



The

Criterion

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'Inspirational mystery'

Terre Haute author's book promotes acts of kindness, page 10.

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First U.S. martyr is beatified, 'always served those most in need'

OKLAHOMA CITY (CNS)—Wearing a red and black traditional Guatemalan shirt that had belonged to martyred U.S. priest Father Stanley Rother, Ronald



Fr. Stanley Rother

Arteaga traveled from his village of Santiago Atitlan to witness the Sept. 23 beatification of the pastor he knew as "Padre Aplas."

Even though Arteaga was only 10 when now-Blessed Rother was martyred in 1981, he remembers "he was always with

the people of Santiago Atitlan, Guatemala, and more than that, he identified with our indigenous population."

The sleeves on Arteaga's shirt had to be rolled up because, as he recalled, Blessed Rother was a tall man.

"He learned to speak Tz'utujil, the

language of my people, and he always served the people most in need," Arteaga said.

When Blessed

Rother was killed, Arteaga recalled, it "broke the hearts of the entire village," but "we had hope that he would receive this honor, and thanks be to God that this day has arrived!"

An estimated 20,000 people packed the Cox Convention Center from across the country and throughout the world to witness the beatification of the native Oklahoman who is the first U.S.-born martyr. Ordained for the Archdiocese of Oklahoma City in 1963, Blessed Rother went to the archdiocesan mission in Santiago Atitlan. He was gunned down in his rectory by three masked men in 1981.

Pope Francis recognized the priest's martyrdom last December, a recognition that cleared the way for his beatification.

"May his heroic example help us be courageous witnesses of the Gospel, dedicating ourselves in supporting human

See ROTHER, page 9



A path to success

Second-grade student Makenzie Yates enjoys using an adaptive computer program at Holy Angels School in Indianapolis, a program that identifies the academic level of each student and uses fun concepts to help them progress individually and as a group. It's part of the school's comprehensive "blended-learning" program that has become a model in the archdiocese. (Photo by John Shaughnessy)

High-fives and academic growth increase at Holy Angels School with 'blended learning'

By John Shaughnessy

As a parent, Ashley Asante-Doyle loves the joy on her daughter's face when she talks about what she has learned in school.

See related story, page 2.

As a teacher, Mary Kate Veselik feels "awesome"

knowing she has a way to increase the confidence and academic growth of all her students.

As a principal, Matt Goddard never tires of the high-fives and hugs he gets

from smiling students who want to share their latest success.

All these reactions reflect the transformation that is taking shape at Holy Angels School in Indianapolis, one of the Notre Dame Alliance for Catholic Education (ACE) Academies that has become the model for a comprehensive "blended-learning" program in the archdiocese.

Academic performance at a school is supposed to grow 100 percent during a school year, according to Goddard. At Holy Angels, the growth was 11 percent

beyond that standard in language arts during the 2016-17 school year and 28 percent beyond that standard in math.

Enrollment from last year to this year has also increased from 93 to 127 students at Holy Angels, a school for students from kindergarten through sixth grade.

Goddard credits that enrollment increase to three reasons: parents sharing the positive experience their children are having, the values that are being taught at the school, and the success of

See LEARNING, page 8

Jesuit priest in Puerto Rico says devastation from deadly Hurricane Maria is 'apocalyptic'

WASHINGTON (CNS)—It took a couple of days for Jesuit Father Flavio Bravo to venture out and survey the devastation of Hurricane Maria, with its torrential rain and winds of 155 miles per hour, inflicted for hours on the island of Puerto Rico.

"We were trapped," because of debris, said Father Bravo, the superior of the Society of Jesus' Puerto Rico community, recounting the initial aftermath of the hurricane on the island. When Father Bravo finally managed to get outside, the scene was nothing short of "apocalyptic," he said during a Sept. 22 telephone interview with Catholic News Service (CNS).

As of Sept. 25, at least 16 people were killed in Puerto Rico, and 27 deaths were reported on the island nation of Dominica. Two others were killed in the French territory of Guadeloupe and one on the U.S. Virgin Islands.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, urged Catholics to respond with prayer and other help "in this time of great need for our brothers and sisters in harm's way—many of whom have been hit repeatedly by the successive hurricanes."

See HURRICANE, page 9



A woman carries bottles of water and food during a distribution of relief items on Sept. 24 in San Juan, Puerto Rico, days after Hurricane Maria. (CNS photo/Alvin Baez, Reuters)

Grants aim to assist lay leaders serving local Church

By John Shaughnessy

Hoping to ease financial concerns and stresses for lay leaders throughout the Church in central and southern Indiana, the archdiocese and Lilly Endowment, Inc. have teamed up to create the Ministerial Excellence Fund.

The archdiocese's fund focuses on providing grants—up to \$5,000 each—to youth ministers, business managers, pastoral associates, parish life coordinators, parish catechetical leaders, principals and assistant principals who are burdened with individual student debt or family-related medical expenses.

Applications for the grants will be accepted soon. Contributions to the fund are already being accepted. The archdiocese has to raise \$100,000 in both 2017 and 2018—funds that will then be matched by Lilly Endowment.

The fund reflects the archdiocese's

commitment to helping and keeping its talented lay leaders in parishes and schools across central and southern Indiana, according to Matt Hayes, the manager of an archdiocesan project called Empowering Pastoral Leaders for Excellence in Parish Leadership and Management.

The Ministerial Excellence Fund is part of that overall project, which is being funded by a three-year grant from Lilly Endowment.

"There's a recognition that pastoral leaders leave the ministry because they don't have enough economic support," Hayes says. "We want our pastoral leaders to stay. We don't want an undue financial burden to cause them to leave."

With that goal in mind, the archdiocese's Ministerial Excellence Fund will specifically assist pastoral leaders who experience financial stress because of individual student debt or family-related medical expenses.

A person receiving a grant could have a year's worth of student debt or medical debt paid—up to \$5,000.

As part of the grant, recipients will also be required to participate in financial education sessions, which are free.

"We don't want people to just use the money to help with their debt," Hayes says. "We also want them to think about how they're managing their finances over the long term."

All the money in the fund will be distributed by the end of 2018, Hayes says, but the archdiocese hopes to continue the program long term by establishing an endowment.

"The archdiocese doesn't want this to go away when the grant

goes away," Hayes says. "We want this to be lasting."

The archdiocese's Office of Stewardship and Development is committed to achieving both goals: maximizing the matching funds offered by Lilly Endowment in 2017 and 2018, and helping create an archdiocesan endowment that will continue beyond those years.

As of Sept. 26, \$22,000 has been raised through archdiocesan efforts, according to Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development.

"With the Lilly match, we're already positioned to give away \$44,000," Moore says. "We know we can already impact the lives of eight different families who are committed to the ministries of the Church. And every day we're meeting with more donors to secure more funding."

Moore says the Ministerial Excellence Fund will have a positive effect on young people who want to work for the Church, and older people who have dedicated their lives to ministries in the Church.

"We have so many young people who want to work in ministry, but the reality of their financial situation once they leave college often prohibits them from working in the field," Moore notes. "Their college debt is so great that they're stuck."

Burdened with educational debt, these young people often have to choose between following their desire to work for

'There's a recognition that pastoral leaders leave the ministry because they don't have enough economic support. We want our pastoral leaders to stay. We don't want an undue financial burden to cause them to leave.'



— Matt Hayes, Empowering Pastoral Leaders for Excellence in Parish Leadership and Management project manager

the Church, or getting a job in the private sector that lets them pay off their debt, she says.

"And these grants are not just for the young either. It could be for older people in ministry who have been in unfortunate health situations, and they have medical debt they can't afford," Moore says.

"We're committed to this initiative because we know the real impact it will have in the field."

(For more information about the Ministerial Excellence Fund and how to apply for a grant, contact the archdiocese's Human Resources Office at 317-236-1594 or humanresources@archindy.org. For more information about how to contribute financially to the Ministerial Excellence Fund, call the archdiocese's Office of Stewardship and Development at 317-236-1415 or 1-800-382-9836, ext. 1415. Interested donors can also contact Jolinda Moore at jmoore@archindy.org or Ron Greulich at rgreulich@archindy.org.) †

'... these grants are not just for the young either. It could be for older people in ministry who have been in unfortunate health situations, and they have medical debt they can't afford. We're committed to this initiative because we know the real impact it will have in the field.'



— Jolinda Moore, executive director of the archdiocesan Office of Stewardship and Development

Archdiocese, ACE Academies to celebrate Xtravaganza on Oct. 25

The archdiocese and the Notre Dame Alliance for Catholic Education (ACE) Academies will celebrate their collaboration during the Xtravaganza 2017 event in Indianapolis on Oct. 25.

The second annual celebration will raise funds and awareness for the five Catholic schools in Indianapolis

that are part of the University of Notre Dame's ACE national network: Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip Neri.

The relationship between the archdiocese and Notre Dame deepened when the five center-city schools

became ACE Academies for the 2016-17 school year. The schools "provide a challenging, faith-filled, educational experience" for their students.

The Xtravaganza will begin at 6 p.m. at the Crane Bay Event Center, located at 511 W. Merrill St., in Indianapolis. Tables of eight can be reserved for

\$1,000, which includes sponsor name recognition in the celebration's program. Individual tickets are \$125.

For reservations, contact Rose Springman at 317-236-7324 or rspringman@archindy.org.

For event or sponsorship information, contact Kim Pohovey at 317-236-1568 or kpohovey@archindy.org. †



How has the rosary affected your life of faith?

This year marks the 100th anniversary of the appearances of the Blessed Mother to three children in Fatima—appearances in which she instructed the children to spread the word about the importance of praying the rosary for peace in the world, for peace in people's hearts.

In honor of the Blessed Mother's request, and since October is the month of the Holy Rosary, *The Criterion* is inviting readers to share their stories of how praying the rosary has made a difference in their lives and the lives of people they know.

Please send your responses and your stories to assistant editor John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime number where you can be reached. †

Correction

In a letter to the editor in the Sept. 15 issue of *The Criterion*, the last name of Joseph Mucha was misspelled. †

Pope Francis' prayer intentions for October



• **Workers and the Unemployed**—That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good.

(To see Pope Francis' monthly intentions, go to www.apostleshipofprayer.org/2017-intentions.) †

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Sister Jane Schilling worked for justice, co-founded Martin University

By Sean Gallagher

St. Joseph of Carondelet Sister Jane Edward Schilling, who spent decades in Indianapolis working for racial justice,



Sr. Jane Edward Schilling, C.S.J.

died on Sept. 13 at Nazareth Living Center in St. Louis. She was 86.

Because she asked that her body be donated to scientific research, a memorial Mass was celebrated on Sept. 20 in the chapel of the Nazareth Living Center, a retirement home of her community.

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, was the principal celebrant and homilist at the Mass.

Father Taylor was a student of Sister Jane for a year in the mid-1960s when she came to teach at Holy Angels School.

During that time, Sister Jane formed a long-lasting relationship with Benedictine Father Boniface Hardin of Saint Meinrad Archabbey in St. Meinrad in which the

pair worked tirelessly and in diverse ways to promote racial justice.

Father Boniface died in 2012.

Father Taylor said they “got their feet wet” in this work when they led protests against the building of Interstate 65 through a neighborhood near Holy Angels largely populated by African-Americans.

“They got negative reaction and threats, the kind of things that went along with other civil rights movements,” Father Taylor said. “They had to endure that as well. But they kept moving forward.”

In the early 1970s, Sister Jane and Father Boniface co-founded the Martin Center in Indianapolis, which initially provided anti-racism training.

It later expanded into doing research in and advocacy for sickle cell disease, which largely affects African-Americans, and adult education. This latter effort eventually led to the founding in 1977 of what became Martin University.

While it serves students from all backgrounds, Martin University has historically helped low-income African-Americans in particular.

Sister Jane served in various administrative roles at the university from

its founding until she retired and moved to St. Louis in 2012.

Father Taylor said she and Father Boniface worked well together to advance the mission of their ministry.

“She had the ability to take his great ideas and make them happen,” Father Taylor said. “She was the one who put things into motion.”

Father Taylor said that while the university may be the most visible legacy of Sister Jane’s decades of ministry in Indianapolis, it ultimately stands as a testament to her faith and passion for racial justice.

“She was always willing to step out in faith and let the creativity of the Spirit take over,” Father Taylor said. “Great things resulted from that. Her total commitment to racial justice was long running.

“She would do whatever she could so that people, no matter what odds were against them, no matter what opposition may be put in the way, would be able to reach their full God-given potential.”

Nancy Mary Schilling was born on Oct. 8, 1930, in Minocqua, Wis. She entered the Sisters of St. Joseph of Carondelet on Sept. 15, 1948, and professed final vows in the community on Aug. 15, 1956.

She earned a bachelor’s degree in history and social studies at Fontbonne University in St. Louis in 1961 and a master’s degree in ancient history at Loyola University in Chicago in 1966.

From 1951-64, Sister Jane served in two parish grade schools in St. Louis. Beginning in 1964, she began ministry in Indianapolis and would remain in the city until her retirement in 2012 to the Nazareth Living Center in St. Louis.

From 1964-70, she ministered at Holy Angels School in Indianapolis. Her ministry at the Martin Center, which she co-founded, took place from 1970-89. She co-founded Martin College, which later became Martin University, in 1977 and served in different periods as its associate director, executive director, academic dean, vice president and historian.

Sister Jane is survived by sisters Jan Jelinski of Bozeman, Mont.; Sister Mary Mark Schilling of Milwaukee, a member of the Sisters of the Sorrowful Mother; Fern Winger of Hazelhurst, Wis.; and brother Edward Schilling of Fond du Lac, Wis.

Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111-2899. †

‘Be Not Afraid’ is theme for Respect Life Sunday; Mass, Life Chain begin observance

WASHINGTON (CNS)—Respect Life Month is observed every October by the Church in the United States, beginning with Respect Life Sunday, which takes place this year on Oct. 1. These events kick off the 2017-18 Respect Life Program.

The theme for the coming year is “Be Not Afraid,” and will be in effect through September 2018.

New materials are produced each year to help Catholics understand, value and

become engaged with supporting the God-given dignity of every person.

The Respect Life Program materials—available at bit.ly/ZO9Tp3—are intended to help leaders integrate respect for human life into their work or ministry, according to the U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities.

Locally, the archdiocesan annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis,

at 10:30 a.m. on Oct. 1. The Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this celebration.

The Archbishop O’Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting

the dignity and sanctity of human life in the parish community, school community, and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 1.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. Learn more about the Life Chain Network and other event locations at LifeChain.net. †



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Editorial



A reliquary holding a relic of Blessed Stanley Rother is seen during his beatification Mass on Sept. 23 at Oklahoma City's Cox Convention Center. Blessed Rother, a priest of the Oklahoma City Archdiocese, was murdered in 1981 in the Guatemalan village where he ministered. (CNS photo/Steve Sisney, Archdiocese of Oklahoma City)

Father Stanley Rother: First U.S.-born citizen to be declared a martyr

This could become a Catholic trivia question some day: Who was the first U.S.-born citizen to be declared a martyr? The answer: Father Stanley Rother, from Oklahoma, who was killed in Guatemala on July 28, 1981. Pope Francis declared him a martyr last December, and he was beatified on Sept. 23 during a ceremony in Oklahoma City presided over by Cardinal Angelo Amato, prefect of the Vatican's Congregation for Saints' Causes.

Stanley Rother was born in 1935. His parents were farmers, so he grew up learning the many tasks required on a farm. He was also active in the Future Farmers of America, now known simply as FFA.

Upon graduation from high school, he followed a vocation to the priesthood. It's said that his father was pleased with that decision, but said to him, "Why didn't you take Latin instead of working so hard as a Future Farmer of America?"

Indeed, Stanley found Latin difficult in the seminary and, after six years of study, the staff at Assumption Seminary in San Antonio advised him to withdraw.

However, after consultation with his bishop, he was sent to Mount Saint Mary's Seminary in Emmitsburg, Md., and was ordained for the Diocese of Oklahoma City-Tulsa (now the Archdiocese of Oklahoma City) in 1963. The diocese had a mission to the Tzutujil Mayan people in Guatemala. In 1968, Father Rother volunteered to serve there.

This was not the only diocese that had missions in Guatemala. When I traveled there, I also visited a parish at Lake Atitlan sponsored by the Diocese of New Ulm, Minn. Msgr. Gregory Schaffer had been there 30 years, and Father John Goggin had been there for 25; both were diocesan priests from New Ulm. San Lucas had 30,000 parishioners being served by the two priests and 140 catechists in 22 chapels that the priests had built.

Father Rother was in Santiago Atitlan for 13 years. Among other things, he learned Tz'utujil, an unwritten and indigenous language. In a letter he wrote in 1973, he said, "I am now preaching in Tz'utujil." He celebrated Mass in

that language and even translated the New Testament into it.

He also put the skills he learned on the farm of his boyhood to work. On one occasion, he operated a bulldozer from 7 a.m. to 4:30 p.m. to clear land on local farms, stopping only to celebrate Mass. He won the respect of the people by working closely with them. He went on to found a farmers' co-op, then a school, a small hospital and a radio station.

But these were the days of violent conflicts in Guatemala that raged from 1960 to 1996. They were fought between the autocratic government and rebel forces supported by the Mayan indigenous people whom Father Rother was serving. Before the conflicts were over, more than 200,000 people were killed.

Father Rother's parishioners began to disappear and later were found dead, their bodies showing signs of torture. Eleven members of his community were kidnapped and killed. His radio station was destroyed, and its director murdered.

Eventually, he was told that his name was on a death list and he was warned to leave Guatemala. He did, in January of 1981. But in April he asked his archbishop for permission to return. "A shepherd cannot run at the first sign of danger," he wrote in a letter.

On July 28, three men broke into the parish rectory and shot Father Rother in the head. He was 46. His body was flown back to Oklahoma, but his heart was buried under the altar of the church where he served.

The best book about Father Rother is Maria Ruiz Scaperlanda's *The Shepherd Who Didn't Run: Fr. Stanley Rother, Martyr from Oklahoma*, published by Our Sunday Visitor.

As Cardinal Amato said during the beatification ceremony, "His saintly life has become well known beyond boundaries of Oklahoma and Guatemala, and the faith of those familiar with his life has been greatly strengthened. How grateful we are to almighty God for the beatification of Father Rother."

—John F. Fink

Reflection/Hosffman Ospino

Speaking about race with Hispanic children

My 6-year-old son came home after school and unexpectedly asked my wife and me: "What am I?" The question caught us off guard. "What do you mean?" we



replied. He said, "Am I Mexican? Are people who speak Spanish Mexican?"

We explained that he and his sister are "estadounidenses," the word in Spanish for people born in the United States.

In other words, they are American. We also explained that people with Mexican roots who live in the United States are also known as Latinos or Hispanics.

Likewise, people born or with roots in other parts of Latin America and the Spanish-speaking Caribbean, like in my case, born in Colombia, and my wife, born in Guatemala, are Hispanic. We have lived most of our lives in this country. We are committed to its best values, and contribute with the best of who we are. We are also "estadounidenses."

Staring as if something was still bothering him, he asked, "Why are Mexicans taking over the country?" Then he added, "Are we taking over the country?"

I asked, "Where did you hear that?" He said, "My friends say that Mexicans are taking over the country. They said that America is for white people. They heard it on television." Then he concluded, "My arms are white. Are we white?"

Our hearts sank. A deep sense of sadness engulfed me. Should not these 6-year-olds be engaged in play and imagining amazing worlds full of hope? Should they wrestle with these questions at such a tender age?

If you are Hispanic in the United States, the conversation about race and ethnicity is personal, complex and rather confusing. Talk about race in our society is frequently framed within a "white-black" paradigm. Yet Hispanics know that it is more than that.

"Hispanic" is not a race, but an ethnicity. There are Hispanics who are white, black and indigenous. Many embody a mix of these.

Hispanics are caught up in a conundrum of racial categories that often lead to misunderstandings about identity and sometimes to exclusion and prejudice—even in our own faith communities. This goes without mentioning language and culture.

This is too much for a 6-year-old. Frankly, it is too much for anyone, young or adult. Yet this is the context where young Catholics are growing up. Remember that about 60 percent of Catholics younger than 18 are Hispanic.

My children attend one of the best Catholic schools in Boston, a place that intentionally strives to welcome a diverse student body and thrives in cultivating an environment of inclusion and respect. Still, the conversation about race that our son brought home is a reminder that we cannot be naive.

Children are profoundly influenced by their surroundings and by what they hear from adults on matters related to race. They watch television and social media. They see how our national leaders behave, what they say and what they fail to say.

My wife and I are not the only Hispanic parents having these conversations at home. We may have access to some tools to address issues of race with our children, but many Hispanic Catholic parents do not. Many are afraid and confused. Many fear for their most precious treasures, their children. They need guidance and accompaniment.

This is a time for all Catholics in the country, starting with our bishops, universities, elementary and secondary schools, dioceses, parishes, catechetical programs and ministerial organizations, among others, to step up to the plate firmly and lead frank conversations about race and racism. We must do this for the sake of a healthy society, the vibrancy of our faith communities and our children.

(Hosffman Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry.) †

Letter to the Editor

'Surprise' appearance by Archbishop Thompson made parish anniversary celebration more special

We would like to thank Archbishop Charles C. Thompson for coming to St. John the Baptist Church's 150th anniversary celebration in Osgood on Sept. 10.

We had been told he would not be able to attend due to prior commitments. One hour before the Mass started, he walked through the church doors, making our celebration even more special.

What a thrill and honor it was for us to have his excellency here with us on our

special day. Thank you for taking the time out of your busy schedule to be with us. We will never forget it.

We would also like to thank everyone who came to celebrate with us.

Rose Calhoun
Jill Jansing
Jessica Gorman
Ted Wessel
St. John the Baptist Parish's
150th Celebration Committee

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on

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

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

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



Christ the Cornerstone

Angels glorify God and serve as messengers

“Exult with him, you heavens; glorify him, all you angels of God” (Dt 32:43).

The publication date for this column is on Sept. 29, 2017, the Feast of Saints Michael, Gabriel and Raphael, archangels. These are three angels who are mentioned by name in the Bible, so I thought this might be a good time to reflect on the mission and ministry of God’s holy angels.

The *Catechism of the Catholic Church* (#328-336) tells us what the Church teaches about angels. First of all, they exist. Not in the romanticized images we’re used to seeing, because they are, after all, “non-corporeal” beings and therefore generally invisible, but angels really do exist as servants and messengers of God.

As purely *spiritual* creatures, the catechism tells us, angels have intelligence and will: they are personal and immortal creatures “surpassing in perfection all visible creatures, as the splendor of their glory bears witness” (#330).

Secondly, these spiritual beings interact with us as God’s messengers and as guardians or protectors of those who seek to do God’s will. “From infancy to death, human life is surrounded by their watchful

care,” the catechism teaches. “Beside each believer stands an angel as protector and shepherd leading him to life” (#336).

The book of Revelation tells us that at the dawn of time “war broke out in heaven,” and that the Archangel Michael and his angels battled against “the huge dragon, the ancient serpent, who is called the Devil and Satan, and who deceived the whole world” (Rev 12:7, 9). Satan was defeated and was cast down to Earth along with his evil followers.

Satan and his devils exist among us today, but we believe that they were defeated ultimately by the death and resurrection of Jesus. The angels give witness to Christ’s victory over evil, and they continually praise God for his goodness and mercy! This gives us hope and encouragement as we struggle to remain faithful to God’s will for each of us.

The Archangel Raphael appears in the Old Testament’s Book of Tobit where he reveals that he was sent to heal Tobit’s blindness and deliver Sarah, the future wife of Tobiah, Tobit’s son, from the demon Asmodeus “who kills every man she marries on their wedding night before the marriage can be consummated” (Tb 3:8).

In the New Testament, only the archangels Gabriel and Michael are mentioned by name, but a verse added to St. John’s Gospel (Jn 5:1-4) in the second century A.D. refers to the pool of Bethesda, where the multitude of the infirm lay awaiting the moving of the water by an angel of the Lord who descended at certain times into the pond and stirred the water. It was said that whoever entered the pond after the stirring of the water was healed of all infirmities. Because of the healing role assigned to Raphael, whose name means “God’s healing,” this particular messenger of mercy is generally associated with the Archangel Raphael.

The Archangel Gabriel is familiar to us because of his role in the Nativity narrative in the Gospel of Luke. It is Gabriel who announces the births of John the Baptist to Zechariah and of our Savior to Mary. Christian art throughout the past 2,000 years has depicted Gabriel in a variety of images, but none of these can quite capture this amazing figure who proclaimed the birth of the Savior and his precursor, John the Baptist.

We don’t usually see the angels of God, but if we pay close attention we can

recognize their presence. In moments of fear or temptation, but also when we rejoice in the goodness of God in the liturgy, the spiritual companionship of angels can make a significant difference in our daily lives. Especially when we need help battling evil and injustice; when we need healing for ourselves or others; and when we need the spiritual companionship of guiding and protecting angels, the Church tells us that “from infancy to death” we are surrounded by their watchful care.

It would be easy to dismiss all this talk of angels as wishful thinking or the stuff of childhood, but the Scriptures and Church teaching are quite serious about both the existence and the ministry of Saints Michael, Gabriel and Raphael and all the holy angels of God.

And so, we pray in the collect for today’s Mass: “*O God, who disposes in marvelous order ministries both angelic and human, graciously grant that our life on Earth may be defended by those who watch over us as they minister perpetually to you in heaven.*”

Saints Michael, Gabriel and Raphael, pray for us. Now and in life’s most challenging moments, be our protectors and our guides! †



Cristo, la piedra angular

Los ángeles glorifican a Dios y actúan como mensajeros

“¡Cielos, exultad con él, y adórenle los hijos de Dios! ¡Aclamadlo, naciones con su pueblo y todos los mensajeros de Dios!” (Dt 32:43).

La fecha de publicación de esta columna es el 29 de septiembre de 2017, las festividades de los arcángeles san Miguel, san Gabriel y san Rafael. Estos tres ángeles aparecen mencionados por nombre en la Biblia, de modo que me pareció oportuna la ocasión para reflexionar acerca de la misión y el ministerio de los ángeles de Dios.

El *Catecismo de la Iglesia Católica* (cf. #328-336) nos habla acerca de las enseñanzas de la Iglesia con respecto a los ángeles. Primero que nada, sí existen. No con la imagen romántica que solemos verlos ilustrados, puesto que, en definitiva, son “seres no corpóreos” y, por consiguiente, generalmente invisibles, pero los ángeles verdaderamente existen como servidores y mensajeros de Dios.

Como criaturas puramente *espirituales*, el Catecismo nos dice que los ángeles están dotados de inteligencia y voluntad: son seres personales e inmortales que “superan en perfección a todas las criaturas visibles. El resplandor de su gloria da testimonio de ello” (#330).

En segundo lugar, estos seres espirituales interactúan con nosotros en calidad de mensajeros de Dios y como

guardianes o protectores de quienes procuran cumplir con la voluntad divina. “Desde su comienzo hasta la muerte, la vida humana está rodeada de su custodia,” asegura el Catecismo. “Cada fiel tiene a su lado un ángel como protector y pastor para conducir su vida” (# 336).

El Libro de Revelaciones relata que al comienzo de los tiempos “hubo guerra en el cielo” y que el arcángel Miguel y sus ángeles libraron una batalla contra el “gran dragón, la serpiente antigua que se llama el diablo y Satanás, el cual engaña al mundo entero” (Rev 12:7,9). Satanás fue derrotado y expulsado a la Tierra, junto con sus pérfidos seguidores.

Satanás y sus demonios existen entre nosotros hoy en día, pero creemos que en definitiva fueron vencidos por la muerte y resurrección de Jesús. Los ángeles dan testimonio de la victoria de Jesucristo sobre el mal y continúan alabando a Dios por Su bondad y Su misericordia. Esto nos brinda esperanza y aliento para mantenernos fieles a la voluntad de lo que Dios desea para cada uno de nosotros.

El arcángel Rafael aparece en el Libro de Tobías del Antiguo Testamento donde revela que fue enviado para curar la ceguera de Tobías y para librar a Sara, futura esposa de Tobías, hijo de Tobías, del demonio Asmodeo que “había matado a sus maridos, uno

después de otro, antes de que tuvieran relaciones con ella” (Tb 3:8).

En el Nuevo Testamento solamente aparecen mencionados por nombre los arcángeles Gabriel y Miguel, pero un versículo añadido al Evangelio según San Juan (Jn 5:1-4) durante el siglo II D.C., hace referencia a la piscina de Betsata, donde yacía una multitud de enfermos que esperaban la agitación del agua, porque cada tanto un ángel del Señor descendía y movía el agua. Se decía que quien entrara en la piscina después de que el agua se agitara quedaba curado de cualquier enfermedad. Dada la función de sanación que se asigna a Rafael, cuyo nombre significa “curación de Dios” a este mensajero de misericordia específicamente se lo asocia por lo general al arcángel Rafael.

Estamos familiarizados con el arcángel Gabriel por el papel que desempeña en la narrativa de la Natividad, en el Evangelio según San Lucas. Es Gabriel quien anuncia el nacimiento de Juan el Bautista a Zacarías y el de nuestro Salvador a María. El arte cristiano de los últimos 2,000 años ha representado Gabriel con distintas imágenes, pero ninguna de ellas puede captar en todo su esplendor la maravillosa figura del que proclamó el nacimiento del Salvador y de su precursor, Juan el Bautista.

Por lo general no podemos ver a los ángeles de Dios, pero si prestamos

suficiente atención, podemos reconocer su presencia. En momentos de temor o de tentación, pero también cuando nos regocijamos en la bondad de Dios en la liturgia, la compañía espiritual de los ángeles puede marcar una diferencia importante en nuestras vidas diarias. En especial, cuando necesitamos ayuda para combatir el mal y la injusticia, cuando necesitamos sanación para nosotros o para los demás y cuando necesitamos la compañía espiritual de los ángeles protectores que nos guían, la Iglesia nos dice que desde el “comienzo hasta la muerte” estamos rodeados de su custodia.

Sería muy fácil desechar la idea de los ángeles como ilusiones o cuentos de la infancia, pero las Escrituras y las enseñanzas de la Iglesia son bastante serias en cuanto a la existencia y al ministerio de los santos Miguel, Gabriel y Rafael y de todos los santos ángeles de Dios.

Así pues, en la oración colecta de la Misa de hoy, rezamos: “*Oh Dios, que con admirable sabiduría distribuyes los ministerios de los ángeles y los hombres, te pedimos que nuestra vida esté siempre protegida en la tierra por aquellos que te asisten continuamente en el cielo.*”

Arcángeles san Miguel, san Gabriel y san Rafael, recen por nosotros. Sean nuestros protectores y guías ahora y en los momentos más difíciles de la vida. †

Events Calendar

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

October 3

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

October 4

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

October 6

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Anthony Rowland presiding, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**,

6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Most Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **First Friday devotion**, exposition of the Blessed Sacrament, 5:30 p.m.; reconciliation, 5:45-6:45 p.m.; Mass, 7 p.m.; Litany of the Sacred Heart and prayers for the Holy Father, 7:30 p.m. Information: 317-784-5454.

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **"A Comedy Writer Finds God,"** featuring comedian Tom Leopold, 7 p.m. cocktails and appetizers, 8 p.m., show, \$20 per person or reserved seating for tables of eight. Reservations: www.services.ihmindy.org. Information: 317-257-2266.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Pottery and Beyond**, Franciscan Sister Ann Vonder Meulen presenting, 1:30-4:30 p.m. or 6-9 p.m., 12-hour course, week one of four (Oct. 13, 20, 27), \$150 includes materials. Registration: 812-933-6437 or oldenburgfranciscancenter.org.

October 7

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Prayer, Family and Relationship with God Conference**, John Beaulieu of Franciscan University of Steubenville presenting, for teens and adults, 8:30 a.m.-4:30 p.m., bring lunch and dinner (or order pizza through parish), drinks and snacks provided, freewill offering. Information:

317-439-3432, servantsofgod@etczone.com.

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. **Mass in Slow Motion**, a step-by-step explanation and perspective of the words and actions of the Mass, 11:15 a.m. Information: 317-257-2266.

St. Anthony Parish, 337 N. Warman, Indianapolis. **10th Annual Saints in the Streets Neighborhood**

Clean-Up, in cooperation with St. Barnabas Parish, Indianapolis, 8 a.m.-noon, volunteers receive a T-shirt and free lunch. Register: bit.ly/2uZSCbH. Information: 317-292-8964, saintinthestreets@gmail.com.

Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Fall Rummage Sale**, 8 a.m.-3 p.m., clothes, jewelry, electronics, dishes and more. Information: 317-784-6860, p108cmaster@sbcglobal.net.

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

Terre Haute Helpers of God's Precious Infants

7:30 a.m. Mass at the Carmelite Monastery, 59 Allendale, Terre Haute; 8:45 a.m. car pool from St. Patrick Parish, 1807 Poplar St., Terre Haute, to Bloomington Planned Parenthood, 421 S. College Ave., arriving 10:15 a.m.; return to St. Patrick Parish around noon. Information: Tom McBroom, 812-841-0060, mcbroom.tom@gmail.com.

St. Mary Parish, serving **American and Mexican food during the Harvest Homecoming Parade**, corner of Spring and Eighth streets, New Albany. 11 a.m.-1 p.m. Information: 812-944-0417.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Harvest Hootenanny**, music, BBQ, locally grown foods, cash bar, 4-9 p.m., \$25 for music and food, reservations preferred. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

St. Paul the Apostle Parish,

202 E. Washington St., Greencastle. **Octoberfest**, sponsored by the Knights of Columbus, 4-11 p.m., indoor and outdoor activities, food, beer and wine, bingo, poker booth, raffle for Notre Dame/IU/Purdue/Colts tickets and cash, kids games 4-8 p.m., live music by MacDaddys and the DePauw German Brass Quintet. Information: 765-653-5678.

October 8

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

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

October 9

St. Susanna Church, 1210 E. Main St., Plainfield. **Living Rosary**, 7-8 p.m., light refreshments to follow. Information: Bridget Schlebecker, 317-838-7722, bschlebecker@saintsusanna.com †

Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

October 13-14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

October 13-15

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Reading the Scriptures**, Benedictine Father Harry Hagan presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

October 14

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Contemplating Gentleness**, Providence Sister Connie Kramer presenting, 10 a.m.-3 p.m., \$45 includes lunch. Registration deadline Oct. 9. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events. †

Events on Oct. 13 and Oct. 14 mark 100th anniversary of final Fatima apparition

Oct. 13 marks the 100th anniversary of the final Marian apparition in Fatima, Portugal, to three shepherd children. Events around central and southern Indiana will commemorate the occasion. Below are events that were reported to *The Criterion*.

Oct. 13:

- Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. Recitation of the Rosary (outdoor Fatima shrine, corner of E. 57th St. and Washington Blvd.), 6 p.m. Information: mbdoughert@aol.com.
- St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Rd. W., Sellersburg. 100th Anniversary of Fatima, 6 p.m. Information: Phyllis Burkholder, 812-246-2252.
- St. Luke the Evangelist Church Chapel, 7575 Holliday Dr., E., Indianapolis. Holy Hour with prayer and rosary after 5:30 p.m. Mass. Information: 317-259-4373.

Oct. 14:

- SS. Peter and Paul Cathedral,

1347 N. Meridian St., Indianapolis. Archdiocesan Celebration: "Morning with Mary," nationally acclaimed speaker Heather Renshaw and Benedictine Sister Mary Nicolette Etienne presenting, 9 a.m.-noon, doors open at 8 a.m. with light refreshments and religious items for sale in the assembly hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. Registration is required. Parking and registration information: www.archindy.org/morningwithmary.

- Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Public Square Rosary, sponsored by America Needs Fatima, noon. Information: Mary Ann Evans, 317-985-1950.

- St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. Miracle of the Sun Public Rosary Rally, procession begins at 11:30 a.m. from the parish to corner of W. Washington St. and S. Waldemere Ave, parking available two blocks off Waldemere. Information: 317-271-5234, barnett8739@att.net. †

Sisters to celebrate Feast of St. Mother Theodore Guérin with Mass on Oct. 3

The Sisters of Providence of Saint Mary-of-the-Woods and Providence Associates invite all to join them for Mass in celebration of the feast day of St. Mother Theodore Guérin at the Church of the Immaculate Conception, 1 Sisters of Providence Way, at 11 a.m. on Oct. 3.

The foundress of the Sisters of Providence of Saint Mary-of-the-Woods and of Saint Mary-of-the-Woods College was born on Oct. 2, 1798, in Brittany, France. She was canonized on Oct. 15, 2006, as Indiana's first saint and the nation's eighth saint. †

All Souls' Day pilgrimage offers history, indulgence—register by Oct. 10

Registration is now open for an archdiocesan All Souls Day pilgrimage on Nov. 2.

This pilgrimage, led by Father Eric Augenstein, archdiocesan vocations director, and archdiocesan archivist Julie Motyka will visit the graves of archdiocesan priests, including Father Simon Lalumiere, the first resident priest in Indiana, and several former bishops and archbishops.

The trip will also include Mass at St. Joseph University Church in Terre Haute, a visit to the St. Mother Theodore Shrine at Saint Mary-of-the-Woods as well as the cemetery there, and a stop at the priest's circle at Calvary Cemetery in Indianapolis, where several former bishops and archbishops are buried.

With the reception of Communion

at Mass and prayers for the deceased being offered at the gravesites, the pilgrimage carries with it a potential indulgence for participants, as long as they meet the other requirements for an indulgence (lack of attachment to sin, prayers for the intentions of the Holy Father, and reception of the sacrament of reconciliation eight days before or after the pilgrimage).

Pilgrims will board the bus at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 7:45 a.m. and return at 5:30 p.m. The cost of the pilgrimage is \$69 and includes a bag breakfast, lunch and bus transportation.

Register by Oct. 10 online at www.archindy.org/pilgrimage or by calling Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428. †

'Corrections: A Ministry of Hope and Salvation' conference set for Oct. 28 in Columbus

"Corrections: A Ministry of Hope and Salvation," a conference for those currently involved and/or interested in prison/jail and re-entry ministry, will be held at St. Bartholomew Parish, 1306 27th St., in Columbus, from 9 a.m.-4 p.m. on Oct. 28, with registration beginning at 8:30 a.m.

The day will begin with welcome and a reflection, followed by Mass. Father Ron Cloutier, director of Corrections Ministries for the Archdiocese of Galveston-Houston, will speak on successful re-entry ministries.

Presentations on and networking

with members of successful programs and ministries will be available, including Getting Ahead While Getting Out, Bridges to Life, Trusted Mentors, and Churches Embracing Offenders.

Complimentary lunch and door prizes will also be offered.

There is no fee for the conference, but a freewill offering will be accepted.

Register online by Oct. 15 at www.archindy.org/prison.

For more information, contact Lynne Weisenbach, archdiocesan Corrections Ministry coordinator, at 317-592-1402 or lweisenbach@archindy.org, or visit www.archindy.org/prison. †

Faith leaders honored for their commitment to young people

By John Shaughnessy

She was a high school freshman then, a teenager struggling with being taunted and bullied.

People made fun of Ashley Barnett because of her small stature, the result of her being born with the most common cause of dwarfism.

"I had a difficult time reconciling why God would make me like this if he knew it would be so painful," Barnett recalls.

So when a high school senior at her parish invited her to join a faith-related youth group, Barnett was hesitant before she cautiously accepted.

"I didn't want to be made fun of again, but people were kind and friendly. I kept going back. I didn't realize how much I was being saturated in God's love. By the end of high school, my heart changed. I really became in love with him."

Now 28, Barnett strives to help create a deep relationship with God for young people—in her role as youth minister of St. Charles Borromeo Parish in Bloomington. Her efforts led her to be recently honored with the archdiocese's 2017 Youth Ministry Servant of the Year Award.

Barnett received the honor during a Mass on Sept. 5 in SS. Peter and Paul Cathedral in Indianapolis. Anita Navarra of St. Mary Parish in Greensburg and Leah Massingale of St. Michael Parish in Greenfield were also honored during the Mass, which celebrated leaders who serve in Catholic school, catechetical and pastoral ministries across the archdiocese.

The award is a thrill for Barnett, but the joy of working with the parish's youths matters most to her. One of the teens, Jenna Dedek, views Barnett as "an extraordinary light of Christ in this world. She not only shows young people who Jesus is, she exudes happiness which spreads to those around her. She is the perfect example of what it means to walk with another person on their faith journey."

Sometimes that shared faith journey includes taking a group of highschool youths to the March for Life in Washington or the National Catholic Youth Conference. On Friday mornings, it also means she cooks breakfast and leads a Gospel discussion for about 40-50 middle-school students before they head to classes at the parish school. Always, she wants to lead them to a closer relationship with Christ.

"My greatest joy is seeing my kids truly happy, and seeing them sink their teeth into the truth of who Jesus is. It's just awesome to see the Lord who changed my life is now changing their lives. I just want to do for them what somebody had done for me."

Keeping Christ close to the heart

Twenty-eight years have passed, but Anita Navarra still remembers the phone call that changed her life.

"I was in high school," says Navarra, remembering the call she received from Franciscan Sister Marie Schroeder, who was the director of religious education at St. Mary Parish in Greensburg at the time. "All I remember is her saying, 'I need your help. I think you would be good sharing your faith about Jesus.'"

Navarra laughs and adds, "I couldn't say no. Besides, I enjoyed the children and their excitement, and they haven't gotten rid of me since."

Now, Navarra is the director of religious education at St. Mary, the parish where she has received the sacraments of baptism, reconciliation, holy Communion, confirmation and marriage.

She is also the recipient of the archdiocese's 2017 Excellence in Catechesis Award.

"The award is very humbling," she says. "I'm sitting in the chair of the director, but it really is our parishioners and their families who are doing this. I could not do this without them, our team

here at St. Mary's and Jesus."

Thoughts of Jesus are always close to Navarra's heart and efforts.

"My Catholic education has helped me want to serve others and stay connected to Jesus in my life," she says. "We can provide all the educational programs, but the main focus is on Jesus—and how we can live out that Gospel message.

"That's what we're all looking for. That's what we're all called to be—disciples of Jesus."

Embracing the beauty and wonder of life

As the recipient of the archdiocese's 2017 Saint Theodora Excellence in Education Award, Leah Massingale has two main goals in teaching science to her middle-school students at St. Michael School in Greenfield.

One is to introduce them to the beauty and wonder of the world that God has created. The other is to reinforce for her students that God sees beauty and wonder in them.

"It's important that my children see that God has made them in his image, that they are special to him," she says. "Every day, I look around the classroom and see the wonder in their faces, and the joy that comes when they understand something."

St. Michael's principal Patty Mauer says Massingale is motivated by "the possibility of writing a success story with each child that enters her doorway."

"She welcomes all with open arms, but she definitely has a soft spot for those who have yet to see God's gift in themselves," Mauer notes. "Middle schoolers so eagerly want to fit into the mold of peer expectations, but often measure themselves short for one reason or another. She works hard for them to see the positive."

Massingale longs to show her students the difference they can make in the world.

"I try to serve as a good role model, demonstrating patience, fortitude, self-control and gentleness in my dealings with them," she says. "When I fail, I ask for their forgiveness. When they fail, I remind them of the beauty of grace."

Most of all, she hopes the example of her life will draw them closer to Christ.

"I hope they look at me and see the love that Jesus has for them."

That approach was the focus of a homily shared by Archbishop Charles C. Thompson during the "Mass for Co-Workers in the Vineyard"—the title of the Sept. 5 liturgy that celebrated pastors, principals, school presidents, youth ministers, religious education directors and other leaders across the archdiocese.

Changing hearts and lives

"Our authority is linked back to something greater than ourselves," the archbishop noted. "Jesus is the second person of the Holy Trinity, and there's nothing greater than the Holy Trinity. We rely on that connection with Jesus to carry out the mission that has been entrusted to us. That's why I like that word 'co-workers.'"

"All of us have been given the gift, the privilege, the honor, to be a part of this authority of Christ to teach, to proclaim the Good News. It's an unusual authority we're given. In the secular world, authority is power, it's prestige, and it's our glory. In the Church, authority is responsibility. The power is not through prestige, but where we're most effective is through the power of mercy."

The archbishop encouraged the leaders to focus on the power of mercy to change hearts and lives.

"Pray for the grace each day that each time we hear the word of God, that we celebrate the sacraments, that we lead those people there toward Jesus," he said. "We'll be astounded time and time again, amazed at the power and the grace of Jesus' words and his work in and among



Ashley Barnett of St. Charles Borromeo Parish in Bloomington receives the archdiocese's 2017 Youth Ministry Servant of the Year Award during a Mass on Sept. 5 at SS. Peter and Paul Cathedral in Indianapolis. She poses for a photo with Archbishop Charles C. Thompson and Scott Williams, the archdiocese's director of youth ministry. (Photos by John Shaughnessy)



Anita Navarra of St. Mary Parish in Greensburg was honored with the archdiocese's 2017 Excellence in Catechesis Award on Sept. 5. She received the award from Archbishop Charles C. Thompson and Ken Ogorek, the archdiocese's director of catechesis.



Leah Massingale of St. Michael School in Greenfield poses with Archbishop Charles C. Thompson and Gina Fleming, the archdiocese's superintendent of Catholic schools, after being honored with the 2017 Saint Theodora Excellence in Education Award, the archdiocese's highest honor for an educator.

us. May we always have the confidence, the courage to take with us that power to our ministries, to our services, to the people touched in the name of Jesus Christ."

On a day of celebration, the archbishop ended his homily by celebrating the connection he has with the leaders, and the great opportunity he

shares with them.

"We're truly co-workers in the vineyard, never losing sight that it's not about us as it is about glorifying God, leading others in and to us, to Jesus Christ. When we do that, when we have been faithful to the Gospel, in carrying out the mission entrusted to us, the world is a better place." †

LEARNING

continued from page 1

the “blended-learning” program that was launched last year.

“We’re the first one to do it in the archdiocese, and the first Notre Dame ACE Academy to do it,” Goddard says.

This year, some classes at Central Catholic School and St. Philip Neri School, two other Notre Dame ACE Academies in Indianapolis, are also using the promising educational model.



Matt Goddard

‘It’s so worth it when you see it’

The Notre Dame Alliance for Catholic Education touts that blended learning combines the benefits of individualized instruction through an adaptive computer program with a more traditional approach: guidance from a teacher for small groups of students.

As the second-grade teacher at Holy Angels, Veselik shares how the approach works—and her excitement for the difference she’s seen it make to students and teachers.

Veselik notes that in many traditional classroom settings, teachers teach to the average student—which can lead a lesser-performing student to struggle to keep up and a higher-performing student to potentially get bored. But blended learning focuses on identifying the academic level of each student, and helping them grow from there.

“It’s so worth it when you see it,” she says. “I had a student who couldn’t count to 20, and I had a student who already knew how to multiply. It’s awesome to see them working on the right amount of challenge. It’s also awesome to see my students’ excitement about how much they’re growing.”

She explains that students take a test at the beginning of the year that identifies their strengths and weaknesses in math and language arts, the two subject areas that are taught in the blended-learning approach. Based upon the test results, adaptive software is used to create personalized learning activities that focus on the gaps in the students’ learning.

“Everything they’re doing on the computer is at their level,” Veselik says. “So if they’re behind, it fills in the gaps. And if they’re ahead and they’re passing their lessons, they can go into third- and fourth-grade work. It creates a plan for them to maximize academic growth.”

The program also lets the teacher see what students have mastered and what they haven’t grasped yet—knowledge the teacher can use right away to help a small



High-fives and hugs are part of the celebrations when students improve their academic performance at Holy Angels School in Indianapolis. Here, the celebration is more traditional as Makiyah Montgomery and teacher Mary Kate Veselik pose for a picture on Makiyah’s 7th birthday on Sept. 14.

(Photos by John Shaughnessy)

group of students at the same academic level.

“The students like working with me in small groups because they get a lot of my attention,” Veselik says. “They’re able to be engaged right there.”

She says it’s a “ton of work for the teachers, at least initially,” but she “loves it” because of the students’ excitement about their successes.

As a parent, Asante-Doyle is also thrilled by the program—and the other qualities she sees for her daughter at Holy Angels.

‘It shows the love that’s there’

“I really enjoy hearing her talk about what she’s learned at school,” Asante-Doyle says about her daughter, Makenzie Yates, a second-grader.

“A lot of the learning modules are set up as a game, so it’s fun for her, but she’s learning. If she masters something, she moves on to the next level. I know my child isn’t sitting in the classroom bored. She’s being challenged. And she comes home with challenging work. I love it.”

So does Makenzie. “Reading and math are fun,” the 7-year-old says with a smile. “When we pass a lesson, that’s the fun part.”

Asante-Doyle is also impressed by the other qualities that she and her daughter have experienced at Holy Angels.

“I really appreciate the values that Holy Angels pushes in all the students,” Asante-Doyle says. “Makenzie enjoys the

family setting there. And I love that she takes time to teach the other students. It shows the love that’s there at Holy Angels. I feel everybody there is really patient. They take the time to know the student and the parents.”

Her praise matches much of the feedback that the school’s principal has heard from parents who have helped increase Holy Angels’ enrollment this year.

A child’s excitement

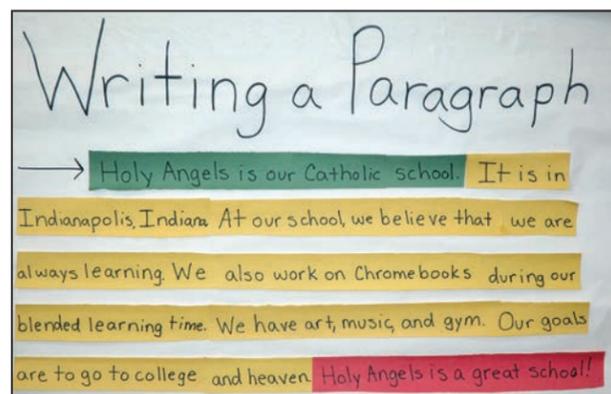
“In asking people why they chose Holy Angels, they’ve said, ‘Word on the street,’ and ‘I heard good things about Holy Angels,’ and ‘friends and co-workers said how positive the experience is,’” Goddard says, listing some of the reasons.

At the same time, Goddard acknowledges that just as there are triumphs and tough times at all schools, the same is true for Holy Angels.

“When you’re here every day, you see the hard times, and you see the celebrations,” he says.

The constants are the staff’s commitment to help the students succeed in the blended-learning program, and the students’ excitement about their successes.

“I go down the hallway and see kids who want to give me a hug and a



The goals of going to college and heaven are part of a paragraph that details the approach of Holy Angels School in Indianapolis, a paragraph on display in the second-grade classroom.

high-five because they got 100 percent, or they’ve improved that much,” Goddard says. “To see a child get excited about their academic work lets you know you’re getting them on the path to success.”

He also measures success in a Friday tradition at Holy Angels—when students give fellow students “shout-outs” of praise for living the values that the school is highlighting each month.

“Hearing students noticing that in other students is just great.”

It’s all part of the two main goals that Holy Angels shares with all Catholic schools.

“As a staff, we’re giving a child a chance to be successful,” he says. “We’re giving them the footsteps to get to college and heaven.” †

‘Share the Journey’ campaign aims to share migrants’ stories

VATICAN CITY (CNS)—No matter the position one takes on national migration policy, Pope Francis, Caritas Internationalis and national Catholic charities across the globe want Catholics to meet a migrant or refugee and listen to his or her story.



Michael Roy

On Sept. 27, Pope Francis launched the “Share the Journey” campaign, a two-year program of Caritas Internationalis to promote encounters between people on

the move and people living in the countries they are leaving, passing through or arriving in.

In collaboration with the annual celebration of Respect Life Month in October, the bishops in the U.S. are also asking Catholics around the country to help kick off the campaign by taking part in a week of prayer and action for migrants and refugees from Oct. 7-13.

Meeting migrants and refugees and listening to their stories—and having

them listen to the stories of people in their host communities—mean the walls people have erected in their minds and hearts should begin to fall, said Michel Roy, secretary general of Caritas Internationalis.

“You may be afraid of migrants as a large group of people coming in, but when you meet a migrant, then you have a different vision,” he said. Listening to their stories makes it clear that “they are human beings, they are human beings who have suffered much; they’ve left a situation where they could not live anymore because of violence, conflict or just because of misery.”

“Once you understand the story of the person, then you will have a different attitude,” Roy continued.

Most people who vote for political parties espousing anti-immigrant sentiments, Roy believes, “have never met a migrant,” which makes it easy for politicians to convince them that they have something to fear.

Even if people do not change their minds about the most appropriate political policies for regulating

migration, he said, it is necessary to make the fear subside by helping folks get to know the real people who have left all behind because of persecution, violence or extreme poverty.

Cardinal Luis Antonio Tagle of Manila, Philippines, president of Caritas Internationalis, wrote a letter in late June asking members of the Caritas federation to participate in the campaign. He said, “One of the most important questions we can ask ourselves as individuals, communities and countries at this time of mass movements of people and global doubt is ‘Do I allow fear to prevail in my heart, or do I allow hope to reign?’”

“Through ‘Share the Journey,’ we hope to dispel fear and understand why so many people are leaving their homes at this time in history,” the cardinal wrote. “We also want to inspire communities to build relationships with refugees and migrants. We want to shine a light and lead the way. Migration is a very old story, but our campaign aims to help communities see it with new eyes and an open heart.”

The “Share the Journey” campaign will run at least until 2019. The U.S. bishops’ Catholic Relief Services and Catholic Charities USA, as well as more than 160 other Caritas members around the world, will sponsor national and local events to provide opportunities for migrants and members of host communities to meet and share their stories.

Through his words and, especially, his gestures, Pope Francis “is inviting everyone on Earth to be welcoming,” and to protect migrants and help them integrate into the society of their new countries, Roy said. As a central institution of the Church, he added, Caritas Internationalis promotes what Pope Francis is asking all Catholics to do.

“Catholics are not all convinced that we have to welcome migrants,” the secretary general acknowledged, “so I think we have work to do within the Church itself.”

But, he said, the pope is asking “everyone to make a step,” and Caritas hopes that will begin with every Catholic being willing to meet a migrant or refugee. †

ROTHER

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dignity,” Pope Francis said in Rome on Sept. 24.

In the beatification Mass in Oklahoma City on Sept. 23, Cardinal Angelo Amato described Blessed Rother as a missionary who “will always be remembered as the glorious epic of a martyr of Christ, an authentic lighted torch of hope for the Church and the world.”

The cardinal, who is the prefect of the Vatican Congregation for Saints’ Causes, was the principal celebrant of the beatification Mass. He was joined by Archbishop Paul S. Coakley of Oklahoma City and his predecessor, retired Archbishop Eusebius J. Beltran, who formally opened Father Rother’s sainthood cause 10 years ago.

Before Cardinal Amato read the apostolic letter declaring Father Rother “Blessed,” Archbishop Beltran shared some remarks, saying that little did Father Rother know that his growing-up years on his family’s farm near Okarche “would mold him into the kind of man who would make great strides when he volunteered to go to Guatemala.”

In his comments, Archbishop Coakley said that on behalf of the local Church in Oklahoma “and in communion with my brother bishops in the United States and Guatemala,” he felt “profound gratitude” for the opportunity to help celebrate the beatification of a native son.

“We are grateful [Pope Francis] for your recognition of the heroic witness of this good shepherd [who] remained with his people,” the archbishop said. “He gave his life in solidarity with so many suffering individuals and family who endured persecution for the sake of the Gospel.”

Father Don Wolf, a cousin of Blessed Rother, made an appeal for continued support of the missions the martyr served in Santiago Atitlan and Cerro de Oro.

“For the people of his parish in Santiago Atitlan and Cerro de Oro and all of us here in Oklahoma, he has led

“At ordination, they invoke the saints ... at my ordination we had one. It’s an enormous inspiration and an enormous challenge—the kind of service his priesthood embodied is the kind of service that I strive to.”



—Father Don Wolf, a cousin of Blessed Stanley Rother

our eyes unwaveringly to the kingdom of God,” Father Wolf said.

It was for Father Wolf’s ordination in May 1981 that Blessed Rother made his last visit to the United States, which Father Wolf said is a distinction that links his priesthood to his cousin’s.

“At ordination, they invoke the saints ... at my ordination we had one,” Father Wolf said. “It’s an enormous inspiration and an enormous challenge—the kind of service his priesthood embodied is the kind of service that I strive to.”

Francisco “Chico” Chavajay, program coordinator for Unbound Project in Guatemala, was only one when Blessed Rother was killed, but grew up in San Pedro, which is near Santiago Atitlan, knowing who “Padre Alpas” was and the impact he had on the community.

“My family benefited from the hospital he founded because one of my sisters went to the hospital when I was 8 years old, and we didn’t have access to a closer hospital,” Chavajay recalled. “If it wasn’t for his work, it would probably have been a different story for my sister.”

Chavajay now works for Unbound, a U.S.-based organization founded in 1981 by five lay Catholics, including one who had worked with Blessed Rother in Guatemala. Unbound works with children and the elderly in poor and marginalized communities throughout the world. In Guatemala, Chavajay is responsible for serving more than 60,000 families.

“For us, he’s like an angel we have in heaven to support this cause,” Chavajay said. “We feel that Padre Alpas’ hand and prayers in heaven are helping guide us in this life to continue bringing the Gospel and salvation to our brothers and sisters in need.”

Seminarians Estevan Wetzel and Ian Wintering from the Diocese of Phoenix traveled to the ordination with a group of fellow seminarians attending St. John Vianney Seminary in Denver. They were introduced to Blessed Rother’s story through their Oklahoma seminarian brothers.



People hold placards with an image of Blessed Stanley Rother ahead of his Sept. 23 beatification Mass outside Oklahoma City’s Cox Convention Center. Blessed Rother, a priest of the Oklahoma City Archdiocese, was murdered in 1981 in the Guatemalan village where he ministered. (CNS photo/Steve Sisney, Archdiocese of Oklahoma City)

“His ordinary ‘yeses’ came with a great faith that at the end allowed him to receive a martyr’s crown,” Wetzel said.

Seminarians from Phoenix typically complete a Spanish immersion program in Antigua, Guatemala, which is near the Santiago Atitlan mission. Wintering hopes to visit Blessed Rother’s shrine when he studies there next summer. He said he pulls inspiration from the slain priest’s “humility and simplicity.”

“I know how broken I am, and how humble he was,” Wintering reflected. “I seek his intercession because being a ‘nobody’ priest, he rose to glory by following God’s will, and I hope to do that in my own nothingness.”

Sister Gabina Colo, local superior of the Missionary Sisters of the Eucharist in Houston, brought her community to the beatification.

“He was a missionary in Guatemala. He gave his whole life to the people of Guatemala,” Sister Gabina said. “Since we’re from Guatemala, it encourages us to be missionaries here in the United States, so we can follow his example.”

Father Guillermo Trevino traveled from the Diocese of Davenport, Iowa, for the beatification. Serving in an area that relies heavily on agriculture, Father Trevino

was impressed at Blessed Rother’s “ordinariness.” The future martyr was raised on his family’s farm about three miles from Okarche.

“The thing is he was so ordinary, but he had great gifts. In Guatemala, he’d be working the farm,” said Father Trevino, finding inspiration in his example. In particular, he pointed to a line the late priest uttered that illustrates the devotion he had to his flock: “The shepherd cannot run.” “Can I do this?” Father Trevino has asked himself.

Dolores Mendoza Cervantes knew Padre Alpas in Santiago Atitlan. Her father, Juan Mendoza Lacan, helped him to translate the Bible into Tz’utujil, and was himself killed less than a year later on June 22, 1982. She pointed out that as a result of their efforts, “all the newer generations can read the language.”

Dolores came to the U.S. at 16 because she had threats on her own life. She now lives in Danube, Calif., with her husband, Robert Cervantes. They said the government at the time considered teaching the Tz’utujil to read a threat.

“Father Stanley and my father-in-law were brave enough to stand up to them,” Robert said. “They knew they were going to be killed someday, but that didn’t stop them.” †

HURRICANE

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In a Sept. 22 statement, he noted the catastrophic effects of Hurricane Maria were visited on Puerto Rico and elsewhere in the Caribbean “just as we begin to assess the material and emotional damage of hurricanes Harvey and Irma.”

Cardinal DiNardo added: “Casting aside any temptation to despair, and full of hope in the loving providence of God, we pray that our Father may receive unto his loving presence those who have lost their lives, may he comfort the grieving, and may he fortify the courage

and resilience of those whose lives have been uprooted by these disasters. May he extend the might of his right hand and bid the sea be ‘quiet and ‘still’ [Mk 4:39].”

In what was once a lush forest, the palm trees that are still standing look more like telephone poles because they have no leaves on them. Before Maria, it was hard to see anything past the dense tropical foliage, and now “you can see all along.” Seeing the fallen trees, “it is brutal,” Father Bravo said.

But what was most shocking, said the priest, was the sight of the cross at the entrance of *Colegio San Ignacio de Loyola*, the secondary school the Jesuits operate on the island: The 6-foot-5-inch cross

was bent into a 45-degree angle by the hurricane’s forceful winds, and now looks almost like a sword planted on the cement post.

“It was a sight that touched me. But that cross invites me to think: What have I done for Christ? What am I doing for Christ? What ought I do for Christ?” Father Bravo said, citing part of St. Ignatius of Loyola’s *Spiritual Exercises*. “It was a message of destruction, but also of reconstruction.”

Puerto Rico, as well as other places affected by September’s back-to-back hurricanes, first Irma and now Maria, has a long way to go before life returns to normal. Authorities say it may take months for electricity to fully return to the island.

Father Bravo said the aftermath has left a pile of emotions and thoughts almost as high as the debris: sadness, desperation from lack of communication, the poor who already were suffering will now suffer more, the desire to help but not knowing where to begin. It feels daunting, he said.

Those who have been able to free themselves from damaged buildings and homes are out looking for neighbors and family, making sure everyone is OK.

“There isn’t a sense of panic, but [rather] sadness. ... You don’t know how to console, or be consoled” because there is so much destruction all around, he said.

Puerto Rico, which already was experiencing economic problems because of huge debt due to mismanagement, had an infrastructure with massive problems before the hurricanes arrived. Its economy

already was weak, people were leaving the island behind and with it, family, because of the financial problems. And now those who had little, have nothing, Father Bravo said.

“It’s an avalanche of disasters, one disaster after another disaster,” he said.

One of Father Bravo’s tasks is to repair the damage done to the Jesuit school, which educates more than 600 in San Juan, and which already had suffered damage from Hurricane Irma. There is a lot of broken glass, damages to buildings, and debris to clear.

And yet, he said, the feeling he hangs onto is of gratitude to God, gratitude to those who are thinking about those who are suffering on the island and other places, gratitude for those who have been moved with compassion, gratitude for those who have helped and want to help, and gratitude for those “who have not allowed us to feel the emptiness,” he said.

Even in the midst of tragedy, “we are seeking the greater glory of God,” said Father Bravo. The Society of Jesus in Puerto Rico wants to offer its thanks for the help and support it will take to raise, in the middle of an aftermath, a path of hope to face the future ahead.

(The website for the Jesuit’s province lists a link for donations at jesuitscentralsouthern.org to help with recovery efforts. To donate to other hurricane relief efforts to assist in Puerto Rico, go to Catholic Charities USA’s website at catholiccharitiesusa.org/donate-to-disaster-relief; or to Catholic Relief Services’ website at www.crs.org.) †



A man looks at the damage to a marina in Salinas, Puerto Rico, on Sept. 21, after the area was hit by Hurricane Maria. (CNS photo/Carlos Garcia Rawlins, Reuters)

Terre Haute author's 'inspirational mystery' promotes acts of kindness

By Natalie Hoefer

Daniel Welch Kelly was sitting in the presence of the Blessed Sacrament in a perpetual adoration chapel about



Daniel Welch Kelly

15 years ago at his parish, St. Patrick in Terre Haute, with recent events weighing on his mind.

"I felt bad with the whole priest sex-abuse scandal over several years," he says. "I know [the negative media attention] wasn't undeserved, but it felt like all priests got tarred in the process."

Kelly says he'd always had an interest in writing. There in the adoration chapel he was "wondering how I might use any gifts God had given to me to help spread his message," when an idea came to him "in a flash."

It was a story—a plot from beginning to end.

"It came in fairly good detail," he recalls. "I don't know if it was me or the Holy Spirit for that main story to come to me in a flash."

The main plot involves a priest whose face had been scarred by an unknown incident in his past. Despite his off-putting visage, he was well-known and loved for his tireless efforts in reaching out to others, practicing kindness, listening. It didn't take much time for even the stodgiest of characters to see in the priest the beauty beneath his skin.

And so Kelly started his recently published book, *The Beauty Beneath*, which he calls an "inspirational mystery or an inspirational thriller."

"I wrote it back then [after the idea came to him], 15-16 years ago," he says. "But life happened, and it got put on the back burner. Then months turned to years, and years turned to over a decade."

The "life" that happened included raising his and his wife's six children (now ages 15-32) and his two step-children, spending time with his seven (soon to be eight) grandchildren, and serving the local community in his work as a lawyer. In 2010 Kelly, now 56, was chosen as the juvenile court judge for Vigo County. For many years prior to serving in that role, he worked both in private practice and part time as a deputy prosecutor.

His law background came in handy in writing the book, with a few of the subplots dealing with prison and court. But the main story and character—Father Peter Kearns—come from the inspiration Kelly received during adoration and from the many priests he has known throughout his life.

"[Father Kearns] was a compilation of the selfless, quiet quality of a lot of priests," he says. "We've all known positive, quiet priests leading their lives and doing good. They don't get any notice, but they make a difference in people's lives."

In *The Beauty Beneath*, the priest touches and even helps turn around the lives of people in the hospital and in his parish. The reader gets caught up in their lives, too, curious about their

outcomes and struck by how the ripple effect of acts of kindness keep traveling outward.

But the book is not a tale that simply follows Father Kearns from one good deed to another.

"It's sort of [John] Grisham with soul," says Kelly with a laugh.

The story involves crime, punishment, justice, redemption—and an unsolved mystery about the priest's past that leaves the reader guessing until the very end.

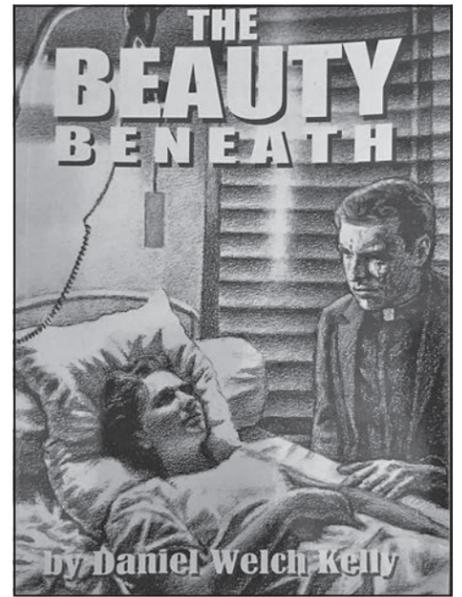
"It's harder for stories with a spiritual message not to get relegated to the religion section," Kelly says. "No one would have read [Victor Hugo's] *Le Miserables* if he'd said, 'Hey, I've got this really good religious story for you.'"

He notes how the generosity of the bishop in *Le Miserables* toward the thief Jean Valjean "blew Jean Valjean away. Even though it's fiction, I like the way the kindness in the story turns [Valjean] from a bad circumstance to one of the most heroic figures in literature."

Such is the goal of Kelly in writing *The Beauty Beneath*—not just to highlight the benevolence of the vast majority of priests, but also to help readers understand that "any of us can do whatever we're doing in our daily lives with unsolicited kindness," the author says.

"I want [readers] to be entertained, but also to be inspired to realize it doesn't take any huge acts for each of us just living our daily lives to make a difference in others' [lives]."

"That's the message I got in the perpetual adoration chapel. It came through loud and clear."



Daniel Kelly, a member of St. Patrick Parish in Terre Haute and a juvenile court judge of Vigo County, hopes his book *The Beauty Beneath* inspires readers to treat others with "unsolicited kindness." (Photo by Natalie Hoefer)

(*The Beauty Beneath*, Westbow Press, 2017, by Daniel Kelly of St. Patrick Parish in Terre Haute, can be purchased from several online sellers, including Amazon.com, Barnes and Noble online and Books-a-Million online. The softcover price is \$15, and the hardcover price is \$35. Those not comfortable with online purchases can order the book directly from Kelly by calling 812-239-1088 or e-mailing him at dan674@gmail.com. Parishes wishing to have Kelly sell his books at parish events may contact him using the above information.) †

Church-based charities are on the ground providing earthquake relief in Mexico

WASHINGTON (CNS)—In the aftermath of two earthquakes in the span of two weeks in Mexico, Church-based relief agencies have been on the ground providing food, shelter and repairs.

The magnitude 7.1 quake that hit near Mexico City on Sept. 19 killed more than 320 people and injured more than 2,000 in the crumbling wreckage. The earthquake was just on the heels of the magnitude 8.1 earthquake on Sept. 7 off the coast of south-eastern Mexico that killed an estimated 100 people and destroyed thousands of homes.

Malteser International, a relief organization sponsored by the Order of Malta, has sent a team of volunteers to Mexico City to provide rescue and first-aid help.

"The people of Mexico will need help to rebuild their lives and infrastructure

after this disaster," said Ingo Radtke, Malteser International's Secretary General. "The Mexican Association of the Order of Malta is well positioned and equipped for emergency intervention. We are in close contact with our colleagues in Mexico, and are standing ready to offer any support they would need in their relief efforts."

About 500 volunteers from the Mexican Order of Malta's aid service are already providing humanitarian assistance to communities affected by previous earthquake.

The Sept. 19 quake destroyed many buildings in Mexico City, including the headquarters of the Mexican Association of the Order of Malta as well as a school run by its aid service in the country.

Catholic Relief Services (CRS), the overseas aid agency of the

U.S. Conference of Catholic Bishops, has likewise been on the ground in Mexico since the Sept. 7 earthquake providing shelter repairs and immediate relief to families in isolated areas. After the country's second earthquake, the agency is continuing to assess the needs on the ground and provide help with recovery, rebuilding and support for the survivors from both disasters. CRS is part of the network of Catholic charities known as Caritas Internationalis.

Covenant House, a Catholic agency for homeless youth, reported that all of the children in their care are safe, but agency

officials have been unable to contact some staff members since the Sept. 19 earthquake and do not know of their condition.

Donations for Mexico earthquake relief efforts can be sent to:

- Catholic Relief Services: support.crs.org/donate/mexico-earthquake.
- Maltese International: <http://bit.ly/2fCYHWf>.
- Covenant House: <http://bit.ly/2ygz30D>.
- VSI USA, a development agency with a focus on education, according to Catholic social thought: donorbox.org/mexico-earthquake-relief-september-2017. †

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Church needs a diversity of gifts, talents to carry out its mission

By David Gibson

Do you know any wife and husband who hold identical views on every practical concern in their lives together? Typically, spouses differ to some degree about the best ways of spending their free time, or raising and disciplining children, or planning for the future. Pope Francis believes something good can come of this.

“Keep an open mind,” he exhorted couples and families in “The Joy of Love,” his 2016 apostolic exhortation on marriage and family life. “Don’t get bogged down in your own limited ideas and opinions, but be prepared to change or expand them,” he advised (#139).

Even in marriage, he suggested, the unity “we seek is not uniformity, but a ‘unity in diversity’ or ‘reconciled diversity.’” Combining two “ways of thinking can lead to a synthesis that enriches” each spouse. “We need to free ourselves from feeling that we all have to be alike,” he said (#139).

Yet, as is well-known, creating unity in diversity can pose real challenges, whether in a marriage, a parish, a city, a nation or in the international arena.

Most people know this challenge from experience, perhaps the experience of seeing that their finest, best-honed talents or insights were overlooked in certain situations where gifts and insights of another sort were sought and celebrated.

This is an age-old issue for Christians, familiar to them from their faith’s earliest days. St. Paul addressed the

problem in his first letter to the Christian community in the Greek city of Corinth.

The diverse Corinthian Christians, it seems, were not getting along particularly well. “I hear that when you meet as a Church

there are divisions among you, and to a degree I believe it,” Paul wrote (1 Cor 11:18).

But all were “baptized into one body, whether Jews, Greeks, slaves or free persons,” Paul said. Their community indeed had “many parts,” but was “one body,” he stressed (1 Cor 12:13; 20).

In Paul’s letter, “we read about a small Church in a busy city, made up of folks living less than a generation after Christ. It is a community torn apart by its differences,” according to Edward P. Hahnenberg, a theologian at John Carroll University in University Heights, Ohio.

He noted in a 2009 speech that the Corinthian Christians were “bickering over their interpretations of the Gospel, their differing moral codes, their rival leaders.” When they gathered to celebrate the Lord’s Supper, “deep-seated biases based on class and social status [were] on ugly display,” Hahnenberg said.

Paul approached this community with a message in First Corinthians’ often-quoted Chapter 12:1-31. He spoke not only of the importance, but the necessity of affirming each member’s value in the body of Christ. There are different gifts, but the same God “produces all of them in everyone,” Paul clarified.

Noting that a single body is made up of many parts, Paul put things this way: “If an ear should say, ‘Because I am not an eye I do not belong to the body,’ it does not for this reason belong any less to the body. If the whole body were an eye, where would the hearing be?” (1 Cor 12:16).

Continuing this imagery, Paul cautioned that “the eye cannot say to the hand, ‘I do not need you,’ nor again the head to the feet, ‘I do not need you.’” (1 Cor 12:21).

When one part of Christ’s body suffers, moreover, “all the parts suffer with it,” he emphasized. “If one part

‘... creating unity in diversity constitutes a necessary Christian challenge today ...’



Michael Redell and Rachel Roa pray during a commissioning Mass for Franciscan lay missionary Susan Slavin at the Franciscan Mission Service house in Washington. Each baptized person is needed to do the work of Christ’s body in the world. “God placed the parts, each one of them, in the body as he intended,” St. Paul explained in the First Letter to the Corinthians (1 Cor 12:18). (CNS photo/Nancy Wiechec)

is honored, all the parts share its joy” (1 Cor 12:26).

Today, when members of a parish community bring Communion after a Sunday Mass to the sick at home, or when its youths labor during a summer work camp to aid struggling people, they are putting into practice Paul’s teaching in First Corinthians about the body of Christ.

Think, perhaps, of these Sunday extraordinary ministers of holy Communion as the body’s “ear,” and the work camp youths as its “hand” or “feet.” The point is that each is needed to do the work of Christ’s body in the world. “God placed the parts, each one of them, in the body as he intended,” Paul explained (1 Cor 12:18).

His teaching makes room for diverse talents, interests, insights and gifts within a Church community to come to the fore. Thus, as Pope Francis suggested, in diverse ways the members of a faith community can enrich each other.

But there are two temptations to contend with in all of this, he pointed out on Pentecost this year. “The first temptation,” is to seek “diversity without unity,” while the second temptation seeks “unity without diversity.”

In the first case people “take sides.” Becoming “locked into [their] own ideas and ways of doing things,” they “choose the part over the whole,” he said. In the second case, “unity ends up being homogeneity and no longer freedom.”

So, creating unity in diversity constitutes a necessary Christian challenge today, as was true in Corinth so long ago. It is a challenge, Pope Francis remarked during a 2015 visit to the Central African Republic, that “demands creativity, generosity, self-sacrifice and respect for others.”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

The laity are called to bring Gospel’s message into the secular world

By Daniel S. Mulhall

The Second Vatican Council, in “*Lumen Gentium*” (“Light of the Nations”), its “Dogmatic Constitution on the Church,” promulgated by Blessed Paul VI on Nov. 21, 1964, presents succinctly the Church’s teaching on the role of the laity in the Church and in the world. This teaching can be found in Chapter 4, “The Laity,” #30-38.

A year later, the council expanded on this teaching in its “Decree on the Apostolate of the Laity,” promulgated by Blessed Paul VI on Nov. 18, 1965. Here, we will look at the teaching found in “*Lumen Gentium*.”

“First, “*Lumen Gentium*” defines the laity as the faithful who have been baptized who aren’t clergy or consecrated religious. As members of the people of God, they are “made one body with Christ” and share in his office of priest, prophet and king.

They are, to the best of their ability, to carry on the Church’s mission to proclaim the good news of Jesus Christ to the world by “engaging in temporal affairs, and by ordering them according to the plan of God,” and in so doing,

sanctify the world through the witness given by their lives (#31).

The laity share in the saving mission of the Church with a special vocation to “make the Church present and operative” in the places where only they can reach people: in the home, at work, in their clubs and groups, at sporting events and the like (#33).

Members of the laity also may work in formal Church ministries, such as serving as catechists, extraordinary ministers of holy Communion and pastoral associates, among many others.

Christ himself strengthens the laity so they can fulfill their role in the Church’s mission, sharing with them his priestly office so that they may offer worship directly to God the Father through their prayer, works and ordinary life, and in so doing, “consecrate the world itself to God” (#34).

Through their relationship with Christ, the laity share in Christ’s prophetic mission by continually being formed in the faith and in their lives of discipleship. This, then, empowers them to be witnesses of the Gospel in the secular world where clergy and religious ordinarily do not minister.

In this way the laity are “powerful proclaimers” of the faith, states “*Lumen Gentium*” (#35).



Dennis Bauer shows Estefania Rivera how to check for moisture, rake and bale hay to feed cattle in Spalding, Neb. The Second Vatican Council taught that the lay faithful spread God’s kingdom by doing well whatever work is theirs in the secular world. (CNS photo/courtesy Linda Bauer)

Finally, the laity share in Christ’s kingly office through their secular activity as they promote justice, love and peace. Doing our daily work well, whatever it is, helps to promote the Creator’s plan and bring the light of Christ to the world.

But that isn’t all: The laity are also called to “remedy the customs and

conditions of the world” that are sinful. Through the efforts of the laity in opposing injustice, virtue is promoted, impregnating “culture and human activity with genuine moral values” (#36).

An important role, wouldn’t you say?

(Daniel S. Mulhall is a catechist who lives in Louisville, Ky.) †

From the Editor Emeritus/John F. Fink

The Catholic Church in America between 1928 and 1960

I ended last week's column by saying that a lot changed between 1928, when Catholic presidential candidate



Alfred E. Smith was overwhelmingly defeated because of anti-Catholicism, and 1960, when Catholic presidential candidate John F. Kennedy won. What happened during those 32 years?

The two major events were the Great Depression and World War II. The Depression began after the stock market crash in October of 1929. It affected both Catholics and non-Catholics, obviously, but in some ways Catholics suffered more because they had larger families and were already at the bottom of the economic ladder.

It's no surprise that Catholics wholeheartedly supported Franklin D. Roosevelt in the election of 1932. After all, most of them were already Democrats who voted for Smith. They continued to support him during his four terms of office.

In the 1930s, though, an unlikely Catholic priest became popular: Father

Charles Coughlin. He became the first Catholic to successfully use radio as an evangelizing tool. Unfortunately, his chief topics were politics and economics rather than religion. I can recall my grandfather listening intently to Father Coughlin's talks, one of 30 million listeners. But he became anti-Semitic and was forced off the air in 1939.

America didn't get out of the Depression until World War II, during which Catholics fought with great distinction, as they had done in all of America's previous wars. The five Sullivan brothers of Waterloo, Iowa (George, Frank, Joe, Matt and Al) were all killed in action while serving together on the USS Juneau, which was sunk on Nov. 13, 1942. They had enlisted together on Jan. 2 of that year, less than a month after the Japanese attack on Pearl Harbor. Their story was told in the movie *The Fighting Sullivans* in 1944.

The end of World War II triggered the most important event for Catholics' economic progress in the history of our country: President Roosevelt signed the G.I. Bill on June 22, 1944. It provided a range of benefits for returning World War II veterans, but mainly cash payments of tuition and living expenses to attend

universities.

By 1956, some 2.2 million veterans used the G.I. Bill to attend college, and many of them were Catholics. In most cases, it was the first time a member of their family could do so. They graduated and were able to enter the professions for the first time, enabling them to enter the middle class.

Much of the anti-Catholicism that existed in the early part of the 20th century dissipated as non-Catholics got to know more Catholics by working with them.

By the 1950s, Catholicism was flourishing. The churches were full, there was an abundance of priests and sisters, and the laity were involved in various societies.

Then a religious show became popular on television. Bishop Fulton J. Sheen's "Life Is Worth Living" was on the air from 1951 to 1957, attracting 30 million viewers even though it was opposite shows by Milton Berle and Frank Sinatra. Bishop Sheen won an Emmy, but, more important, his evangelization efforts led to thousands of converts to Catholicism.

It was a much different Church and country as the 1960s arrived. †

Faith and Family/Sean Gallagher

God gives us freedom to become his adopted children

Thousands of years ago, the inspired author of the Psalms said that God found praise to foil his enemy "on the lips of children and of babes" (Ps 8:3).



In my 15 years as a parent of five boys, I've found these holy words confirmed many times, often humorously, as when my 4-year-old son Colin recently said, "I was a baby, but now I'm Colin."

After chuckling, I asked him, "Was I a baby?" His answer? "You were a baby, but now you're Daddy." More laughs.

The amusement later turned contemplative. There's some deep paradoxical meaning in what Colin said, even if he doesn't know it at this point.

On the one hand, our own unique identities have existed in the mind of God from all eternity. So Colin was Colin even when he was a baby, and he'll remain so throughout his life.

At the same time, God gave us freedom in making us in his image and likeness. We use this freedom to shape our identities in the choices we make each day. Colin was onto something when he said he was a baby, but now is Colin.

On this side of eternity, we cannot explain with complete satisfaction how to reconcile the infinite power and knowledge of God in creating each of us existing alongside the freedom he's given us to shape ourselves through our choices.

Contemplating God's providence can help us at least to begin to wrap our limited minds around this divine mystery.

Although each of us has a unique identity created by God, we're bound together by the common vocation he's created for all humanity: to become his adopted children in Christ Jesus and to be one with him forever in heaven.

This happens ultimately through choosing to accept God's free gift of salvation, a choice we are to renew and deepen throughout our lives.

Other choices we make in this life can bring us closer to or take us farther away from this blessed calling that each of us desires deep inside, even if we can't say so in so many words.

But even when we make choices that take us down paths far away from God, he's always there in his providence to open up paths for us to return to him.

If through his merciful grace we are able through a series of choices to return to a close relationship with God, all the choices that took us away from him will still be part of our identity.

We parents and grandparents work with the grace God gives us in the sacrament of marriage to help our children and grandchildren to form their identities well through the choices they make in the often confusing time of childhood and adolescence.

Most, if not all, of my days as a parent see my boys making choices that make me cringe, angry, sad and sometimes tearful. Blessed—and rare—is the parent who is free from such days.

But our trust in God and the working of his providence can console us as we witness our children making these choices that we know are going to bring them—and often us—a little hardship.

In between those worrisome moments, we try to instill in our young ones through word and example Gospel principles, trusting that they'll guide them well as they go from being babies to becoming fully the children of God that he created them to be.

And in helping them along the way to heaven, God will draw us closer to him at the same time. †

Emmaus Walk/Debra Tomaselli

Oh the places you'll go! Oh, the things you'll learn there in your life!

During a dreaded hospital stay, I found myself watching news about a boisterous mom driving drunk with a helpless toddler in the car. I cringed, wondering



how a child raised in a faithless, unloving environment could succeed. How would they find a better life? How would they find God?

Later that night, Ali, a thin, dark-skinned nurse with a gentle

disposition, responded to the incessant beeping of my monitor. Soft light spilled from the hallway into my room, making her gentle presence a mere silhouette. I asked how she got into nursing, and her story kept me spellbound. Unbeknownst to her, it addressed my unspoken concerns.

Ali was born in the islands, but her father brought her and two brothers to the U.S. when she was 10 years old, abandoning her mother and two other children.

"My grandmother didn't want him to take me," Ali said. "She tried to get him to leave me and just take the boys, but he refused."

Ali's father was combative and violent to her. He was insulting, unpredictable and cruel. Worlds apart from her mother, Ali often cried herself to sleep.

"As a teen, I got involved in an abusive relationship," Ali said. "Then I had a dream. I saw my grandmother. She didn't talk. She didn't say a word. She stared at me. It was so real. I knew she was saying, 'Don't do this.'"

The vision shook Ali. She ended the destructive relationship.

At the time, Ali was working at an electronics store. "Some people kept inviting me to go to church with them," she said.

Finally, she did ... and she kept going.

A gentle smile spread across her face. "It changed my life," she said. "I came to know Jesus Christ."

Goose bumps ran through me.

Ali began working at the hospital delivering meals to patients. She worked her way through nursing school, and became a registered nurse. Now in her 30s, she's married to a faith-filled man and they have two young sons. She aspires to be a neonatal intensive care unit nurse someday.

"My brothers are still filled with

bitterness and hate for my father," she said. "But I'm not. I ask them to come to church. I want them to know Jesus. I tell them there is a better way, but they won't listen."

I nodded, smiled, and wiped away tears.

Oh, the places God will take us. Oh, the things he wants to show us there. I'm not the same person I was when I entered that hospital. The healing that took place was beyond physical.

God is so big. God is so awesome. God is all-knowing and all-powerful. He showed me how he could reach into the heart of a helpless child, speak to her through a vision, lead her to himself with the invitation of others, and set her on a path for holiness.

Amazing, isn't it? Here she was, the one caring for me.

Surely, there's hope for that toddler in the car.

Keep the fire burning. Keep praying. Keep inviting.

God uses us. God saves us. God speaks to us.

His work isn't done.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

The Human Side/Fr. Eugene Hemrick

Kingdom of heaven, sainthood challenge what we treasure most

While convalescing from battle wounds, St. Ignatius of Loyola happened upon a book on saints. He soon realized



their stories gave him more joy than stories of worldly glamour. This first conversion experience led him to sainthood.

In St. Matthew's Gospel, we hear: "The kingdom of heaven is like a treasure buried in a field, which a

person finds and hides again, and out of joy goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys it" (Mt 13:44-46).

One way to see St. Ignatius' conversion and Christ's parable is in light of two heavenly treasures: the

kingdom of heaven and sainthood. Both challenge us to ask what we treasure most in life.

Among life's envisioned treasures are good education leading to prosperity, a loving spouse and children, prominence and accomplishing great feats. No doubt, trophies and academic degrees adorning our offices and homes are cherished treasures, as are hard-earned titles reflecting that we are moving up in the world.

When what we treasure comes and then fades away, what treasures, if any, possess lasting value? What are the most important?

In my life, the most precious memories are people who personified kindness. It took on many forms: a friend promoting my well-being, standing at my side when I was in dire need of support, or just there listening to me.

As Johann Wolfgang von Goethe best summarized it, "Kindness is

the golden chain by which society is bound." And we can add that it is a golden treasure.

I also cherish the memory of revered friends who personified truthfulness. The renowned theologian Father Romano Guardini wrote, "Truth gives a man firmness and stability." Not only did my friends image character, but they motivated me to follow in their footsteps; an inspiration worth its weight in gold.

When we think of treasures, we often think of things like pearls and other articles of worth. In using the example of fine pearls, Christ is not pointing us to material things; rather, he is using the idea of preciousness to reflect the pricelessness of those who create the kingdom of heaven on Earth by imitating the life of Christ.

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

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

The Sunday Readings

Sunday, October 1, 2017

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel provides the first reading for Masses on this weekend. Pivotal in Jewish history was the time



spent by Hebrew captives and their descendants in Babylon, the capital of the then powerful Babylonian Empire. This empire had militarily overtaken the Promised Land, forever ending the two Hebrew independent

kingdoms. Many survivors were taken to Babylon. Occurring in the sixth century B.C., it is called the Exile. For the Hebrew people, the Exile was a heartbreaking time. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Quite likely, many Jews fell away from the traditional religion of their ancestors.

These people were like people in any other time. Religion seemed for many to have failed. God had failed them.

Ezekiel wrote during this time. He responded to the fury and despair of the people by turning the tables. Ezekiel confronts the people with their own sinfulness. Where is their devotion to God? How faithful have they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom?

St. Paul's Epistle to the Philippians is the source of the second reading.

Many early Christians were Jews, at least by birth. Many of these Jews, such as Paul himself, had been pious in their religious practice, well-versed in Judaism. Other early Christians were from pagan backgrounds. In many Christian communities, persons of both these backgrounds lived side by side.

Such was the case in Philippi. Jewish symbols and references appear in the epistle, but the city in no sense was Jewish. Jews were there, but Philippi was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece.

Considering that Christians were in the minority, Paul had to reinforce their commitment to the Lord and challenge them to withstand paganism.

The Apostle thus magnificently proclaims Christ, the Lord, the Savior. Scholars think that this passage actually was an ancient hymn, sung by early Christians when they met for worship.

St. Matthew's Gospel furnishes the third reading. It recalls an encounter between Jesus and priests and elders. Since religion was a favorite topic for everyone at the time, even priests and persons learned in Judaism would have been interested in what Jesus said.

God is the father in the parable. The vineyard represents the people of Israel, God's own, God's chosen, borrowing a well-known image from the prophets. Scholars suggest several possibilities regarding the sons, but one suggestion is that the first son represents Israel, the other son represents gentiles and sinners.

The second son, not the heir, is true to God. Gentiles and sinners, represented by the second son, can hope for salvation. No one is beyond God's love. Every sinner can repent.

Reflection

The readings this weekend are in the stream of readings heard during the weekends of late summer and now early fall. The Church is calling us to discipleship.

We all hear this call realizing that we are sinners. Our sin shames us, convincing us that we are strangers in God's kingdom.

We feel overwhelmed, trapped by our weakness in a state of sin and estrangement from God.

Still, we can repent. We first must recognize that our voluntary sinfulness has crippled us, maybe set us on a course toward ruin.

Then, humbly we can turn to God. We must ask forgiveness. God will help us.

If we are as contrite as the second son in Matthew's story, as wholehearted in our love for Jesus as is shown in the hymn in Philippians, then God will forgive us and welcome us to everlasting life. †

Daily Readings

Monday, October 2

The Holy Guardian Angels
Zechariah 8:1-8
Psalm 102:2, 16-23
Matthew 18:1-5, 10

Tuesday, October 3

Zechariah 8:20-23
Psalm 87:1-7
Luke 9:51-56

Wednesday, October 4

St. Francis of Assisi
Nehemiah 2:1-8
Psalm 137:1-6
Luke 9:57-62

Thursday, October 5

Blessed Francis Xavier Seelos,
priest
Nehemiah 8:1-4a, 5-6, 7b-12
Psalm 19:8-11
Luke 10:1-12

Friday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher,
virgin
Baruch 1:15-22
Psalm 79:1-5, 8-9
Luke 10:13-16

Saturday, October 7

Our Lady of the Rosary
Baruch 4:5-12, 27-29
Psalm 69:33-37
Luke 10:17-24

Sunday, October 8

Twenty-seventh Sunday in
Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. Kenneth Doyle

While the Church prefers singing at Sunday Mass, it isn't absolutely required

Q Will we ever get the low Mass back? I miss its reverence and simplicity, when I could actually



follow along with the priest instead of singing. I would especially appreciate a period of quiet after Communion—instead of quickly hearing, "Please turn to page xxx."

I know that you will tell me to go to a weekday Mass, but if you work or baby-sit, you often can't. It would be nice to have a choice on the weekends. (Pennsylvania)

A Whether singing is required at every parish Mass on a Sunday is not a simple question. Even the "General Instruction of the *Roman Missal*" (which lays out the Church's norms on the celebration of the Eucharist) seems to offer two different answers.

At one point, it says that "every care should be taken" that singing should "not be absent" during Sunday celebrations (#40). Later, it notes that, while singing on Sundays is especially appropriate "in so far as possible," such a Mass "may, however, take place even without singing" (#115).

My conclusion is that, while singing is clearly the preferred choice of the Church for a Sunday Mass, the directive is not absolute.

I know, in fact, of Catholic parishes that celebrate one "quiet" Mass early on Sunday mornings, particularly for people who might be on their way to or from work.

You might look for such a Mass in your area.

And with regard to "a period of quiet after Communion," you are right on target. The "General Instruction of the *Roman Missal*" instructs that "sacred silence" is to be observed at designated periods throughout the liturgy, and it mentions in particular "after Communion," when people "praise God in their hearts and pray to him" (#45).

Q I had been away from the Church for a very long time, but I recently returned and I have a question. I was married in the Church and got a divorce,

but I did not get a Church annulment. Later, I married a different man (not a Catholic) and divorced him as well. My question is: What do I need to do now in order to go to confession and receive the Eucharist?

I spoke with two priests and received two different answers. One said that I cannot go to confession and receive the Eucharist right away, but that I would first need to get a Church annulment (which I have started to do). The other priest, though, said that since I am no longer married, I can go to confession and Communion immediately, without waiting for an annulment.

Please clarify this for me. I am trying hard to follow the Lord, and don't want to do anything that would endanger my relationship with him. (Virginia)

A I agree with the second priest. You may, and should, return to full participation in the sacraments by going to confession and holy Communion right away.

Many Catholics are under the misimpression that a divorce alone renders them ineligible for the sacraments, but that is not so. It is the second marriage—outside the Church—that, according to the teaching of the Church, would do that, but you are no longer living in that second marriage.

I am assuming—since you make no mention of it—that you are not planning on remarriage. If you were, you would first need to go through the Church's annulment process with regard to your first marriage, since that one is still considered a valid marriage in the eyes of the Church if the spouse from your first marriage is still alive.

And while you were at it, you would also take another step—this one, simpler and shorter—to have your second marriage declared null because that marriage was done without Church approval.

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

My Journey to God

Morning Mist

By Michael Edwards

The morning mist rises toward the sun as though drawn by the hand of God. How I pray that one day my soul will enjoy that moment.



(Michael Edwards is a member of St. Boniface Parish in Fulda. Morning mist is seen over the Cropston Reservoir in England on Oct. 3, 2016.) (CNS photo/Darren Staples, Reuters)

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.

BAILEY, Harry J., 74, St. Joan of Arc, Indianapolis, Sept. 11. Husband of Karen Bailey. Father of Kristen Bhalla, Paul and Todd Bailey. Brother of Kenneth and Donald Bailey. Grandfather of three.

BROKER, Phyllis E., 89, St. Malachy, Brownsburg, Sept. 20. Mother of Jenni Aquilar, Pam Childers, Debbie Curts, Susan Morton, Robert and Scott Brocker. Sister of Helen Barr, Elizabeth Bockheim and Charlene McKinnon. Grandmother of eight. Great-grandmother of 20.

BURTON, Robert, 78, Sacred Heart, Clinton, Aug. 27. Husband of Rosangela Burton. Mother of Michael Burton. Grandfather of four. Great-grandfather of several.

COPLER, Doris E., 93, St. John Paul II, Clark County, Sept. 17. Mother of Janice Jackson, Judith Ann Kenrick, James and Jeff Copler. Grandmother of eight. Great-grandmother of two.

COULTER, Earleen F., 67, St. Anthony of Padua, Clarksville, Sept. 15. Wife of Charles J. Coulter. Mother of Tammy Goodman, Charles II, Timothy and Trevor

Coulter. Sister of Bernice Drake, Janice Smith, Cindy Wessels, Gary, Jeff and Kevin Zweydorff. Grandmother of 12. Great-grandmother of nine.

GOBLE, Daniel C., Jr., 86, St. Paul, Tell City, Aug. 14. Husband of Dorothy Goble. Father of Brenda Clayton, Kathy Smith, Daniel and Patrick Goble. Grandfather of eight.

HOWELL, Joy A., 79, St. Paul, Tell City, Sept. 10. Mother of Marilyn Alvey, Libby Baur, Dennis and Randy Howell. Sister of Carol Kleaving, Patty Shelton, Bill, Denny and Richard James. Grandmother of eight. Great-grandmother of 17. Great-great-grandmother of one.

HOWLETT, Merlin J., 51, St. John Paul II, Clark County, Aug. 11. Husband of Mary Ann Howlett. Stepfather of Laurie Bergum, Christopher and Patrick Goetsch. Brother of Calvin and Wayne Howlett. Grandfather of six.

KIRSCHNER, Edwin V., 78, Holy Family, Oldenburg, Sept. 15. Husband of Joyce Kirschner. Father of Karen Glum, Jennifer Ruwe, Jeff and Kurt Kirschner. Brother of Martha Fie and Tom Kirschner. Grandfather of nine.



Fall colors

The crosses atop St. Mary-St. Katharine Drexel Church in Kaukauna, Wis., are framed with vibrant autumn colors on Sept. 16. The autumnal equinox or September equinox falls on Sept. 22. (CNS photo/Brad Birkholz, *The Compass*)

MANN, Calvin E., 66, St. Mary, Greensburg, Sept. 13. Husband of Donna Mann. Father of Jonathan Mann. Brother of Camilla Oathout and Lillian Ryle. Grandfather of three.

SELLERS, Grace J., 80, St. John Paul II, Clark County, Sept. 11. Mother of Judy Fromme and Dr. Vernon Sellers. Sister of Winona Hand, Louise Roberts and Cristie Ware. Grandmother of eight.

Great-grandmother of two.
SPRAGG, Mary D., 91, Christ the King, Indianapolis, Aug. 21. Mother of Stacia Spragg Braude, Cecilia Spragg Perry and Vincent Spragg. Sister of Dorothea Ahlers. Grandmother of three.

Great-grandmother of three.
STUCZYNSKI, Theresa, 71, Sacred Heart, Clinton, Sept. 7. Mother of John and Paul Meneghini. Sister of Martha Jean Johnson and Mary Jo Smith. Grandmother of four. †

Catholics need 'profound renewal' of catechesis, archbishop tells sisters

CHICAGO (CNS)—The head of the Pontifical Council for Promoting the New Evangelization said Catholics “need a profound renewal of our catechesis.”

Archbishop Rino Fisichella told dozens of religious sisters, mostly teachers of the faith, gathered in northwest Chicago on Sept. 17 that there is wrong thinking among the faithful that once they receive the sacraments, they no longer have to learn their catechism.

He said, “By its nature, catechesis is to support believers to understand every day more the mystery of faith.”

Archbishop Fisichella said Catholics could learn this with the help of catechists who are “witnesses,” and said that “witness is the sign of a genuine work of evangelization.”

Referring to Blessed Paul VI’s 1975 apostolic exhortation on evangelization, “*Evangelii Nuntiandi*” (“Evangelization in the Modern World”), the prelate emphasized what he called a “very important” section of the document that said people nowadays are more apt to listen to someone who lives out the faith and speaks of it than to teachers of it, and that if they do listen to teachers,

it’s because the teachers are themselves witnesses of the faith.

“The world of today needs witnesses,” he said. “And we have got to be there. But don’t misunderstand the word ‘witness.’ It is true that witness, it makes, first of all, our life. But to be a witness, it means also to be a preacher of the word of the Lord.”



Archbishop Rino Fisichella

Archbishop Fisichella pointed out that being a witness means using one’s mouth to tell others about one’s encounter with Jesus Christ and share what Jesus told them.

However, he also noted the challenge of doing this in a secular age when people are constantly on their mobile devices and, he said, becoming more isolated from one another.

“Everybody in the profound [depths] of his heart feels the desire for God,” the archbishop told Catholic News Service (CNS) after the talk hosted by the Washington-based Council of Major Superiors of Women Religious. “And for this reason, the mission of the Church is the new evangelization. New evangelization doesn’t mean a new way to oblige people to believe in God, absolutely not. ... It means only a new step in the world of today, to announce Jesus Christ in the world of today.”

He said, “[It] means to be aware of the changes that we have, the new culture that we have, for instance the digital culture. The Internet is creating a new language, a new way of thinking. It has created new behaviors and, paradoxically speaking, is creating new pathologies. And so we need to understand all of that and the new culture, how to support believers and how to announce and to challenge people without God to think about him.”

Dominican Sister JoseMaria Pence teaches ninth- and 12th-graders in Carmel, Ind., in the Diocese of Lafayette. She told CNS she was concerned about

young people getting caught up in the proliferation of technology.

“When the archbishop was talking about the digital age and the vocabulary that we use, it seems like we have to give a space to the young people, of silence. So that they can hear the word of God and it can take root,” said Sister JoseMaria.

She also said she loved the idea of teaching as a witness.

“I found that very helpful to know that our duty as a catechist is to speak about Christ,” she said.

Sister JoseMaria added, “How do you be a preacher without being preachy? I think you have to be rooted in Christ, and do you actually love Christ? Are you living a life for him? And the young really pick up on any duplicity, any lies. If you’re not really praying, they know. They can sniff it out.”

Franciscan Sister MaryGrace Richey also attended the archbishop’s talk. She teaches third-graders in an impoverished Chicago suburb, and said she was struck by the concept of being a witness rather than a teacher.

Sister MaryGrace told CNS, “I go in front of my children every day, and I want them to learn this but I have to be that witness about how excited I am for them to learn what I want to teach them and pass on that faith ... because the kids are from the inner city and a very poor area, so witnessing to them that God is alive and that he wants to have a personal relationship with them. And I foster that and show that by me wanting to have a personal relationship with them.”

Archbishop Fisichella also told the sisters one of the problems of “our big crisis of faith of today” is that people do not have an answer when they are asked why they are “believers.”

“We cannot be afraid in our catechesis to say the choice of faith makes you free because it allows you to enter in the deepest [parts] of your life,” he said. “Open your mind. Open your heart and you become able to love. You become able to understand your life and future, where you are going.” †

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I certify that the statements made by me above are correct and complete.

Mike Krokos

Signed: Mike Krokos, Editor



St. Ambrose school days

The students, teachers and staff of St. Ambrose School in Seymour began the school year on Aug. 11 with a Mass celebrated by Father Daniel Staublin—a Mass during which the pastor was introduced to the new students in first through eighth grades. Above, left, Father Staublin poses for a picture with the new students. In the front row are Natalie Chavez, left, Jose Garcia, Jean Davila and Ivan Guzman. In the second row are Rene Arrietta, left, Havel Tonga, Autumn Pintor,

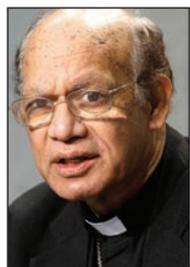
Patricia Landa, Gianina Arrieta, Giselle Guzman and Joel Pintor. Above, right, on Aug. 23, St. Ambrose principal Michelle Neibert-Levine greets students, a ritual she does every school morning. The principal welcomes kindergarten student Lillian Holman, left, first-grader Brianna Bustos and third-grader Corrina Corcoran.

(Submitted photos)

All in good time: Liturgy document unlikely to bring quick changes

VATICAN CITY (CNS)—The shouts of joy and cries of despair that greeted Pope Francis' recent changes to canon law regarding liturgical texts appear to be exaggerated.

The changes can be read as part of Pope Francis' efforts to promote a "healthy decentralization" of Church structures, said Indian Cardinal Oswald Gracias of Mumbai. "It makes clear the responsibility of the [bishops'] conferences" in preparing faithful translations. "But this is, more or less, the procedure we have been following."



Cardinal Oswald Gracias

"Just a few words have been changed" in canon law, so "we will have to see how it goes in the concrete," said the cardinal, who is a member of the international Council of Cardinals advising the pope on Church

governance and is a former member of Vox Clara, the committee that advises the Congregation for Divine Worship and the Sacraments on liturgical translations in English.

The document, "*Magnum Principium*" ("The Great Principle"), was released by the Vatican on Sept. 9. It changes two clauses in canon 838 of the Code of Canon Law: from "reviewing" translations, the Holy See now is asked to "recognize adaptations approved by the episcopal conference"; and bishops' conferences, rather than being called "to prepare and publish" translations, are now called to prepare them "faithfully" and then to approve and publish them "after the confirmation of the Apostolic See."

In a note published with the text, Archbishop Arthur Roche, secretary of the worship congregation, said under the new rules, the Vatican's "*confirmatio*" of a translation is "ordinarily granted based on trust and confidence," and "supposes a positive evaluation of the faithfulness and congruence of the texts produced with respect to the typical Latin text."

Reactions varied widely. Steve Skojec, publisher and director of the blog OnePeterFive.com, called it "a ticking time bomb" and said, "When it comes to the liturgy of the universal Church, episcopal conferences are quite simply out of their depth."

Father Michael G. Ryan, the pastor of St. James Cathedral in Seattle, who had led a campaign to delay implementation of the current English translation, asked in *America* magazine, "Will our bishops respond to this invitation and take a hard look at the woefully inadequate translation we are currently using? We can only hope and pray that their pastoral concern and commitment to liturgical celebrations that are both beautiful and intelligible will prompt them to walk through the door that Pope Francis has opened."

Neither Cardinal Gracias nor Msgr. Markus Graulich, undersecretary of the Pontifical Council for Legislative Texts, expect a change anytime soon in the English translation of the Mass.

Pope Francis' document, however, could have a more immediate impact on what German- and French-speaking

Catholics hear at Mass. The German bishops shelved their translation in 2013; they will discuss the new document at their general assembly in late September. A new French translation of the Mass already was under discussion by the Vatican and French-speaking bishops' conferences, but it has not yet been approved by the conferences and formally submitted to the Vatican.

The new document "gives a little endorsement now to [bishops'] conferences and, in that sense, it's certainly in the direction of what the Holy Father wants: that conferences take more responsibility and healthy decentralization," Cardinal Gracias told Catholic News Service (CNS) on Sept. 19.

"The word 'fidelity' added [to canon law] is from '*Liturgiam Authenticam*,'" he said, referring to the 2001 instruction on translations, which was issued by the worship congregation. The pope's changes to canon law confirm its teaching, although "minor modifications" are possible now.

"I have a feeling this will open the door" to small national or regional changes, for example in the English text in Africa versus India or North America, the cardinal said. "My personal opinion is that it is very convenient to have one translation for the whole world, but if there are such serious difficulties, I don't think we should force them" to accept a unified translation.

He, like Msgr. Graulich, cited the example of bishops in Africa who said that having the people respond to the priest, "And with your spirit," creates difficulties in societies still influenced by animism or belief in witchcraft.

"The door is slightly ajar now for some variety," Cardinal Gracias said.

The idea, though, that any English-speaking bishop would propose starting the English translation over again is "absolutely ridiculous," he said. The current *Missal* is "a great improvement" over what existed before, and "nobody has an appetite for big changes now."

From a canon law point of view, the document "does not really strengthen episcopal conferences, but it tries to put on a better base the collaboration between the Holy See and the bishops' conferences, because there have been some problems in the last few years," Msgr. Graulich said. "It's a question whether the Holy See can really evaluate, as bishops' conferences can do, what is a proper translation."

But, inserting the Latin word "*fideliter*" into canon law means the translation has to be done in accordance with "*Liturgiam Authenticam*," he said. "You are not free to make a translation that 'more or less' reports the text, but you have to do a translation that is as true as possible to the Latin original." †

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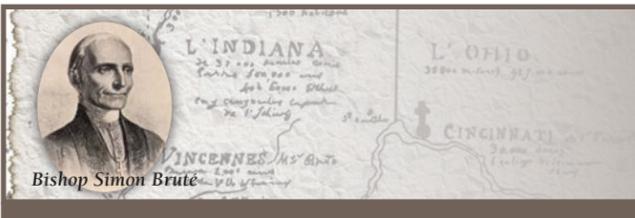
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From the ARCHIVES



Holy rollers at Holy Trinity

This photo was taken at the former Holy Trinity Church in Indianapolis in the 1950s. The priest in the center is Msgr. Edward Bockhold, who was the parish's pastor from 1938 to 1969. The parish social hall, originally constructed as the school in 1926, was later renamed after Msgr. Bockhold. This photo shows the ribbon-cutting for the new roller rink in the social hall. If any readers know the names of the gentlemen in the photo, or the year that it was taken, please let us know!

Pope says Church was late fighting abuse, promises 'zero tolerance'

VATICAN CITY (CNS)—Pope Francis has endorsed an approach of “zero tolerance” toward all members of the Church guilty of sexually abusing minors or vulnerable adults.

Having listened to abuse survivors and having made what he described as a mistake in approving a more lenient set of sanctions against an Italian priest abuser, the pope said he has decided whoever has been proven guilty of abuse has no right to an appeal, and he will never grant a papal pardon.

“Why? Simply because the person who does this [sexually abuses minors] is sick. It is a sickness,” he told his advisory commission on child protection during an audience at the Vatican on Sept. 21. Members of the Pontifical Commission for the Protection of Minors, including its president—Cardinal Sean P. O’Malley of Boston—were meeting in Rome on Sept. 21-23 for their plenary assembly.

Setting aside his prepared text, the pope said he wanted to speak more informally to the members, who include lay and religious experts in the fields of psychology, sociology, theology and law in relation to abuse and protection.

The Catholic Church has been “late” in facing and, therefore, properly addressing the sin of sexual abuse by its members, the pope said, and the commission, which he established in 2014, has had to “swim against the tide” because of a lack of awareness or understanding of the seriousness of the problem.

“When consciousness comes late, the means for resolving the problem comes late,” he said. “I am aware of this difficulty. But it is the reality: We have arrived late.”

“Perhaps,” he said, “the old practice of moving people” from one place to another and not fully facing the problem “lulled consciences to sleep.”

But, he said, “prophets in the Church,” including Cardinal O’Malley, have, with the help of God, come forward to shine light on the problem of abuse and to urge the Church to face it.

Typically, when the Church has had to deal with new or newly emerging problems, it has turned to the Congregation for the Doctrine of the Faith to address the issue, he said. And then, only when the problem has been dealt with adequately does the process for dealing with future cases get handed over to another dicastery, he added.

Because the problem of cases and allegations of abuse are “grave,” it is important the doctrinal congregation continue to handle the cases, rather than turning them over directly to Vatican tribunals, as some have suggested. †

Lutheran bishop delivers lecture at Marian on Reformation anniversary

By Sean Gallagher

A Lutheran bishop giving a lecture titled “The Meaning and Enduring Significance of the Reformation” on a Catholic university campus.

Such a scenario would have been unthinkable for most of the 500 years since the Protestant Reformation was launched on Oct. 31, 1517, when Martin Luther famously nailed his “95 Theses” to the door of a church in Wittenberg, Germany.

But it is what happened on Sept. 17 at Marian University in Indianapolis when such a lecture was delivered by Bishop William O. Gafkjen, the shepherd of the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America, which is made up of 185 congregations and other ministries across the two states.

Sponsored by Marian’s theology and philosophy department, the lecture was attended by more than 100 people,

including Archbishop Charles C. Thompson.

In his lecture, Bishop Gafkjen spoke about the ecumenical efforts over the past half century among Lutherans, Catholics and other Christians that have helped them all come to realize and emphasize the many fundamental beliefs they hold in common.

He illustrated this by describing a Lutheran worship service in Namibia in southern Africa he attended earlier this year in which he was joined by some 10,000 other worshippers. It was part of a meeting of the World Lutheran Federation.

When it was time in the service for a profession of faith, Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, led the congregation and the many Lutheran leaders in professing the Apostles Creed.

“As I sat in the Namibian heat, I wished those 16th-century European

reformers could have been sitting right there next to me,” said Bishop Gafkjen. “I would guess that they would have had no idea that 500 years hence, 10,000 Lutherans would be gathered in Namibia being led in confessing the faith by a Roman Catholic cardinal.”

In reflecting on the events at the start of the Reformation 500 years ago, Bishop Gafkjen recognized the good that came out of it, most

especially “the rediscovery that we are all saved by grace.”

At the same time, he acknowledged that the Reformation had its negative side.

“We might have blown the dust off some crucial truths about who we are before God and one another,” Bishop Gafkjen said, “but along the way, we have also torn the body of Christ and harmed the world God loves.”

In light of this more complete understanding of the Reformation, he said that Christians in the 21st century need to realize that they are not “to compete with and conquer one another,” but instead focus on how God calls them “to cooperate and commune for the sake of the world.”

Bishop Gafkjen said this change in trajectory is all the more important 500 years after the Reformation because change is happening in the world today quickly and broadly like it was in the early 16th century.

“The time is ripe for another reformation,” he said. “And the Spirit is looking for folks ready to fulfill their historical responsibility.”

Bishop Gafkjen said this new reformation needs to be a “relational” one, “characterized by reconciliation,” especially because society today, so marked by “deep divides, intolerance, accusation and tribal warfare,” seeks “a beloved and loving community.”

“Recent events around race and suspicion of religious traditions other than our own, and the knee-jerk tendency toward rejection and persecution of those we consider ‘other,’” he said, “put a magnifying lens to it: How can we find—or be found by—a beloved and loving community?”

The effort to reforge Christian unity over the past half century and of people of various faith traditions coming together to increase mutual understanding are important means to furthering this new reformation, suggested Bishop Gafkjen.

“Ecumenical and interfaith relationships are key first planks being laid for this new reformation bridge toward God’s beloved and loving community,” he said. “It’s a bridge girded by grace and suspended in the fresh and life-giving air of repentance, confession, forgiveness, and reconciliation in Christ.”

Bishop Gafkjen said that such initiatives, though, should not ignore enduring differences among Christians and other faith traditions.

“Our differences matter,” he said. “They are important. We ought not simply slide over them. And our common standing before God matters more.”

“This is what can give us what we need to do the hard work of working through the differences, to welcome and honor the best of them and to be about the really important work of serving and healing the world together.”

In an interview with *The Criterion* after the lecture, Bishop Gafkjen said that some of the most important ecumenical work happens not in international dialogues among experts, but at the local level, such as when Lutherans in his synod collaborate with other Christians, including Catholics, to serve people in need.

“When they do that, then it’s amazing how it changes the relationships,” he said.

Archbishop Thompson joined Bishop Gafkjen in expressing a desire for greater unity among all Christians at this time of the 500th anniversary of the start of the Reformation.

“It’s important for us to remember,” he said. “We learn from our mistakes. We learn from our past. That learning helps us to move forward toward a more full reconciliation and communion.”

“The reason that we move forward toward that fuller communion is that we’re called to serve the world,” Archbishop Thompson said. “We do that better when we’re united, not when we’re divided.” †



Archbishop Charles C. Thompson, right, speaks with Lutheran Bishop William O. Gafkjen on Sept. 17 at Marian University prior to a lecture that Bishop Gafkjen gave on the 500th anniversary of the start of the Protestant Reformation. Bishop Gafkjen is the shepherd of the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America. Father Rick Ginther, left, director of the archdiocesan Office of Ecumenism and pastor of Our Lady of Lourdes Parish in Indianapolis, looks on. (Photo by Sean Gallagher)