



The

# Criterion

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## Building disciples

See our annual Evangelization Supplement, pages 7-10.

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## Vatican accepting applications from potential 'missionaries of mercy'

VATICAN CITY (CNS)—Pope Francis is looking for a few good "missionaries of mercy," priests who are known for their preaching and their dedication to hearing confessions and granting absolution.

If they have their bishop's or superior's support, priests interested in being one of the special communicators of God's mercy are invited to apply online.

The Pontifical Council for Promoting New Evangelization, the office Pope Francis charged with coordinating the Holy Year of Mercy, which begins on Dec. 8, posted a list of desired qualities and the application form on the Year of Mercy website: [www.im.va/content/gdm/en/partecipa/missionari.html](http://www.im.va/content/gdm/en/partecipa/missionari.html).

The missionaries will be commissioned formally by the pope and sent out on Feb. 10, 2016, which is Ash Wednesday.

The council said the missionaries are to be "a living sign of the Father's welcome to all those in search of his forgiveness."

They should be "inspiring preachers of mercy; heralds of the joy of forgiveness; welcoming, loving and compassionate confessors, who are most especially attentive to the difficult situations of each person."

With an invitation from a local bishop, the missionaries will preach and administer the sacrament of reconciliation during special Year of Mercy events, the council said.

When Pope Francis announced the Holy Year of Mercy, he said he would give the "missionaries of mercy" special authority or faculties "to pardon even those sins reserved to the Holy See."

Bishop Juan Ignacio Arrieta, secretary of the Pontifical Council for Legislative Texts, said the reference to "reserved" sins refers to actions that can bring with them automatic excommunication, for example, abortion when the person is aware of the penalty and commits the sin anyway.

If the person is repentant, he said, the missionaries will be able to remove the excommunication and grant absolution in those cases, which normally require the intervention or permission of the local bishop or the Apostolic Penitentiary, a Vatican court. †

## A call to serve



Archdiocesan seminarians Casimiro Samano-Reyes, left, Charlie Wessel and Nick McKinley kneel in prayer on Aug. 11 during a Mass at St. Mary Church in New Albany. The liturgy was part of a one-day pilgrimage that 23 archdiocesan seminarians took to the New Albany Deanery. (Photo by Sean Gallagher)

## Seminarians pay tribute to Cardinal Ritter, visit Mount St. Francis during annual pilgrimage

By Sean Gallagher

MOUNT ST. FRANCIS AND NEW ALBANY—"Be brave and steadfast, for it is the Lord, your God, who goes before you" (Dt 31:6).

These words of Moses were proclaimed during the first reading of Mass on Aug. 11. Some two dozen seminarians from across central and southern Indiana heard that reading while they were on a one-day pilgrimage to the New Albany Deanery.

They had just visited the birthplace and boyhood home of Cardinal Joseph E. Ritter in New Albany, then heard those words proclaimed in the nearby St. Mary Church, where the former archbishop of Indianapolis was baptized.

They had learned at his home

how Cardinal Ritter had, in the face of opposition from the Ku Klux Klan and many other opponents, desegregated schools in central and southern Indiana in 1937—17 years before the U.S. Supreme Court made school desegregation the law of the land in the *Brown v. Board of Education* decision.

Father Eric Augenstein, archdiocesan vocations director, reflected in a homily on the source of Cardinal Ritter's bravery.

"He knew that it was the Lord who went before him," Father Augenstein said. "It was not his own decision, his own desire, his own strength that led him to do what he did. It was the Lord who guided him."

Father Augenstein then exhorted the seminarians to walk in Cardinal Ritter's footsteps.

"It's not easy being a seminarian or a

priest today," Father Augenstein said. "Everything about our society and culture tells us that the life that we are discerning or living—set aside in service and in love and holiness—is one that is wasted.

"It's not easy to stand for the truths of our faith. It's not easy to persevere in a life of holiness. But for us who are discerning and answering this call, we are brave and steadfast because we know that the Lord goes before us."

The seminarians who heard these encouraging and challenging words go now into a new year of priestly formation, some for the first time, others for the last time before they are ordained priests next June.

Twelve seminarians are enrolled at Saint Meinrad Seminary and School

See SEMINARIANS, page 16

## Church leaders, other advocates expect Pope Francis to address immigration issue during first U.S. visit

WEST PALM BEACH, Fla. (CNS)—Pope Francis will arrive in the U.S. in September at the close of what could be called the "summer of immigration."



Pope Francis

Asylum-seekers landed on Greek beaches and traversed the France-to-England Channel Tunnel, while Berlin announced a plan for moving refugees into container-based housing.

In the U.S., with the 2016 presidential campaign debates underway, domestic immigration controversies pop up with regularity, including renewed calls for a security wall at the U.S. border with Mexico, and fingers pointed at some incidents of violent crime attributed to immigrants.

It's widely expected that at some point during his first papal U.S. visit, Pope Francis will address the issues of human migration.

He has spoken out against the "globalization of indifference"

See IMMIGRATION, page 2



A person walks past an image in the Citizenship Gallery at the Ellis Island Museum of Immigration in New York City on May 7. Pope Francis is expected to make remarks on immigration during his historic U.S. trip and could help shape conversations on the issue. (CNS photo/Peter Foley, EPA)

# IMMIGRATION

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about the plight of migrants. During his Latin America trip in July, migration was on a long list of problems he said must be addressed jointly by governments and the wider society.

“Through his vision, Pope Francis will show our Congress that the whole world is watching what our leaders here are doing and that their lack of action on immigration reform will not go unnoticed,” said Maria Sotomayor.

Pope Francis is to address a joint meeting of Congress on Sept. 24 during his stop in the nation’s capital. After Washington, he goes to New York, then Philadelphia.

Sotomayor, an Ecuador native, is a 2013 graduate of Neumann University in Pennsylvania, which two years ago was one of more than 100 Catholic institutions of higher education that signed a joint letter urging U.S. lawmakers to enact immigration reform with a path toward citizenship.

Sotomayor, who now works as an outreach coordinator for the Pennsylvania Immigration and Citizenship Coalition and who herself was raised in the U.S. in a family of undocumented immigrants, told Catholic News Service (CNS) she hopes someone like her—who benefited from the 2012 Deferred Action for Childhood Arrivals program, known as DACA, initiated by President Barack Obama—could be among those who are to meet with Pope Francis.

On Sept. 26, the pope is to meet with immigrants at Independence Hall in Philadelphia. A day earlier, he is to meet with immigrants and others helped by a New York Catholic Charities program.

“If I would share my story with him, I would ask Pope Francis to bring to light our current immigration system and how it is hurting our families. Our leaders need to change the system and remember families with greater dignity and respect,” Sotomayor said.

She added that she has advocated for women and children held at the Berks County Residential Center for undocumented families near Philadelphia. Many of those housed at Berks were originally arrested at the southern border and shipped to Pennsylvania by U.S. Immigration and Customs Enforcement.

“I hope Pope Francis will call on Congress to respect the dignity of people here, and to stop violations of human rights

that we see at the family detention centers housing children and parents while they wait for an immigration judge to decide on their case,” she said. “They are actually a jail for families.”

Both the U.S. bishops and Pope Francis—himself the product of a cross-continental migration story—have already had much to say about the need for a more expansive view on immigration and Christian charity toward “the stranger among us.”

Writing on the matter in 2013, Philadelphia Archbishop Charles J. Chaput noted that the U.S. bishops, along with millions of fellow American Catholics, “seek reasonable legislation that will offer undocumented persons a path to citizenship and promote family unity.”

The U.S. bishops, Archbishop Chaput said, have called for several key elements toward immigration reform:

- A path to citizenship for workers in the country illegally that’s fair, accessible and achievable in a reasonable timeframe.

- Reform of the family-based immigration system to reunite husbands, wives and children more quickly.

- A program that would allow low-skilled migrant workers to enter the U.S. legally as needed labor.

- Due process protections for immigrants, and policies that address the root causes of migration, including economic inequities and persecution.

Enrique Pumar, a visiting scholar at the Institute for the Study of International Migration at Georgetown University in Washington, told CNS he doesn’t expect Pope Francis to delve into the particulars of U.S. immigration reform.

He does expect the pope will call for a greater degree of humanity that seems lacking in the popular conversation.

“Because of the authority, charisma and popularity of Pope Francis, he has the ability to sell his agenda and make right some issues, and I think immigration will be one of them,” said Pumar, adding that the head of the Catholic Church naturally has a pastoral stake in global migration matters.

A Cuban-American, Pumar has been working with the Smithsonian Institution’s Latino Center to document Hispanic migration to the Washington metropolitan region.

“There are some moral convictions that are part of Catholic doctrine that the pope will interject into the debate. For Catholics, we believe every human has a right to search for a better life and for his family, and that every nation state has a right to regulate its borders with some



Former Maryland Gov. Martin O'Malley hosts an immigration roundtable at the New York Immigration Action Fund in New York City on July 14. Pope Francis is expected to make remarks on immigration during his historic U.S. trip and could help shape conversations on the issue. (CNS photo/Andrew Gombert, EPA)

measure of compassion, some measure of ethics and reflection,” Pumar said, noting the top area of public contention remains what to do with the estimated 11.2 million undocumented persons now in the U.S.

“That is a political question that I don’t think the pope will get into,” Pumar said. “The debate is either deportation or amnesty, but the options are actually wide open. The pope will force us to reflect on the many options that we have, and that will enrich the debate.”

Pumar said U.S. lawmakers, to help reduce the undocumented population, could consider a combination of guest worker/temporary work permit programs, a graduated residency and citizenship program for others, and deportation measures as needed for those with criminal records.

Such reforms and normalization also might ultimately encourage some immigrants to voluntarily return to their countries of origin, he added.

Julia Young, a Catholic University of America assistant professor of history with focus on the historic Mexican immigration to the U.S., hopes Pope Francis’ visit will be an occasion to celebrate immigrants and the hard work of Church agencies and staff who provide migrants with legal, material and pastoral care.

“Historically, this is what the Catholic Church is good at: meeting the needs of people, especially mothers and children fleeing violence,” said Young, who in 2013 wrote a number of articles offering context to the election of the Church’s first Latin American-born pontiff.

“It will be interesting to see who attends

the Washington events, and I think we will know a lot more when we see who is sitting there and who is included in the crowd and the overall message of the visit,” Young told CNS.

She said she would love to see inclusion of those who would benefit from the Development, Relief, and Education for Alien Minors, known as the DREAM Act, a long-stymied immigration reform bill. They call themselves DREAMers. Under Obama’s DACA program, they are offered some relief that bill would provide.

“I would love to see the DREAMers there, because I think youths have been so energized by this pope, and we saw that in his trip to Rio,” Young said. “That would reinforce the pope’s own message of showing mercy, and treating immigrants not as criminals but as people who need ministry and compassion.”

Michael Galligan-Stierle, president of the Washington-based Association of Catholic Colleges and Universities, whose members support immigration reform, said that U.S. Catholic colleges and universities have for their part taken to heart the call for welcoming strangers.

Last year, a number of Catholic college and university presidents joined the Fast for Families on Ash Wednesday, fasting for 24 hours as an act of solidarity and prayer to bring attention to the need for comprehensive immigration reform.

“Hospitality is a central component of our Catholic beliefs and our intellectual tradition,” Galligan-Stierle said. “It is a call that aligns with the founding spirit of many Catholic colleges, which began as places where the children of immigrants could receive a high-quality education.” †

## Mary’s assumption shows life’s aim is to be with God, pope says

VATICAN CITY (CNS)—Mary’s assumption into heaven and, in fact, her entire life show believers the great things that God has in store for them, Pope Francis said.

“The ‘great things’ the Almighty has done for her touch us deeply, speak of our journey through life and remind us of the destination that awaits us: the house of the Father,” Pope Francis said on Aug. 15, the feast of the Assumption.

For the first time in some 60 years, the

public recited the Assumption day Angelus prayer with a pope at the Vatican. Usually, the popes are at Castel Gandolfo for the feast day, unless they are traveling abroad. Pope Francis went to Castel Gandolfo for the day on Aug. 15, 2013, was in South Korea for the feast day last year, and decided to remain at the Vatican this year.

Before leading the recitation of the Marian prayer at the Vatican, he spoke about Mary’s “Magnificat,” her hymn of praise for the great things the Lord

has done.

“She is a believer—the great believer,” the pope said. “She knows and she says that history is weighted down by the violence of the powerful, the pride of the rich and the arrogance of the proud.”

“Nevertheless, Mary believes and proclaims that God does not leave his humble and poor children alone, but rescues them with his mercy and his care, toppling the powerful from their thrones,” the pope said.

The assumption of Mary, body and soul, into heaven, he said, is a sign to all believers that life “is not a senseless wandering, but a pilgrimage that, although there are uncertainties and suffering, has a sure goal: the house of the Father, who awaits us with love.”

After the Angelus, Pope Francis offered prayers for the people of Tianjin, China, where explosions at chemical factories on Aug. 12 led to the deaths of at least 114 people and hundreds injured. †

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Four men carry a 4-foot statue of Father Michael J. McGivney past an honor guard at St. Mary's Church in New Haven, Conn., on Aug. 14. The Mass celebrated the 125th anniversary of the death of Father McGivney, founder of the Knights of Columbus. (CNS photo/Mary Chalupsky, *The Catholic Transcript*)

## Father McGivney 'loved the priesthood deeply,' says Archbishop Lori

NEW HAVEN, Conn. (CNS)—The priesthood of Father Michael J. McGivney, founder of the Knights of Columbus, "models the teaching of recent popes," said Baltimore Archbishop William E. Lori.

"St. John Paul II said that the priest's personality must be a bridge to Christ, and indeed Father McGivney's unassuming, lighthearted-yet-determined character attracted many to the Catholic faith and to St. Mary's Church," said the archbishop, who is supreme chaplain of the Knights.

"When Pope Francis tells priests to acquire 'the smell of the sheep,' and 'to bring the Gospel to the margins of society,'" he continued, "I think of Father McGivney. He loved the priesthood deeply."

Archbishop Lori made the comments in his homily for a Mass marking the 125th anniversary of the death of Father McGivney. The prelate also was principal celebrant of the Aug. 14 Mass at St. Mary's Church in New Haven.

The church is where Father McGivney, a priest of the Archdiocese of Hartford, founded the Knights of Columbus in 1882. He was an assistant pastor there when he gathered a handful of men in the church basement to start the fraternal organization.

Archbishop Lori spoke of how the priest influenced those early Knights in embracing the organization's principles.

"These men would not have committed to the principle of charity had they not seen in Father McGivney a man of tireless pastoral charity, who reflected God's love through acts of personal generosity and compassion," he said.

The men also would not have committed "to the principle of unity had they not seen how Father McGivney brought together the people of St. Mary's Parish, and how he served as a source of unity in the wider community of New Haven."

The priest's witness of fraternity also had an impact on those early Knights' commitment to that principle.

"Father McGivney was not only the father but also the brother to his parishioners, and indeed to anyone in need," Archbishop Lori added.

The priest is a candidate for sainthood.

The Father McGivney Guild was formed in 1996 to promote his cause. The Vatican approved opening the cause in 1997.

Father McGivney was declared "venerable" by Pope Benedict XVI, recognizing his heroic virtue. A miracle attributed to his intercession is under investigation at the Vatican. In general, one confirmed miracle is needed for beatification and a second such miracle is needed for canonization.

Archbishop Lori spoke in strong personal terms about Father McGivney, whom he said he considers his "parish priest, the parish priest of my soul."

"Every morning, I pray to him and I pray that he be canonized, as I know you do. Every day, I load his plate with all kinds of intentions," he added.

Sixteen Knights formed an honor guard that led the processional and recessional at the noon Mass, and four Knights carried a 4-foot statue of Father McGivney. The statue and an original painting of Father McGivney were placed in the sanctuary during the Mass.

Among the hundreds in attendance were officers of the Knights' Connecticut State Council, including Thomas J. Vita, who is state deputy. He brought up the gifts at the offertory with his wife, Rosemary.

At the conclusion of Mass, Archbishop Lori was joined by Supreme Knight Carl A. Anderson, other supreme officers of the Knights of Columbus and John Walshe, a Bridgeport lawyer who is a great-grandnephew of Father McGivney, at the sarcophagus near the entrance of the church, where the remains of Father McGivney are interred. The archbishop incensed the sarcophagus as church bells tolled, and then led the congregation in prayers for his canonization.

Based in New Haven, the Knights of Columbus has about 1.9 million members in the United States, Canada, the Philippines, Mexico, Poland, the Dominican Republic, Puerto Rico, Panama, the Bahamas, the Virgin Islands, Cuba, Guatemala, Guam and Saipan. †



*'These men would not have committed to the principle of charity had they not seen in Father McGivney a man of tireless pastoral charity, who reflected God's love through acts of personal generosity and compassion.'*

—Baltimore Archbishop William E. Lori



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## Editorial



The football team from Our Lady of Providence Jr.-Sr. High School in Clarksville is one of six Catholic high school football teams that participated in a SportsLeader Rosary Rally at St. Patrick Church in Louisville, Ky., on July 31. (Photo provided by SportsLeader)

## Rosary rallies help football teams build on their faith

We see it at so many sporting events.

A baseball player making the sign of the cross before stepping into the batter's box.

A football player offering a prayer of thanksgiving after scoring a touchdown or making a big play.

Other athletes kneeling silently in a prayerful, meditative state before they step onto the field or take to the court. Or stopping to pray as a group after a game—win or lose.

In today's ever-increasing secularistic world, it's refreshing to see people—including respected adults like professional athletes—who don't shy away from public expressions of their faith.

Though some would argue of its inappropriateness, we applaud those who are not afraid to let others know God is an important part of their life—even outside the Church building where they worship on weekends.

Which is why, only a few days removed from the Feast of the Assumption of the Blessed Virgin Mary on Aug. 15, we were happy to learn how several high school football teams across the United States have made faith a staple of their workouts as they prepare for the upcoming season.

The football team at Our Lady of Providence Jr.-Sr. High School in Clarksville was one of six Catholic high school teams to participate in a Rosary Rally on July 31 in nearby Louisville. All told, 521 players and coaches and more than 200 parents took part in the prayerful gathering.

Louisville, Ky.-based SportsLeader ([www.sportsleader.org](http://www.sportsleader.org)), an independent Catholic nonprofit dedicated to helping coaches instill virtue in players, hosted the gathering, which was one of at least 20 rallies scheduled nationwide.

According to a Catholic News Service (CNS) story, the original rally was held in Cincinnati in 2014 with nearly 500 players attending, and its success spawned the expanded 2015 schedule. Bristol, Conn., Little Rock, Ark., Phoenix, Ariz., and Minneapolis, Minn., are among the cities added. The program is open to both private and public high schools.

"We started showing the photos and explaining the story to cities across the country, saying this is what happened here and asking if they want

to do something similar," said Lou Judd, director of SportsLeader. "Since then it's been up, up and away."

Though numbers differ in attendance at the rallies, most follow the same format. Players, coaches and parents gather; a talk is given by a notable speaker; there is exposition of the Blessed Sacrament; and the rosary is prayed. Players get a free rosary and a prayer card of St. Sebastian, patron saint of athletes.

Judd told CNS the rallies appeal to student athletes—male football players mostly so far—because it is a masculine environment where they feel natural and can witness to their faith. Players and coaches aren't the only supporters.

Judd noted that Archbishop Joseph F. Naumann of Kansas City, Kan., attended the rally in his city, and Auxiliary Bishop Edward M. Rice of St. Louis attended the event in that city. Archbishop Dennis M. Schnurr of Cincinnati took part in the rally at the city's Mount St. Mary's Seminary in late July.

"Through this rosary rally, we see that in fact coaches and school administrators are taking seriously their charge to make certain that every aspect of a Catholic school education is a mode of transmitting the faith," Archbishop Schnurr said.

The rallies, Judd said, have a singular purpose.

"In my heart and the heart of everybody that's in SportsLeader, we want to bring souls closer to Christ," he said. "That's what we want. We just happen to love sports, and want to have this as an avenue to do it. I love seeing these families and young men praying. I'm praying this plants a seed or inspires them to want to grow closer to Our Lord."

The goal is to eventually open the rallies to all sports, not just football.

As we have learned through generations, sports can teach young people valuable lessons. When it comes to faith on or off the field: "For where two or three are gathered together in my name, there am I in the midst of them" (Mt 18:20).

And after every competition, win or lose: "I have competed well; I have finished the race; I have kept the faith" (2 Tm 4:7).

We are rightly taught that life is a team sport. No one can play it alone. St. Sebastian, patron saint of athletes, pray for us.

—Mike Krokos

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Consenting to the unconscionable

In recent years, scientists in industry and academia have come to rely on freshly obtained human tissue specimens for certain types of research and experimentation.

Sometimes these tissues and organs can be obtained after routine surgeries like gall bladder removal from adults, or foreskin removal during the circumcision of newborns. The use of such tissues and organs can be morally acceptable if the patient (or the parents of the newborn) provide informed consent.

The use of cells and tissues from fetuses can also be morally acceptable when those cells are obtained from a natural miscarriage, and the parents provide consent. This would be equivalent to consenting to an organ donation from their deceased child.

Recently, however, a phenomenon has come to light that involves the partnering of biomedical researchers with abortionists, for the purpose of securing a reliable supply of human tissues and organs. In these cases, parental consent (usually from the mother) may be sought prior to using the aborted child's remains.

Researchers claim this consent is necessary to enable the ethical use of the cells or tissues. This procedural detail is frequently described in the section called "Materials and Methods" found in scientific research papers, as, for example, in this February 2015 article on brain research in the journal *Science*:

"Human fetal brain tissue was obtained from the [clinic], following elective pregnancy termination and informed written maternal consents, and with approval of the local University Hospital Ethical Review Committees."

Planned Parenthood, the largest provider of abortions in the United States, also seeks maternal consent prior to procuring fetal body parts from direct abortions, as chronicled by the Center for Medical Progress in their bombshell 2015 video exposé in which the sales of fetal heart, lungs, brain and liver were discussed and negotiated.

The strong public outcry that followed these revelations of harvesting fetal organs was understandable on the one hand, yet difficult to explain on the other because there hadn't been a parallel outcry when it came to the more offensive act of terminating the life of the unborn child. As one commentator observed, "Maybe it is not enough to be outraged at abortion on its face because, I don't know, killing is somehow worse if body parts are sold."

Despite this inconsistency, it is nonetheless clear that the use of tissues and organs from direct abortions raises

significant moral concerns, even if the mother's signature may have been sought and obtained.

Typically, when we serve as a proxy for someone and give consent on their behalf, we act simply as their agent and provide an affirmation of their original wishes ("yes, he told me he wanted to donate his kidneys").

Alternatively, if we do not know the wishes of the deceased patient, we do our best to make a reasonable decision based on the specifics of their situation, using a "best interest" standard ("based on my friendship with him and concern for him, I think he really would have wanted to donate his kidneys").

When we serve as a proxy decision maker for a fetus, an infant, or a deceased child prior to the age of reason, it is incumbent on us to make a "best interest" decision on their behalf. The assumption is that as we cared for them in life, and had their best interests in mind while they were living, we can continue to exercise that "best interest" decision-making capacity later when they are deceased.

But if the mother of an aborted child were to sign the dotted line granting permission to utilize fetal cells and organs, that consent would necessarily be void, because she would have already categorically demonstrated that she does not have the best interests of her child in mind, having arranged for the taking of that child's life. From the ethical point of view, she has disqualified herself from being able to give valid informed consent on behalf of her now-deceased child.

In the absence of proper informed consent, taking organs or tissues from the corpse would represent a further violation of the integrity of the child's body and constitute a failure to respect the remains of the dead. Thus, the tissues and organs of the directly aborted child should not be utilized for research, transplantation or the development of therapies, but instead should be given a proper and respectful burial.

In the final analysis, maternal consent cannot provide moral clearance for researchers to utilize fetal remains from direct abortions in their research. Such permission from the mother is not, objectively speaking, an authentic form of consent, but is rather a type of "sham consent" that secures the veneer of legitimacy for what is ultimately an unconscionable research practice.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See [www.ncbcenter.org](http://www.ncbcenter.org).) †

## Letter to the Editor

### Be responsible, have a lifestyle that promotes good health, reader says

This letter is in response to Archbishop Joseph W. Tobin's column, "Health care is a basic human right, not a privilege," which appeared in the Aug. 7 issue of *The Criterion*.

Health care may be a basic human right, but with rights come responsibilities.

Responsible individuals must be stewards of their own "temple." They cannot rely on finite resources to cure them. I submit that humans lessen their need for health care by eating responsibly, exercising adequately, and abstaining from all harmful substances.

If everyone was responsible and took care of their "temple," the issue of health care being a right would be significantly reduced.

It is vital to recall that with every choice comes responsibility. Not taking care of our body does normally come with

consequences. God may be working to teach us a lesson.

How far do we go to provide health care, for example, \$100,000 for an operation for one person, or using this amount on vaccines or education for 100,000 people to have health care?

We will bankrupt the country if we believe that all people have a right to basic (to be defined) health, or every amputee has the newest electronic prosthesis.

I submit a health savings plan with assistance for those with limited funds be implemented. Possibly we would financially experience the value of basic health and its cost. There is a limited supply of personal money—our government just prints more.

We must be responsible for our own health care, with a personal budget we control, and a lifestyle that supports good health.

Pete Magnant  
Mooreville



## REJOICE IN THE LORD

## ALÉGRENSE EN EL SEÑOR

# Our response to poverty in Indiana

For most of this summer, I have been writing about poverty using the Indiana bishops' recent pastoral letter, *Poverty at the Crossroads: The Church's Response to Poverty in Indiana*. Writing about poverty is one thing, but actually doing something to help alleviate the pain and degradation caused by poverty is a lot harder. Eliminating poverty, once and for all, seems impossible.

Fortunately, we believe in miracles. We believe that what is impossible in human terms can be accomplished by the power of God's grace. Simply stated, we believe that if our faith, hope and love were strong enough, no one would have to be poor.

What can we do to help alleviate poverty in Indiana? What actions can we take that will make a difference in the lives of our fellow Hoosiers, who suffer from the immediate and long-term effects of poverty?

In our pastoral letter, we outline four basic actions that we believe will make a difference:

- "First, as a community of faith, we believe in the power of prayer. We trust that our cry for 'daily bread,' is heard

and answered by our heavenly Father. However, prayer is also attentively listening to what God has to say to us. If we ask God to help us better serve the needs of the poor, whom he loves, surely he will show us the way."

- "Next, we can work to strengthen families. Starting with our own families—our spouses, children, grandchildren and extended families—we can show that family comes first. We can work to set aside some of the distractions promoted in contemporary culture in order to spend time with family, supporting and encouraging those whom we love most in the world. Reaching beyond the limits of our own families, we can share our time and talent with our neighbors, our fellow parishioners and members of our communities. We can support legislation and public policies that are pro-marriage and pro-family. We can work to elect public officials whose actions really do speak louder than their words when it comes to protecting and enhancing family life."

- "Then, we can advocate for economic vitality and access to affordable, quality education and health care. Employment, education and health care are critical

means for alleviating the long-term effects of poverty in our state. To this end, we bishops strongly urge all individuals, families, and Catholic institutions to speak on behalf of comprehensive and just legislation and social policies in these crucial areas. We invite all people of good will to join us in finding and implementing both immediate and long-term solutions to the problems faced by those who are poor and vulnerable in our communities."

- "Finally, we can support Catholic Charities and other social service agencies in our state through generous stewardship of our time, talent and treasure. As stewards of all the gifts we have each received from God, we are invited and challenged to respond to the Lord with increased gratitude and generosity."

We know that nothing is impossible for God. We also know that we are called to cooperate with God's grace to serve the needs of our brothers and sisters who are poor. If we want to be disciples of Jesus Christ, caring for the poor is not optional.

Our Lord's words to his disciples—to you and me—are hard to hear:

"For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me' " (Mt 25: 41-46).

And yet, these harsh words are also words of hope. The Lord tells us that whatever we do for our sisters and brothers in need, we do for him. He is with us. If we trust in him, he will show us the way.

Please join me in praying for an end to poverty in Indiana. Please do whatever you can to advocate for the needs of those who are most vulnerable in our society. And please support the charitable work of our parishes and of Catholic Charities agencies.

Whatever you and I can do for our brothers and sisters who are poor, we do for Jesus and for the salvation of our souls. †

# Nuestra respuesta ante la pobreza en Indiana

Durante la mayor parte del verano he venido escribiendo sobre la pobreza, utilizando como referencia la carta publicada recientemente por los obispos de Indiana, titulada *Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana*. Una cosa es escribir sobre la pobreza, pero hacer algo en la práctica para ayudar a aminorar el dolor y la denigración que provoca la pobreza, es algo muy distinto. La tarea de erradicar definitivamente la pobreza parece imposible; afortunadamente, creemos en milagros. Creemos que lo que resulta imposible en términos humanos, puede lograrse a través del poder de la gracia de Dios. Para explicarlo de forma sencilla, creemos que si nuestra fe, esperanza y amor fueran lo suficientemente sólidos, nadie tendría que vivir en la pobreza.

¿Qué podemos hacer para contribuir a mitigar la pobreza en Indiana? ¿Qué acciones podemos emprender que marcarán la diferencia en las vidas de nuestros compañeros *hoosier* que sufren los efectos inmediatos y a largo plazo de la pobreza?

En nuestra carta pastoral, definimos cuatro acciones básicas que creemos que marcarán la diferencia:

- "Primero, como comunidad de fe, creemos en el poder de la oración. Confiamos en que el Padre Celestial nos escuchará clamar por nuestro "pan de cada día" y responderá. Sin embargo,

la oración también supone escuchar atentamente lo que Dios nos dice. Si le pedimos ayuda a Dios para poder atender mejor las necesidades de los pobres, a quienes Él ama, ciertamente nos mostrará el camino."

- "Seguidamente, podemos trabajar para fortalecer a la familia. Comenzando por nuestras propias familias, nuestros cónyuges, hijos, nietos y demás familiares, podemos demostrarles que la familia es lo primero. Podemos esforzarnos por hacer a un lado las distracciones que promueve la cultura contemporánea, para pasar tiempo con la familia, apoyar y animar a aquellos a quienes más amamos en el mundo. Más allá de los límites de nuestras propias familias, podemos compartir nuestro tiempo y nuestros talentos con el prójimo: nuestros compañeros parroquianos e integrantes de nuestras comunidades. Podemos apoyar legislaciones y políticas públicas que estén a favor del matrimonio y de la familia. Podemos hacer lo que esté a nuestro alcance para elegir funcionarios públicos cuyas acciones realmente digan más que sus palabras en lo que respecta a la protección y el mejoramiento de la vida familiar."

- "Además, podemos proponer y defender la vitalidad económica y el acceso a educación y atención médica asequibles y de alta calidad. El empleo, la educación y la atención de salud son vías

cruciales para aminorar los efectos a largo plazo de la pobreza en nuestro estado. Es en este sentido que nosotros, los obispos, exhortamos vehementemente a todas las personas, familias e instituciones católicas para que se pronuncien a favor de legislaciones integrales y justas, así como de políticas sociales en estas áreas fundamentales. Invitamos a todas las personas de buena voluntad a que se unan a nosotros para encontrar e implementar soluciones, tanto inmediatas como a largo plazo, para los problemas que enfrentan los pobres y vulnerables en nuestras comunidades."

"Por último, todos podemos brindar nuestro apoyo a Catholic Charities y otras agencias de servicio social en nuestro estado, mediante la generosa administración de nuestro tiempo, talentos y tesoros. Como administradores de todos los dones que cada uno de nosotros ha recibido de Dios, se nos invita y se nos desafía a responder al Señor con enorme gratitud y generosidad."

Sabemos que para Dios nada es imposible. También sabemos que estamos llamados a cooperar con la gracia de Dios para atender las necesidades de nuestros hermanos y hermanas pobres. Si deseamos ser discípulos de Jesucristo, atender a los pobres no es una tarea optativa.

Las palabras de nuestro Señor para sus discípulos—para ustedes y para mí—nos

resultan severas:

"Porque tuve hambre, y no me disteis de comer, tuve sed, y no me disteis de beber; fui forastero, y no me recibisteis; estaba desnudo, y no me vestisteis; enfermo, y en la cárcel, y no me visitasteis." Entonces ellos también responderán, diciendo: "Señor, ¿cuándo te vimos hambriento, o sediento, o como forastero, o desnudo, o enfermo, o en la cárcel, y no te servimos?" El entonces les responderá, diciendo: "En verdad os digo que en cuanto no lo hicisteis a uno de los más pequeños de éstos, tampoco a mí lo hicisteis" (Mt 25: 41-46).

Y sin embargo, estas duras palabras, también encierran esperanza. El Señor nos dice que todo aquello que hagamos por nuestros hermanos y hermanas necesitados, también lo haremos por Él. Él está con nosotros. Si creemos en Él, nos mostrará el camino.

Elevemos juntos una plegaria para que la pobreza en Indiana termine. Haga todo lo que esté a su alcance para defender y atender las necesidades del segmento más vulnerable de nuestra sociedad. Y le ruego que apoye las obras de caridad de nuestras parroquias y de nuestras agencias de caridad católicas.

Todo lo que hagamos por nuestros hermanos y hermanas pobres, también lo hacemos por Jesús y por la salvación de nuestras almas. †

Traducido por: Daniela Guanipa

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

**August 21**  
Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange Mass**, breakfast and program, "A Sabbatical from the Corporate Life: A family of 5 sails the ocean for 2 years," Marc Konesco, founder/president, TACK, presenter, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: [www.catholicbusinessexchange.org](http://www.catholicbusinessexchange.org).

**August 21-22**  
St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **Sausage Fest**, Fri. 6 p.m.-midnight, Sat. 5 p.m.-midnight, food, music, games. Information: 317-253-1461.

**August 22**  
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, 1 p.m., procession. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

Knights of Columbus, 1040 N. Post Road, Indianapolis. **Rummage sale**, 8 a.m.-1:30 p.m. Information:

317-356-9941.  
Convent of the Immaculate Conception, 22143 Main St., Oldenburg. **Sisters of St. Francis project**, filling bags with personal items to be given to agencies that work with the poor, homeless and battered, 2-3:30 p.m. Information: 812-933-6431.

Holy Spirit Parish at Geist, 10350 Glaser Way, Fishers, Ind. (Lafayette Diocese). **Citywide Ultreya**, 5:30 p.m. Mass followed by pitch-in dinner for all Cursillistas and friends, bring side dish or dessert. Information: [Cursillo.hsp@gmail.com](mailto:Cursillo.hsp@gmail.com) or call Susie Shereda, 317-823-2683.

White River State Park, Celebration Plaza, 801 W. Washington St., Indianapolis. **St. Jude Parish Allergy Families invites participation in/donations to Food Allergy Research & Education Walk**, activities 8-10 a.m., ceremony 10 a.m., walk follows ceremony, sign up to participate or donate at [www.foodallergywalk.org/indianapolis2015/stjudeindy](http://www.foodallergywalk.org/indianapolis2015/stjudeindy).

St. Philip Neri Parish Hall, 550 N. Rural St., Indianapolis. **Free kidney screenings**,

9 a.m.-1 p.m., bilingual, refreshments offered, all invited, co-sponsored with National Kidney Foundation. Information: Jan Gaddis Erlenbaugh, 317-631-8746 or [jerlenbaugh@holycrossindy.org](mailto:jerlenbaugh@holycrossindy.org).

**August 22-23**  
St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. **"On Eagle's Wings," 5k Walk/Run**, Sat. 9 a.m. in memory of Steve and Denise Butz and Don and Barb Horan, Kids Fun Run 10 a.m. ([www.oneagleswings5k.com](http://www.oneagleswings5k.com) for costs), Mass 4:30 p.m.; **Parish Festival**, Sat. 5 p.m.-midnight, Sun. 11 a.m.-4 p.m., food, games, bake sale, music; Sun. fried chicken dinner 10:30 a.m.-2:30 p.m. Information: 812-663-8427 or [www.stmarysfestival.com](http://www.stmarysfestival.com).

**August 23**  
All Saint Parish, St. Paul Campus, 9798 N. Dearborn Road, Guilford. **Ladies Sodality breakfast buffet**, 7:30 a.m.-noon, freewill donation. Information: 812-623-2349.

St. Anthony Parish, 349 Warman Ave., Indianapolis. **Euchre Party**, 1:15 p.m., doors

open 12:30 p.m., \$4, includes snacks and prizes.

St. Louis de Montfort Parish, 11441 Hague Road, Fishers, Ind. (Lafayette Diocese). **"Songs of Praise"** concert, 2 p.m. Free, but freewill offerings will be accepted to help offset cost of parish's new Steinway piano. Information: 317-842-6778.

**August 24-29**  
**On WSPM 89.1 FM/WSQM 90.9 FM, Faith in Action radio show**, "Symbolon," Gospel of Life Sister Diane Carollo, 10 a.m. Aug. 24 and 27, 4 p.m. Aug. 25 and 28, 9 a.m. Aug. 29. "Preview of New Call-in Show" with Father C. Ryan McCarthy, and "A Journey in the Writings of John Fink," *The Criterion* editor emeritus John Fink, 4 p.m. Aug. 24 and 27, 10 a.m. April 25 and 28, 9:30 a.m. Aug. 29.

**August 27-29**  
St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **Annual Summer Festival**, 5-11 p.m. rides, games, food. Information: 317-821-2909.

**August 28**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

**Ave Maria Guild rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

Our Lady of the Most Holy Rosary Parish, Priori Hall, 520 Stevens St., Indianapolis. **Pro-Life Film Series**, *Anonymous Father's Day*, film 6:30-7:30 p.m., panel discussion 7:30-8:30 p.m., no charge. Information: 317-408-0528 or [holyrosary.prolife@gmail.com](mailto:holyrosary.prolife@gmail.com).

**August 28-29**  
Pope John XXIII School, 221 W. State St., Madison. **Prince of Peace Parish Community Festival**, 5 p.m.-midnight, food, rides, games. Information: 812-265-4166.

**August 29**  
St. Patrick Parish, 950 Prospect St., Indianapolis. **Catechesis training for Spanish-speaking catechists**, 8:30 a.m.-noon, free, registration required. Information and registration: Sister Karen Durliat at [kdurliat@thedome.org](mailto:kdurliat@thedome.org) or 317-631-5824.

Immaculate Heart of Mary Parish, 5692 N. Central Ave., Indianapolis. **5k Run/Walk**, 9 a.m., \$15 pre-registration,

\$50 pre-registration family of 4-6 people, children 6 and under no charge; **Fall Kick-Off Fest**, 4-11 p.m., food, music, games, adults \$1 admission, under 21 free. Information: 317-257-2266.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Picnic**, 11 a.m.-midnight, chicken dinner, games, quilts, Mass 4 p.m. Information: 812-923-8817.

**September 2**  
Archbishop 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. 6:30 p.m. Information: 317-243-0777.

Catholic Radio Indy studios, 8383 Craig St., Suite 280, Indianapolis. **Women of Grace Bible Study**, 9:30-11:30 a.m. every other Wednesday from Sept. 2, 2015, to May 11, 2016. \$13.47 for book, \$28.88 for workbook, or \$42.35 for both. Information or registration: 317-870-8400, or register online at [www.CatholicRadioIndy.org](http://www.CatholicRadioIndy.org). †

## The Children's Museum of Indianapolis to offer 'National Geographic Sacred Journeys' exhibit, including Shroud of Turin replica and lecture

The Children's Museum of Indianapolis, 3000 N. Meridian St., will host "National Geographic Sacred Journeys," an exhibit recreating places, spaces and events of various faith traditions around the world, starting on Aug. 29 and lasting through Feb. 21, 2016.

Among the recreated places and spaces are:

- The Western Wall of the Second Jewish Temple in Jerusalem.
- The Church of the Holy Sepulchre, site of Jesus' crucifixion in Jerusalem.
- The Grand Mosque in Mecca, Saudi Arabia.
- Tepeyac Hill and the Basilica of Our Lady of Guadalupe in Mexico City.
- Allahabad and Sangam at the confluence of three rivers sacred to Hindus at the Ganges River in India.
- Bodh Gaya, birthplace of Buddhism.
- Caves in the bluffs along the Dead Sea in Qumran, Israel, where the Dead Sea Scrolls were discovered, and more.

Among the artifacts featured are fragments of the Dead Sea scrolls from Qumran, a large rock from the Western Wall in Jerusalem, a replica of the Shroud of Turin, and more.

The exhibit is included with general admission.

Coinciding with the exhibit will be two lectures by Shroud of Turin expert Barrie Schwartz. The lectures will take place at the museum on Sept. 19. The 11 a.m. lecture is recommended for ages 10 and older. A second lecture at 2 p.m. will last longer with scientific information geared toward adults. The lectures are free with museum admission, but require advance registration through The Children's Museum website at [www.childrensmuseum.org](http://www.childrensmuseum.org).

For more information about the exhibit, log on to [www.childrensmuseum.org/](http://www.childrensmuseum.org/), choose "Exhibits" then "Future Exhibits." †

## VIPs

**Roy and Sharon (Kahl) Everitt**, members of St. John Paul II Parish in Clark County, celebrated their 60th wedding anniversary on Aug. 10.

The couple was married on Aug. 10, 1955, at a Methodist church in Scottsburg.

They have two children, Joanna and Albert Everitt, and two grandchildren.

The couple celebrated their anniversary at a restaurant with family and friends. †

**James and Loretta (Dalton) Miller**, members of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 14.

They were married at Our Lady of Lourdes Church in Indianapolis on Aug. 14, 1965.

The couple has six children: Debbie Barras, Barbara Clegg,



James and Loretta (Dalton) Miller

Sheri Estes, Kathleen Grimm, Pamela Ramey and Joe Miller.

They also have 18 grandchildren.

The Millers celebrated their anniversary by renewing their vows at their parish church on Aug. 15, followed by a reception with family and friends at Meridian Hills Country Club in Indianapolis. They also celebrated with a trip to Ireland. †

## Sacred Heart of Jesus Parish seeks volunteers for Angels from the Heart event

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, is seeking volunteers to help with their Angels from the Heart service event from 7:30 a.m.-1 p.m. on Sept. 19.

The event involves fixing up the homes of the poor, disabled and elderly around the near south side Indianapolis parish. Tasks include painting, sweeping, raking, planting, repairing and more.

Registration, task assignment and a continental breakfast will take place on the parish grounds from 7:30-8:30 a.m. Work ends at 1 p.m., followed by lunch at the church.

Registration is available online at [www.SacredHeartIndy.org/events](http://www.SacredHeartIndy.org/events), or call Roberta Cross at 638-5551. For questions, call Jim Schaefer at 317-862-6813 or e-mail [sheartparish@sbcglobal.net](mailto:sheartparish@sbcglobal.net). †

## 'A Step in the Right Direction'



Luz Maria Peredo-Muniz, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, washes the feet of a client at the Cathedral Soup Kitchen and Food Pantry in Indianapolis on Aug. 2. She volunteered to help with the organization's "A Step in the Right Direction" project, in which clients were given a pair of shoes and socks and had their feet washed. The project, which included a shoe and sock drive, was coordinated by Our Lady of Mount Carmel member Sean Blackburn of Troop 131 in Carmel, as service toward earning the level of Eagle Scout within the Boy Scouts of America organization. More than 180 clients were served on the day of the project. The goal was to make this an ongoing ministry at the Cathedral Soup Kitchen and Food Pantry. The next "A Step in the Right Direction" day will take place on Oct. 25. (Submitted photo)

## Aug. 29 Intercultural Ministry gathering features Korean cuisine as part of Ethnic Dinner Series

The archdiocesan Office of Intercultural Ministry will feature foods and other aspects of the Korean culture as part of its Ethnic Dinner Series at the Intercultural Pastoral Institute, 4838 Fletcher Ave., in Indianapolis, at 6 p.m. on Aug. 29.

The event, the second of six such evenings, provides an opportunity to experience and enjoy the beauty of diversity in the Catholic Church

through a culinary, cultural and religious experience.

Future events include the food and culture of Mexico, Dominican Republic, Philippines, Myanmar and Africa.

The cost is \$20.

To register, log on to [www.archindy.org/intercultural](http://www.archindy.org/intercultural) or call the Office of Intercultural Ministry at 317-236-1443 or 800-236-9832, ext. 1443. †

# 'Sent out to proclaim the message'

## How to build disciples in central and southern Indiana

Editor's note: In Mark 3:13-15, Jesus chose 12 disciples and sent them out to proclaim the message of salvation.

Since then, the Church's mission to evangelize has continued, including here in central and southern Indiana.

Knowing those who catechize cannot give what they don't have, Ken Ogorek, archdiocesan director of catechesis, has encouraged catechists in the archdiocese to attend the St. John Bosco Conference for Catechists and Religious Educators at Franciscan University of Steubenville in Steubenville, Ohio, each summer.

This year, thanks in large part to funds from generous donors in the archdiocese, 15 catechists from central and southern Indiana—including Batesville, Connersville, Danville, Greencastle, Indianapolis, Liberty, New Albany and Oldenburg—were able to attend the July 13-16 conference.

The gathering—a combined educational/retreat experience—offered sessions specific to youth ministry, campus ministry, Catholic schools, Rite of Christian Initiation of Adults, and more, offered by nationally and internationally renowned leaders in Catholic catechesis. Each day also included the opportunity for Mass, adoration, confession and prayer.

Criterion reporter Natalie Hoefler followed the catechists to help them share with the local Church what they learned, and how parishes will benefit from their participation in the conference.

This supplement focuses on the experience of a few of those catechists, and a summary of a talk given by one of the keynote speakers.

For more information on the St. John Bosco catechetical conference, log on to [www.steubenvilleconferences.com/adult/bosco#](http://www.steubenvilleconferences.com/adult/bosco#). The 2016 St. John Bosco Conference for Catechists and Religious Educators will be held on July 18-21. †



Right, a group of catechists traveling from the Indianapolis area to the St. John Bosco conference in Steubenville, Ohio, gather for prayer before making their return journey home on July 16. (Photos by Natalie Hoefler)



A cross of flowers adorns the grounds at Franciscan University of Steubenville in Steubenville, Ohio, where 15 catechists from central and southern Indiana participated in the St. John Bosco catechetical conference from July 13-16.

## Mark 3:13-15: The key to evangelization is encountering Jesus

By Fr. Patrick Beidelman

In May of 2014, Archbishop Joseph W. Tobin decided to place the management of the ministry of evangelization within the department that also coordinates the archdiocesan Office of Worship.

The primary motivation for this flowed from the essential relationship that is shared between our worship of God and the evangelical mission of the Church. This is most clearly expressed in the dismissal at Mass when all are sent to "Go and announce the Gospel of the Lord," and to "Go in peace, glorifying the Lord by your life."

So, our experience of prayer and worship, especially in the Mass, necessarily leads us out from our experience of the presence of the Lord to proclaim and share with others the good news of salvation we have received.

Throughout several consultations with those in pastoral leadership, as well as with those who are presently engaged in the promotion of evangelization, several needs and issues emerged.

While the conversations we have had identified many and varied ways in which effective evangelization is happening, many expressed that we need a clear, concise definition of evangelization before we can identify what methods we will use to cultivate intentional discipleship.

Others expressed a need for greater support of and resources for those of different cultures and language groups within our archdiocese.

Finally, there was a caution among those consulted that we not try to develop a "one size fits all" approach to our cultivation of evangelization in our parish communities. Each community itself has a slightly different culture and most certainly will discern different priorities as it relates to this aspect of the Church's mission.

So, what are some things that are emerging as possible next steps in the coordination of the ministry of

evangelization in the Archdiocese of Indianapolis?

Recently, Archbishop Tobin has given us some important foundational areas of focus upon which we can build our approach. Echoing Pope Francis, our archbishop recently said at a meeting on this topic that "we can't ask people to join us without giving them a personal encounter with Jesus Christ."

He went on to describe that this encounter is personal but not private. In this encounter with Jesus, there is always an invitation to community, for we hear the message of our salvation through the Church.

Archbishop Tobin would also have us view the call to missionary discipleship (which this encounter calls every person to) through this Scriptural paradigm:

"Jesus went up the mountain and summoned those whom he wanted and they came to him. He appointed twelve, whom he also named Apostles, that they might be with him and he might send them forth to preach and to have authority to drive out demons" (Mk 3:13-15).

In this passage, we read about the call of the first Apostles that is also given to each of us who follow Jesus: (1) to hear Jesus calling us; (2) to come to him and be with him (personal encounter); and (3) to be sent out to proclaim the power and goodness of the Lord in all we say and do!

Throughout our acceptance of this call to be missionary disciples, we must engage at all times, as the first disciples did, in a deepening of our understanding of the beliefs and practices of our faith family so that our core development in the Church's teaching keeps us rooted in the truth of divine revelation.

This paradigm of Mark 3:13-15 brings us back to the connection between evangelization and our worship of God in the Mass and celebration of the sacraments.

The *Catechism of the Catholic Church* reminds us that the sacraments are instituted by Christ and are the visible signs of the hidden reality and activity of God. They are signs and instruments by which the Holy Spirit spreads the grace of Christ in the Church. (#774)

It is the encounters with the hidden reality and activity of God in the sacraments, especially in the Holy Eucharist, as well as with this work of the Holy Spirit that are so critical for the work of evangelization.

In the celebrations of the sacraments in the liturgy of the Church, the Holy Spirit acts in four unique ways, listed below (#1092):

- The Holy Spirit *prepares* the Church to encounter the Lord; that is, to hear Jesus calling us, as in Mark 3:13.
- The Holy Spirit *reveals* Christ to the faith of the assembly, *and* the Holy Spirit *makes present* the mystery of Christ here and now by his transforming power; that is, to come to him and be with him (personally encounter him), as in Mark 3:14a.
- The Holy Spirit *unites* the Church to the life and mission of Christ; that is, to be sent out to proclaim the power and goodness of the Lord, as in Mark 3:14b.

In the next few months, several resources and methods for evangelization will be provided for parish communities to choose from by which we can intensify our effort in evangelization and missionary discipleship in our everyday lives.

Together, let us hear the call of Jesus to be with him and to be sent out through the action of the Holy Spirit and the celebration of the Mass and the Sacraments. For this effort, we need only to turn to one simple prayer: Come Holy Spirit!



Father Patrick Beidelman is executive director of the Secretariat for Worship and Evangelization for the archdiocese, and rector of SS. Peter and Paul Cathedral Parish in Indianapolis. †

# ‘I don’t know and I don’t care’

## FOCUS founder defines evangelization, catechesis, encountering Christ and building disciples

By Natalie Hoefler

STEUBENVILLE, OHIO—Encountering Christ. Building disciples.

These are key terms discussed at parish staff meetings and heard from the pulpit.

How are they accomplished? Through two other often-heard words: evangelization and catechesis.

What do these terms and words really mean, and how do they play out in the lives of everyday Catholics, as well as those who teach the faith?

Curtis Martin, founder and chief executive officer of the Fellowship of Catholic University Students (FOCUS), addressed these questions during his keynote speech on July 16 at the St. John Bosco Conference for Catechists and Religious Educators in July at Franciscan University of Steubenville in Steubenville, Ohio.

Here are excerpts from his talk on defining evangelization and catechesis, addressing how to help people encounter Christ, and how to build up disciples.

### ‘I don’t know’ and ‘I don’t care’

“A teacher posed a question to his students one day: ‘How do you define ignorance and apathy?’

“One girl rolled her eyes and said, ‘I don’t know, and I don’t care.’ And the teacher said, ‘Exactly!’

“So how does this play into evangelization and catechesis?”

“Evangelization addresses the apathy, the ‘I don’t care.’ Evangelization is sharing the Gospel message.

“Once they know about it and care about it, then there’s no longer apathy. They thirst for more, and then you can teach all there is forever about the Catholic faith.

“But evangelization has to come first. If you try to teach the faith without them caring about it, you’ll lose them.

“Likewise, if you try to evangelize but then don’t catechize, they won’t know what they really believe.”

### Wrestling with Scripture, encountering Christ

“Pope Benedict said, ‘I am convinced that if Catholics would begin to pray through the Scriptures daily’—what the Church calls *lectio divina*—“it would bring about the new springtime.”

“Daily. Prayerful. Reading of the Scriptures.

“Don’t read [Scripture] piously—wrestle with it. Wrestle with the things you don’t understand. If you read something you don’t understand, stop. Pray about it. ‘Lord, what do you mean?’

“And wrestle with the things you do understand: ‘Lord, you want me to forgive *how many times*? I understand what you’re saying, but boy, that’s a lot! I can’t do that!’

“Read slowly. Don’t just read to check it off your daily list. Read to engage your mind and your imagination. Picture what’s going on. Place yourself there.

“Here’s what that looks like for me. Take Luke 24:27, where Christ is on the road to Emmaus after his resurrection and joins up with some travelers: ‘And beginning with Moses and all of the prophets, he interpreted for them all the Scriptures that concerned himself’ (Lk 24:27).

“This is the greatest Bible study in the history of the world—and there’s not a *single sentence about what he said!*”

“But turn [forward] a page, and the beginning of [the Gospel of] John gives a detail about him following Jesus, and it’s four o’clock in the afternoon. Why *that* little detail, but nothing about what Christ said when he interpreted the Old Testament for the travelers to Emmaus? I wrestled with that.

“But after praying about it, it hit me after a time. John was an old guy when he wrote the Gospel. He maybe thought, ‘Where do I begin?’

“Then he goes back to the beginning, the day he met Jesus Christ. ‘I remember it like yesterday! It was four o’clock in the afternoon. Everything in my life changed forever from *that hour.*’

“So ask yourself, what is your watershed hour? Peter was mending nets. Saul was on the road to Damascus. For me, I was in college.

“When you read the Scripture, sometime—maybe today, maybe next week, maybe in a year—you’ll encounter Christ. Encounter leads to conversion.”



Brad Macke, left, religion teacher and campus minister at Oldenburg Academy in Oldenburg, asks a question of Curtis Martin, founder and chief executive officer of Fellowship of Catholic University Students (FOCUS), after a session at the St. John Bosco conference in Steubenville, Ohio. (Photos by Natalie Hoefler)

### Three versus one million

“Once someone has had an encounter with Christ, the way to lead them to the Church or back into the Church is through accompaniment.

“You see, *programs* don’t lead people to Christ—*people* lead people to Christ. The program is just the skeleton.

“At the great commissioning [Mt 28:16-20], Jesus didn’t say, ‘I’m giving you two choices: programs or discipleship.’

“Programs are fine—as long as they’re raising up disciples. If you build programs instead of disciples, you’ll never get where you need to go.

“The model of discipleship we use in FOCUS is the model that Jesus not only commanded, it’s the one he modeled.

“Say you have somebody with the gift of evangelization, and they can reach a million people a year, and they do that their whole life.

“A million people a year—while awesome—won’t get the job done. Ten million people a year won’t get the job done.

One hundred million people are born every year—reaching 10 million people a year, you’re down 90 million each year.

“Here’s what Jesus did. He started with Peter, James and John.

“Jesus spent most of his time with those three. What if you touched just three people?”

[At this point, Martin had three people in the audience of more than 400 stand, then asked each of them to touch three people and have them stand. He then asked those 12 people to touch three people and have them stand, etc. Within two minutes, all present were standing.]

“So after a year of investing time in three people—you spend hours with them, developing a deep friendship, sharing faith, praying, loving and caring for them—maybe each of them is ready to touch three people and invest time in them.

“This demonstration shows the power of discipleship. Three doesn’t look like very many—especially versus a million. But you set up a tidal wave of energy.

“The model Jesus used didn’t set up a billion followers. He raised up a dozen and said, ‘Go make more, and teach them to do the same’ [Mark 3: 13-15].

“Imagine if one person reached just two people, not three. Then those two reached just two people. In 25 years, you would reach 33 million people. And in the 33rd year—the amount of Christ’s time on Earth—you’d reach 8 billion people. That’s more than the number of people on the planet.

“A webpage may get a million hits, or a Facebook page get a million likes, but who is going to love those people? In this model, every single person on Earth would be known, loved and cared for. And every person would be knowing, loving and caring. Maybe it’s a little awkward getting that first conversation started—but heaven is worth the awkwardness.

“If we follow what Jesus said, to go forth and make believers—wait, no, that’s not what he said. Make students—no, that’s not what he said. Make Catholics—no, that’s not it either. He said to make *disciples*.

“To live discipleship is to call people first to the encounter, and then the accompaniment, then we can fulfill the new evangelization.” †

*‘A webpage may get a million hits, or a Facebook page get a million likes, but who is going to love those people? In this model, every single person on Earth would be known, loved and cared for. And every person would be knowing, loving and caring. Maybe it’s a little awkward getting that first conversation started—but heaven is worth the awkwardness.’*

*—Curtis Martin, founder and chief executive officer of the Fellowship of Catholic University Students (FOCUS)*

## Teachers and campus minister find helpful ‘tools’ and tips

By Natalie Hoefler

STEUBENVILLE, OHIO—Catholic schools provide one of the largest catechetical arenas in any diocese.

With this in mind, the St. John Bosco conference offers a Catholic School track every year.

Quannah Jeffries, a teacher in the theology department at Cathedral High School in Indianapolis, focused on sessions within the Catholic Schools track during the conference, the first he has attended.

He was struck by a running theme throughout the sessions: evangelization.

“So we’re here at a catechetical conference, but there was all this talk about evangelization,” said Jeffries, who attended the conference for the first time. “It’s plain that there had to be evangelization with catechesis. I’m hearing other teachers say that, ... and then we come here and it’s acknowledged, and we’re talking about it. That gave me a lot of hope.”

Brad Macke, a religion teacher and campus minister at the Oldenburg Academy of the Immaculate Conception in Oldenburg, also attending the conference for the first time, agreed.

“I really liked Curtis Martin’s explanation on the difference between catechesis and evangelization,” he said, referring to the keynote speaker and founder of Fellowship of Catholic University Students (FOCUS).

“He said it’s the difference between ignorance—‘I don’t know,’ and apathy—‘I don’t care.’

Evangelization overcomes apathy, and catechesis overcomes ignorance.

“People have to care before they want to know more. If you try to teach people who don’t care, that doctrine can fall on deaf ears. So you have to evangelize them first, introduce them to the basic Gospel message.”

And neither of those can happen, said Macke, without another common thread of the sessions he attended: prayer.

“Another common theme was that we as catechists and teachers need to be rooted in prayer,” he said. “To invite people to Christ without me being close to him is contradictory. Prayer comes first. It’s easy to fall into *doing things* and not just *being*.

“The conference really drove home for me how important it is for teachers to pray for the students together. I hope to offer to the other teachers [at Oldenburg Academy] who might want to get together once a week, even if for five minutes, to pray for our

students and their needs.”

Jeffries received the same message.

“Everyone participates in the formation of the students in their Catholic life and deepening their life in the sacraments—teachers, administration, even janitorial staff,” he added. “That was a big takeaway for the teachers—that this is all of us, not just the theology department.”

One concrete tip Macke walked away with from the conference came from a question he asked of Martin during a question-and-answer session after the FOCUS leader’s keynote address.

“I asked him what intentional discipleship looks like for Catholic school teachers,” Macke recalled.

“He said one way you could do it is to offer the vision of what it means to be a missionary disciple to the class as a whole, and throw that invitation to everyone. So if they come to you, that means that they’re interested and they’re not being forced.

“I’m really excited about that. That’s probably my biggest takeaway.”

Jeffries gained some practical teaching tips from the conference as well.

“There was one session that was specifically about using beauty in catechesis,” he said. “The focus was on art, but it could also be music, film, multiple things.

“People are moved by beauty, attracted to it, opened by it. So when you can show someone the beauty of something, it opens them to the truth of it. It’s a movement of the heart and the mind at the same time.

“I got a lot [from the session] in regard to resources where I can find artwork and commentary to bring that into the classroom more.”

Jeffries also gained a tool for something he was planning on implementing this year in one of his classes.

“I went to a session on praying with Scripture,” he said. “That’s something that I was going to intentionally do—a *lectio divina* in the classroom. I was going to have to put that together.

“But there was a pamphlet given to each of us right there, with Scripture verses and questions. So I can work from that as my model and have this tool to bring right into the classroom, and help them to read more meditatively and enter into the Scriptures.”

Jeffries appreciated the new ideas and material he received from the conference.

“It’s easy to get into a rut when you’re teaching, and



Quannah Jeffries, second from left, and Brad Macke laugh during a general session of the St. John Bosco catechetical conference at Franciscan University of Steubenville in Ohio, on July 16. Jeffries teaches religion at Cathedral High School in Indianapolis, and Macke teaches religion and serves as campus minister at Oldenburg Academy in Oldenburg.

you never want to do that,” he cautioned. “Students and personalities change from year to year, and there are different things going on in the culture, so you have to be able to adjust. This [conference] is going to give me tools for adjusting and making my classes even better.”

With the additional “retreat” component, the conference is a benefit Macke and Jeffries would recommend to any teacher or campus minister.

“It was a good mix of head and heart,” said Macke. “It helped me rest in God’s love, to get back to the source of why I [teach and minister in a Catholic school].”

Jeffries agreed.

“I love this conference so much that I’m just putting it out there for folks to put it on their calendar for next year right now, and tell them, ‘Folks, you’ve got to do this—it’s just great.’” †



Paulette Davis, administrator of religious education at St. Paul the Apostle Parish in Greencastle, takes notes during a session at the St. John Bosco conference on July 14.



Kim Sprague, left, director of religious education and youth minister at St. Teresa Benedicta of the Cross Parish in Bright, and Denise Dubois, coordinator of youth ministry at St. Gabriel Parish in Connersville, smile during a session at the St. John Bosco conference.

## EVANGELIZATION SUPPLEMENT

### Conference’s youth ministry track provides ‘meaty formation and catechesis’

By Natalie Hoefler

STEUBENVILLE, OHIO—Lisa Whitaker was raised in a “good Catholic family by good Catholic parents.”

She never expected that someone like her could stumble in her faith.

“I had an experience of falling away from the Church in college, some hard life experiences,” she admitted.

But out of those experiences, she said, her faith was renewed, and a calling to youth ministry developed.

“My own brokenness and my own challenges as a young person in high school and college, where my faith was not affirmed by my peers—that’s how I got into youth ministry,” she said. “For me, it was truly a calling from God.”

“I realized there must be other kids like me who came from good Catholic families that would fall. [God] urged me to reach out to them, to let them know that Christ loves them, the Church loves them.”

Yet, to help them, Whitaker realized she had a lot of growing to do.

“I knew *of* [Christ], but didn’t *know* him at that point,” she recalled. “I knew the Catholic-speak and gestures, but not why we do what we do and believe what we believe.”

So she started on a journey to catechize herself. She read Scripture and prayed daily, went to Mass and adoration as much as possible and sought opportunities to serve and perform works of mercy.

And she got involved in catechetical ministry. Throughout roughly the last 35 years, in both volunteer and paid positions, Whitaker has served in youth ministry, Rite of Christian Initiation of

Adults (RCIA) and overall faith formation.

She now serves in a full-time, paid position as director of faith formation and youth ministry for Most Precious Blood Parish in New Middleton, St. Joseph Parish in Corydon and St. Peter Parish in Harrison County.

It is a lot of work, she admits.

“I almost didn’t come [to the conference] because of busyness,” Whitaker said. “But professionally and personally, I needed this.”

And Whitaker also knew what she’d been missing.

She started going to the St. John Bosco conference at Franciscan University of Steubenville in Steubenville, Ohio in the early 1990s. It had been about 10 years since she’d last attended. After travelling to the conference this year, she lamented, “Why did I ever stop going?”

“Not only do you get solid, meaty formation and catechesis you can sink your teeth into,” she said, “but you also get a spiritual shot in the arm. You have the opportunity to attend Mass, to adore Christ in the Eucharist, to go to confession, and time for personal prayer. It’s a beautiful experience.”

Whitaker focused on the youth ministry track at the conference. With two years of attending those sessions, along with some coursework, she will obtain a certificate in youth ministry from Franciscan University.

“The wonderful thing about this conference is they bring in documents of the Church, the most current statistics and findings, veteran youth ministers from all over the country—it’s just a huge, huge blessing to help us catechize,” she said.

One clear message she gleaned from the conference is the need to create disciples—among all Catholics, but especially among teens.

“We’ve got to help move folks from just catechesis—which is very important—but also to discipleship,” said Whitaker.

“Right now, our focus [in the U.S. in general] is off-balance. The scales are tipped heavily in catechesis, but it should be measured with discipleship, which is a relationship with the Lord and wanting to share that with others.”

In today’s relativistic society where truth is whatever many want it to be, Whitaker said this message of catechists helping youths develop a relationship with Christ is of utmost importance.

“We don’t live in a Christian society,” she said. “The Church has—specifically now in this time—a unique opportunity to lead others to Christ. Where else are the kids going to hear to rely on Christ, that there is a God and he’s got your back, wants to be your most intimate friend, will never leave you, and wants you to be with him for all eternity in amazing bliss?”

According to Whitaker and the speakers she heard at the conference, the key to creating disciples is teaching youths how to develop a relationship with Christ through prayer.

She said this is done by “giving them the mindset that you’re not talking *at* God, you’re in conversation *with* God.

“Praying is not only about talking, but more so about listening and then responding to what the Lord is telling you to do or not do,” she continued. “I heard that over and over [at the conference] about that relationship with God in prayer, and from that, you’re going to do amazing things.”

In a world that can be challenging to Christians, Whitaker found hope—especially in youth ministry—through the message of one particular session.



Lisa Whitaker chats with a fellow St. John Bosco conference youth ministry track participant before a session on July 14 at Franciscan University of Steubenville in Steubenville, Ohio. She serves as director of faith formation and youth ministry for Most Precious Blood Parish in New Middleton, St. Joseph Parish in Corydon and St. Peter Parish in Harrison County.

“[The speaker] said our mission field is here—you don’t have to go to other countries to evangelize,” she recalled. “We’ve got enough teens to evangelize in our high schools and colleges.”

She said the presenter recognized that the environment today is that of a neo-pagan society, but that challenge should not be a cause for hopelessness.

“He pointed out that St. Peter and the early Church didn’t run from the pagan Roman culture—they totally changed it,” Whitaker said.

“Evangelizing our youth in this culture is a challenge for all of us: priests, deacons, catechists, bishops, the pope, even the laity.

“But what a privilege it is that we’re at a point to be able to hand on the faith in love and mercy.” †

# RCIA catechists gain resources, knowledge, network of support at 'invaluable' conference

By Natalie Hoefler

STEUBENVILLE, OHIO—As Mary Wagner, a volunteer catechist at St. Michael the Archangel Parish in Indianapolis, walked the campus of Franciscan University of Steubenville during the St. John Bosco catechetical conference, she enjoyed seeing familiar faces, and being recognized by others as well.

"I didn't know what to expect last year," said Wagner, who attended the St. John Bosco catechetical conference for the first time in 2014.

She was so impressed and found the conference so helpful that she not only returned this year, but plans to attend for the next three years as well.

Her goal: to earn a certification from Franciscan University in instructing Rite of Christian Initiation of Adults (RCIA) classes. The certification is earned by attending the RCIA track at the St. John Bosco conference for five years.

"I think those credentials are well-respected," she said. "I'd like to be a director of religious education one day, but even if I never do anything else [besides volunteer], I can't lose, because the education and the information and the resources I've been exposed to are just incredible.

"I don't know of any opportunity anywhere else to have this kind of access to this kind of knowledge."

And not all of the information comes from the speakers, she pointed out.

"I now have a whole new network of friends," both from within and outside of the archdiocese. "Three of us [from the archdiocese] are going to meet once a month for lunch, and another [who lives farther away] and I plan to share e-mails and texts.

It's more than just the "head" side of the conference that draws Wagner, however—it's the "heart" side, too.

"It's not only educational, but spiritual and reaffirming," she said. "It's a retreat-like environment, so you get fed on all aspects. It's like the [Mastercard] commercials: Cost of St. John Bosco conference—\$500-\$600. Benefits—priceless."

Wagner was joined on the RCIA track at the conference this year by two other archdiocesan catechists: Sandra Hartlieb, administrator of adult faith formation at St. Lawrence Parish in Indianapolis, and Manuela Johnson, who begins her first year serving as a RCIA team leader for SS. Francis and Clare of Assisi Parish in Greenwood this fall.

It was the first time attending the conference for both, but they hope to return for the next four years to earn their RCIA certification from Franciscan University of Steubenville in Steubenville, Ohio.

"It was a phenomenal experience," said Hartlieb, who has been involved in catechetical ministry for more than 25 years.

Hartlieb said she not only received "top notch" information, but witnessed from the speakers how to best deliver that information.

"The keynote speakers spoke with their whole bodies," she said. "It wasn't just someone standing at a podium telling. It was someone who was engaged and passionate about their message. That excited me, so I know that that's the way to witness—to be engaged with every part of yourself."

Hartlieb feels it's "really important that our catechists and I have an opportunity to come [to the conference]."

"We are guiding people in something that is going to affect their eternity," she explained. "Our job is to introduce these people to Jesus and to have a relationship, and if we do that right, they'll see that the best place to have a relationship with Christ is in the Catholic Church."

Johnson agreed, and commented on another important relationship developed during the RCIA process—the relationship between the candidate or catechumen and their sponsor, which was the focus of one session at the conference.

As result of the conference, she said she hopes to "recruit parish sponsors in advance of RCIA, starting to give them time to learn about their role and the



Jeffrey Earl, second from left, Sandra Hartlieb and Mary Wagner follow along with the words to a song on a large screen during a praise and worship service before a general session at the St. John Bosco catechetical conference at Franciscan University of Steubenville in Steubenville, Ohio, on July 16. Earl is director of Rite of Christian Initiation of Adults (RCIA) at Mary Queen of Peace Parish in Danville; Hartlieb is administrator of adult faith formation at St. Lawrence Parish in Indianapolis; and Wagner is a volunteer catechist for RCIA and other programs at St. Michael the Archangel Parish in Indianapolis. (Photos by Natalie Hoefler)

importance of their role in building disciples."

Jeffery Earl, RCIA director at Mary Queen of Peace Parish in Danville, also walked away from the conference with a respect for the role of sponsors in developing disciples.

"I don't have the time to spend [time] one-on-one with each candidate," said Earl, who, like Wagner and Johnson, ministers in catechesis while working full time. "But when we find people in the parish who are strong in their faith and can share their faith, they can develop those relationships."

One of the biggest messages Earl walked away with from the conference was also about relationships—his with God.

"What this conference drove home is that I can't make this be 'my' [RCIA] program—that's not going to work. It has to be God's program."

Earl, who has a master's degree in theology and more than 10 years of experience in catechetical ministry, found the conference to be "amazing."

"It's not always someone with 10 years of experience and a master's degree [who leads catechetical ministry in a parish]," he said. "It's a person who wants to do their best, knows their limitations, and is struggling because they don't have the formation they need."

"This type of thing where you come for four days and get this almost miniature semester of course work packed into four days is invaluable."

"And then the other side of it is you get the spiritual formation. It connects you to Christ again personally, and it renews your own prayer life and spiritual life."

"I don't think you could spend your money any better than sending [catechists] to training like this." †

## EVANGELIZATION SUPPLEMENT



The catechists from the Archdiocese of Indianapolis who attended the St. John Bosco catechetical conference at Franciscan University of Steubenville in Steubenville, Ohio, pose on July 16, the last day of the four-day gathering. Kneeling are Lisa Whitaker, left, Manuela Johnson and Erin Jeffries. Standing are Connie Sandlin, left, Mary Wagner, Jeffrey Earl, Sandra Hartlieb, Kim Sprague, Lynelle Chamberlain, Brad Macke, Paulette Davis, Quannah Jeffries, Charlene Phillips and Gabriela Carrero. Not pictured: Denise Dubois.



Lisa Whitaker, director of faith formation and youth ministry at Most Precious Blood Parish in New Middleton, St. Joseph Parish in Corydon and St. Peter Parish in Harrison County, chats with a religious sister on the grounds of Franciscan University of Steubenville in Steubenville, Ohio, on July 16 during the St. John Bosco catechetical conference.



Mary Wagner, a volunteer catechist at St. Michael the Archangel Parish in Indianapolis, prays in the Portiuncula—a replica of a chapel restored by St. Francis—at Franciscan University of Steubenville in Steubenville, Ohio, during the St. John Bosco catechetical conference on July 16.

# U.S. Embassy in Cuba reopens, ending 54-year diplomatic break

HAVANA (CNS)—With Havana Harbor's bright blue waters and a trio of vintage U.S. cars parked along the Malecon framing the scene, Secretary of State John Kerry officially reopened the U.S. Embassy in Cuba on Aug. 14, marking the end of more than 54 years of fractured diplomatic relations.

Since the United States broke off diplomatic relations and imposed a trade embargo on Cuba, among the world's transitions have been the rise and fall of the Berlin Wall, the end of the Vietnam War and restoration of full relations with that former enemy, Kerry noted.

"For more than half a century, U.S.-Cuban relations have been suspended in the amber of Cold War politics," Kerry said. "In the interim, a whole generation of Americans and Cubans have grown up and grown old. The United States has had 10 new presidents. In a united Germany, the Berlin Wall is a fading memory. Freed from Soviet shackles, Central Europe is again

home to thriving democracies."

He observed that the trade embargo still stands, blocking most commercial relationships and tourism, but ending that is up to Congress, "a step we strongly favor."

Among the invited guests for the brief ceremony on the plaza outside the embassy was Havana's Cardinal Jaime Ortega Alamino. In his remarks, Kerry repeated the acknowledgement of both the U.S. and Cuban leaders that the intervention of Pope Francis and Vatican diplomats had been crucial to getting the two sides to resolve the long-standing diplomatic freeze.

Among those he thanked in his speech Kerry included Pope Francis and the Vatican "for promoting a new start in relations between our two countries." Kerry was to have a meeting with Cardinal Ortega following the ceremony.

Kerry, the first U.S. secretary of state to visit Cuba since 1945, was joined for the brief trip to Havana by a handful of members of Congress,

first- and second-generation Cuban Americans who support the diplomatic thaw, and the three now-retired Marines who performed one of the last official duties as the embassy was closed in 1961—removing the U.S. flag.

The three men ceremoniously handed three Marines in dress uniforms a folded U.S. flag which they attached to the flagpole, and raised as the national anthem was played by a Marine band.

Telling the story of President Dwight D. Eisenhower's decision to close the embassy amid Cuba's post-revolution alliance with the Soviet Union, Kerry described the last few U.S. citizens to leave the building, the three Marine guards, "Larry Morris, Mike East, and Jim Tracey. As they stepped outside, they were confronted by a large crowd standing between them and the flagpole. Tensions were high. No one felt safe. But the Marines had a mission to accomplish. Slowly, the crowd parted as they made their way to the flagpole, lowered 'Old Glory,' folded it, and returned to the building. Larry, Mike and Jim had done their



A worker cleans the seal of the United States of America after it was placed on the wall at the main entrance of the U.S. Embassy in Havana on Aug. 14. U.S. Secretary of State John Kerry officially reopened the U.S. Embassy in Cuba. (CNS photo/Enrique De La Osa, Reuters)

jobs, but they also made a bold promise—that one day they would return to Havana and raise the flag again."

In the intervening years, the tall, 1950s-era building on prime Havana real estate has served as the U.S. Interests Section, while the limited unofficial diplomatic efforts filtered through the

Swiss government.

U.S. President Barack Obama and Cuban President Raul Castro surprised the world in December by announcing that they had agreed to pursue renewed diplomatic relations. Cuba reopened its embassy in Washington—also a repurposed interests section—in July. †

## What was in the news on August 20, 1965? A call to avoid future riots, Catholic high schools considered a bargain, and St. Meinrad denies moving

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of *The Criterion*.

Here are some of the items found in the August 20, 1965, issue of *The Criterion*:

**Social action is urged to avert future riots**

"BALTIMORE—Cardinal Lawrence Shehan called here for joint action by all forces within the community, especially those of religion, to avert future nightmares of violence like the Los Angeles riots. ... Cardinal Shehan said the heart of the problem is poverty, which breeds 'crime and racial tension.' 'These are social problems of the greatest magnitude,' he declared. 'They need the joint action of all the forces within the community, and of those forces, none should be more effective than religion.'"

**'Effective and fair': Mission appeals now an organized basis**

**Protestant patriarchate envisioned**

- Clothing, profession rites held at Woods
- Theologate superior is named
- Father C.O. Bosler dies at the age of 84
- Fr. Herman Romoser dies at St. Meinrad
- Catholic edition of Protestant Bible is planned
- Reports are denied on pope's health
- Plan new parish for Mooresville
- St. Meinrad denies report on 'move'

"ST. MEINRAD, Ind.—Officials at St. Meinrad Archabbey here have denied a published report in the National Catholic Reporter that the Benedictines will move their School of Theology to the University of Chicago campus with two other major religious orders. The story was termed 'very harmful to the development of the School of Theology here.'"

- After the council: Greater voice for the laity is predicted
- La Leche League: Global organization promotes the breastfeeding of infants
- Brebeuf priest helps run unique institute
- Team of observers will be appointed by Bishop Carberry
- Ordination held in Hebrew tongue
- Editorial: Still a bargain

"A bit of arithmetic [Old Math] shows that Catholic high school education in Indianapolis remains one of the hottest bargains in town, despite the increased operating deficit of Marion County's six archdiocesan high schools. The total operating costs of these

six outstanding high schools during the past school year were \$780,261. This figures out at around \$266 per pupil, or less than half of the per-pupil operating costs in the public high schools. This economy of operation is made possible only by the donated services of more than 60 priests and religious. ... Actual tuition per pupil a year remains at \$120, so the per-pupil subsidy in meeting operating costs alone amounts to \$146 a year."

- Lay theologian who converted 300 'throwing in the towel'
- Bishop gives new look to 'Catholic action'
- Ever ancient, ever new, pope says of Church
- In 1952: Says pope 'consulted' on Italian elections
- To commemorate Fr. Serra's death
- Sees end of evening devotions

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Please join us for this fun and charitable event as we help heighten national awareness of the challenges faced by the nation's poor and raise significant funds for our valuable services. All funds raised locally will be used locally.

Location: Washington Park, 3130 E. 30th Street  
Time: Registration 9 AM, walk/run starts at 10 AM  
Distance: Choice of 1-3 mile routes  
Register: Go to [www.indysvdpwalk.org](http://www.indysvdpwalk.org) to register or to help one of the four neediest SVdP conferences in the city by donating to "Virtual Vicky."

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From the Editor Emeritus/John F. Fink

## Medieval Church: The Franks save the Christian West

(Second in a series of columns)

The most important event of the seventh century was the founding of Islam, and its followers' conquest of the Holy Land and northern Africa. Then at the beginning of the eighth century, Muslims invaded Spain and, by 716, controlled the entire Iberian peninsula. For a while, it looked like the Christian West would fall to Islam.



This was not to be. Charles Martel and his army halted the Arab advance north of the Pyrenees with a great victory at the Battle of Tours, or Poitiers, in 732. The Muslims retreated back to Spain where they established a great civilization.

Charles Martel was king of the Franks, a Germanic tribe that converted to Catholicism after King Clovis did so in 496. Martel formed the Franks into a powerful tribe. After he died in 741, his son, Pepin III (also known as Pepin the Short) forged close ties with the pope. That was fortunate for the pope, who needed help when the

Lombards conquered Rome.

In 754, Pope Stephen II traveled across the Alps (the first pope to do so) to meet with Pepin in Aachen, in what is now Germany. Wearing penitential garb, he knelt before Pepin and asked, "for the Apostles' sake," to deliver the Roman people from the Lombards. He solemnly anointed Pepin and crowned him King of the Franks and protector of the Holy See. In return, Pepin promised that the land he would take from the Lombards would be given to the pope. Called the Donation of Pepin, these lands would later form part of the Papal States.

Pepin and Pope Stephen marched south and decisively defeated the Lombards. Once the Franks re-crossed the Alps, though, the Lombards attacked Rome again, and the pope again had to ask Pepin to come to his rescue. This time, after Pepin defeated the Lombards, he left a small force behind.

But it was Pepin's son, Charles the Great or Charlemagne, who exerted the most influence on the Church during this period. He became King of the Franks in 771, the year before the Lombards again moved against Rome. This time, it was Pope Adrian I who asked Charlemagne to

come to the rescue. Charlemagne and his army descended on Italy from Aachen and destroyed the Lombard kingdom in 774.

Charlemagne then paid a surprise visit to Rome and met with Pope Adrian. He promised to give the pope approximately three-fourths of Italy as the Papal States. The pontiff took advantage of the peace established by Charlemagne to build, restore or beautify an extraordinary number of churches in Rome.

Charlemagne took as his role models the Old Testament's Israelite kings. In his "Admonitio Generalis" of 789 (probably written by the scholarly Benedictine monk Alcuin), he compared himself to Josiah, who reformed the religious worship of Israel.

Charlemagne envisioned a society based on religious worship, with the Christian clergy advising the Frankish kings (later known as Carolingian kings) like Old Testament prophets. He had Alcuin organize a palace school that became a center of intellectual leadership, with many of the students later becoming bishops and abbots.

I'll write more about Charlemagne next week. †

Catholic Education Outreach/Gina Fleming

## Make healthy choices, pray for grace to shed pounds of worry, sin

"Eat everything on your plate." "Don't waste." "It's time to eat!" These are messages engrained in me since childhood.



"Eat smaller portions." "Avoid foods with sugar." "Only eat when hungry." The health and wellness initiative in which the archdiocese is involved tells me this is the approach to a healthier lifestyle.

When a large entree of delectable options sits in front of me at a local restaurant, I am now torn between the seemingly contradictory messages of my youth and adulthood.

Likewise, so many messages in today's world contradict the very substance of our Catholic faith. How we dress and present ourselves, the words we choose, the ways we spend our money, and the ways we use our time and talent: These are all ways we

overtly live out our Catholic faith—or ways that we do not.

What has become obvious is that my ability to blend messaging in a way that upholds both values and physical health requires a mind shift—a new way of thinking.

It requires a more intentional approach to eating and exercise habits. I now must think about selecting half-portions on menus, and ensuring a balanced meal with adequate protein and vegetables.

Consideration must be given to the impact physical exercise and rest may have on my overall health. I can apply both messages—portion control and avoiding waste—in a way that works, practically melding the two lines of thinking together.

How, then, can this same mind shift be applied to more intentionally live the Gospel message in today's world? How can I live my faith through words and actions courageously when it demands contradicting today's societal norms?

As a wife, mother and superintendent,

how might I assist in forming intentional disciples? What considerations must be given to outside influences that can either draw me closer to the heart of God, or stand in my way of a deeper relationship with him?

How can we collectively, as a Catholic community, live the message of the Gospel fully without compromising to fit social structures, but instead striving to change our world to better reflect God's love?

This type of conversion surely requires changing habits, changing hearts and changing minds. Fully relying on God's love and mercy, there is hope!

May we all prayerfully continue to turn to God for the grace and strength necessary to shed the pounds of worry and sin, while making healthy choices that lead us to the ultimate feast at the table of our Lord.

(Gina Fleming is superintendent of Catholic schools for the Archdiocese of Indianapolis.) †

That All May Be One/Fr. Rick Ginther

## Aug. 30 Festival of Faiths focuses on 'oneness' which binds believers

Oneness among Christians is our ultimate goal as ecumenists.

That lack of oneness is a source of scandal to us, to those who have no religion, and to other religious believers (e.g., Muslim, as noted in my column in May).

The Festival of Faiths is one means by which people of various religions gather to focus upon a "oneness" which binds all believers: our search for God and God's meaning in our daily lives, cultures and customs.

The third annual Festival of Faiths will take place from 1-5 p.m. on Aug. 30 in downtown Indianapolis in the Veterans Memorial Plaza, just north of the Indiana War Memorial between Meridian and Pennsylvania streets.

The festival is sponsored by the Center for Interfaith Cooperation and the Festival of Faiths Steering Committee. The 2014 Festival drew more than 2,000 visitors. They mingled among the booths of more than 100 congregations, 22 community organizations, nine universities and 15 food and merchant vendors.

This year, the primary focus for each religious group will be "milestones," in particular, wedding customs. As in the

past, sacred art performances, dialogues, a youth event and ceremonies will punctuate the four hours of exhibitor displays.

The Archdiocese of Indianapolis has been a partner since the inaugural Festival in 2013. Our presence has increased—from one exhibit to four. Marian University in Indianapolis has been a strong presence and partner with us each year.

The exhibitors from the archdiocese will be the Office of Worship, Office of Ecumenical and Interreligious Relations, Office of Intercultural Ministry and Catholic Charities.

The "milestones" focus for the Office of Worship will be the sacraments. The sacraments of initiation—baptism, confirmation, Eucharist—are the first milestones of our faith life to be lived, nourished and shared. The sacraments of healing are milestones of God's touch, through the Church, whereby we encounter the marvel of mercy which leads to spiritual, emotional and, at times, even physical healing. And of course, the sacraments of service in the Church, marriage and holy orders, are clearly "lived" milestones of the life of faith.

The Office of Intercultural Ministry will focus upon wedding customs and dress among the varied cultural groups, as well as other rites of passage, from teenage years through death.

Catholic Charities will center its display

upon how its commitment to "Providing Help, Creating Hope, Serving All" has experienced "milestones" with those in need, especially immigrants and families over the many years of its existence.

Finally, the Office of Ecumenism and Interreligious Relations will provide printed resources such as copies of the "milestone" "Nostra Aetate" (Vatican II's "Declaration on the Relation of the Church to Other Religions"), and a summary of Pope Francis' recent encyclical, "Laudato Si", on Care for Our Common Home." Finger rosaries will also be given away.

The beauty, diversity and vibrancy of the many religions in our communities are a gift we have been given to celebrate. Such a gathering reinforces the focus upon our common humanity by revealing in so many expressions the human longing for the spiritual. And that longing for the spiritual is so clearly embodied in the many religions to be encountered at the festival.

On behalf of the folks from the archdiocese who will be present as exhibitors and participants, please join us on Aug. 30!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also dean of the Terre Haute deanery and pastor of St. Patrick and St. Margaret Mary parishes, both in Terre Haute.) †

For the Journey/Effie Caldarola

## Identifying with the saints

I once surprised a Lutheran minister who was a good friend of mine when I said that I admired Dietrich Bonhoeffer, the Lutheran theologian martyred in Hitler's Germany, so much that I sometimes prayed for his intercession.



Most Protestants do not pray for the intercession of saints in the sense that we Catholics do. They

admire them and try to emulate them, of course, but in the Reformation our Protestant brothers and sisters rebelled against abuses surrounding saints. Some abuses included selling saints' body parts, genuine or fake, for profit, with magical qualities sometimes ascribed to them. It was out of control.

The Reformers had some good points, but when they threw out the statues and the novenas, I think they threw the baby out with the bathwater, as the old saying goes.

My Lutheran friend, a great Bonhoeffer admirer, said some Protestant theologians were re-examining the concept of prayer to saints.

In Jesuit Father James Martin's book *My Life with the Saints*, he discusses his favorite saints and how they've entered into his life in a personal way. Each of us could probably write a similar book, but we'd choose different saints and have different relationships with them. But that's the key—not to admire saints from afar, but to find a person in our community of saints with whom we feel at home and with whom we have rapport.

For me, that idea of community is key. I need to feel in communion with people—both living and dead. That's part of our Catholic heritage that some people find difficult to accept. Being "in communion" with people who have gone before me like Bonhoeffer, like Blessed Oscar Romero, St. Ignatius of Loyola, and Dorothy Day helps me to join in communion with those walking the journey alongside me.

Being an admirer of saints doesn't take you away from this world—it helps you to see the holiness and the struggle of others. Day once said, "Don't call me a saint. I don't want to be dismissed so easily."

She meant that we have a tendency to put saints on pedestals, and make their lives and ideals unattainable. We ascribe to them a perfection that no human being can reach. This removes them from our nitty-gritty world.

But, like us, saints struggled with prayer and with deciphering God's will. They made mistakes. Day had an abortion in her early life. Before his commitment to Christ, St. Ignatius of Loyola was a ladies' man who fantasized about performing military heroics to impress women.

Sometimes we imagine saints, like Paul on the road to Damascus, having a fantastic conversion moment that put all of those issues behind them. But for most, life's long hard struggle brought them to Christ.

St. Teresa of Avila once said, "Life is like a night spent in an uncomfortable inn." That saying has helped me more times than I can remember. When I'm struggling, when I'm feeling guilty for not being as grateful or as happy as I should be, when I fail, I think of Teresa.

Anyone who could muse about life in that way wasn't always walking around in ecstasy. Sometimes, she was fighting life's hardships and hassles.

Struggle, not otherworldly holiness, brings me into communion with Teresa, a real person, not a plaster statue.

(Effie Caldarola writes for Catholic News Service.) †

Twenty-first Sunday in Ordinary Time/Msg. Owen F. Campion

# Sunday Readings

Sunday, August 23, 2015

- Joshua 24:1-2a, 15-17, 18b
- Ephesians 5:21-32
- John 6:60-69

The Book of Joshua, the source for this weekend's first reading, looks at the period in the history of God's people when Joshua led them after the death of Moses.



Even though these connections may seem clear, biblical scholars disagree about the exact date of this period, as well as the time of this book's composition.

This much is clear.

The purpose of Hebrew history was to chart the people's religious response to God's revelation. It was not intended to give a precise chronicle of events and happenings.

In this reading, Joshua gathers all the people at Shechem, including their leaders, senior members, judges and warriors. He puts before this assembly a blunt and fundamental question. Do they wish to follow God or not?

The people cry out that they wish to follow God. Although on occasion they rebelled, God brought them out of Egypt and protected them as they made their weary and dangerous way across the Sinai Peninsula.

For its second reading, this weekend's liturgy turns to St. Paul's Epistle to the Ephesians. This reading is commonly cited as reinforcing the subjugation of women, once so prevalent, since wives are admonished to obey their husbands.

Knowing the context is essential to understanding this reading. Marriage among pagans in the Roman Empire was quite removed from modern ideals for marriage. Wives were little more than glorified slaves, virtually going to the highest bidder. They had no rights.

Understandably, many marriages were very troubled. Spouses often detested each other. Wives were often abused.

Paul, in this classic explanation of Christian behavior about human living, calls for a different understanding of marriage. Using lofty examples to describe marriage, he speaks of it as a living sign of

the union between Christ and the Church.

This was revolutionary at the time. It established the dignity of women because Christ loves and redeems all people equally, male and female.

Paul did teach that wives should be in accord with their husbands. But he also was clear that husbands should not only love their wives, but also with the same unqualified, self-sacrificing love with which Christ loves the Church.

This exalts women, insisting upon the equality of all people.

St. John's Gospel furnishes the last reading.

In preceding verses, Jesus spoke about himself as the "bread of life." After Jesus spoke these words, many of his disciples walked away. People even today find this at least a puzzling statement.

Critical to the story is the fact that the Apostles did not desert Jesus. The Lord asked them to look deeply into their hearts. Would they walk away with the others?

Peter responds for all the Apostles with a magnificent expression of faith. Saluting Jesus as "God's holy one" (Jn 6:69), the Messiah, in itself a powerful testimony, Peter, says, "Lord, you have the words of eternal life" (Jn 6:68).

## Reflection

The Church for weeks has called us to realize our limitations as human beings, and it also has reassured us that God's mercy, love and power lavishly assists us. We will not be left helplessly to face our needs.

For instance, we risk starvation—spiritually as well as physically. We cannot produce food on our own. God comes to us with the bread of everlasting life. Jesus is the bread of life.

We must decide for ourselves either to accept this bread or to reject it. Many rejected Jesus in the Gospel stories and later.

Fully realizing their need for the Lord, the solitary source of genuine life, the Apostles are examples to follow.

As Peter declared for them, Jesus alone has the words of eternal life.

If we ask for eternal life, the Lord will redeem us all who are equal in his love and in his plan for salvation. †

## Daily Readings

### Monday, August 24

St. Bartholomew, Apostle  
Revelation 21:9b-14  
Psalm 145:10-13, 17-18  
John 1:45-51

### Tuesday, August 25

St. Louis  
St. Joseph Calasanz, priest  
1 Thessalonians 2:1-8  
Psalm 139:1-3, 4-6  
Matthew 23:23-26

### Wednesday, August 26

1 Thessalonians 2:9-13  
Psalm 139:7-12b  
Matthew 23:27-32

### Thursday, August 27

St. Monica  
1 Thessalonians 3:7-13  
Psalm 90:3-5a, 12-14, 17  
Matthew 24:42-51

### Friday, August 28

St. Augustine, bishop and  
doctor of the Church  
1 Thessalonians 4:1-8  
Psalm 97:1-2b, 5-6, 10-12  
Matthew 25:1-13

### Saturday, August 29

The Passion of St. John  
the Baptist  
1 Thessalonians 4:9-11  
Psalm 98:1, 7-9  
Mark 6:17-29

### Sunday, August 30

Twenty-second Sunday in  
Ordinary Time  
Deuteronomy 4:1-2, 6-8  
Psalm 15:2-5  
James 1:17-18, 21b-22, 27  
Mark 7:1-8, 14-15, 21-23

## Question Corner/Fr. Kenneth Doyle

### All Catholics are required to do penance on all Fridays to honor Christ's passion

Q Is it still required to abstain from meat on all the Fridays of the year? I was in Minnesota, and read in a parish bulletin that this was true (i.e., all Fridays, not just during Lent.). Recently, my daughter was visiting from Virginia, and said that she had heard the same thing. What is the truth? (Illinois)



A The simple and direct answer to your question is "no." Catholics in the United States are not required to abstain from meat on Fridays.

But the full and fair response is more complicated. Catholics throughout the world are obliged to observe each Friday as a day of special penance in recognition of the fact that Jesus died for us on that day. The Church's *Code of Canon Law* (specifically #1251 and #1253) grants national conferences of bishops the authority to determine what, specifically, that penance might entail for Catholics of their countries.

In 1966, the bishops of the United States issued a "Pastoral Statement on Penance and Abstinence" in which they removed the obligation for American Catholics to abstain from meat on all Fridays of the year. The bishops said that on the Fridays during the season of Lent, they were preserving the tradition of abstinence from meat "confident that no Catholic Christian will lightly hold himself excused from this

penitential practice."

In 2011, the Catholic bishops of England and Wales restored year-round Friday abstinence as the rule for those countries. The U.S. bishops have not done so, although in their 1966 statement, people were strongly encouraged to adopt such a practice on their own: "Among the works of voluntary self-denial and personal penance which we especially commend to our people for the future observance of Friday, even though we hereby terminate the traditional law of abstinence binding under pain of sin ... we give first place to abstinence from flesh meat."

"We do so in the hope that the Catholic community will ordinarily continue to abstain from meat by free choice as formerly we did in obedience to church law."

Lost in much of the discussion—and, I would guess, in the understanding of many American Catholics—is this: Abstaining from meat on Fridays is optional; doing penance on Fridays is not. If you choose to eat meat on Friday, you should—in fidelity to Church law and to Church tradition—substitute some other practice of self-denial.

In this way, Christ's passion and death on Good Friday is highlighted and honored.

(Questions may be sent to Father Kenneth Doyle at [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 40 Hopewell St. Albany, N.Y. 12208.) †

## My Journey to God

# The Threefold Mission

By Ken Ogorek

Life is Christ  
And we as Christians  
Are anointed with His power.  
He our priest,  
Our king and prophet  
Truly present in this hour.  
Calling us to threefold mission  
That of prophet, king and priest.  
Consecrated, Christ we worship  
In the Eucharistic feast.

Called to sanctify our culture.  
Called to teach that all may live.  
Called to rule our hearts and families.  
Pow'r in service, Christ to give.  
Give Him when we rule with wisdom,  
Building holy community,<sup>7</sup>  
When we teach the Faith He gives us  
In the Spirit's unity.

Resurrected through the Spirit,  
Christ, the Father's only Son.  
Christ will come again in glory  
With the final victory won.  
Faithful to our threefold mission,  
Saved by His great sacrifice.  
We'll enjoy that joyful vision  
Evermore, for life is Christ.



(Ken Ogorek is director of catechesis for the archdiocese and a member of St. Pius X Parish in Indianapolis. Pamphlets and rosaries are made available by the St. Paul Street Evangelists to passers-by in Berkeley, Calif., in this June 24 photo.) (CNS photo/Michele Jurich, The Catholic Voice)



## Tarsicius

third century  
feast - Aug. 26

Tarsicius was likely an acolyte, a deacon or even a layman in Rome during the time of Emperor Valerian's persecution. He was martyred while taking the Eucharist to Christian prisoners, beaten to death with sticks and stones by a mob of pagans on the Appian Way when he would not surrender the Communion he was carrying. One tradition claims he was buried in the cemetery of St. Callistus. Pope St. Damasus I suggested an early cult by describing his martyrdom in a fourth-century poem. His legend was further embellished in the 19th-century novel "Fabiola." Tarsicius is the patron saint of first communicants, altar servers and the Confraternity of the Blessed Sacrament.

# 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.

**BACK, Rosemary A. (Savoy)**, 64, St. Gabriel, Connersville, Aug. 6. Sister of Diane Edgell, Brenda Morris, David, John, Michael and William Savoy. Aunt of several.

**CARNAGHI, Jeannie L.**, 85, St. Pius X, Indianapolis, Aug. 8. Wife of Angelo Carnaghi. Mother of Jan, Jill, Mark and Michael Carnaghi. Grandmother of four.

**CORCORAN, Thomas W.**, 71, SS. Peter and Paul Cathedral, Indianapolis, 71, Aug. 2. Brother of Sheila Ann and Michael Corcoran.

**CORSARO, Larry A.**, 65, St. Gabriel, Connersville, Aug. 6. Husband of Linda Corsaro. Father of Tony and Dr. Nicholas Corsaro. Brother of James Corsaro. Grandfather of three.

**DAUM, Ruth**, 95, St. Paul, Tell City, Aug. 7. Mother of Joe, Jim and Steve Daum. Sister of Violet Myers, Murl Sodrel and Ray Badger. Grandmother of nine. Great-grandmother of 14. Step-great-grandmother of five.

**DEZELAN, Anthony J.**, 39, St. Pius X, Indianapolis, March 30. Son of Joseph and Catherine (Corsaro) Dezelan. Brother of Jodi Perdue and Martin Dezelan. Uncle of several.

**DILGER, Hannah L.**, 90, St. Roch, Indianapolis, Aug. 7. Mother of Nancy Cissell, Janet Dilger and Dianne Morelock. Grandmother of eight. Great-grandmother of 19.

**DOGLIONE, Ruth L.**, 88, St. Charles Borromeo, Bloomington, Aug. 8. Mother of Teresa and Thomas Doglione. Grandmother of three. Great-grandmother of six. Great-great-grandmother of one.

**DOLATOWSKI, Terrence**, 61, SS. Peter and Paul Cathedral, Indianapolis, July 12. Brother of Mary Ann Ridder and Patricia Ricketts.

**DOOLEY, Patricia (McNelis)**, 64, St. Lawrence, Indianapolis, July 17. Sister of Anne Schuchman, Christopher and Michael McNelis.

**FINICAL, Diod**, 94, St. Pius X, Indianapolis, Aug. 4. Father of Rose Jean Young, Ronald and Ty Finical. Grandfather of five. Great-grandfather of two.

**GIESTING, Joseph F.**, 88, St. Mary, Rushville, Aug. 4. Husband of Rita Giesting. Father of Janet Lewis, Mary Pollman, Elizabeth, Julie, Donald and Thomas Giesting. Stepfather of Sandra Cameron, Lisa Steuwing and Jeffrey Grieshop. Brother of Pauline Gillman, Cleopha Hirt and Rosemary Stercz.

Grandfather of 14. Great-grandfather of five.  
**HIDALGO, Thomas**, 65, St. Lawrence, Indianapolis, July 29. Father of Zane Hidalgo.

**HILLENBRAND, Mary (Homan)**, 86, St. Louis, Batesville, Aug. 11. Mother of Diane Hillenbrand, Janet Sherman and Carol Vollmer. Sister of Joanne Schweer. Grandmother of six. Great-grandmother of nine.

**HUTCHENS, Elwood E., Sr.**, 97, Holy Family, New Albany, Aug. 10. Husband of Mary (Yochem) Hutchens. Father of Alice Crady, Phyllis Kaiser, Beth Ann Luckett, Laura Schnell, Judith Schroeder, Mary Denise Smith, Elwood Jr., Mark, Robert and Tom Hutchens. Grandfather of 34. Great-grandfather of 68. Great-great-grandfather of five.

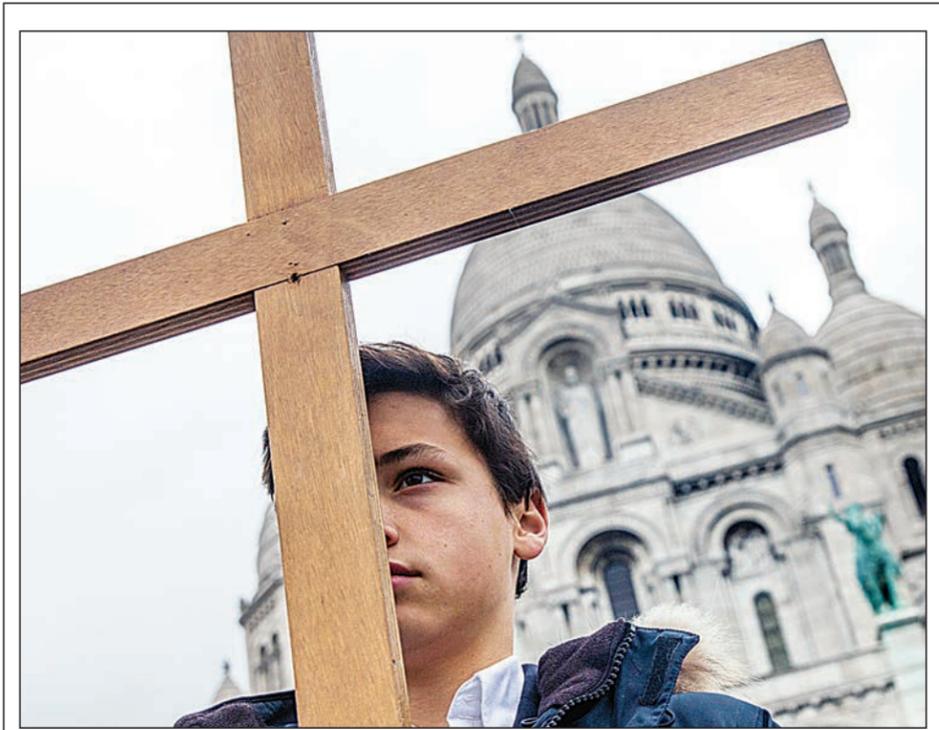
**JOB, Mary C.**, 82, St. Gabriel, Connersville, Aug. 3. Mother of Nancy Strong, Teresa Weekley, Vicky Winters, Kurt and Kenneth Jobe. Sister of Bonnie Abernathy and Ray Wanley. Grandmother of seven. Great-grandmother of 11.

**JORDAN, John**, 93, St. Malachy, Brownsburg, July 11. Husband of Majorie Jordan. Father of Gail, Karen, Mary Jane, John, Kevin and Michael Jordan. Brother of Joan O'Connell. Grandfather of three.

**KENDALL, Ronald D.**, 71, St. Lawrence, Indianapolis, Aug. 7.

**MEYER, Henry J.**, 90, St. Roch, Indianapolis, Aug. 11. Husband of Theresa (McConahey) Meyer. Father of Lynn Baumann, Mary Beth Servie, Nancy, Sherry, Gerry and Martin Meyer. Grandfather of 10. Great-grandfather of nine.

**NEWSOM, Hugh M.**, 81, St. Bartholomew, Columbus, July 30. Husband of Maggie



## Churches under threat

A boy stands with a cross outside Sacre Coeur Basilica in Paris on April 3. Catholic churches in France were placed under police protection and urged to take extra security measures against possible Islamist attacks before the Aug. 15 feast of the Assumption. (CNS photo/Etienne Laurent, EPA)

Newsom. Father of Laura Deily and Marylu Kosiarek. Brother of Robert Newsom. Grandfather of four.

**NICHOLS, Bobby R.**, 70, St. Bartholomew, Columbus, July 28. Husband of Judy Nichols. Father of Angela Arnholt and Juli Nichols-Shelp. Grandfather of four.

**ROBBINS, Basil D.**, 70, St. Gabriel, Connersville, July 11. Father of Maria Heinze, Theresa, Darl and James Robbins. Brother of Priscilla Sibley, James, John and Thomas Shawley. Grandfather of three.

**SMITH-TERRELL, Mary Catherine**, 59, Holy Angels, Indianapolis, Aug. 5. Mother of Brooke McMurray, Mya and M. Duane Terrell. Sister of Teresa Douglas and Rhonda Peterson.

**WALTERMANN, Frank**, 76, St. Mary, Richmond, Aug. 2. Husband of Mary Merchanthouse. Father of Anne Murphy, Joe and Marc Waltermann. Stepfather of Julie Gately and Marty Merchanthouse. Brother of Gertrude Cloud and Charles Waltermann. Grandfather of eight. Step-grandfather of three. †

## Providence Sister Margaret Louise Bernard taught for 50 years in Catholic schools in six states

Providence Sister Margaret Louise Bernard, died on Aug. 2 in Bradenton, Fla. She was 91.

The Mass of Christian Burial was celebrated on Aug. 8 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

Audrey May Bernard was born on Dec. 31, 1923, in Evanston, Ill.

She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1943, and professed final vows on Aug. 15, 1950.

Sister Margaret Louise earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods.

During her 72 years as a member of the Sisters of Providence, Sister Margaret Louise ministered in education for 50 years in schools in California, Florida, Illinois, Indiana, Maryland and Massachusetts.

In the archdiocese, Sister Margaret Louise served in Indianapolis at the former St. Catherine of Siena School from 1945-46, St. Joan of Arc School from 1946-48, Holy Cross Central School from 1949-50, St. Philip Neri School from 1956-57, St. Anthony School from 1961-62 and St. Matthew the Apostle School from 1962-63. She also taught at St. Paul School in Sellersburg (now St. John Paul II School) from 1969-70.

Sister Margaret Louise later moved to Florida to care for her ailing mother. She taught in Catholic schools in the state for 19 years, and served as a substitute teacher there until 2001 when she retired from ministry.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †



## Support Hoosier Kids in Need

Tune into the RTV6 Telethon benefiting Peyton Manning Children's Hospital at St. Vincent on Tuesday, September 1st, or Text PMCH to 72727 at any time to make a donation.



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# St. Barnabas Parish to mark 50 years of generosity and faith

By Sean Gallagher

The baby-boom generation, generally spanning from the end of World War II to the mid-1960s, was a time of great growth and change in the United States.

G.I.s coming home from the war got married and began families—in many cases large ones. Many of them went to college in greater numbers than previous generations, and helped contribute to the rapid economic growth of the country at the time.

The Archdiocese of Indianapolis was affected by the baby-boom generation like many other social institutions.

From 1946 to 1965, 27 parishes were founded across central and southern Indiana, with 19 of those located in quickly expanding suburbs in Greenwood, Plainfield and the outskirts of Marion County.

St. Barnabas Parish, founded 50 years ago in 1965 on the south side of Indianapolis, was the last of the parishes during this period to be established.

Members of the faith community, located at 8300 Rahke Road, in Indianapolis, will celebrate this anniversary with a festive Mass at 5 p.m. on Aug. 29. Archbishop Joseph W. Tobin will be the principal celebrant of the liturgy.

Sue Kegley will attend the Mass, much as she has participated in weekend liturgies at St. Barnabas throughout its 50-year history.

A charter member of the parish, Kegley, 79, was a young wife and mother when St. Barnabas was founded. By that time, though, she was an experienced hand at being a member of a start-up parish.

In 1946, at the start of the baby-boom generation, Kegley and her parents went from being members of St. Roch Parish to the newly-founded St. Mark the Evangelist Parish, both in Indianapolis, when Kegley was a grade-school student.

When recalling her memories of St. Barnabas' early days, she quickly spoke of its founding pastor, Father John Sciarra, who led it for its first 24 years.

"He was very welcoming, very open, very accepting," Kegley said. "He loved children. He dressed up as Santa Claus at Christmas. I had never seen a priest do that. You could see the children just light up when he came in the room."

Kegley also spoke of Father Sciarra's successor, Father Joseph MacNally, who led St. Barnabas for 13 years until his retirement in 2002.

She recalled his warm, outgoing personality that endeared him especially to the students at the parish's school.

While "Father Mac" was pastor, Kegley worked in the school's cafeteria. The students were supposed to be quiet during lunch. But that rule went out the door when the beloved pastor walked through the door.

"Everybody started screaming, 'Father Mac! Father Mac!'" Kegley recalled. "Forget blowing the whistle. That wouldn't work."

Many other priests have served as associate pastors at St. Barnabas, which its current pastor, Msgr. Anthony Volz, described as "a training ground for priests."

In its 50-year history, St. Barnabas has had 26 associate pastors, including Father James Farrell, who later succeeded Father MacNally as its pastor.

"Father Sciarra had a wonderful style of leadership," said Father Farrell, now pastor of St. Pius X Parish and director of Our Lady of Fatima Retreat House, both in Indianapolis. "He empowered lots of people. He did not micromanage, but gave everyone a chance to spread his or her wings."

"He was kind, compassionate and very much a father figure in the community. People of all ages found that they could turn to him. I realized that this is the kind of pastor I wanted to be—approachable and available."

The witness of Father Sciarra and the many other priests who have served at St. Barnabas over the past half century helped lead six men of the parish to discern a call to the priesthood and be ordained, including Msgr. William Stumpf, archdiocesan vicar general.

His family joined the parish when it was founded. He

was a third-grader at the time.

"It was a great parish and a young parish," Msgr. Stumpf said. "So I think there was a lot of bonding together because it was so new. They had to create their own traditions and really help create the parish and the school. There wasn't a whole lot there in 1965."

Karen Beckwith can attest to that. She entered sixth grade at St. Barnabas School in 1965, having been enrolled previously at the former Sacred Heart School, much closer to Indianapolis' downtown than St. Barnabas.

"It was pretty much cornfields," said Beckwith of St. Barnabas' early surroundings. "I remember my friends from Sacred Heart telling me that I was moving out to the boonies. There were no fast-food places. I think there was a little grocery store. We were so excited when Burger Chef opened. We've come a long way."

The land around St. Barnabas may have been built up greatly during the past 50 years, but so have the many ways that the people of the parish express their faith.

They do that in part through the strong bonds of friendship and faith that have formed there over the past generation.

Clint Meinerding and his family joined the parish in 2000 after moving to Indianapolis from Anderson, Ind.

"We went to Masses at all of the area churches at first, but St. Barnabas just felt like home to us," he said. "At the time, we never really thought choosing a parish was a significant decision, but our entire lives have changed because of the people at St. Barnabas."

"Fifteen years later, all of our best friends are people we have met at [St.] Barnabas. It's like a big family for us. We pray together, we laugh together, and we cry together."

Like a family, the members of St. Barnabas have been quick to lend a helping hand. Beckwith is a member of its outreach community and sees this generosity firsthand.

She is involved in Helping Our Own People, an organization independent of St. Barnabas that gives food, clothing and other necessities to homeless people in Indianapolis.

"If I put something in the bulletin that we need more water, the next week we'll have a box out there full of bottled water," Beckwith said. "It's always been that way."

Msgr. Volz appreciates the attitude in the parish that stewardship is a way of life, a notion instilled in many of its early members by Father Sciarra.

"It's ... a way of living, a way of being kind to others, a way of approaching life in the sense that everything that God has given to us is a gift and we need to give those gifts back to God," Msgr. Volz said. "People open their hearts and talents and come forward whenever someone needs help."

The effects of such openness have multiplied at St. Barnabas as the parish has grown from a small faith community in 1965 to more than 1,300 households today.

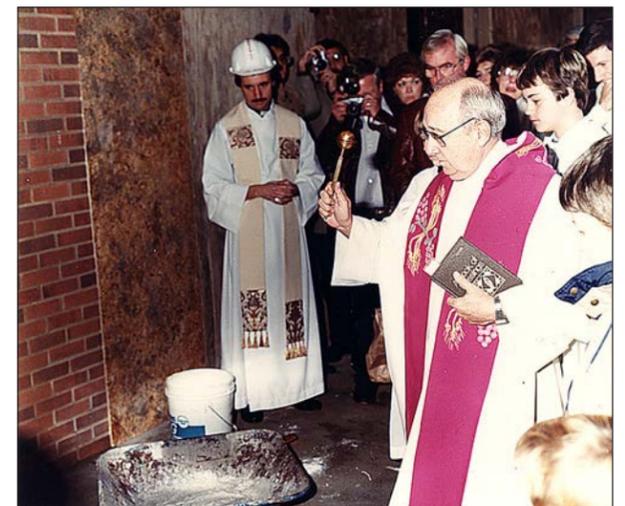
"Even though it's a huge parish, it has a small feel to me," Beckwith said. "We have small church communities. There are smaller groups that do things within the parish. To me, it still has that smaller feel. No matter what Mass I go to, I know a lot of the people."

Meinerding agrees.

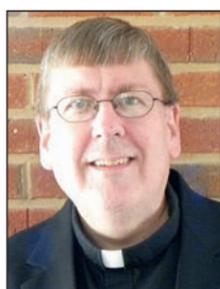
"St. Barnabas has been wonderful for us," he said. "Although we're a larger parish, it still seems like we know everyone. ... We really feel like St. Barnabas is more than just a church, it's more like a family." †



Linda Hammerschmitt, left, and Louise and Ivy Logsdon, members of a small church community at St. Barnabas Parish in Indianapolis, prepare food in the cafeteria of the parish's school to be given to homeless people. St. Barnabas Parish has built a tradition of reaching out to people in need over its 50-year history. (Submitted photo)



With members of St. Barnabas Parish looking on, Father John Sciarra blesses with holy water the cornerstone for the Indianapolis South Deanery's church in 1985. For the first 20 years of its history, St. Barnabas, like many archdiocesan parishes founded during the baby-boom generation, had Masses celebrated in its school gymnasium. Father Sciarra, St. Barnabas' founding pastor, retired in 1989. At left is Father Michael Fritsch, associate pastor of St. Barnabas at the time. (Submitted photo)



*'[Stewardship] is ... a way of living, a way of being kind to others, a way of approaching life in the sense that everything that God has given to us is a gift and we need to give those gifts back to God. People open their hearts and talents and come forward whenever someone needs help.'*

—Msgr. Anthony Volz, pastor of St. Barnabas Parish in Indianapolis

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# SEMINARIANS

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of Theology; 10 at Bishop Simon Bruté College Seminary in Indianapolis, where they are also enrolled at nearby Marian University; and two at the Pontifical North American College (NAC) in Rome.

Six of the archdiocese's 24 seminarians are transitional deacons, scheduled to be ordained priests next summer.

Father Augenstein noted how the deacons show leadership among their fellow seminarians.

"The new seminarians look to the older guys to set the example of what it means to be a seminarian," he said. "And we've got some really good examples of seminarians leading good and holy lives and discerning the priesthood."

Seminarian James Callahan, a recent graduate of Bishop Chatard High School in Indianapolis who will be a freshman at Bishop Bruté this fall, said spending time with the more experienced seminarians during the convocation was helpful for him.

"You get to know them one-on-one," said Callahan, a member of Christ the King Parish in Indianapolis. "It really helps you get into the mindset of prayer. You can get into a more personal relationship with God, and into the habit of prayer and discernment to help you figure out whether or not the priesthood is truly your calling."

At the end of the pilgrimage, the seminarians had time for prayer and the opportunity to celebrate the sacrament of penance during a visit to Mount St. Francis, the home of Conventual Franciscan friars of the Province of Our Lady of Consolation.

Father Augenstein included Mount St. Francis on the pilgrimage to introduce the seminarians to the Conventual Franciscans during the Year of

Consecrated Life.

Conventual Franciscan Brother Bob Baxter, who oversees the friary at Mount St. Francis, explained its history and the varied ministries in which the friars are engaged both in the archdiocese and beyond.

The seminarians absorbed that history, just as they did the historic and holy life of Cardinal Ritter.

Deacon Matthew Tucci, who is entering into his final year of priestly formation at the NAC, said he views Cardinal Ritter as an example for priestly life and ministry.

"He's a guy that's in the history books," said Deacon Tucci, a member of Holy Family Parish in New Albany. "But he was also a very holy man and a very holy priest. He's someone to look up to and emulate."

Seminarian Nick McKinley, who will be a junior at Bishop Bruté in the fall, learned about the good example of the former shepherd of the Church in central and southern Indiana while he was a student at Cardinal Ritter Jr./Sr. High School in Indianapolis.

"Being in the place where he grew up, I feel close to him again," said McKinley, a member of St. Christopher Parish in Indianapolis. "I always enjoyed hearing his story and have a great respect for him."

"He shows me that, in my time in the seminary, it's important to stay strong and never give up when things are tough. I need to keep moving forward with the Lord and persevere. The grace will eventually be given to you to keep striving for the best way for you to serve Christ, wherever God leads you."

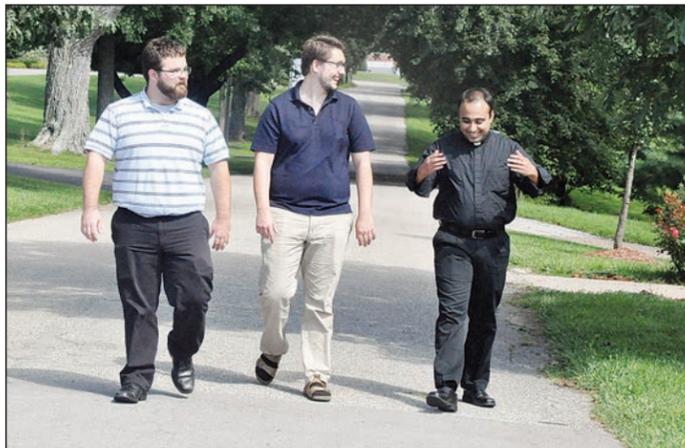
(For photos from the seminarian pilgrimage, visit [www.CriterionOnline.com](http://www.CriterionOnline.com). For information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit [www.HearGodsCall.com](http://www.HearGodsCall.com).) †



Conventual Franciscan Brother Bob Baxter tells archdiocesan seminarians on Aug. 11 about the chapel at his community's friary at Mount St. Francis, which is located northwest of New Albany. (Photos by Sean Gallagher)



Father Eric Augenstein, left, archdiocesan vocations director, elevates a chalice during an Aug. 11 Mass at St. Mary Church in New Albany. Conventual Franciscan Father Thomas Merrill, right, pastor of St. Mary Parish, was a concelebrant at the Mass, which was a part of a pilgrimage of archdiocesan seminarians to the New Albany Deanery.



Seminarians Michael Dedek, left, and Michael Clawson walk with transitional Deacon Meril Sahayam on Aug. 11 on the grounds of the Conventual Franciscan friary at Mount St. Francis in the New Albany Deanery. The seminarians visited Mount St. Francis as part of a one-day pilgrimage to the deanery.



Seminarian Jonathan Hilber, left, transitional Deacons Matthew Tucci and Douglas Hunter and other archdiocesan seminarians view a display about Cardinal Joseph E. Ritter on Aug. 11 at the New Albany birthplace and boyhood home of the former archbishop of Indianapolis.



Seminarian Jeffrey Dufresne, a member of St. Monica Parish in Indianapolis, views reliquaries belonging to St. Mary Parish in New Albany during an Aug. 11 pilgrimage of archdiocesan seminarians to the New Albany Deanery.

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