration service**, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker,

praise band, silence and confessions, child care available. Information and child care reservations: Chris Rogers, chris@nadyouth.org, 812-923-8355.

Our Lady of Perpetual Help Parish, Wagner Hall, 1752 Scheller Lane, New Albany. **"Now, and at the Hour of Our Death" informational seminar**, panel presentation addressing decision making and planning for end of life, free, registration not required, all are welcome. Information: www.olphna.org, Tom Yost, 812-945-2374, tyost@olphna.org.

September 18

Biltwell Event Center, 950 S. White River Parkway W. Dr., Indianapolis. **"It is Well" interfaith health and wellness summit**, sponsored

by Anthem and the Center for Interfaith Cooperation, former Colts player and CEO of Fight for Life Foundation Marlin Jackson keynote, 8 a.m.-1:45 p.m., free, breakfast and lunch provided. Registration required by Aug. 31: bit.ly/2KbaB8r (case sensitive), seating is limited. Information: c_king@cabelloassociates.com, 317-209-9991.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Mini-Mission: Evangelization**, presented by Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, 6 p.m. Mass followed by optional adoration, 7 p.m. presentation in parish community room, free, reservation not required. Information: 317-257-4297, bulletin@saintmatt.org.

September 19

Providence Spirituality & Conference Center, Havlick Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Memory Café**, informal gatherings designed to address dementia diagnosis by providing support, connectedness and community, congregation well-being coordinator Katie Harish facilitating, third Thursdays of the month, 2-4 p.m., free. Information and registration: 812-535-2860, kharich@spsmw.org, www.spsmw.org/event.

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

Roncalli High School cafeteria, 3300 Prague Road, Indianapolis. **50-Year Celebration Dinner**, 6 p.m., free. Reservations requested by Sept. 12, walk-ins welcome: Tina Hayes, thayes@roncalli.org, 317-787-8277, ext. 23.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Pro-Life Lecture Series: A Discussion on Immigration**, sponsored by the archdiocesan Office of Human Life and Dignity and the pro-life ministries of St. John the Evangelist and Most Holy Rosary parishes, both in Indianapolis, 6-8:30 p.m., pizza and salad,

freewill offering accepted. Reservations requested by Sept. 18. Presenter list and registration link: bit.ly/32ReWwo (case sensitive.) Information: Brie Anne Varick: 317-236-1543, beichhorn@archindy.org.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, host and creator of Inside Indiana Business television Gerry Dick presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Sept. 18. Information and registration: www.catholicbusinessexchange.org.

September 19-20

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Rummage and Bake Sale**, Thurs., 8 a.m.-4 p.m., Fri., 8 a.m.-3 p.m., clothing, baked goods, kitchen items, shoes, books, toys and more. Information: 765-653-5678.

September 20-21

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Fall Fest**, 5-10 p.m., food, beverages, live entertainment, family games. Information: 317-259-4373.

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair and Hog Roast**, Fri 4-11 p.m., Sat. 3-11 p.m., pork burgers, pulled pork sandwiches, carnival rides, live

entertainment, children's games, beer garden, bingo. Information: 317-852-3195.

September 21

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants, Indianapolis**. Third Saturday of the month, Mass at 8:30 a.m. followed by Divine Mercy Chaplet and rosary at the Clinic for Women abortion center, 3607 W. 16th St., concluding between 10:30-10:45 a.m., with continued prayer at the church for those who wish to remain. Information: peggygeis@att.net.

Western Skateland, 930 W. 17th St., Bloomington. **Catholic Charities Bloomington Skate Party**, benefiting Catholic Charities Bloomington Mental Health Scholarship Fund, live music, photo booth, food by BBQ Soul available for purchase, \$6 entry, \$2 skate rental. Information: Cheri Bush, cbush@archindy.org, 317-236-1411.

September 22

St. Michael Parish, 11400 Farmers Ln., Bradford. **Parish Picnic**, 10:30 a.m. Mass, ham and fried chicken dinners with homemade dumplings and pie served 10:30 a.m.-2:30 p.m. Information: 812-364-6646.

September 25

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

Sisters of Providence offer 'Come and See' weekend on Oct. 11-13

The Sisters of Providence at Saint Mary-of-the-Woods invite single Catholic women ages 18-42 to a "Come and See" weekend retreat at the order's motherhouse, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 7 p.m. on Oct. 11 through 2 p.m. on Oct. 13.

During the three days, participants will learn more about the life and legacy of

St. Mother Theodore Guérin, meet other women seeking a deeper relationship with God, and share in the life of the sisters. There is no cost to attend the retreat.

Registration is requested at ComeandSee.SistersofProvidence.org by Oct. 9.

For additional information, contact Sister Editha Ben at 812-230-4771 or eben@spsmw.org. †

Catholic women's retreat and conference planned in Indianapolis on Sept. 20-21

"Our Lady: Essence of Woman" is the theme of a Catholic Women's Retreat and Conference at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, on Sept. 20-21.

The optional Friday evening retreat begins with check-in from 6-6:30 p.m. followed by refreshments, panel discussion, silent retreat and Mass, concluding at 11 p.m.

Check-in for the Saturday conference begins at 7:30 a.m. and concludes at 5 p.m.

Presenters include Catholic author Father Tom Morrow of the Archdiocese of Washington, D.C., and archdiocesan Deacon Brad Anderson of St. Mary Parish in Greensburg.

The cost to attend is \$60, which includes lunch.

The registration link, schedule and presentation topics can be found at www.holyrosaryconferences.org/women.

For more information, call 317-636-4478 or e-mail jerry@holyrosaryconferences.org. †

Mass for those affected by mental illness planned in Shelbyville on Sept. 21

The archdiocesan Office of Human Life and Dignity is hosting a Mass for those affected by mental illness at St. Joseph Church, 125 E. Broadway, in Shelbyville, at 5 p.m. on Sept. 21.

An informational session, refreshments and fellowship will follow.

For additional information, contact Brie Anne Varick at 317-236-1543, or e-mail beichhorn@archindy.org. †

Shroud Encounter coming to Christ the King Parish in Indianapolis on Sept. 28

All are invited to experience the mystery of the Shroud of Turin through the "Shroud Encounter" in Tuohy Hall of Christ the King Parish, 5884 Crittenden Ave., in Indianapolis, at 6:30 p.m. on Sept. 28.

The Shroud Encounter explores what has been learned of the Shroud of Turin, believed by many to be the burial cloth of Christ. The event is a production of the Shroud of Turin Education Project, Inc., and will be presented by international expert Russ Breault.

It includes a big-screen experience

covering all aspects of research on the shroud, with a museum-quality, life-size replica of the shroud on display.

A soup and bread dinner will be served.

Admission is free; however, reservations are requested at www.ctk-indy.org/shroudencounter.

For more information, contact Cindy Flaten at 317-255-3666, or e-mail cflaten@ctk-indy.org.

To learn more about the Shroud Encounter, visit www.shroudencounter.com. †

VIPs

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MOms or call 317-236-1585.



Carlos and Dorothy (Dixon) Alexander, members of St. Monica Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 13.

The couple was married in St. Luke Church in Nicholasville, Ky., on Sept. 13, 1969.

They have two children: Christina Borst and Matthew Alexander.

The couple also has 10 grandchildren. †



Robert and Linda (Thompson) Daming, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on June 14.

The couple was married in Our Lady of the Springs Church in French Lick on June 14, 1969.

They have three children: Rebecca Connor, Teresa Hogue and Joe Daming.

The couple also has eight grandchildren. †



Herman and Marcella (Hess) Naville, members of St. Mary Parish in Navilleton, celebrated their 65th wedding anniversary on Sept. 6.

The couple was married in St. Mary Church in Lanesville on Sept. 6, 1954.

They have five children: Elaine Edwards, Carol Hougland, Cheryl Tansey, Daryl and Don Naville.

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

They celebrated with a Mass. †

Latin School Military Memorial plaque to be dedicated in Indianapolis on Sept. 23

A dedication ceremony for the Latin School Military Memorial plaque will be held in the courtyard between Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis, and Lumen Christi Catholic School at 1 p.m. on Sept. 23.

Archbishop Charles C. Thompson

will be in attendance for the dedication, during which the plaque will be blessed. The plaque commemorates four graduates of the former Latin School who gave their lives while serving in the military.

All are welcome to attend.

For more information, contact Jim Bixler at airbix@aol.com. †



Catholic Business Network honorees

The Catholic Business Network (CBN) hosted its 12th annual Inspirational Insights Program on Aug. 29 in Indianapolis. CBN is an association of businesses and professionals working together for the mutual benefit of its members, and is devoted to the support and development

of Catholic education. During the program, Gina Kuntz Fleming, superintendent of Catholic schools for the Archdiocese of Indianapolis, was recognized as the organization's Catholic Person of the Year. She is pictured with Ben Brown, left, CBN member and event chair;

AJ Reiber CBN board president, and her brother, William Kuntz. In the second photo at right, Pete and Julie Molloy were awarded the Spirit of Community Award. They are pictured with Jason Kirkby, at right. This year's event was sponsored by Franciscan Health. (Submitted photos)

Men's conference features speakers with distinct conversion stories

By Sean Gallagher

The 2019 Indiana Catholic Men's Conference on Oct. 5 will feature speakers who took three different journeys to the Church or a vocation in it.

Marians of the Immaculate Father Donald Calloway lived a wild life as a teenager and young adult before experiencing a profound conversion. He is an internationally-known speaker and author of several books on Marian spirituality, including *Champions of the Rosary: The History and Heroes of a Spiritual Weapon*.

Father Michael Lightner, a priest of the Archdiocese of Milwaukee, Wis., was an NFL prospect in college before a

Marian pilgrimage set him on the path to the priesthood.



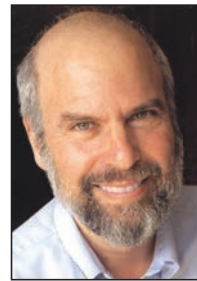
Father Michael Lightner

Roy Schoeman was raised as a Jew and was well-educated in his faith. The son of Jews who fled to the U.S. from Nazi Germany, Schoeman was a member of the faculty of the Harvard Business School before experiencing what he describes

as an "unexpected and instantaneous" conversion to Christianity. He has authored books on the Catholic faith, including *Salvation is from the Jews: The Role of Judaism in Salvation History*, and hosts a weekly Catholic radio show.

The conference will begin at 8 a.m. on Oct. 5 at the Indiana Convention Center, 100 S. Capitol Ave., in Indianapolis, and will conclude by 4:30 p.m.

Conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis, has been involved with the annual event since it began in 2006. He is excited about the speakers for this year's gathering.



Roy Schoeman

"Whoever attends our men's conference this year will not be disappointed," Fox said. "They will be engaged through every minute of the day. This could be one of the most, if not the most, entertaining and inspirational conferences that we will have had over the last 13 years. All three of the speakers would be considered keynote speakers at many conferences."

There are discounted registration fees to the conference for those who purchase tickets before Sept. 24. Before that date, individual tickets are \$50, \$45 per person

for groups of 10 people or more. After Sept. 24, tickets will be \$55 for individual tickets, and \$50 per person for groups of 10 or more. Tickets for students or deacons are \$25 per person. Seminarians and priests may attend free of charge.

Also included in the conference will be a midday Mass at nearby St. John the Evangelist Church in Indianapolis, and lunch. Opportunities for eucharistic adoration and the sacrament of penance will also be available throughout the conference.

Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, will be the principal celebrant and homilist for the Mass. Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville, will be the master of ceremonies for the conference.

(To learn more about the 2019 Indiana Catholic Men's Conference or to purchase tickets, visit www.indianacatholicmen.com or call 317-888-0873.) †

Saint Mary-of-the-Woods to host 'Morning with Mary' on Oct. 5

Criterion staff report

In October, the Catholic Church honors Our Lady of the Most Holy Rosary. To celebrate Mary and the powerful gift of rosary, the archdiocese will host its fourth "Morning with Mary" event on Oct. 5.

All are invited to the bilingual gathering, where Archbishop Charles C. Thompson will preach, lead participants in prayer and share about the role of Mary in his life. The event will also include intercessory prayer, a rosary and Marian hymns.

The celebration is held in a different location in central and southern Indiana each year to make it available to as many members of the archdiocese as possible. This year it will be held just west of Terre Haute at the National Shrine of Our Lady of Providence, 1 Sisters of Providence Way, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 9 a.m.-noon.

"In his final moments on the cross, Jesus told his beloved disciple John, 'Behold your mother.' And to Mary he said, 'Behold your son,'" says Ken Ogorek, director of the archdiocesan Office of Catechesis.

He says the Morning with Mary event

will "explore what these words mean—why should I have a relationship with Mary? How do I have a relationship with Mary, and how does that fit in with loving Jesus? What's the rosary all about?"

All are welcome to take in the lovely grounds of the Sisters of Providence and the shrine to their foundress, St. Theodora Guérin, during the afternoon.

Goodwill offerings will be accepted at this free event, but registration is requested for planning purposes. To register, go to

bit.ly/2LPLKue.

Those wishing to take a motor coach to the event from the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, for \$40—including lunch at Grand Traverse Pie Co.—may do so by registering online at bit.ly/2k8qIuq.

To register by phone or for more information, call 800-382-9823, ext. 1550, or 317-236-1550. The deadline is Sept. 26.

If you are unable to attend the Morning with Mary event, please join the archdiocese in solidarity by praying a rosary on Oct. 5 between 9 a.m. and noon. †



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HEARTS & HANDS

continued from page 1

Indianapolis neighborhood where Father John McCaslin had a vision more than 10 years ago.

At the time, Father McCaslin was the pastor of nearby St. Anthony and Holy Trinity parishes. As he drove through the area, he saw the vacant lots and abandoned houses that scarred the neighborhood. He also noticed the prostitutes and drug dealers there. He also saw an opportunity to make a difference. He just needed a group of people to help him.

That connection came when Father McCaslin was at a funeral and saw Tom Egold, a member of the 1961 graduating class of Sacred Heart High School.

The two men had known each other at St. Barnabas Parish in Indianapolis when Father McCaslin was an associate pastor there and Egold was president of the parish council. As they talked at the funeral, Father McCaslin told Egold about his vision to revive the struggling areas of his parishes by forming an organization that would buy and rebuild homes for low-income families—an approach he viewed as a form of evangelization. He asked Egold if he could help.

The former Sacred Heart classmates had their challenge. Within months, they formed Hearts & Hands. And in May of 2010, a single mother and her two sons moved into a home that had been purchased, gutted and rebuilt by the former classmates—with the mother paying a monthly mortgage payment significantly less than the amount she previously paid in rent.

“To date, we have purchased and completed rehabilitation on 14 properties that have been sold to individuals and families who now have affordable,



Hearts & Hands of Indiana transformed an abandoned house on the near-west side of Indianapolis into a renovated one that has become a home for the Figueroa family. (Submitted photos)

stable homes,” Corsaro noted. “Two houses are currently in progress, and four will be completed and sold in 2019, which puts us on track to meet one of our primary goals of our 2017-2021 strategic plan—four houses per year.

“Hearts & Hands currently has 29 families in the cue to gain home ownership through our program. These hard-working families are the people who can strengthen, stabilize, and add permanency and vibrancy to the community, if given the opportunity.”

The Figueroa family has seized that opportunity.

‘This is really happening!’

Since they were married, Alma and Christian Figueroa have faced the turmoil of living in an apartment infested with bed bugs, having most of their belongings taken during a break-in, and getting out of a housing contract that would have taken most of their combined income. Yet when they went to a Hearts & Hands’ open house in 2017, the members of St. Anthony Parish started to dream again and prepare to become homeowners.

“We would drive by this house, and we would start to daydream about it,” Alma said as she sat in her living room on a recent afternoon. “It’s right next to the park, and it’s close to St. Anthony School. I don’t think we slept the night before we moved in—‘This is really happening!’

“I was excited about this house. I was excited for our family. I just thought we were complete.”

Christian told her, “This is the first place that hasn’t felt strange. It felt right.”

The family has the same feeling about the neighborhood.

“Ten years ago, my parents were wary of us being out in the neighborhood,” Alma said. “There were a lot of abandoned homes. Now look at all the changes. I love the neighborhood. All of our neighbors are friendly. It’s becoming like a community for us. Everyone seems excited, and they want to get to know one another.”

As she talked, joy beamed on Figueroa’s face, which led to a warm smile from Corsaro.

“It’s very gratifying,” he said. “We’ve been able to help a young family acquire a house. They’re building equity. And it’s gratifying to look at how the neighborhood has changed. We’ve been able to reduce some of the drug problems in the community, too.”

‘It feels like home’

Corsaro knows there are still challenges: “More than one in three near-westside residents are living in poverty, with almost one-half of households earning annual incomes of less than \$25,000. This leads to a neighborhood of abandoned and dilapidated homes.”

He also knows the hope and the promise that comes with home ownership—from increased involvement in the community to improvements in psychological and physical well-being.

“When a person owns a home, it’s more likely their child will become successful and go on in their education,” he said.

Most of all, Corsaro knows the importance of a Catholic education in his life and the lives of his Sacred Heart classmates.

“The nuns and the priests showed us the values and principles of life,” said Corsaro, a member of St. Barnabas Parish.

“One of the things that is really satisfying to me is that the original 15 called on other classmates and people in the community, and it’s gotten bigger every year. We’ve also had two people from [the former] Holy Trinity Parish from the beginning. And we now have volunteers all over the city. We plan to be here for a while.”

That original group—now in their mid-70s—is a constant source of inspiration, said Suzanne Thompson, executive director of Hearts & Hands.

“They built the organization from the ground up, into a working non-profit,” said Thompson, a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. “They wore many hats: rehab work, setting strategy, building relationships, keeping the books, raising money, and taking out the trash. Ten years ago, they started out as a group of retired friends and became the hearts and hands of the organization. For that, we are forever blessed.”

The Figueroas count the group among their blessings—for what they have provided for their family.

“The greatest part of owning our home is to see our kids flourish,” Figueroa said. “When we moved in, the girls took off running everywhere. They were having such a good time. It still feels perfect. It’s close to the girls’ school at St. Anthony. It’s close to my parents.”

She smiled one more time as she gave her ultimate compliment to Hearts & Hands.

“It feels like home.” †



Alma and Christian Figueroa join their son, Abraham, and their twin daughters, Delilah, left, and Camila, for a family photo.

AFRICA

continued from page 1

The young people in the crowd cheered their approval.

Mauritius has become a super-success story for development in Africa following efforts to diversify the economy. Rather than relying mostly on sugar cane and textiles, now the country is known for tourism, call centers and “financial services,” which make the country a tax haven for many.

Pope Francis noted, though, how

unemployment still is a problem particularly for young adults, which “not only creates uncertainty about the future, but also prevents them from believing that they play a significant part in your shared future.”

Cardinal Maurice Piat of Port Louis has written about the island’s “vocations crisis,” which Pope Francis tied to the question of economic prosperity and attention to the young.

“When we hear the threatening prognosis that ‘our numbers are decreasing,’ we should be concerned not so much with the decline of this or that mode of consecration

in the Church, but with the lack of men and women who wish to experience happiness on the paths of holiness,” the pope said. Young people need to see and be encouraged by priests and religious who give witness to the joy of a life dedicated totally to serving God and one’s brothers and sisters.

On an island colonized by the Dutch, the French and the British during the past 400 years and where colonizers brought

See related story, page 15.

slaves from Africa or indentured servants from India and China, the population is mixed ethnically

and religiously. According to Vatican statistics, about 28 percent of the population is Catholic. Almost half of all Mauritians are Hindu, and Muslims make up about 17 percent of the population.

During the Mass, the crowd could hear a muezzin calling Muslims to midday prayer in the neighborhood below.

In the pope’s afternoon speech to government officials, civic leaders and members of the diplomatic corps, he noted the diversity and praised the beauty that comes from “the ability to acknowledge, respect and harmonize existing differences in view of a common project.”

The diversity of which the nation boasts was the result of both forced and voluntary

migration; when the Portuguese discovered the island in 1505, it was uninhabited. However, there were dodo birds, which became extinct by the mid-17th century during the rule of the Dutch.

Pope Francis pleaded with Mauritians to recognize their migrant roots and to do more to be welcoming to those who come to their shores seeking safety and a better life.

The pope also had strong words against corruption, something which has plagued the nation for decades and appears relentless.

Politicians and civil servants must be models of virtue, he said. “By your conduct and your determination to combat all forms of corruption, may you demonstrate the grandeur of your commitment in service to the common good, and always be worthy of the trust placed in you by your fellow citizens.”

And he returned to the theme of economic development that benefits all citizens and that ensures young people have a chance at a future.

“I would like to encourage you to promote an economic policy focused on people and in a position to favor a better division of income, the creation of jobs and the integral promotion of the poor,” the pope told the government and civic leaders. †



People sing before the arrival of Pope Francis to celebrate Mass at the monument to Mary, Queen of Peace in Port Louis, Mauritius, on Sept. 9. (CNS photo/Paul Haring)

Couples' 50 years of marriage 'is a most extraordinary witness'

By Natalie Hoefler

Many amazing things happened in 1969: the first lunar landing, Woodstock, the debut of the Boeing 747, the Beatles' last public performance.

That same year, 68 couples entered into the sacrament of marriage in central and southern Indiana, making their own lasting impact on the world. They represent 3,400 years of sacramental love, raised 199 children and now have 448 grandchildren and 23 great-grandchildren.

Those couples, their families and guests came from 37 parishes from as far as Connorsville, New Albany, Terre Haute and many cities and towns in between, to celebrate their 50th wedding anniversaries at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. The Mass is celebrated annually as a ministry of the archdiocesan Office of Marriage and Family Life.

"Our 50th anniversary is coming up on Sept. 13, and we wanted to do something special," said Dorothy Alexander. She and her husband Carlos are members of St. Monica Parish in Indianapolis. "We thought this [Mass] would be just the thing to do. And it's nice to celebrate with all of these other couples."



At the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25, Gabriela Ross, coordinator of the archdiocesan Office of Marriage and Family Life, announces figures related to the couples celebrating their 50th anniversary at the Mass: 68 couples representing 3,400 years of marriage, with 199 children, 448 grandchildren and 23 great-grandchildren.

Carlos agreed.

"It was a wonderful celebration," he said with a broad smile. "It brought back many memories."

Archdiocesan vicar general Msgr. William Stumpf served as the principal celebrant of the Mass. During his homily, he noted that this Golden Wedding Anniversary Mass celebrates "the love of our jubilarians. Your love is certainly a beautiful reflection of God's love.

"But your love is also a witness. It is a witness to what Jesus spoke of in our Gospel today: that following in his footsteps—trying to love like Christ—requires effort. It is not always easy."

He noted that by choosing to love for 50 years through "the ups and downs of married life," the couples provide "a witness to a world that struggles with commitment, forgiveness and inconvenience, and needs to see joy."

It is commitment that "helps to anchor" married love, Msgr. Stumpf said.

And such love, he continued, "is not possible without forgiveness. ... Forgiveness is a choice—a challenging one, but absolutely essential for love to endure."

So, too, is the willingness to be inconvenienced, something Msgr. Stumpf equated with sacrifice.

"Surely Jesus made it quite clear that love is always about sacrifice," he said. "And sacrifice for most of us, well, it happens most often when we are willing to be inconvenienced."

But marriage is also a call to happiness and joy, he continued, emotions that naturally spread to others.

"How often have we been touched as we see a couple walking hand in hand?" Msgr. Stumpf asked. "Be they young or old, our spirits are lifted when we see a couple who are delighted in one another."

The Church proclaims that marriage is a sacrament—an outward sign instituted by Christ to give grace. Thus in the eyes of the Church, he said, marriage is seen as "holy, and continues to be a pathway to holiness.

"And what does holiness look like? Well, frequently it looks like 50 years of love,



Barbara and Thomas Rzepka of St. Gabriel the Archangel Parish in Indianapolis sing during the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. They were among the 68 couples from 37 parishes throughout central and southern Indiana who worshipped at the Mass to celebrate their 50th anniversary. (Photos by Natalie Hoefler)



Father Christopher Wadelton, left, Msgr. Frederick Easton, archdiocesan vicar general Msgr. William F. Stumpf and Father Patrick Beidelman, right, join in praying the eucharistic prayer during the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. Deacon Michael Braun, kneeling, assisted at the Mass.

commitment, forgiveness, sacrifice and joy. And that is a most extraordinary witness."

(For more information on ministries offered by the Office of Marriage and Family Life, go to www.archindy.org/

marriageandfamily/index.html. To run an announcement in The Criterion for a marriage of 50, 55, 60, 65 or 70 or more years, go to www.CriterionOnline.org then select "Send us information" on the left-side menu, or call 317-236-1585.) †



After the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25, Jan and Charles Lauck of St. Barnabas Parish in Indianapolis make a "50" with their hands to indicate the number of years they've been married. (Photo by Natalie Hoefler)

Jubilarians celebrating golden anniversary offer advice to younger married couples

Compiled by Natalie Hoefler

After the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25, *The Criterion* spoke with several of the jubilarian couples about how they met, and their advice for younger married couples. Here are their responses.

• **Eugene and Mary Bednarek, St. Thomas More Parish in Mooresville.**

Eugene: "We met at her cousin's wedding. I was the best man. When I saw her come in [the church], it was love at first sight. ... What does it take for a marriage to last? L-O-V-E."

Mary: "You have to forgive, and forget what happened during the day. And pray."

• **Charles "Chick" and Jan Lauck, St. Barnabas Parish, Indianapolis.**

Chick: "I was with a group of guys who always went to Indiana Beach [in Monticello, Ind.] for the Fourth of July. She was there with some friends who happened to know me. We were down on the boardwalk, and someone asked me, 'How do you pick up a girl around here?' So I swung around, she was walking by, and I just picked her up around the waist. I saw her again that night at a party." His advice to couples: "Keep the faith. Live the faith."

Jan: "We didn't always agree, and we still don't. But two things we always agreed on was our faith and how to raise our [five] children, and those are pretty important things. ... Marriage takes two

forgiving people. [Forgiveness] has to be a constant in the relationship. Forgive, and then forge ahead."

• **Larry and Brenda Cummins, Prince of Peace Parish in Madison. The couple met through mutual friends at Ball State University in Muncie, Ind.**

Larry: "You have to love and respect each other. We both had good examples of that in our parents. ... When our kids got married, we'd give them a clock inscribed with [the advice], 'Always take time for each other.'

Brenda: "Our faith is very important to us. It's just like [Msgr. William F. Stumpf] said, it takes love and commitment and forgiveness. And it really helps to have the same belief in God." †

Benedictine sisters to honor ‘Angels of Grace’ on Sept. 28

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

For the last 12 years, the Sisters of St. Benedict in Beech Grove have annually identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an “Angels of Grace” award.

This year’s recipients are The PourHouse founder Andrea DeMink for the “defender” Archangel Michael Award; Grit Into Grace founder Stefanie Jeffers for the “messenger” Archangel Gabriel Award; and 83-year-old volunteer extraordinaire Celia “Ceil” Woodard of St. Barnabas Parish in Indianapolis for the “companion” Archangel Raphael Award.

These women will receive their awards on Sept. 28 at a fashion show and luncheon fundraiser honoring all women and benefiting women’s programs at the Benedict Inn Retreat & Conference Center in Beech Grove.

Fashions by The Secret Ingredient in Indianapolis will be modeled by friends of the Benedict Inn and will be available for purchase, with 10 percent of the proceeds going toward the cause. Gift baskets and prizes will also be raffled.

Here are the stories of this year’s messenger, defender and companion.

Archangel Michael Award winner Andrea DeMink: See them as ‘peers, not projects’

Andrea DeMink gushes when she talks about her friends.

“I know the most fascinating, kind, wonderful people in Indianapolis, probably in the whole state,” says the 50-year-old married mother of two.

She meets with them downtown every Sunday and Wednesday evening for food, friendship and coffee—“lots of coffee,” she adds with a laugh.

By “lots,” DeMink means 20 gallons, and by food she means about 250 meals—one for each of her friends who are experiencing homelessness in Indianapolis.

More than coffee is poured at the bi-weekly community gatherings offered by The PourHouse, which DeMink founded in 2004. She

says the name itself is a play on words for what the organization does: “We pour out kindness, and other services too.”

These outpourings are all based on one framework: relationships.

“We focus on finding out from [those living on the streets] what their vision is for their life, what they want their next step to be, and how we can walk with them and help them accomplish that vision,” explains DeMink, executive director of The PourHouse.

In addition to peer relationships, the organization also offers services such as housing and addictions referrals, legal and health care advocacy and more. It works in partnership with the Indianapolis Metropolitan Police Department, local health care providers and numerous other organizations.

DeMink, a member of Indy Vineyard Community Church in Indianapolis, says she wants “other people in the community to see the people I’m friends with on the street as people and peers, not projects.”

With such a desire, she admits it “gets hard to take in” the reactions of those who “don’t understand

homelessness and the burdens that come with that. ... I find myself constantly defending and explaining and trying to educate the general public.”

In light of her self-acknowledged role as a “defender,” DeMink’s voice is emotional when expressing her thoughts on receiving the “defender” Archangel Michael Award.

“For me, it’s important because it places the work that’s being done in a place of importance,” she says. “And that means the people I’m serving are in a place of importance.”

For more information on The PourHouse, call 317-537-7727, e-mail info@pourhouse.org, or go to www.pourhouse.org.

Archangel Raphael Award winner Celia “Ceil” Woodard: Doing many ‘little things’

Celia “Ceil” Woodard struggles when it comes to volunteering and helping others.

She is 83—but age is not the issue.

She also has had seven back surgeries—but health is not the obstacle either.

The concern, Woodard confesses, is commitment—or rather, an overabundance thereof.

“I sometimes think I’m involved in too much,” she admits. “But I don’t know what I’d give up.”

Woodard’s approach to helping others hinges on the example of St. Thérèse of Lisieux: to do little things with great love.

“It’s easy to get overwhelmed thinking of doing one big thing,” says Woodard. “But I can do little things.”

One might question her definition of “little.” For instance, Woodard, her late husband Melvin and their four children cared for more than 60 babies from St. Elizabeth[Coleman] Pregnancy and Adoption Services in Beech Grove, taking in and caring for infants as young as 2 days old until each child was adopted or the mother changed her mind.

Another effort others might question as “little” is Woodard’s volunteer work—sometimes as often as four times a week—at the Indiana Women’s Prison. And now, twice a year she facilitates a 14-week program there, walking women through the “intense challenge” of reviewing the consequences their actions have had on their families, friends and the community, ultimately to help the women heal and turn their lives around.

One little thing can have a way of leading to another little thing. Such was the case with Woodard’s service at the women’s prison.

“She was someone I mentored, and I agreed to continue,” she says of an inmate who was moved to Craine House, a “halfway house” for convicted mothers, offering them a work-release program and the ability to care for their children in a group-home setting. Woodard drives to the northwest side facility to take her friend to job interviews, find clothing and other needed items, and simply to be a friend to someone in need.

Other “little things” fill Woodard’s time, too: bringing the Eucharist to the sick; storing items donated to the Helping Our Own People ministry for the homeless in Indianapolis; helping with rosary ministries at St. Barnabas and at St. Joseph School in Shelbyville; sending gifts and home-baked bread to archdiocesan seminarians.

“I don’t think I’m doing anything out of the ordinary,” she says, noting she was “dumbfounded” by the award. “But one thing I hope comes out of [receiving] the award is that people will see they can do little things instead of one big thing.”

Archangel Gabriel Award winner Stefanie Jeffers: ‘The healing we offer is hope’

Every thief by definition steals from a victim.

Possible healing could advance Mother Delille’s cause

LITTLE ROCK, Ark. (CNS)—For what could be the first time in the 176-year history of the Diocese of Little Rock, a diocesan tribunal submitted formal documentation to the Vatican on an alleged healing miracle of a former Arkansas college student.

“We served as a fact-finding gathering source for the Holy See,” said Father Greg Luyet, judicial vicar of the diocese, who oversaw canonical procedures for this aspect of the sainthood cause.

The documentation prepared for the Congregation for the Causes of Saints in Rome is one possible step for the beatification cause for Mother Henriette Delille, who founded the Sisters of the Holy Family in New Orleans. Her sainthood cause was opened in 1988 and was approved unanimously by U.S. bishops in 1997. She was declared venerable in 2010.

If her canonization cause continues, she could be the first black saint from the U.S.

The story of a possible miracle attributed to Mother

For Stefanie Jeffers, that thief was the commercial sex industry she fell prey to nearly two decades ago. It robbed her of “everything,” she says, including her sense of hope.

She left the industry after three years “through the gift of God’s grace,” she says. “And I found my hope in Jesus Christ.”

Now Jeffers, 48, and a married mother of two, helps other such women find hope and healing in Christ through the non-profit organization she founded in 2017 called Grit Into Grace.

After several years working for organizations that helped women caught in the commercial sex industry, Jeffers sensed God wanted her “to step out on my own.”

In her discernment process, she says, “God planted an image in my head and heart.” It was a home with “a front porch, two bedrooms and a driveway on the right.

“God said, ‘This is what I want, and this is what needs to happen, and it isn’t happening in [Indianapolis] for these people.’”

From the image that she calls a “dream house,” Jeffers envisioned a home offering a unique form of healing for women affected by

the commercial sex industry—those who worked, are currently working or are considering working “in a strip club, in prostitution, in porn, in massage parlors, as an escort or outcall,” as defined on the Grit Into Grace website.

“So many important things have to happen for these women to heal,” she says. “Basic needs have to be met—getting clean from drugs, housing, therapy.

“The healing we have to offer is hope, and that hope is found in Jesus Christ.”

The organization extends such hope through social gatherings for these women and their families, survivor-led mentoring, Bible study, art therapy, and accompaniment in finding existing resources for the specific type of help a woman needs.

“Hope sometimes holds hands with hopelessness,” she explains. “Even when we feel hopeless, as long as there’s breath in our lungs, there’s hope.

“So many [women] ask if I have hope for them. I do, because I lived it, because of the strength God gives us. I’ve seen darkness in my life, and I know what it is to have light in life. If God can do that with me, he can do that for anyone.”

Jeffers says she was stunned at the news she was chosen to receive an Angels of Grace award.

“The thing that I love the most is that the one I’m getting is for the messenger of hope,” she says enthusiastically. “Hope is so much a part of what we do. That made me so happy!”

She directs the honor to God, noting that he “does everything—I just get out of the way!”

Jeffers gives credit to her pastor and fellow members of Heartland Church in Fishers, Ind., for their active support and “just embracing these women. They love and accept them just as they loved and accepted me,” she says.

Many also support Grit Into Grace financially. One person even donated a house to the organization where the women can gather. It’s called the “Dream House.”

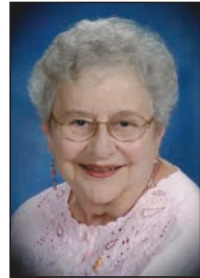
And it just happens to have a front porch, two bedrooms and a driveway on the right.

For more information on Grit Into Grace, go to gritintograce.org, e-mail info@gritintograce.org, or call 317-331-8334.

(The Angels of Grace awards luncheon and fashion show will take place at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis, from 10:30 a.m.-2 p.m. on Sept. 28. The cost is \$40 per person, or \$300 for a table of eight. For more information or to register, call 317-788-7581 or go to www.benedictinn.org.) †



Andrea DeMink



Celia “Ceil” Woodard



Stefanie Jeffers

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

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 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

Faith *Alive!*

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Great strides made in integrating people with disabilities into parish life

By Sr. Kathleen Schipani, I.H.M.

The 2017 “Guidelines for the Celebration of the Sacraments with Person with Disabilities” say that “pastors are responsible to provide evangelization, catechetical formation and sacramental preparation for parishioners with disabilities.”

The *National Directory of Catechesis* gives a similar directive: “The whole community of faith needs to be aware of the presence of persons with [disabilities] within it and be involved in their catechesis.”

These words provide a clear indication of what each parish is called to do in regard to catechetical ministry and persons with disabilities.

As a catechist with years of experience engaging persons with disabilities, I have witnessed remarkable progress in this area and yet realize that great strides are still needed to make these goals a reality.

I continually meet individuals who relate to me stories regarding themselves or their children with disabilities who are welcomed, valued and have a strong sense of belonging within their local parish.

Their positive experience of religious education led to active participation, love for the Sunday liturgy, engagement in ministries such as altar server, greeter, cantor and a variety of other ways to be agents of evangelization as a person with a disability.

This for sure is good news. However, these experiences would have been rare 25 years ago.

Even today, pastors or directors of religious education contact my office to seek assistance to prepare young adults with intellectual developmental disabilities for the sacraments because, when they were younger, such people had no access to parish religious education.

Even now, sadly, there are parents of children with disabilities who do not find ready access or effective parish religious education for their children with disabilities.

One story that attests to this is from St. Mary Parish in Rockville, Md., related

to me by Mary O’Meara, the executive director of the department of special needs in the Archdiocese of Washington:

“Abby is a 17-year-old young lady who is deaf, low vision and has developmental disabilities. Her parents tried several times to have Abby receive the sacraments, and were refused repeatedly. They were ready to walk away from the Church until a teacher from St. Mary’s school asked Abby’s mom to try one more time.

“Abby’s mom asked again. Through the ‘yes’ of the DRE [director of religious education], and a warm welcome from the pastor, Abby began her formation with our coordinator of deaf ministries.

“This year, Abby came into full communion of the Church to the overwhelming delight of her parents, family and the parish! Not only did Abby receive the sacraments of penance, Eucharist and confirmation, but her entire family was welcomed to St. Mary’s to worship as a family for the first time!”

This is so often the case. The accompaniment or failure to accompany one family member can have a profound effect on the entire family.

Many parents tell me they desire that their child with a disability have the same opportunities as their siblings regarding faith formation. Esther Garcia from the Diocese of Dallas relates it this way:

“As a parent of a child with the disabilities of autism and speech delay, it was important to me that my son would receive the same religious formation as his older brother and vital to us to participate in the parish community as a family of faith.

“Knowing about his autism, our parish faith formation program

accepted my son. Eric had an option to attend the typical class on Sunday with support or attend a Wednesday small group class with one-to-one support if needed. We decided on the Wednesday small group class.

“Eric used a picture schedule for his class. Eric and his classmates participated in vacation Bible school with their peers with accommodations, a modified curriculum and catechist aide support during the activities. We, as a family, feel welcomed and loved in the parish.”



Good and faithful catechesis accommodates the proclamation of the revealed word to encounter each person within the body of Christ.



Raymond Tetschner, center, studies with some of his fellow students in 2018 at Bishop McNamara High School in Forestville, Md. He is the first student to be a part of the school’s new St. Andre Program, designed to support students with intellectual disabilities in an inclusive setting.

(CNS photo/Jaclyn Lippelmann, *Catholic Standard*)



Ben Lash receives Communion during an Oct. 28, 2018, Mass for people with special needs at Jesus the Divine Word Church in Huntingtown, Md. The *National Directory of Catechesis* states, “The whole community of faith needs to be aware of the presence of persons with [disabilities] within it and be involved in their catechesis.” (CNS photo/Bob Roller)

Mariana Rossi, director of religious education at Our Lady of Good Counsel Parish in Southampton, Pa., related a story of how the whole community of faith needs to be involved in the catechesis of persons with disabilities. Brody, a youth with Down syndrome, participated in the parish class preparing for first Communion.

After consultation with Brody’s mom, a high school student named Thomas became Brody’s catechetical aide in the classroom. He was a natural support for Brody at class, Mass and practices. The learning process went very positively. A few weeks before first Communion, it became evident that Brody had an oral sensory aversion to the unconsecrated host. For him and his family, the anticipated goal of receiving Jesus in the Eucharist seemed daunting.

His mother, aide, teachers and support staff all patiently assisted Brody in coming up with various strategies to assist him in becoming comfortable consuming a small piece of the host. The pastor, Father Robert Suskey, also participated in the plan. On the day of Brody’s first Communion, it was truly a parish celebration when Brody received the Eucharist.

Good and faithful catechesis accommodates the proclamation of the revealed word to encounter each person within the body of Christ. That, of course, includes individuals with disabilities. Let us envision parish religious education programs that reflect this reality.



Altar server Grace McGill smiles at the conclusion of an Oct. 28, 2018, Mass for people with special needs at Jesus the Divine Word Church in Huntingtown, Md. (CNS photo/Bob Roller)

(Sister Kathleen Schipani, a member of the Sisters, Servants of the Immaculate Heart of Mary, is director of the office for persons with disabilities and the deaf apostolate of the Archdiocese of Philadelphia. Sister Kathleen is the past chair of the board of the National Catholic Partnership on Disability and the National Catholic Office for the Deaf.) †

Joyful Witness/Kimberly Pohovey

Broken and blessed through surrender to God's will

"God would never give you more than you can handle." How many times I heard those words from well-intentioned people in my life—so many times, in fact, that I began to believe them myself.



Through multiple moves, the loss of our infant son, my husband's battle with cancer, being held up at gunpoint, both of my parents' deaths, and just the struggles of everyday life, I prided myself on the strength of my faith and courage to face hardships. With each mounting challenge, I felt a rising sense of self-importance. God must certainly hold me in high regard if he thinks I can handle this much. I wore my ability to overcome adversity as a sort of badge of honor.

Thankfully, I am a work in progress. As I have grown in my faith, I can now see how God has used each difficult and sometimes tragic experience in my life to break me of my self-reliance. The truth is, in every tough experience of my life, I have been able to endure only when I have surrendered to his will. It was never

my courage or the strength of my faith. It was always *him*. When I could finally completely surrender every fear, doubt, frustration and pain and place it at his feet, it was then that I found peace and healing.

I specifically remember one instance when I gave everything over to God. It occurred as I was driving home exhausted from the hospital in the middle of the night. My prayer was that I could no longer bear my load, and I desperately needed God to lift my burden. I was broken. Through my tears, I heard the words of the song on the radio, "I will walk through the valley if he wants me to."

An overwhelming peace pervaded my entire being, and I was flushed with the realization that I was supposed to keep proceeding through this difficult time because it was what God had in store for me. Only this time, I knew everything would be fine because God walked that valley by my side.

I've learned time and time again that there's no honor in going it alone.

Like the eucharistic celebration I have come to love, how beautiful I find the imagery in Henri Nouwen's book, *Life of the Beloved*, in which he describes

how we are *taken, blessed, broken and shared*. I am called to be a child of God. I am blessed beyond measure with his abundant love. I am broken and learn to bend to his will. Then I am called to share my life in service to God and others.

Years ago, I found a pearl of wisdom tucked inside the book, *When the Game Is Over, It All Goes Back in the Box*, written by John Ortberg. The "God never gives you more than you can handle" phrase we all like to console each other with in difficult times is actually a misquoted passage from St. Paul's Letter to the Corinthians. So, what I am left with is this: God *does* give us more than we can handle—on purpose. He gives us cancer and death, and natural disasters, unemployment, marital challenges and a whole host of unpleasant earthly experiences.

When we cannot handle the burden, we are left broken and in need of him. And when we finally surrender to God, we find we are truly blessed.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

Our Works of Charity/David Bethuram

God allows suffering so we can help heal others' wounds

One of Pope Francis' quotes that embraces and demonstrates the depth of the works of charity is: "Like the Good Samaritan, may we not be ashamed of touching the wounds of those who suffer, but try to heal them with concrete acts of love." It leads us to reflect not only on the parable of the Good Samaritan, but also on how our own



suffering leads to understanding why we need to act lovingly toward those who suffer.

Of all the letters St. Paul wrote, his second one to the Corinthians is the most autobiographical. In it, Paul lifts the veil on his private life and allows us to catch a glimpse of his human frailties and needs. In this letter, he describes the value of "empathy." In a Catholic dictionary, empathy is defined as "a function of the virtue of charity by which a person enters into another's feelings, needs and sufferings."

Paul records the specifics of his anguish, tears and affliction. He spells out the details of his persecution, loneliness, imprisonments, beatings, feelings of despair, hunger, shipwrecks, sleepless nights and pain.

Amid the Fray/Greg Erlandson

The Farewell offers a reminder of what an emigrant endures

We talk a great deal in this country about immigration, too often in language that is hostile or fearful. What we don't talk about is emigration, the act of leaving one's home.



A year ago, I stood on the farm my great grandfather left in southern Sweden. Barely a man, he left parents and siblings and struck out with blind courage. He never returned to whom and what he had left behind.

My father-in-law left poverty in postwar France to find his fortune in America. He returned to France only once, unable to attend the funeral of his mother and siblings. In his later years, he looked back with some pain on the implications of his decision, at times questioning its cost and the toll it took on him, even as he saw his children flourish in his adopted land.

It is not surprising, then, that he begins the letter with words of comfort, especially in verses 3-11. Ten times in five verses Paul uses the same root word, *Para-kaleo*, meaning literally, "to call alongside."

This word involves more than a shallow pat on the back with the expression, "God bless you." No, this word involves genuine, in-depth understanding—deep-down compassion and sympathy. This seems especially appropriate since it says that God is the "God of all comfort ... who comforts us in all our affliction."

There is another observation worth noting in St. Paul's Second Letter to the Corinthians: No less than three reasons are given for suffering, each one introduced with the term "that." The Holy Spirit states reasons we suffer: "That we may be able to comfort those who are in any affliction"; "That we should not trust in ourselves"; "That thanks may be given" (2 Cor 1:4, 9, 11). Admittedly, there may be dozens of other reasons, but here are three specific reasons we suffer:

- God allows suffering so that we might have the capacity to enter into others' sorrow and affliction. Isn't that true? If you have suffered a broken leg and been confined to crutches for weeks, you are in complete sympathy with someone else on crutches even years

after your affliction. The same is true for emotional depression, an auto accident, financial burdens. God gives us the capacity to understand through similar sufferings in our lives.

- God allows suffering so that we might learn what it means to depend on him. Doesn't suffering do that? It forces us to lean on him totally, absolutely. Over and over, God reminds us of the danger of pride, but it frequently takes suffering to make the lesson stick.

- God allows suffering so that we might learn to give thanks in everything. Now, honestly, I can't recall me ever saying, "Thanks, Lord, for this test!" But I have heard time and time again that the people Catholic Charities is honored to serve are those in the midst of daily struggle. And we often hear them thank God for the small blessings they receive. They recognize and appreciate God's loving sovereignty over their lives.

Touching the wounds of those who suffer is why Catholic charity exists. Like the Good Samaritan, when we enter into another's sufferings with concrete acts of love, we help God heal the wounds that so many people carry throughout their lives.

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

Twenty Something/Christina Capecchi

Being resourceful: I can read! I can pray!

"We ate our honey. We ate a lot. Now we have no honey in our honey pot."

With those 17 words, averaging just three letters in length, Jan and Stan Berenstain launched their legendary book series. They were using the methods Dr. Seuss had coached them on: rhyme, repetition, short sentences.



As head of Random House's new publishing house for children's books, Dr. Seuss was an eccentric, exacting boss, and the 1962 publication of their book *The Big Honey Hunt* marked the completion of a two-year editing process that had begun with the manuscript for a completely different book, *Freddy Bear's Spanking*.

It was also a beginning, the birth of a franchise that would feature more than 300 titles and sell more than 260 million copies. The 38-year-old artists from Pennsylvania—the parents of two sons—had already enjoyed commercial success as magazine cartoonists when they dreamed up their bear family.

They had come far from their meeting on the first day of Miss Sweeney's drawing class at the Philadelphia Museum School of Industrial Art, when Stan complimented Jan's charcoal sketch.

She smiled brightly and inquired about his rendering of Zeus. "How did you manage to do all those curls in two hours?"

He had been resourceful, as had she. It was a trait that would earn their mutual admiration—and growing success as young artists.

And when it came time to tell the story of Papa Bear and Mama Bear, they channeled that resourcefulness at the typewriter, artfully spinning those three-letter words to empower new readers with a limited set of sight words and a big imagination.

"How are you doing? Are you getting a lot? Are you getting much honey? Or are you not?"

That was the purpose of Beginner Books, which debuted in 1957 with Dr. Seuss' *The Cat in the Hat*. It drew from an editor's list of 379 words known by early readers and used only 236, zig zagging them together into a 1,626-word book.

The 5-year-old recipients demonstrated great resourcefulness of their own by learning to read: to assign sounds to shapes, to commit them to memory and then speak them aloud, following a trail of black strokes until a story emerges.

I've been thinking about the value of being resourceful. By definition, it is to deal with new situations or difficulties. In action, it is to make like Dr. Seuss: to create a masterpiece from a small list of short words, to do a lot with a little. A teacher making the most of a small budget. A host opening up his modest home. A cook improvising with a half-empty fridge. A bedridden pregnant woman parenting from the mattress.

To be resourceful is to glorify the Creator, using our God-given gifts to full effect, like the servants who double their talents in Jesus' parable.

A retired archbishop proved resourceful in prayer, using three words to utter a Beginner Books-like invocation that is as simple as it is profound: "Come, Lord Jesus. Come, Lord Jesus. Come, Lord Jesus. Lord Jesus, come."

There is much to learn here—for one who might expect an archbishop's prayer to be as ornate as his garb, for one who never prayed or no longer prays or puts off prayer. Like the empowered 5-year-old reader, he hears the archbishop and realizes: I can pray!

To pray those three words is to do a lot with a little.

They are among the final words of the New Testament, the archbishop told me. "It's been the prayer of my life."

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

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

The Sunday Readings

Sunday, September 15, 2019

- Exodus 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

The first reading for Mass this weekend is from Exodus. This book roughly chronicles the passage of the Hebrew people from Egypt, where they had been slaves.



Moses guided them, but the Hebrew refugees believed that God guided him because Moses could not have accomplished such a task without God's help. So,

while they had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, they ultimately gave thanks to Almighty God.

In this reading, God speaks to Moses. He indicts the people first for committing the greatest of sins. They had constructed and worshipped an idol, a calf crafted from metal.

Harsh punishment would follow, not because of divine wrath, but because they had pushed God away and were left with their inadequacies.

Moses implored God to forgive the people, pleading that he remain the people's guide and protector even though they had sinned.

St. Paul's First Epistle to Timothy provides the second reading. Timothy was a disciple of Paul. Together with Silvanus, Timothy had accompanied Paul on some of Paul's missionary travels.

While elsewhere in his writings Paul seemed to express some doubts about Timothy's skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple.

To fortify Timothy's fidelity, Paul explained his own personal devotion to Christ. Paul described his vocation as an Apostle and believer. In this effort, Paul made very clear that he was a sinner, unworthy of God's saving grace. Despite all this, Paul insisted God had saved him from eternal death through Jesus the Redeemer.

St. Luke's Gospel supplies the last reading. It is a story of the willingness of

the Lord to associate with tax collectors and sinners. Today, some explanation helps to understand why the critics of Jesus so disdained tax collectors.

Tax collectors at that time were considered bad people for two main reasons. In the first place, they were turncoats and traitors, tools of the detested Roman occupation, collecting taxes for the imperial treasury. Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors could assess taxes in any amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

They were the worst of the worst. Jesus associated with them and with all despicable types. Not surprisingly, Jesus was criticized. The Lord answered the criticism with three beautiful parables. The last of these parables is the story of the Prodigal Son, one of the most beloved of the parables.

Lessons are clear. God's mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to all with forgiveness and mercy. No one is perfect. We all are sinners, maybe as heartless as the ancient tax collectors. We all need forgiveness.

Reflection

In the Vatican Museum is a splendid item that the Austrian emperor and Hungarian king, Francis Joseph, gave to Pope Leo XIII on the pontiff's 25th anniversary in the papacy in 1903. Mounted on a magnificent marble pedestal are exquisite gold figures of 99 sheep, following a shepherd holding one sheep in his arms. They represent the Good Shepherd who has found the stray sheep and literally is carrying this sheep to safety.

This beautiful artwork illustrates the first of this weekend's parables and teaches us about the mercy of God. We are apt to lose our way, but the Good Shepherd will search for us and bring us home. He loves us that much.

We all wander and need God. God never forsakes us, not even corrupt tax collectors. †

Daily Readings

Monday, September 16

St. Cornelius, pope and martyr
St. Cyprian, pope and martyr
1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
1 Timothy 3:1-13
Psalm 101:1b-3b, 5-6
Luke 7:11-17

Wednesday, September 18

1 Timothy 3:14-16
Psalm 111:1-16
Luke 7:31-35

Thursday, September 19

St. Januarius, bishop and martyr
1 Timothy 4:12-16
Psalm 111:7-10
Luke 7:36-50

Friday, September 20

St. Andrew Kim Tae-gõn, priest,
St. Paul Chõng Ha-sang and
their companions, martyrs
1 Timothy 6:2c-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, September 21

St. Matthew, Apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Sunday, September 22

Twenty-fifth Sunday in Ordinary Time
Amos 8:4-7
Psalm 113:1-2, 4-8
1 Timothy 2:1-8
Luke 16:1-13
or Luke 16:10-13

Question Corner/Fr. Kenneth Doyle

Absolution needed before receiving Communion for those in state of mortal sin

Our pastor has told us that if a person receives Communion in the state of mortal sin, the host ceases to be the body of Christ and is just ordinary bread. But if that is the case, why would receiving it be a sin? (Ohio)



As if that, in fact, is what your pastor told you, he was incorrect.

Once consecrated by the priest, the host becomes the body of Christ and remains so, even when someone receives it unworthily. That is exactly why it is wrong to receive the Eucharist when in a state of serious sin—because of the sacredness of the sacrament.

Speaking at a papal audience in March 2018, Pope Francis reminded Catholics of the need to obtain absolution for grave sins before receiving the Eucharist. "We know," said the pope, "that one who has committed a serious sin should not approach holy Communion without having first obtained absolution in the sacrament of reconciliation."

Related to your question, a somewhat concerning study released by the Pew Research Center in August of 2019 reported that more than two-thirds of self-described Catholics in the U.S. think that the bread and wine at Communion are not actually the body and blood of Christ but only symbols of the sacred.

The doctrine of transubstantiation is central to the teaching of the Church. Remember in the 6th chapter of St. John's Gospel when Jesus said to his disciples, "Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you." Some of the disciples said, "This saying is hard; who can accept it?" and some of them walked away (Jn 6:53, 60).

What did Jesus do? Did he say, "Wait a second. Don't get nervous. I'm only talking about symbols?" He did not; he let them walk away, because he meant it.

I am a lady who is almost 81 years old. All my life I have been a very strict Catholic. I raised seven children and took them to Mass every Sunday and holy day. I always thought that, as I got older, I would become even closer to the Church—but the opposite has happened because of the way the Church has changed.

In my town, we used to have three Catholic churches and three priests, but

now we have one church and one priest. This has caused Sundays and holy days to be so crowded and the parking situation so bad that it is very scary for an old woman to attend.

So, I decided a couple of years ago to start going to church during the week instead. Now, every Tuesday, I get up at 5:30 a.m. and go to the 6:45 a.m. Mass. It's peaceful, easy to park and I feel holy when I'm there.

As much as I would like to, I don't go on Easter or Christmas anymore because it's a madhouse. Yesterday, I had a disagreement with a close friend about not going to Mass on Sundays and holy days. Am I committing a serious sin by not going? (New Hampshire)

A Sunday has always been set aside for Christians to gather and worship the Lord at Eucharist; the choice comes, of course, because that was the day on which Jesus rose from the dead—and this is the center of our faith.

In your own circumstance, though, I do not believe that you are sinning by choosing a different day for worship; your fear of crowds is as real as any illness and could well dispense you from the Sunday obligation.

If there is no quieter parish within reasonable reach, then the option you have chosen may well be worthy and wise. So that you will feel comfortable, though, why not discuss your situation with a local priest?

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

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." 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. †

My Journey to God



Mission Of The Twelve

By Cathy Lamperski Dearing

Unencumbered
Lightly they packed
Taking no food, no money, no knapsack
Clutter-free
Simplicity
Apostles becoming
What they were called to be
As You sent them
So You send me

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis.)

Photo: Andrew Costello, second from left, leads a prayer on the night of Feb. 21, 2013, with a homeless man and other members of Operation Leftover, an outreach and evangelization ministry he founded and coordinated through IndyCatholic.

File photo by John Shaughnessy

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.

BIRK, John L., 75, St. Luke the Evangelist, Indianapolis, Sept. 2. Husband of Carolyn Birk.

COLE, Glenn R., 78, St. Michael, Charlestown, May 16. Husband of Betty Lou Wilson. Father of Raye Ann, Kevin and Reid Cole. Brother of Clara Sanders. Grandfather of three. Great-grandfather of one.

CORBETT, Marie J. (Bueter), 87, St. Michael, Charlestown, Aug. 14. Wife of Gordon Corbett. Mother of Lisa Fleming, Linda Vannatter and Laura Warner. Sister of Graham and Lawrence Bueter. Grandmother of five. Great-grandmother of four.

DEAN, Theodore D., 67, St. Michael, Charlestown, Aug. 1. Husband of Jerrylyn Dean. Father of Shelly Marsalek, Eugene, Jonathan and Theodore Dean II. Brother of Billy, Skip and Tony Dean. Grandfather of 10. Great-grandfather of two.



Allentown cathedral

Pedestrians walk past the Cathedral Church of St. Catharine of Siena in Allentown, Pa., on Aug. 30. (CNS photo/Chaz Muth)

MCCARY, Consewella, 70, St. Rita, Indianapolis, Aug. 23. Wife of Clifton McCary, Jr.

Mother of Jennifer Cooper, Marsha and Frankie Murray and Clifton McCary III. Sister of Joy Richards, Ida, Franklin, Jr. and Ronald McGraw. Grandmother of nine.

NIEMAN, Rose M., 86, St. Mary, Greensburg, Aug. 29. Sister of Betty Scheidler, Carl

and John Nieman. Aunt and great-aunt of several.

RICKERT, Ollie J., 87, St. Peter, Harrison County, Aug. 28. Husband of JoAnn Rickert. Father of Lea Ann and Theresa Close, Judy Heare, James and Michael Rickert. Grandfather of 10. Great-grandfather of one.

SCHLAGETER, David A., 71, St. Michael, Charlestown,

June 17. Husband of Geneva Schlageter. Father of Kimberly Gagel, Angela Harris and William Schlageter. Grandfather of five.

SCHUMAN, Lula, 90, St. John the Baptist, Osgood, Aug. 6. Mother of Ella Mae Lemen and Ted Schuman. Grandmother of five. Great-grandmother of eight.

SHAW, Anna M., 94, Good Shepherd, Indianapolis,

Aug. 28. Mother of Brian, Christopher and Dwight Shaw. Grandmother of seven.

THACH, Emmanuel C., infant, St. Jude, Indianapolis, Aug. 26. Son of James and Elizabeth Thach. Brother of Parker Thach. Grandson of Barb Ault.

WARREN, William O., 77, St. Christopher, Indianapolis, Aug. 27. Husband of Susan

Warren. Father of Emily Cole, Angela Douglass, Jill Elliott and Curt Warren. Brother of Robert Warren. Grandfather of 11.

YOUNG, Patricia H., 82, Good Shepherd, Indianapolis, Aug. 23. Mother of Beverly, Michelle, Robert and Walter Young. Sister of Delores, Gerald and Steven Harris. Grandmother of seven. Great-grandmother of six. †

Cardinal Tobin joins Catholics protesting immigration detention

WASHINGTON (CNS)—Cardinal Joseph W. Tobin of Newark, N.J., blessed and then prayed near a group of Catholics who blocked a crosswalk, arranging themselves in the shape of a cross in front of Immigration and Customs Enforcement (ICE) in Newark on Sept. 4, to protest the detention of children and families in immigration facilities.

About 400 participated in the event, which included a procession toward the ICE building as the Newark archbishop led the crowd in a chant of “stop the inhumanity.”

“I am Joseph, your brother, who has been heartbroken by the inhumanity,” Cardinal Tobin had said earlier as he called for a stop to immigration detention of children and their families.

“I ask Catholics and others of goodwill to contact their elected officials and urge them not to manipulate immigrant families as political pawns,” he said.

As the group protested in front of the facility, the Department of Health and Human Services Office of Inspector General was releasing a report warning that migrant children separated from their parents “exhibited more fear, feelings of abandonment and post-traumatic stress” than migrant children who had not been separated from their loved ones.

“According to those who treat them, many children enter the [immigration] facilities after fleeing violence and experiencing direct threats to their safety during their journey to the United States,” the report said. “Some children also experienced the trauma of being unexpectedly separated from their parents as a result of U.S. immigration policies.”

The Catholic protesters and activists as well as the cardinal spoke against the separations, whether at the border or after the deportation of a parent.

“Children will bear the trauma wrought by immigration enforcement raids, separation from their families, and indeterminate detention,” Cardinal Tobin said. “These draconian measures are not, they are not, a solution to our broken immigration system. They are violations of human dignity and are contrary to all religious teachings and the sacred call to care for our most vulnerable populations. Unlike others, we don’t have to look up Bible verses to justify the building of walls. There are none.”

A 27-year-old named Liborio Adorno, who said he was brought to the U.S. as a 7-year-old without legal documents, spoke to the crowd.

“It’s pretty sad for me to see the pictures of children and babies because I identify with them,” he said. “I came when the immigration crackdown wasn’t as bad, and it forces me to think: What if I had crossed later?”

It’s hard to separate himself from the images of immigration detentions, Adorno said, and it’s hurtful to hear others vilify parents like his, who made the immigration journey wanting the best for their children.

“If it was an American family and they went to another country, they wouldn’t be seen as criminals, they would be seen as heroes,” he said. “My parents aren’t criminals. They did what they had to do and as they finished their journey, mine began.”

These days, he organizes communities via the Cosecha Movement, he said, in hopes that others recognize the humanity of those like his family.

“A family is something holy. An attack on a family is an attack on religion,” he said. “How long must we endure this pain before people act? That is my question. ... I ask everybody present to stay strong in your prayer but stay strong in your action.”

Another organizer called on a grandmother who had come in contact with the group as she was dropping off her daughter with officials at the ICE building and asked her to speak to the crowd. Her daughter had been summoned to attend a meeting with a passport in hand and a plane ticket to her native Honduras.

The woman caring for her grandchildren said they didn’t know whether they would see her again if ICE decided to detain her.

“I love America,” she said in Spanish. “We come here to work, in search of food, in search of the blessings that this country can provide. I give thanks to America, and all we want is an opportunity.”

Though Cardinal Tobin was the only prelate present,

several groups of women religious and lay groups attended, including the Sisters of Mercy of the Americas, the Sisters of St. Joseph, the Sisters of Bon Secours, the Ignatian Solidarity Network and several Franciscans and Jesuits, among others. They had first gathered at St. Mary Church in Newark, a parish founded to serve working-class Irish, as well as German immigrants who worked in the city’s factories.

Immaculate Heart of Mary Sister Ann Scholz, associate director for social mission for the Leadership Conference of Women Religious, spoke of the history of women religious as members of immigrant communities who also served those communities. Their action in the modern immigration battle is a continuation of work that began long ago, she said.

“We have joined the tens of thousands who are outraged at the horrific treatment of immigrant children and families by our own government,” she said. “We are here today to say loudly and clearly, stop the inhumanity. The mistreatment of children, the separation of families, the denigration of our immigrant brothers and sisters done in our name must stop.”

Though they didn’t attend physically, several bishops sent statements supporting the Newark event, which the group Faith in Action said is part of an ongoing national campaign “developed by a Catholic coalition of organizations to pressure the Trump administration and Congress to end the policies and practices that routinely traumatize children, particularly the policy of child and family detention.”

The first event took place in Washington on July 18, and a third gathering is set for Oct. 11-13 in the border town of El Paso, Texas, said Eli McCarthy, director of justice and peace at the Conference of Major Superiors of Men.

Washington Archbishop Wilton D. Gregory sent his written support for the event, saying in a Sept. 4 statement that Christians must recognize the face of Christ in migrants and refugees and respond to them “just as we would to Jesus.”

“Their plight should arouse our compassion, particularly the children and families, so many of whom have been held in detention at the border,” he wrote, while advocating for community-based alternatives to detention, support for refugee resettlement programs and addressing the conditions that cause others to leave their homelands.

“We ourselves must do what we can to help, including raising public awareness to press for positive action by the authorities at the border and by Congress and the [Trump] administration,” Archbishop Gregory wrote. †

“These draconian measures are not, they are not, a solution to our broken immigration system. They are violations of human dignity and are contrary to all religious teachings and the sacred call to care for our most vulnerable populations. Unlike others, we don’t have to look up Bible verses to justify the building of walls. There are none.”



— Cardinal Joseph W. Tobin

In Mozambique, pope urges reconciliation and care for others

MAPUTO, Mozambique (CNS)—When Jesus told his disciples to love one another and pray for their enemies, he meant it—even disciples in a nation like Mozambique, where political tensions have led to violence, war and death, Pope Francis said.

The pope ended his visit to Mozambique on Sept. 6 with a visit to a health center founded to care for people living with HIV/AIDS and with a Mass nearby in Maputo's Zimpeto Stadium, where a late winter rain fell intermittently.

Bernadete Silva Fungalane came to the Mass from the Diocese of Pemba, in the northern Cabo Delgado province, where outbreaks of violent killings and pillaging have terrorized the population for the past few years.

Wearing a headwrap and a skirt made of blue fabric with the pope's image, she told Catholic News Service that the pope "can help stop the violence, first of all because he unites people. His words about reconciliation are very important for our people."

Before the recitation of the rosary began 90 minutes before the pope's arrival, Silva Fungalane said, she knew in her heart that she would receive a blessing being at Mass and "all Mozambique will be blessed."

Pope Francis visited the east African nation from Sept. 4-6.

In his homily, Pope Francis insisted Jesus' message about love and turning the other cheek was not simply a lovely platitude, but a call to courage and strength and trust in God alone.

Jesus "is talking about specific enemies, real enemies, the kind he described" in the beatitudes: "those who hate us, exclude us, revile us and defame us," the pope said.

Pope Francis said he knows people are frightened of renewed violence, and he made special mention of Cabo Delgado.

A true and long-lasting peace, he said, can be achieved only through reconciliation, which requires meeting with, speaking to, trying to understand and praying for those who had been enemies.

"Jesus wants to end forever that common practice of being Christians yet living under the law of retaliation," the pope said. "We cannot look to the future, or build a nation, an equitable society, on the basis of violence. I cannot follow

Jesus if I live my life by the rule of 'an eye for an eye, and a tooth for tooth.' "

Pope Francis also used the occasion to condemn corruption, especially because it has kept so many Mozambicans in absolute poverty, despite the country's natural resources. The pope did not mention specifics, but Mozambicans are still paying the price for a massive loan and bribery scheme that was revealed in 2016 and led to the suspension of international development funding.

With general elections scheduled for Oct. 15, the pope told people to look for those who show "concern for others, acknowledging and appreciating them as our brothers and sisters, even to the point of identifying with their lives and their pain."

Before arriving at the stadium, Pope Francis paid a visit to the Zimpeto DREAM Center, a medical clinic sponsored by the Rome-based Community of Sant'Egidio, but now fully staffed by Mozambican doctors, nurses and laboratory technicians. Sant'Egidio, a lay movement, helped mediate the Mozambique peace talks in the early 1990s and, when the AIDS pandemic began, the community mobilized to help.

Some 20 percent of Mozambican adults are HIV positive and, in 2002 when the first DREAM Center opened, mother-to-baby transmission of the virus was commonplace. Sant'Egidio decided to start there, giving the women antiretroviral drugs at no cost, as well as providing them and their families with food assistance. The program boasts of more than 100,000 babies being born virus free.

Pope Francis met several of those newborns, offering a big smile to the proud mothers and gently stroking the chubby cheeks of the babies.

In a brief speech, the pope praised the program for listening to the needs of those suffering before designing the program and for always treating the patients with dignity. It was essential, he said, that someone hear "the silent, almost inaudible, cry of countless women, so many of them living in shame, marginalized and judged by all."

Now those same women have formed an association where they support one another and go into their communities to educate other women about HIV/AIDS and accompany those being tested for the virus. †



Pope Francis kisses a baby as he visits the Zimpeto Hospital outside Maputo, Mozambique, on Sept. 6. (CNS photo/Paul Haring)

Archdiocesan priest appointed to serve as president-rector of California seminary

MENLO PARK, Calif. (CNS)—Archbishop Salvatore J. Cordileone of San Francisco has named Father Daniel Donohoo as president-rector of St. Patrick's Seminary and University.



Father Daniel Donohoo

Father Donohoo is a priest of the Archdiocese of Indianapolis.

The appointment became necessary upon the untimely death of San Francisco Auxiliary Bishop Robert F. Christian in July. Bishop Christian was president-rector

of the seminary from Jan. 14 until his death on July 11.

Archbishop Cordileone said Father Donohoo has served the seminary with dedication for more than six years, most recently as vice rector and dean of men.

"He has a keen understanding of the challenges of diocesan priesthood and the spiritual and human formation required for a successful vocation," Archbishop Cordileone said in a statement.

"Father Donohoo is uniquely prepared and qualified to take on the leadership of this important institution at this time."

Father Donohoo's previous positions at the seminary include terms as dean of students and vice president of administration.

Before ministering at the California seminary, Father Donohoo served as director of spiritual formation at

Bishop Simon Bruté College Seminary in Indianapolis. He was also a judge in the metropolitan tribunal, led a successful program for continuing education for clergy and served as pastor of a number of parishes in the archdiocese, including the SS. Peter and Paul Cathedral Parish.

Father Donohoo was educated at the University of San Diego, where he earned a bachelor's degree in philosophy, and Catholic University of Leuven, Belgium, where he earned a bachelor's in religious studies. He earned a master of divinity degree from St. Patrick's Seminary and University and a master's degree in marital and family therapy from Butler University in Indianapolis.

"I am grateful to the archbishop and board for their confidence in appointing me to serve in this role for my beloved alma mater," Father Donohoo said in a statement. "I hope, in collaboration with my current colleagues, to help form men of compassionate pastoral presence; men illuminated by sound theology, inspired by a continued deep personal encounter with Jesus Christ, issuing forth in generous service to all people."

St. Patrick's Seminary in Menlo Park has formed priests for the west coast region of the United States and the Pacific Islands since 1898.

The seminary has about 30 faculty and has historically served more than 100 students annually. Enrollment last year was 53 seminarians, but had increased significantly from the previous year. †

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Employment

RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

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

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

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

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

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):
 - Letter of Interest, addressed to Gina Kuntz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
 - What experience have you had leveraging diversity to achieve success?
 - How can you be a champion for the Catholic education and formation of young people in the role of president?
 - Resume
 - Three letters of recommendations or contact information for three professional references
2. Complete the online application using the following link: <http://oce.archindy.org/office-of-catholic-education/employment/job-postings.asp>

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

Rob Rash
Office of Catholic Schools
rrash@archindy.org
317.236.1544



Cornerstone blessing in Knightstown

This photo shows the blessing of the cornerstone at St. Rose Church in Knightstown on Sept. 30, 1951. Archbishop Paul C. Schulte blessed the cornerstone, and a Mass on the occasion was celebrated by Father Thomas Kinnevey, a son of the parish. Since 2016, St. Rose Church has served as a chapel of St. Anne Parish in New Castle.

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



Green Bay, Wis., resident Ben Pribbenow, left, and Samuel Anderson of the Diocese of Fort Wayne-South Bend in Indiana, are seen at Rome's Pontifical North American College on Aug. 29. They are two of the incoming 39 new students this fall. (CNS photo/Robert Duncan)

Back to school Italian style: Papal greeting and gelato quests

VATICAN CITY (CNS)—At the Pontifical North American College (NAC), new student orientation is not just a weekend or even just a week—it includes almost a month of intensive Italian studies, punctuated with occasional gelato sampling and one big shoutout from Pope Francis.

The 39 “new men” at the U.S. seminary in Rome were in town for a few days in late July before heading off to language schools in Assisi, Siena and Verbania.

In late August, they returned to the campus on Rome's Janiculum Hill to begin orientation. Pope Francis marked the occasion.

The seminarians stood in the sweltering heat with thousands of other pilgrims and visitors in St. Peter's Square on Aug. 25 to pray the *Angelus* with the pope.

After the prayer, the pope addressed the NAC students, urging them to focus on their spiritual lives and always maintain their “fidelity to Christ, to the Gospel and to the magisterium of the Church. Without building on these columns, it will be impossible to truly construct your vocation.”

The next day, they were back in the classroom. Their language lessons continue each morning, but the rest of their days include conferences on the seminary program, house rules and service opportunities, meeting the faculty and potential spiritual directors, and getting to know one another and the city they will call home for four or five years.

For the 2019-20 academic year, Father Peter Harman, rector of the college, said he expects to have a total enrollment of 196 seminarians from 85 dioceses in the U.S. and three Australian dioceses. The number is down slightly from last year, but an unusually large class of men just finished their studies.

Of course, everyone in the massive building on the hill is aware of the clerical sexual abuse scandal, and the seminary program continues to be updated to strengthen child protection training and guard against sexual harassment.

“Last year was a very difficult year for lots of guys” given all of the new revelations about abuse, its cover-up and about the former cardinal, Theodore E. McCarrick, and his sexual harassment of seminarians in New Jersey, Father Harman said.

In light of the McCarrick case and reports of harassment at other seminaries, he said, the North American College offered special training on “boundaries,” on what the students have a right to

expect and how they must behave with each other. The college also revised its student handbook to outline steps for raising concerns about others' behavior and for reporting harassment.

Samuel Anderson, 24, a first-year NAC seminarian from the Diocese of Fort Wayne-South Bend, Ind., said his commitment to pursuing priestly ordination remains because a vocation is built on one's relationship with Jesus Christ. “It's not the Church in its grandeur or scandal, but really it's Jesus Christ who calls us.”

Ben Pribbenow, 24, a seminarian from the Diocese of Green Bay, Wis., said that while some people are leaving the Church because of the scandal, “there are plenty of people staying in the Church,” and they deserve good and holy pastors.

The rector and the two new students also spoke on Aug. 28 about the “Francis effect” on the seminary program. For the rector, it is particularly seen in the way the students themselves have found ways to help the homeless they meet on the streets of the Rome.

“That's a real call back to the basics of the faith,” and to seeing Christ in the poor and needy, Father Harman said. “I also think they see in Pope Francis someone who doesn't just say, ‘Well, this is the faith, and this is what it's like,’ but finds a way to engage people, and this generation is willing to do that,” finding creative ways to have conversations about faith with people who are not coming to church.

Pribbenow said what strikes him most about Pope Francis “is his simplicity of life and his servant heart. You see him working with the poor, visiting the prison, and those service aspects of his pontificate are things that I hope to mirror—looking out for the least among us.”

Anderson added that he believes Pope Francis' “message of mercy is something all the world needs to hear” and learn to act on, especially when looking at policies regarding poverty and immigration.

The students may be busy with prayers and studies, but they know what is being said and written about the pope, too, the rector said. The seminary encourages them to be “discerning” listeners or readers and recently updated its social media guidelines for students.

“We want them to engage in that, but you have to do it in a way that builds up the Church and doesn't divide it—there are plenty of people who will do that,” he said. †

THE FAREWELL

continued from page 12

the plight of another. In a book or a painting or a film, we enter the life of another and see the experience through their eyes.

The political debates surrounding immigration will not abate anytime soon, and good people can disagree about how best we are to do our Christian duty to welcome the stranger and shelter the exile.

But *The Farewell* was a reminder of what that stranger, that exile, endures. And if we are unable to empathize with, and marvel at, the courage of that brave Swedish lad who fled drought and poverty 150 years ago, or the father and daughter who died in the Rio Grande seeking a better life, then it is we who are the poorest of all.

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



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Star Parker is the founder and president of the Center for Urban Renewal and Education, a Washington D.C. based Public Policy Institute that fights poverty and restores dignity through messages of faith, freedom and personal responsibility. As a White House consultant, Star has established herself as a thoughtful and energetic leader. She has spoken on hundreds of college campuses, authored several books, is a regular commentator on national television and radio and is a nationally syndicated columnist.

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