



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



That All May Be One

Festival of Faiths to highlight religions' history in state, page 12.

CriterionOnline.com

August 19, 2016

Vol. LVI, No. 45 75¢

EVANGELIZATION SUPPLEMENT

'Bringing souls to God'



Steve Dawson believes two-minute conversations with strangers about his Catholic faith can lead them closer to God. Here, the founder of St. Paul Street Evangelization talks about the difference Christ has made in his life with two women on a street corner in Bloomington on Aug. 4. (Photo by John Shaughnessy)

Street evangelists' efforts to lead strangers closer to Christ create amazing encounters

By John Shaughnessy

BLOOMINGTON—In 36 minutes, Steve Dawson will do something that many Catholics consider the most intimidating part of their faith, but right now the 40-year-old father of two small children is sharing the story of how a two-minute conversation with a stranger changed her life—and his—forever. The conversation happened several

years ago when Dawson first tried to bring people to God and the Catholic faith.

As part of his early evangelization efforts, he often offered strangers a blessed Miraculous Medal, following the example of St. Maximilian Kolbe who viewed the medal as a sign of grace that God could use "to bring about conversion in a person's life."

Sitting in a restaurant with friends, Dawson offered a medal to their young, friendly waitress, explaining its history. After the waitress accepted it, she and Dawson briefly talked about their different faith backgrounds when he asked her if she

ever thought about becoming a Catholic.

"She said she had considered it because her boyfriend was Catholic, but she had problems with the doctrine, especially about abortion," Dawson recalls. "So I gave her a short explanation about the Church's teaching on abortion. She listened and talked with us. When we left the restaurant, I thought I'd never see her again."

Yet, a meeting three months later led Dawson back to the same restaurant. Recognizing him, the young waitress rushed toward him.

See EVANGELISTS, page 10

For Pope Francis, Mother Teresa is a model of mercy at work, fueled by prayer

VATICAN CITY (CNS)—When Pope Francis canonizes Blessed Teresa of Kolkata on Sept. 4, he won't simply be fulfilling a special duty of his office. He will be honoring a woman he has called "a symbol, an icon for our age."

When talking about the intersection of prayer, mercy, concrete acts of charity and peacemaking, Mother Teresa was Pope Francis' go-to reference.

In one of his early morning homilies in November 2015, Pope Francis spoke about war and about how, by the way they live their lives, many people promote hatred rather than peace and selling weapons rather than sowing love.

"While weapons traffickers do their work, there are poor peacemakers who give their lives to help one person, then another and another and another," the pope said. Mother Teresa was clearly one of the peacemakers, he added.

"With cynicism, the powerful might say, 'But what did that woman accomplish? She spent her life helping people die,'" Pope Francis said, noting that the cynics do not realize that Mother Teresa understood the path to peace, and they do not.

A much longer papal reflection on lessons from the life of Mother Teresa was published in July. Pope Francis wrote the preface to an Italian publisher's book of talks Mother Teresa gave in Milan in 1973.

Mother Teresa's life showed the centrality of prayer, charity, mercy in action, family and youth, Pope Francis wrote.

"Mother Teresa untiringly invites us to draw from the source of love: Jesus crucified and risen, present in the sacrament of the Eucharist," the pope wrote. She began each day with Mass and ended each day with eucharistic adoration, which made it possible

See MERCY, page 2



Blessed Teresa of Kolkata

Seminarians perform works of mercy during annual convocation

By Sean Gallagher

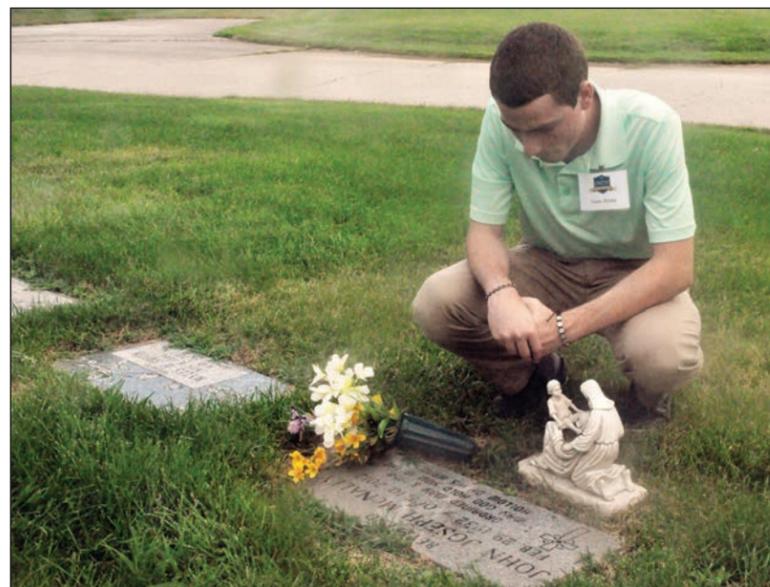
Seminarian Liam Hosty walked slowly around the priests' circle in Calvary Cemetery in Indianapolis, looking for a particular grave.

He wanted to see the burial place of Father Joseph MacNally, his pastor at St. Barnabas Parish in Indianapolis when he was a boy.

Finally coming upon it, he squatted down to spend some time by it. The moment was emotional for Hosty, a new archdiocesan seminarian who is a freshman at Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

"I remember him as a kid," Hosty said of the priest who was commonly known as "Father Mac." "He was an older priest at the time. But he's one of the inspirations of why I wanted to become a seminarian. I remember how gentle he was."

See CONVOCATION, page 3



Seminarian Liam Hosty spends time on Aug. 10 before the grave of Father Joseph MacNally at Calvary Cemetery in Indianapolis. Hosty and other archdiocesan seminarians did various works of mercy, including praying for the dead, during their recent annual convocation. Father MacNally was Hosty's boyhood pastor at St. Barnabas Parish in Indianapolis. (Photo by Sean Gallagher)

Bishop comforts evacuees at shelters; flooding displaces 20,000

BATON ROUGE, La. (CNS)—As Louisiana's governor announced the federal government had declared a major disaster for the state on Aug. 14, Catholic churches in the Baton Rouge Diocese called for volunteers to help those displaced by extreme flooding, and asked flood victims what assistance they needed.

Gov. John Bel Edwards told reporters at a news conference that about 20,000 people had been rescued from their homes, and more than 10,000 people were in shelters after a slow-moving tropical storm system dumped nearly 2 feet of rain on southern Louisiana. Several rivers crested at record levels.

As of mid-morning on Aug. 16, state officials said at least seven people have died in the floods.

Baton Rouge Bishop Robert W. Muench visited

three evacuation shelters on Aug. 14 to comfort evacuees. In a statement the day before, he dispensed Sunday Mass obligations for all Catholics affected by the storm and urged parishioners to limit their driving over the weekend because of "the inherent dangers of unsafe driving conditions."

"Please know of my prayers for your safety and the safety of your church parishes and parishioners," he said in a message to pastors.

On Aug. 12, Edwards declared a state of emergency for the state of Louisiana and deployed the Louisiana National Guard. He then requested that President Barack Obama issue a federal disaster declaration. With that declaration—which initially affected four civil parishes, with more expected—residents can seek assistance from the Federal Emergency Management Agency. At least 18 civil

parishes have declared a state of emergency, with more expected to do so.

"This is a serious event. It is ongoing. It is not over," Edwards told reporters. "We are not in control as far as how fast these floodwaters will recede, and in fact they are still going up in some places."

He said he traveled to affected areas and saw firsthand "the destruction caused by this unprecedented flood."

In a notice on its website, St. Jude the Apostle Parish in East Baton Rouge civil parish called on parishioners available to volunteer to attend a morning meeting on Aug. 15 to help with "flood relief planning and implementation."

"It is possible that a significant number of our parish staff are unable to leave their homes and come to work, so we will need to rely heavily on parish volunteers," the notice said.



Richard Rossi and his 4-year-old great-grandson Justice waded through water on Aug. 15 after their home flooded in St. Amant, La. (CNS photo/Jonathan Bachman, Reuters)

At least two other Baton Rouge parishes, St. George and St. Aloysius, have set up Web pages asking

flood victims to submit requests for help and asking others to list the kind of help they can provide. †

Three Richmond parishes officially become St. Elizabeth Ann Seton

By Natalie Hoefler

Three parishes in Richmond—Holy Family, St. Andrew and St. Mary—were officially combined and named St. Elizabeth Ann Seton Parish on July 1.

The change came about through the Connected in the Spirit process, which called for the parishes to "be extinguished and a new parish established on July 1, 2016."

The decree states that the new parish "will include the territory of the three former parishes, ... maintain three worship sites and will be served by one pastor," and "establish a pastoral council and finance council."

The three parishes have been working together since about 1992 as the Richmond Catholic Community, says Father Kevin Morris, pastor of St. Elizabeth Ann

Seton, who served as pastor of the three separate parishes since 2012.

The name for the parish was chosen in honor of the parochial school names—St. Elizabeth Ann Seton School for pre-kindergarten through sixth grade, and Seton High School for grades 7-12.

To select the name, says Father Morris, "We put out ballots for suggestions in all three churches, then we had ballots of the top 12 [choices]. Then it was down to Holy Trinity, Blessed Trinity and St. Elizabeth Ann Seton."

Those names were submitted to the archdiocese.

"I got a call from Archbishop [Joseph W.] Tobin saying they'd chosen St. Elizabeth Ann Seton since we didn't already have one of those in the archdiocese," says Father Morris.

There are still some legal name changes required behind the scenes, he says. But for all intents and purposes, St. Elizabeth Ann Seton Parish is officially up and running.

The newly formed St. Elizabeth Ann Seton pastoral council has already had its first meeting. The idea was

put forth of creating a new pictorial directory of all the parish members.

Overall, there has not been much change for the members of the three faith communities, particularly since each church will remain open and maintain their established Mass schedule, says Father Morris.

"We've been working as a community for so long, it's just second nature," he notes.

In fact, Father Morris is perhaps the one struggling the most with the adjustment.

"We had a wedding, and I had to sign it as pastor of St. Elizabeth Ann Seton. That felt so weird!" he says.

"And I got a letter from the archdiocese to Father Kevin Morris, pastor of St. Elizabeth Ann Seton," he recalls. "I just looked at it for a minute and then I realized, 'Oh yeah! That really is me!'"

(To see the decree regarding the establishment of the three churches in Richmond as one parish, log on to www.archindy.org/connected/bloomington-connersville-seymour-summary.html.) †



Fr. Kevin Morris

MERCY

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"to transform her work into prayer."

Her prayer led her to the extreme edges of society—the peripheries—recognizing the poor and the marginalized as her brothers and sisters and offering them compassion, he said.

The little nun in the blue-trimmed white sari teaches people that "feeling compassion is possible only when my heart embraces the needs and wounds of the other," witnessing to God's caress, the pope wrote.

The Gospel tells people they will be judged at the end of time for how they fed the hungry, clothed the naked and cared for others in need, he said. "Mother Teresa made this page of the Gospel the guide for her life and the path to her holiness—and it can be for us, as well."

Pope Francis also noted in the book that, from her experience ministering to the rejected, Mother Teresa knew and constantly emphasized the importance of family and family prayer. Home, he said, is the place people learn "to smile, to forgive, to welcome, to sacrifice for one another, to give without demanding anything in return, to pray and suffer together, to rejoice and help each other."

And, in a message to young people at the end of the preface, Pope Francis said, "Fly high like the eagle that is the symbol of Mother Teresa's country of origin," Albania. "Do not lose hope, do not let anyone rob you of your future, which is in your hands. Remain in the Lord and love him like God loves you; be builders of bridges that break down the logic of division, rejection and fear of others, and put yourselves at the service of the poor."

Pope Francis also referred, in passing,

to Blessed Teresa in his 2013 apostolic exhortation, "Evangelii Gaudium," on the proclamation of the Gospel in the modern world. Asserting the right and obligation of Christians to express publicly their opinions on political and social issues in order to promote the common good, the pope wrote: "Who would claim to lock up in a church and silence the message of St. Francis of Assisi or Blessed Teresa of Calcutta? They themselves would have found this unacceptable. An authentic faith—which is never comfortable or completely personal—always involves a deep desire to change the world, to transmit values, to leave this Earth somehow better than we found it."

In April, flying back to Rome from Lesbos, Greece, with 12 Syrian refugees, Pope Francis was asked what difference his visit to a refugee camp and his hosting refugees could make. "I am going to plagiarize. I'll answer with a phrase that is not mine," he told reporters

traveling with him.

"The same question was asked of Mother Teresa: 'All this effort, all this work, only to help people to die. ... What you are doing is useless! The sea is so great!' Mother Teresa answered: 'It is a drop of water in the sea! But after this drop of water the sea will not be the same!' That is how I would respond. It is a small gesture, but one of those small gestures that we—everyone, men and women—must make to reach out to those in need." †

Correction

In the article on the archdiocesan pilgrimage to the University of Notre Dame in the Aug. 12 issue of *The Criterion*, Therese Blevins should have been identified as a member of St. Mary Parish in North Vernon. †

The Criterion

Phone Numbers

Criterion office:..... 317-236-1570
 Advertising..... 317-236-1454
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1454
 Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2016 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St. Indianapolis, IN 46202-2367
 317-236-1570
 800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN. Copyright © 2016 Criterion Press Inc.

Postmaster: Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367

The Criterion 8/19/16

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CONVOCAATION

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“Seeing his grave brought me back a little bit. It was pretty powerful.”

Seeing his pastor from years ago buried among so many other priests also helped Hosty appreciate the “legacy” that he and his fellow archdiocesan seminarians are continuing.

“We have a long line of excellent priests, such as Father Mac,” Hosty said.

He and his fellow archdiocesan seminarians visited Calvary Cemetery on Aug. 10 as part of their annual convocation before they begin another year of priestly formation at their seminaries.

In most years, the seminarians make a pilgrimage to historic churches in different corners of the Church in central and southern Indiana.

Since the Church is in the midst of the Holy Year of Mercy, archdiocesan vocations director Father Eric Augenstein thought it would be good to help the seminarians do various works of mercy together at different locations in Indianapolis.

They prayed for the dead at Calvary and nearby Holy Cross and St. Joseph cemeteries. They helped feed the hungry by volunteering at the St. Vincent de Paul Food Pantry. And they visited the sick by spending time with the residents of the St. Augustine Home for the Aged.

They also visited SS. Peter and Paul Cathedral in Indianapolis, getting the chance to walk through the holy doors there and receive the plenary indulgence tied to them.

Father Augenstein commented on this change in the convocation while the seminarians were filling boxes with canned drinks for the clients of the food pantry.

“Engaging in hands-on ministry like this is a foretaste of what we hope to see in our seminarians both during their formation and, for those who are called to be priests, in their priestly ministry,” Father Augenstein said. “It’s taking our faith and our witness out into the community. Here, we’re able to see them do that in the community, not just in the seminary.”

New seminarian Owen Duckett, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, appreciated starting his priestly formation for the archdiocese while volunteering at the food pantry.

“It’s going to come full circle,” said Duckett, who is a sophomore at Bishop Bruté and at Marian. “With our formation, what we’re working toward eventually is the priesthood. And this is what it’s all about. It’s a life of service. If we kick it off with something like this, then it’s a foreshadowing of what’s to come. Getting out here and doing this stuff is what it’s all about.”

Seminarian Vincent Gilmore, a member of St. Monica Parish in Indianapolis, knows from his few years of experience as an archdiocesan seminarian how much opportunities for service like the ones he shared during the convocation can mean in priestly formation.

“When I sit down to pray the Liturgy of the Hours or a holy hour, I’ll remember the people that I encountered here,” said Gilmore, who is in second year of theology at Saint Meinrad Seminary and School of Theology in St. Meinrad. “I try to take them with me in prayer, and try to enter a little bit into their minds and hearts in what limited ways I can to try to be there with them.

“The spiritual communion happens as soon as you think of a person in prayer. You’ve connected with them.”

Charlie Wessel liked making connections with the residents of the St. Augustine Home. A member of St. Simon the Apostle Parish in Indianapolis, Wessel sees this outreach as a response to the call of Pope Francis.

“As priests, we need to be people that will live for others and not for ourselves,” Wessel said. “Especially in this Holy Year of Mercy, it’s important for us to go out and be with people and live for others,



Seminarians Michael Batz, left, Liam Hosty and Andrew Alig pack boxes with drinks on Aug. 9 at the St. Vincent de Paul Food Pantry in Indianapolis. The seminarians are, respectively, members of Our Lady of Lourdes Parish in Indianapolis, St. Barnabas Parish in Indianapolis and All Saints Parish in Dearborn County. (Photos by Sean Gallagher)



Seminarians Andre Siefker, left, and Michael Dedek walk through the holy doors of SS. Peter and Paul Cathedral on Aug. 9 during the archdiocesan seminarians’ annual convocation. Siefker is a member of St. John the Apostle Parish in Bloomington. Dedek is a member of St. Charles Borromeo Parish in Bloomington.

encountering them where they’re at like Pope Francis has encouraged us to do. We’ll build relationships with people that we wouldn’t normally be with and get out of our comfort zone.”

This year, the Archdiocese of Indianapolis has 14 seminarians in priestly formation. This is a smaller number than last year in part because six men were ordained priests for the archdiocese in June.

One of them was Father Matthew Tucci, associate pastor of St. Christopher Parish and chaplain coordinator of Cardinal Ritter Jr./Sr. High School, both in Indianapolis.

He was the homilist at an Aug. 9 Mass with the seminarians celebrated in the cathedral’s Blessed Sacrament Chapel in which the other five newly ordained priests were concelebrants.

Looking back on his years of priestly formation, Father Tucci said the seminarians’ annual convocation played an important role in helping him discern God’s call in his life.

“The camaraderie with your brothers—that was the biggest of all,” said Father Tucci in an interview after the Mass. “The bonding time is the best part of it.

“I was talking to some of the seminarians earlier and told them, ‘It’s all worth it.’ The people of God are hungry. It’s a blessing to help feed them.”

(To learn more about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †



Kneeling in prayer during the Aug. 9 Mass are seminarians Liam Hosty, left, Joe Hueselman, Andrew Alig and Vincent Gilmore. The seminarians are, respectively, members of St. Barnabas Parish in Indianapolis, SS. Philomena and Cecilia Parish in Oak Forrest, All Saints Parish in Dearborn County and St. Monica Parish in Indianapolis.



Newly ordained Father Nicolas Ajpacajá Tzoc prays the eucharistic prayer during an Aug. 9 Mass at the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. Joining him as concelebrants are, from left, archdiocesan vocations director Father Eric Augenstein, and Father Ajpacajá’s ordination classmates Fathers Matthew Tucci, Douglas Hunter, James Brockmeier, Kyle Rodden and Anthony Hollowell. Assisting at the Mass is seminarian Michael Dedek, at right. The liturgy took place during the archdiocesan seminarians’ annual convocation.



Nancy Swain, left, speaks with seminarian Vincent Gilmore on Aug. 10 at the St. Augustine Home for the Aged in Indianapolis. Swain is a resident of the retirement facility.



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Editorial

Teaching our Catholic faith

It seems much too early, but our schools are now back in session. It seems a good time to question how our children can learn about their Catholic faith in this highly secular culture. Catholic schools surely must be part of the way, but we recognize that most of our Catholic children are not attending Catholic schools.

From the beginning of Catholicism in America, the bishops have stressed the need for Catholic schools. Archbishop John Carroll, the first American bishop, brought nuns from Europe to staff schools.

The 19th century experienced three plenary councils of U.S. bishops, all held in Baltimore. At the first council, in 1852, among its 25 decrees was one that said, "Bishops are exhorted to have a Catholic school in every parish." The second council, in 1866, repeated that decree, but added that catechism classes should be instituted in the churches for children who attended the public schools.

The Third Plenary Council, in 1884, *required* pastors to establish schools. Furthermore, parents were *required* to send their children to those schools "unless the bishop should judge the reason for sending them elsewhere to be sufficient."

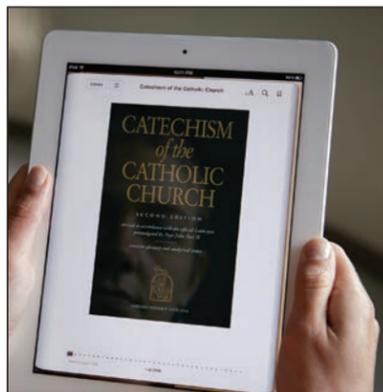
This was also the council that appointed a commission to prepare a catechism for general use. This became known as *The Baltimore Catechism*. It was in use in Catholic schools until after the Second Vatican Council in the 1960s.

All this should indicate the importance the U.S. bishops have always given to instructing Catholic children about their faith. It's unfortunate that financial considerations and other problems have made it impossible for all Catholic children to attend Catholic schools. Today, 58 of the 129 parishes in the Archdiocese of Indianapolis have schools.

We are not claiming a direct cause-and-effect, but the decline in the number of Catholic schools and their enrollment parallels the rise in the number of former Catholics. Roughly half of people raised in Catholic households now identify themselves as former Catholics. That's about 15 percent of the U.S. population. That didn't happen when more Catholic children were able to attend Catholic schools.

To our knowledge, no survey has been taken to discover what percentage of former Catholics attended Catholic schools. There should be one because we believe wholeheartedly that graduates of Catholic schools are less likely to become former Catholics. Surely, the more you know about what the Catholic Church teaches, the less likely you will be to drop out of the Church.

—John F. Fink



A woman displays the e-book version of the *Catechism of the Catholic Church* on an iPad in Washington. The e-book version, which has been available through iTunes, Amazon and the U.S. Conference of Catholic Bishops' online bookstore, can now be browsed and read for free on the USCCB website.

(CNS photo/Nancy Phelan Wiechec)

For the children who cannot attend Catholic schools, our parishes provide religious education classes. Unfortunately, the hour or so per week that children attend these classes is a drop in the bucket compared to the amount of time they're exposed to our secular culture.

That means that parents today have a greater responsibility to impart Catholicism to their children than parents of earlier generations might have had. Parents are always their children's first teachers. But how can parents teach their children if they themselves don't know what the Church teaches?

How many adults are familiar with the *Catechism of the Catholic Church* or the *United States Catholic Catechism for Adults*? The Church has provided these instructions, but not enough Catholics take advantage of them. In most cases, it's a case of religious apathy.

Religious periodicals try to help. There are 123 diocesan newspapers like *The Criterion*, plus 19 others that are published in magazine format. There are four national newspapers and 50 national magazines. Almost all of them now also have a website and are present in social media to try to reach the generations that no longer read newspapers and magazines.

Despite all of these attempts to educate Catholics, the fact is that most Catholics are not taking advantage of them. What they know about their religion comes from what they hear from the pulpit during Mass and from the secular media. With only about a third of nominal Catholics attending weekend Masses, it's no wonder that the number of former Catholics continues to grow.

The good news is that there are thousands of dedicated teachers and catechists who are doing their best to make sure that Catholics know more about the truths of their religion. At times, it seems like a losing battle, but these men and women are doing what they can.

OPINION

Be Our Guest/The Sister of Providence of St. Mary-of-the-Woods

The need for civility during the political season

You can tell it's the political season, right?

Coverage of the presidential election has overtaken the television. It is plastered on the walls of social media, anyone can see political advertisements, political slogans and more, including—in some cases—a lack of civility amongst not only politicians, but citizens.

Recently, the Leadership Conference of Women Religious (LCWR)—of which the Sisters of Providence are a member—sent a letter signed by more than 5,600 United States Catholic Sisters urging for a call of "civility in our discourse and decency in our political interaction that promotes the common good, reaches out to others, engages in constructive dialogue, and seeks together the way forward."

The letter was sent to presidential candidates, their running mates and political party chairs, and was signed by the Sisters of Providence leadership team.

The letter reminds the candidates that in September 2015, Pope Francis addressed the U.S. Congress by stating, "You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics."

While we signed the letter, we felt the need to expand on it; to pray for hope of a more civil public discourse among all of us as well.

In recent years, our political system has undergone a change. Gone—for now at least—appear to be the days of politicians working together for the common good. Rather, extreme partisanship has taken over our system, and this divide has had an effect—not only on our politicians, but also our citizens.

One can hear this discourse on their televisions or radios. One can also see it on social media postings: Hateful and nasty exchanges seem to have found their way into our rhetoric.

During this political season, we are suggesting

that all who seek office—and all citizens, each of us—refrain from this. Try to stop using language that disrespects each other. Be respectful of political opponents. Be respectful of social media "friends" or relatives.

For 240 years, politics has—from time to time—divided America. But new technology has allowed that division to happen almost instantaneously.

Let's join together this political season to listen and debate in a civil manner. Seek a common good. That old saying comes to mind: Sometimes, you just have to agree to disagree.

In the Book of Leviticus, the Lord says, "You shall not take vengeance or bear a grudge against the sons and daughters of your own people, but you shall love your neighbor as yourself" (Lv 19:18).

And, in his First Letter to the Corinthians, Saint Paul said, "And now these three remain: faith, hope and love. But the greatest of these is love" (1 Cor 13:13).

We realize everyone differs regarding political opinion, and that is not only expected, it is fine.

We pray that we all remember that while we all may have differences, the disagreements can be handled in a much more civil manner, that the divisive rhetoric is simply not needed.

In the Gospel of John, Jesus said, "A new command I give you: Love one another. As I have loved you, so you must love one another" (Jn 13:34-35).

During times like these, these are words to live by.

In Providence,

The Sisters of Providence of Saint Mary-of-the-Woods General Officers

- Sister Denise Wilkinson, general superior
- Sister Lisa Stallings, vicar
- Sister Dawn Tomaszewski, councilor
- Sister Mary Beth Klingel, councilor
- Sister Jenny Howard, councilor

Letters to the Editor

It may be hard at times, but being part of a community and 'testing yourself in the arena of others' are central to faith

I often hear people say, "You don't have to go to church to have a relationship with Christ Jesus," or "there are too many hypocrites in church," or "too much politics." What they are really saying is they can't have it their way.

Institutions enable, but they also aggravate, as do many families and every other organized segment of the human experience. If you want frictionless, do it alone.

To be spiritual but not religious confines your devotional life to feeling good and hedonism. Spirituality that is not grounded in sound doctrine often attaches itself to self-absorption.

If the truth be known about human nature, it is that people's internal sense of goodness is not always in accord with their behavior. To know whether your actions are good, a window is a more efficacious tool than a mirror. Seek the advice of others. Be part of a community. In short, join.

Being religious does not mean you have to agree with all the opinions, positions and

practices of your own group, but it does mean testing yourself in the arena of others.

No one expects those without faith to obligate themselves to a religious community. But for one who has an intuition of something greater than ourselves to hold that this is a purely personal truth—that faith is personal and private—that it demands no communal searching and struggle, no Church to realize its potential in this world, straddles the line between narcissistic and solipsistic (i.e. extreme ego-centrism). If the spirit moves you to goodness, that is wonderful.

For many, though, spirituality is only a VIP card allowing them to sail past all those wretched souls waiting in line or doing the heavy lifting.

Together is harder, but together is better.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

As leaders, politicians must stand up for the values they personally believe in, instead of 'doing nothing'

In September 1984, as a sophomore at Notre Dame, I sat in a packed auditorium and listened to Mario Cuomo, then governor of New York, deliver his rationalization about how he was a Catholic who was personally opposed to abortion, and yet needed to fulfill his role as a public servant and stand idly by doing nothing to fight abortion in his public role.

I was struck then by how disingenuous that sounded. Why was he "personally" against abortion? One of, if not the only, reasons one is opposed to abortion is the belief that it is the taking of a human life. If you believe that, then how could you not oppose it in your public position as well?

His speech opened the door for many subsequent Catholic and non-Catholic politicians to rationalize the same—Rep. Nancy Pelosi, Gov. Andrew Cuomo and Vice President Joseph Biden to name a few.

Sen. Tim Kaine, Hillary Clinton's

vice presidential running mate on the Democrat ticket, is a Catholic who has a 100 percent rating from Planned Parenthood. That is, he votes in favor of pro-abortion measures every single time they are raised. But he is "personally" opposed.

As the culture of life is eroded in our country and moral relativism slowly destroys the fabric of our society, we need people to stand up for those things that they personally believe in while in their roles as leaders. And we need to in our daily lives as well.

As we head to the polling place this November, are we going to practice the same rationalization by saying to ourselves, "I am personally opposed to abortion but when I vote I have to detach myself from that"? What other issue is more vital?

Dr. Stephen O'Neil
Indianapolis

ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

Sex education must be education for love

“It is not easy to approach the issue of sex education in an age when sexuality tends to be trivialized and impoverished. It can only be seen within the broader framework of an education for love, for mutual self-giving” (Pope Francis, “The Joy of Love,” #280).

It's not easy to talk about sex, or to teach children what sexuality means, in a culture that is inundated with erotic images and innuendos.

In *“Amoris Laetitia”* (“The Joy of Love”), Pope Francis reminds us that genuine sex education is not simply about bodily functions or reproductive processes. It is about God's plan for men and women who are made in God's image and likeness, and who are called to give themselves to one another as God has given himself to us.

Sex education must be education for love and for mutual self-giving. Only then does the mystery of human sexuality—its pleasures and its pain—make sense. Only within the broader framework of participation in God's creative love does the language of sexuality take on the beauty and depth so often lost in contemporary sex education. Far from the trivialization and impoverishment of sexuality, what's needed today more

than anything else is illumination and enrichment.

From our Catholic perspective, the joy of sex is inseparable from the joy of love and, therefore, from the responsibilities and commitments that real love demands.

As the pope says, “The sexual urge can be directed through a process of growth in self-knowledge and self-control capable of nurturing valuable capacities for joy and loving encounter” (“#280).

The joyful and loving encounter Pope Francis speaks of here is infinitely more than the mutual self-gratification of casual or uncommitted sex. The key phrases here are “a process of growth” that leads to “self-knowledge and self-control.” Self-awareness and self-mastery do not happen overnight. That's why it's so important to help young people—and people of all ages—recognize and resist the bombardment of erotic images that surround us all day long. Pope Francis urges us to help young people “seek out positive influences, while shunning the things that cripple their capacity for love” (#281).

We don't hear much about modesty or chastity these days, but the pope reminds us that these virtues are essential to a healthy and joy-filled sexuality. “Without a sense of modesty, affection

and sexuality can be reduced to an obsession with genitality and unhealthy behaviors that distort our capacity for love, and with forms of sexual violence that lead to inhuman treatment or cause hurt to others” (#282). Modesty and chastity are virtues that help us moderate our sexual desires and direct them away from self-destructive, hurtful behaviors to loving encounters that are mutually enriching and life-giving.

“Frequently, sex education deals primarily with ‘protection’ through the practice of ‘safe sex.’ Such expressions convey a negative attitude toward that natural procreative finality of sexuality, as if an eventual child were an enemy to be protected against” (#283). Christian realism recognizes that sex leads naturally to the conception of new life. Efforts to separate sexual intercourse from procreation are misguided.

This doesn't mean that every sexual encounter is meant to result in the conception of a child, but it does mean that the fullness of human sexuality includes its radical openness to life. Without this ultimate, outward expression of self-giving, sex too often turns inward and, as Pope Francis says, promotes narcissism in place of deeply personal communication.

Sex education should not be about experimentation. “It is always irresponsible to invite adolescents to toy with their bodies and their desires, as if they possessed the maturity, values, mutual commitment and goals proper to marriage. They end up being blithely encouraged to use other persons as means of fulfilling their needs or limitations” (#283). Properly understood, sex education takes young people very seriously, and it helps them “to prepare seriously for a great and generous love.”

God made us, male and female, in his own image and likeness. True sex education encourages a profound understanding and appreciation for what it means to be a woman or a man. This means helping young people see that “masculinity and femininity are not rigid categories,” but different dimensions of our common humanity. Respect for both the differences between and the equality of women and men should be an important goal of sex education.

Real love requires commitment and deeply personal communication. It also demands self-control and self-giving. May God help us teach this truth to our children—through our words and our example. †

La educación sexual debe ser una educación para el amor

“Es difícil pensar la educación sexual en una época en que la sexualidad tiende a banalizarse y a empobrecerse. Sólo podría entenderse en el marco de una educación para el amor, para la donación mutua” (Papa Francisco, “La alegría del amor,” 280).

No es fácil hablar sobre el sexo ni enseñar a niños y adolescentes sobre el significado de la sexualidad en una cultura plagada de imágenes eróticas e insinuaciones.

En *“Amoris Laetitia”* (“La alegría del amor”), el papa Francisco nos recuerda que la educación sexual no versa meramente sobre las funciones corporales ni los procesos reproductivos, sino que se trata del plan de Dios para los hombres y las mujeres hechos a su imagen y semejanza y que están llamados a entregarse mutuamente como lo hizo Dios mismo.

La educación sexual debe ser una educación para el amor y la autoentrega mutua. Solamente de esa forma podrá tener sentido el misterio de la sexualidad humana, con sus placeres y sus dolores. Solamente en el marco más amplio de la participación en el amor creativo de Dios la sexualidad adopta la belleza y la profundidad que tan a menudo se pierde en la educación sexual contemporánea. Lejos de la banalización y el empobrecimiento de la sexualidad, lo que hace falta hoy en día más que nada es iluminación y enriquecimiento.

Desde nuestra perspectiva católica, la alegría del sexo es inseparable de la alegría del amor y, por consiguiente, de las responsabilidades y los compromisos que exige el amor verdadero.

Tal como lo expresa el Santo Padre “el impulso sexual puede ser cultivado en un camino de autoconocimiento y en el desarrollo de una capacidad de autodominio, que pueden ayudar a sacar a la luz capacidades preciosas de gozo y de encuentro amoroso” (#280).

El gozo y el encuentro amoroso de los que habla el Papa Francisco aquí trascienden la autogratificación mutua de las relaciones sexuales casuales o libres de todo compromiso. La frases claves aquí son “un camino de autoconocimiento” y “desarrollo de una capacidad de autodominio.” El autoconocimiento y el autodominio son cualidades que no se adquieren de un día para otro. Es por ello que es tan importante ayudar a los jóvenes, así como a las personas de todas las edades, a reconocer y a repeler el bombardeo de imágenes eróticas que nos rodean constantemente. El papa Francisco nos exhorta a que ayudemos a los jóvenes a “buscar las influencias positivas, al mismo tiempo que toman distancia de todo lo que desfigura su capacidad de amar” (#281).

En nuestra época no se oye hablar mucho sobre el pudor o la castidad, pero el papa nos recuerda que estas virtudes son esenciales para una sexualidad sana y plena de gozo. “Sin

el pudor, podemos reducir el afecto y la sexualidad a obsesiones que nos concentran sólo en la genitalidad, en morbosidades que desfiguran nuestra capacidad de amar y en diversas formas de violencia sexual que nos llevan a ser tratados de modo inhumano o a dañar a otros” (#282). La modestia y el pudor son virtudes contribuyen a moderar nuestros deseos sexuales y nos apartan de conductas autodestructivas e hirientes para favorecer encuentros amorosos que sean mutuamente enriquecedores y generadores de vida.

“Con frecuencia la educación sexual se concentra en la invitación a ‘cuidarse,’ procurando un ‘sexo seguro.’ Esta expresión transmite una actitud negativa hacia la finalidad procreativa natural de la sexualidad, como si un posible hijo fuera un enemigo del cual hay que protegerse” (#283). La realidad cristiana reconoce que la actividad sexual conlleva naturalmente a la concepción de una nueva vida. Los esfuerzos tendientes a diferenciar entre el coito y la procreación resultan erróneos.

Esto no significa que cada encuentro sexual esté destinado a la concepción de un hijo sino que la plenitud de la sexualidad humana comprende una actitud receptiva ante una nueva vida. Sin esta expresión suprema y palpable de autoentrega, el coito a menudo se convierte en una experiencia particular y, según lo expresa el papa Francisco, promueve el narcisismo en lugar de una comunicación profundamente personal.

La educación sexual no tiene como objetivo la exploración. “Es irresponsable toda invitación a los adolescentes a que jueguen con sus cuerpos y deseos, como si tuvieran la madurez, los valores, el compromiso mutuo y los objetivos propios del matrimonio. De ese modo se los alienta alegremente a utilizar a otra persona como objeto de búsquedas compensatorias de carencias o de grandes límites” (#283). Entendida correctamente, la educación sexual toma muy en serio a los jóvenes y los ayuda “a prepararse en serio para un amor grande y generoso.”

Dios nos hizo, hombres y mujeres, a su propia imagen y semejanza. La verdadera educación sexual promueve una profunda comprensión y valoración de lo que significa ser un hombre o una mujer. Esto implica ayudar a que los jóvenes se den cuenta de que “lo masculino y lo femenino no son algo rígido,” sino distintas dimensiones de nuestra sencilla humanidad. Uno de los principales objetivos de la educación sexual debe ser el respeto a las diferencias entre hombres y mujeres, así como también su igualdad.

El amor verdadero requiere compromiso y una comunicación profundamente personal. También exige autodominio y autoentrega. Que Dios nos ayude a enseñar estas verdades a nuestros hijos, a través de nuestras palabras y nuestros ejemplos. †

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.

August 23-October 25

St. Christopher Parish, Damascus Room, 5301 W. 16th St., Speedway. **Book of Genesis Scripture Study**, meets weekly for 10 weeks, 7-8:30 p.m., open to all, \$75, or \$100 if you also sign up for spring study of Gospel of John, registration required by Aug. 21. Information and registration: Lois Jansen, 317-241-9169 or mlj986@gmail.com.

August 24

St. Luke the Evangelist Church, 7575 Holliday Drive E., Indianapolis. **A Tribute to Primo Levi and the Holocaust**, musical tribute to Italian Jewish chemist, writer and Holocaust survivor Primo Levi, performed by music students from the University of Notre Dame, reception to follow, 7 p.m., freewill donations accepted. Information: 317-259-4373, tnichols@stluke.org.

August 25

Our Lady of the Most Holy Rosary Church, Priori Hall, 520 Stevens St., Indianapolis. **Vocation Discernment Panel Discussion**, including

religious, former religious, those discerning, and parents of those discerning, 7-9 p.m. Information: phmalinoski@yahoo.com.

August 25-27

St. Ann Parish, 6350 S. Mooresville Road, Indianapolis. **St. Ann Summer Festival**, Thurs. 5-10 p.m., Fri. 5-11 p.m., Sat. 3-11 p.m., free entrance, rides, games, food, casino, raffle, silent auction. Information: 317-821-2909.

August 26

Our Lady of Grace Monastery, side entrance, 1402 Southern Ave., Beech Grove. **Ave Maria Guild Rummage Sale**, 8:30 a.m.-2:30 p.m., all proceeds go to the Hermitage.

August 26-27

Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. **Shawe and Pope John Community Festival**, 5 p.m.-midnight, \$10 chicken dinners Sat. 5:30-7:30 p.m., live music by The Slick River Rockets Fri. 8:30-11:30 p.m. and by Radiotronics Sat. 9 p.m.-midnight, face painting,

beer tent, festival rides for \$15-17, \$200 raffle tickets for two \$5,000 cash giveaways. Information or to purchase raffle tickets: 812-273-5835, ext. 245.

August 27

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Seventh Annual IHM Neighborhood 5K Run/Walk**, 9 a.m., \$15, ages 6 and younger free. **Eighth Annual IHM Neighborhood Fall Kickoff Fest**, 4-11 p.m., \$1 per person, music, food, beverages, games. Information: 317-257-2266.

August 27-28

St. Mary Parish Festival held at St. Mary's School, 1331 E. Hunter Robbins Way, Greensburg. Sat 9 a.m. **"On Eagle's Wings" 5k Walk/Run, 10 a.m. Kids Fun Run** and obstacle course (www.oneagleswings5k.com for costs), **parish festival** Sat. 4:30 p.m.-midnight, Sun. 10:30 a.m.-5 p.m., music, games, beer garden, raffle, dinner Sat. 4:30-10 p.m., smoked BBQ Sun. 10:30 a.m.-2:30 p.m. Information: 812-663-8427.

All Saints Parish, St. Paul Campus church hall, 9788 N. Dearborn Road, Guilford. **Breakfast Bar Buffet**, 7.30 a.m.-noon, freewill donations accepted. Information: 812-623-2349.

August 28

Sacred Heart of Jesus Parish, 1530 Union St., Indianapolis. **Neighborhood Street Fair**, 4-7 p.m., food, entertainment, children's games, crafts, information tables, bingo. Information: 317-638-5551.

August 29

Wolf Run Golf Club, 601 S. 900 E., Zionsville, Ind. **St. Joseph Institute for the Deaf Charity Golf Classic**, check-in 10:30 a.m., shotgun start 12:30 a.m., \$200 per person. Registration: www.eventsforsjkids.org. Information: 317-471-8560, kjennings@sjid.org.

September 1

St. Thomas Aquinas Church, 4600 N. Illinois St., Indianapolis. **Prayer Service for the Care of Creation**, in honor of Pope Francis' call for Sept. 1 as "World Day of Prayer for the Care of Creation," 6:30 p.m.

Information: 317-255-9316, stacreationcare@gmail.com.

September 2

Marian University chapel, 3200 Cold Spring Road, Indianapolis. **Lumen Dei Catholic Business Group**, Mass and monthly meeting, 6:30-8:30 a.m., breakfast, \$15 per person. Information: 317-435-3447 or lumen.dei@comcast.net.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9:30 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis.

First Friday Charismatic Renewal Praise and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: srcalep@yahoo.com.

September 3

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

September 4

St. Catherine of Siena Parish, St. John the Evangelist Campus, 9995 E. Base Road, Greensburg. **Church Picnic**, Fireside Inn fried chicken or roast beef dinners 11 a.m.-3 p.m., mock turtle soup, games for all ages, beer garden, raffles, basket booth, country store, Eureka band 2-3 p.m., carryout available, \$10 adults, \$5 children 12 and younger. Information: 812-934-2880, stcatherine47240@gmail.com. †

Retreats and Programs

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

Former Planned Parenthood director Abby Johnson to speak in Westfield

Former Planned Parenthood director and now pro-life leader Abby Johnson will speak at St. Maria Goretti Church, 17102 Spring Mill Road, in Westfield, Ind., (Lafayette Diocese) just north of Indianapolis, as part of a fundraiser for Great Lakes Gabriel Project from 7-8:30 p.m. on Aug. 24.



Abby Johnson

The event will be preceded by a reception with light refreshments in the parish hall at 6 p.m. Books written by Johnson will be available for purchase.

During the presentation in the church, Johnson will speak about her experience in the abortion industry, her change in stance from pro-choice to pro-life, and her conversion to Catholicism.

The event is free. Good will offerings will be accepted, and all proceeds will benefit Great Lakes Gabriel Project. The organization is a Christian-based network of church volunteers offering assistance to women and families facing difficult or unplanned pregnancies. Started by Eileen Hartman at St. Bartholomew Parish in Columbus in 1998, the organization is now active throughout Indiana and in Illinois, Michigan, New York and Ohio.

For information on Great Lakes Gabriel Project, log on to www.goangels.org. For more information on Abby Johnson, log on to www.abbyjohnson.org. For more information on the event, log on to smgonline.org or call David Bangs at 765-860-6006. †

VIPs



Ivan and Terry (George) Miller, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 15.

The couple was married on Aug. 15, 1966, in St. Jude Church.

They have two children, Randy and Rodney Miller. The couple also has five grandchildren.

They celebrated their anniversary with a trip to Spring Mill State Park in Mitchell, where they went for their honeymoon. †

Women's Awaken group to start on Sept. 14 north of Indianapolis

An Awaken women's group will start at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Diocese of Lafayette), just north of Indianapolis, in the parish's social hall, from 1-2:30 p.m. on Wednesdays starting on Sept. 14.

Awaken is a spirituality group developed by women for women to help them grow in understanding of the Catholic faith and to live that faith in their everyday lives.

Each session will draw upon the

B.E.S.T.—Blessed Mother; the Eucharist and other sacraments of the Church; Scripture and saints; and traditions of the Catholic Church.

This is the third year for this faith-building program, which last year drew more than 200 women. Topics this year will focus on the gifts of the Holy Spirit and women of the Bible. Awaken never assigns homework.

For more information, log on to awakentothebest.com, or call Christine Moss at 317-752-7342. †

Women's Care Center bingo fundraiser to feature Lou Holtz and Archbishop Tobin



Archbishop Joseph W. Tobin

Women's Care Center in Indianapolis is hosting a bingo fundraiser featuring former Notre Dame football coach Lou Holtz and Archbishop Joseph W. Tobin at The Willows on Westfield, 6729 Westfield Blvd., in Indianapolis, at 6 p.m. on Sept. 15.

Women's Care Center offers services and programs supporting women in having and caring for their children.

Cost for the event is \$100 per person, which includes bingo cards for all games, food and drinks. Requested attire is dressy casual.

Sponsors are also welcome. \$25,000 pays for an ultrasound, counseling and mentoring for pregnant women, \$10,000 provides an ultrasound and counseling for 120 pregnant women, \$5,000 pays for 25 cribs and 30 car seats, \$2,500 pays for 100 self-sufficiency counseling sessions, and \$1,500 pays for 400 bottles of prenatal vitamins. All sponsorship levels include a table of eight and bingo cards for all, and recognition throughout the evening. Sponsors at the \$25,000 and \$10,000 levels are invited to a special meet-and-greet session with Holtz before the event.

Registration for the event is required by Sept. 9.

For more information, to register or to become a sponsor, contact Claire Freddoso at 574-360-0015 or carecenter.claire@gmail.com. †



Lou Holtz

Traveling Fatima statue to visit St. John Paul II Parish in Sellersburg

The International Pilgrim Virgin Statue of Fatima will visit the St. Paul Campus of St. John Paul II Parish, 216 Schellers Ave., in Sellersburg, from 9 a.m.-5 p.m. on Aug. 21.

The American tour of the statue, which began in March 2016 and ends in December 2017, commemorates the upcoming 100th anniversary of the final appearance of the Blessed Virgin Mary to three shepherd children in Fatima, Portugal, on Oct. 13, 1917.

The tour is a nationwide call to prayer and penance for peace in the United States, and for a conversion of hearts. According to the Fatima Centennial U.S. Tour for Peace website, "The tour and prayers will create an outpouring of grace to allow Our Lady of Fatima to claim her dominion over our country through her Immaculate Heart."

The statue is one of two statues created in 1947 based on the instructions

of Carmelite Sister Lucia dos Santos, one of the three seers at Fatima.

The website states that, "On October 13, 1947, the statue was blessed by the Bishop of Liera, Fatima, and commissioned to serve as the Pilgrim Virgin who would carry the blessings of Fatima throughout the world."

"The Bishop prayed that Mary herself accompany the statue wherever it goes. The purpose of the Pilgrim Virgin Statue tours was and still is to bring the graces of Fatima and Our Lady's message of hope, peace and salvation to those many millions of people who may never have an opportunity to make a pilgrimage to Fatima itself."

All are invited to come pray before the pilgrimage statue and also for Mass at 11:15 a.m.

For more information, contact Phyllis Burkholder at 812-246-2252, or log on to www.fatimatourforpeace.com. †

Who Are Your U's, A's and P's?

By Ken Ogorek

Chances are, in your neighborhood, you'll find folks who are unchurched, folks who are alienated from their Catholic faith for one reason or another, and folks you could describe as practicing Catholics. Each of these three groups needs a different outreach from you.

An outreach from me?

You might have missed the memo. Just in case: Jesus, as he ascended to our heavenly Father, told us all to be disciple-makers (Mt 28:18-20). Making disciples is easier when you know your audience.

The Unchurched: Some folks in your neighborhood, practically speaking, have no church home. They never really have. It was never instilled in them that gathering with sisters and brothers of our heavenly Father regularly to worship him, and experience his grace in a special way is an important habit to develop and sustain. They're not bad people. God doesn't make bad people. They have failed, though, for one reason or another, to put a high priority on connecting in an intentional and focused way with fellow members of Christ's body.

The Alienated: Author Sherry Weddell reminds us never to accept a label in place of a story. Each alienated Catholic has a story. Somewhere along the way, the living faith of their youth was choked by weeds, damaged by a careless act or cast aside based on a misperception of who and what our Church is.

Jesus prays that his disciples will always be united with each other just as he is united with the Father and Holy Spirit (Jn 17:11). Our Lord wants alienated Catholics to return to the fold, and he wants you to play a role in that journey of reconciliation.

The Practicing: People who attend Mass regularly, who pray daily, who essentially obey the precepts of the Church (even if they can't list them offhand) can be described as practicing Catholics. They might even be enthusiastic, fervent and devout.

Even practicing Catholics, though, need ongoing evangelization. We need to be reminded that salvation from sin and death is ours due to the suffering, death and resurrection of Jesus. That he is the reason we have a Church, celebrate Mass, and play CYO sports. Only a relationship with Jesus gives life its deepest meaning and assures our eternal happiness. Only disciples of Jesus obey his command to make disciples because you can't give who you don't have.

Mind Your U's, A's and P's

Pope Francis in his apostolic exhortation "The Joy of the Gospel" reminds us that "Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you" (#164). The unchurched need to be enlightened. The alienated need to be freed. The practicing need to be strengthened in their life of Catholic faith.

Who will do this strengthening? Who will bring freedom and enlightenment? Ultimately Jesus will. But he has commissioned you to go and make disciples, to encourage and equip each U, A and P in your neighborhood to participate fully in the life of our Church, to live the dismissal proclaimed at Mass: "Go in peace, glorifying the Lord by your life," and "Go and announce the Gospel of the Lord."

Know your U's, A's and P's. Be a missionary disciple of Jesus. Do the work of the New Evangelization.



Ken Ogorek

Ken Ogorek is catechetical director within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at kogorek@archindy.org. †



Family members and friends of Denise Knott-Stoehr gather on June 7 in the chapel of Our Lady of Fatima Retreat House in Indianapolis for the funeral of a homeless woman who had benefitted in recent years from the Ignatian Spirituality Project retreats for homeless people hosted there. (Submitted photo)

Retreat House shows God's mercy by hosting funeral for homeless woman

By Sean Gallagher

Throughout most of her adult life, Denise Knott-Stoehr had carried the heavy crosses of mental illness, addictions and chronic homelessness.

Two years ago, she was one of the first participants in a retreat for homeless people at Our Lady of Fatima Retreat House in Indianapolis.

Just before going on the retreat, Denise had been diagnosed with stage four terminal bone cancer.

She came to peace with God through participating in two retreats for homeless people at Fatima, and giving a witness at a third just a few months before she died on June 3.

At the time of her death, Denise was 56 and had been living for a few years at a home in Indianapolis for people in recovery from addiction operated by Pathway to Recovery, an organization that seeks to help free people from addiction to live productive, fulfilling lives marked by sobriety.

Although she had terminal cancer, Denise's death came about unexpectedly and her friends and family, especially staff members at Pathway, had to scramble to arrange a funeral for her.

So Sandy Jeffers, Pathway's executive director, reached out to Providence Sister Connie Kramer, who helps organize the retreats for homeless people at Fatima.

A funeral service for Denise at Fatima was soon arranged.

"It was like heaven on Earth," said Jeffers of the care that Fatima's staff gave in welcoming Denise's friends and family to the funeral. "There's no amount of money you could have paid for the love, dignity and respect that they



Denise Knott-Stoehr spends time with her dog Lucky while being treated for bone cancer at Methodist Hospital in Indianapolis. Knott-Stoehr, a homeless woman who suffered from mental illness and addictions, died on June 3. A funeral service for her was held on June 6 at the chapel of Our Lady of Fatima Retreat House in Indianapolis. (Submitted photo)

[showed]. You would have thought that Mother Teresa was being laid to rest in the honor and respect that they had. That made it so different."

As impressed as Jeffers was by the reception given by the staff at Fatima, Sister Connie was proud of the way the archdiocesan retreat house hosted a funeral for a woman who had suffered so much in her life.

"If that isn't a statement of mercy, I don't know what is," Sister Connie said. "That proclaimed the Gospel message to the homeless of Indianapolis and their friends. It was profound. This was Fatima at its best."

The retreats for homeless people hosted by Fatima are sponsored by the Ignatian Spirituality Project (ISP), a Jesuit-founded ministry now present in 24 cities across the U.S. that offers spiritual retreats to homeless people.

Sister Connie said the retreats and the funeral for Denise are poignant examples of how Fatima witnesses to the Gospel by helping people on the margins of society experience the love of God.

"Denise proclaimed from her own sacred story that God's love is unconditional, that God's mercy is always available," Sister Connie said. "All we need to do is ask God to be with us on our journey. No matter what happens or how it goes, we won't be alone."

During one of the retreats, Denise experienced the closeness of God as she wrote a letter to him while sitting on a park bench on Fatima's grounds.

"She went outside and sat at a park bench for a long, long time," recalled Sister Connie, who assists at the ISP retreats. "Then she came in and said, 'God and I have it together. We're on the same page.' She was just beaming with energy and life. You knew that she had met her God like at the burning bush out there."

More than 100 family members and friends gathered in Fatima's chapel for Denise's funeral, something that her son, Danny Knott, appreciated.

"I took great comfort in knowing that she wasn't alone," said Knott, 32, who had been estranged from his mother for much of his life. "It was a great comfort to know that there were people there guiding her way and keeping her positive and clean."

Jeffers said that many who attended Denise's funeral are in recovery from addictions and had difficulty dealing with grief and death, which for them were "something that [they] medicated and covered up with drugs and alcohol."

"This gave them a whole different meaning to that," Jeffers said.

Georgene Beiriger, Fatima's director, was glad that the retreat house could be a place where Denise, her family, friends and participants in ISP retreats could experience the mercy of God.

"Fatima is truly a house of mercy—a place that answers our Lord's invitation to proclaim his love and mercy to the disadvantaged," she said. "The staff at Fatima understands and embraces our mission. We are honored and blessed to provide a welcoming and safe space for all who enter here to encounter and rest in the living God."

(For more information about the Ignatian Spirituality Project, visit www.archindy.org/fatima/ignatian.html, send an e-mail to Providence Sister Connie Kramer at ckramer@spsmw.org, or call her at 812-239-4309.) †

List of resources to help with evangelization starts with encountering Christ first

By Natalie Hoefler

When it comes to learning how to evangelize, archdiocesan coordinator of catechetical resources Gabriela Ross can rattle off numerous books, publishers, websites, CDs, DVDs and other tools.



Gabriela Ross

But the first step of evangelization, she says, is nothing that can be found in a resource. The first step, she says is “living an authentically Christian life.”

Ross shares with *The Criterion* what evangelization is, what the Church teaches about it, and provides suggestions for

those who wish to learn more about and practice this portion of what she calls “the trifacta of the Christian life: liturgy, catechesis and evangelization.”

‘Witness of an authentically Christian life’

“Evangelization goes hand in hand with catechesis and liturgy,” says Ross. “Liturgy—worship—that comes to its highest point in the Mass in the body of Christ. From that worship, we are sent forth at the end of each Mass—that’s our call to evangelize. Catechesis, that third part, is the teaching and learning about what the Catholic Church believes and teaches.”

When it comes to how to evangelize, Ross turns to the words of Blessed Paul VI in his apostolic exhortation, “*Evangelii Nuntiandi*,” in which he states, “The first means of evangelization is the witness of an authentically Christian life” (#41).

“I think that speaks to lay Catholics, the everyday Catholic,” says Ross. “[Author William J. Toms] once said, ‘You might be the only Bible someone reads.’ By living an authentic Christian life, we’re already being a witness, we’re already evangelizing others.”

Ross describes an “authentically Christian life” as one in which a Catholic participates in the sacraments and lives in relationship with Christ through prayer and Scripture.

“You can’t share [Christ] if you haven’t encountered him,” she notes. “If he’s not living in you, how can you bring him to someone else?”

And for married couples, being a living witness of the sacrament of marriage is also a form of evangelization, she says.

“Teach your kids that we celebrate liturgical seasons, like, ‘We’re going to be fasting because it’s Lent,’ or ‘We’re going to have a Jesse tree and Advent calendar because we’re waiting for baby Jesus.’ All those might be second nature to us as adults, but to kids, that’s them learning about their faith, and then they share that with their friends as well.”

‘Knowing what the Church believes’

But one is not ready to evangelize simply by living a sacramental life and encountering Christ, says Ross.

“[It’s] not just living the faith, but knowing what the Church believes and teaches before you can share it,” she says, adding the need to pray for the virtues of humility and obedience to the teachings of the Church.

She suggests several sources to help in learning what the Church teaches, particularly the *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults* published by the U.S. bishops. That book, says Ross, “has a good question-and-answer format, as well as information about American saints and questions for discussion.”

Another useful topic Ross suggests exploring to help with evangelization is apologetics, or defending the faith. The term originates from the Greek word *apologetikos*, meaning “a verbal defense against a verbal attack” according to the *New Advent* online Catholic encyclopedia.

To brush up on apologetics, she suggests Bishop Robert E. Barron’s Word on Fire ministry. A broad variety of resources, including articles, homilies, videos, blogs, books, DVDs, CDs, lectures and study kits are available at www.wordonfire.org.

In this election year, Ross also recommends both as a learning and an evangelization tool the U.S. Conference of Catholic Bishops’

(USCCB) booklet, “Forming Consciences for Faithful Citizenship.” According to the USCCB website, this tool was written about the political responsibility of Catholics “...to help form their consciences; to teach those entrusted to their care; to contribute to civil and respectful public dialogue; and to shape political choices in the coming election in light of Catholic teaching.” (See sidebar for how to access the document online.)

‘Meet people where they are’

Armed with knowledge and fortified by a relationship with Christ and living a sacramental life, the Christian Catholic is ready to evangelize—but how does one begin?

Ross suggests starting with looking at where one lives out one’s daily life.

“When we think of evangelization, we think of, ‘Where is my circle of influence? Where are the people that I bump into every day? That’s who I’m called to witness to with my Christian life, to talk to when they have questions, to share how I’m living my faith.’”

For starters in sharing the faith in an organized way, says Ross, “Look into your parish to see if they have an evangelization committee or commission, and plug into those opportunities if there is one. Or if there isn’t, talk with your pastor or DRE [director of religious education] about starting one.”

One simple, useful evangelization tool Ross suggests is a bookmark created by the archdiocesan Office of Catechesis—with input from Catholics throughout central and southern Indiana—called “10 Things We Want You to Know About the Catholic Faith,” available in English and Spanish. A document was also created listing ideas for how to use the bookmark as an evangelization tool. (See sidebar for links to the bookmark and document.)

“Something as simple as putting this bookmark in the back of church, or passing it out at a church festival is an evangelization outreach,” Ross suggests.

For those who want to understand the process of evangelization, she recommends Sherry Weddell’s *Forming Intentional Disciples*.

“The first chapter is all statistics, but after that it gets really good,” she notes with a laugh.

She recommends the book “because it talks about the stages of evangelization—the natural progression we all go through as we make the faith our own.”

“That [knowledge] helps someone who wants to be on an evangelization committee and really reach out to people, to see how they can meet people where they are on their faith journey, whether an atheistic non-believer or a theologian who’s trying to grow in their faith.”

‘Use gifts God has given to evangelize’

When it comes to helping youths become evangelizers, Ross suggests many sources for guidance, such as Augustine Institute’s “YDisciple” program, and looking at the concepts behind FOCUS—Fellowship of Catholic University Students.

“While [FOCUS] is geared toward college students specifically, they have a great methodology for making intentional disciples,” she says. “They have a whole framework of how to grow in discipleship, and how to empower others to go forth and be disciple-makers.”

Whether seeking to become an evangelizer or to develop evangelizers among youths or adults, Ross has a common recommendation.

“Connect the desire to do good with the faith that God inspires, and direct those efforts,” she says.

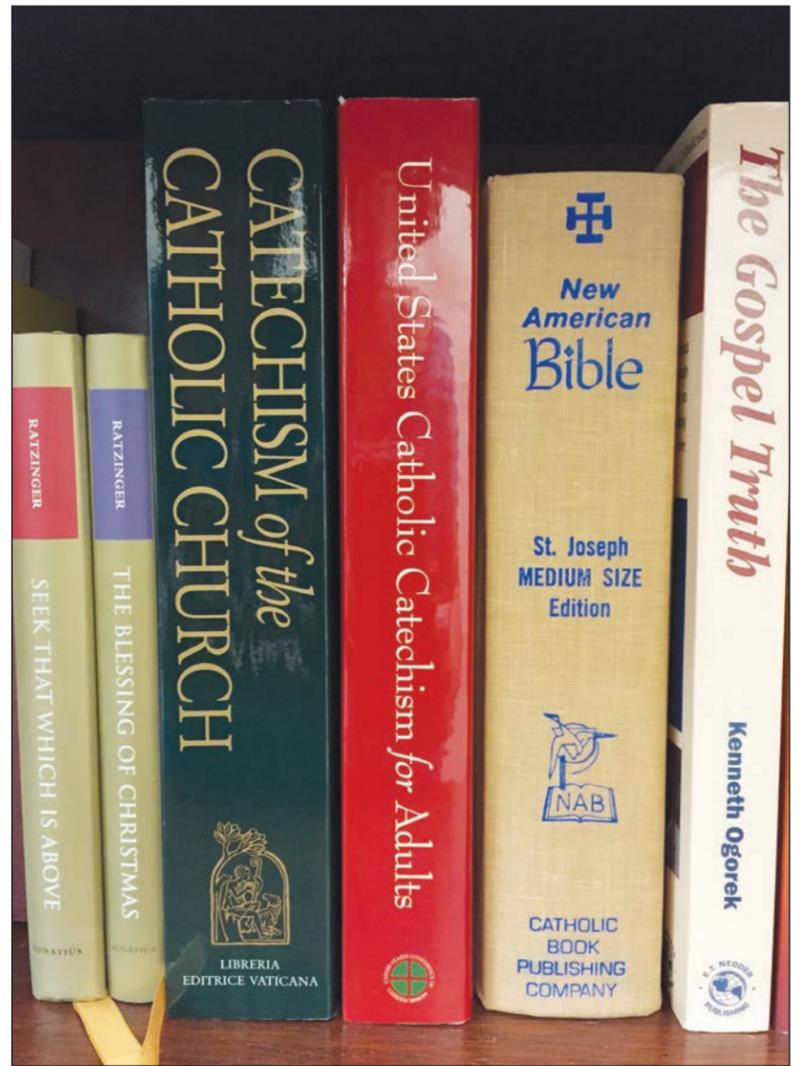
She suggests Catholics ask themselves and others, “What are you passionate about? Is there a way to plug that into your faith, to use that gift or passion God has given you to evangelize?”

“Whatever your gifts are, use them for evangelization, and call out those gifts in others, too.”

It all comes down to being a good witness of the Christian life, says Ross.

She again turns to #41 of Pope Paul VI’s “*Evangelii Nuntiandi*.”

“To paraphrase,” she says, “[he says] we listen more willingly to witnesses than teachers, and if we listen to teachers, it’s because they were first witnesses.” †



Knowledge of Church teaching is imperative for evangelization. Gabriela Ross, archdiocesan coordinator of catechetical resources, recommends the *Catechism of the Catholic Church* and the *United States Catholic Catechism for Adults*, among other resources. (Photo by Natalie Hoefler)

List of resources related to evangelization

Criterion staff report

Below is a list of evangelization resources suggested by Gabriela Ross, archdiocesan coordinator for catechetical resources. The following is not an exhaustive list.

Resources to learn Church teaching, including catechesis and apologetics

- *Catechism of the Catholic Church*
- *United States Catholic Catechism for Adults*
- Resources by Bishop Robert E. Barron’s Word on Fire ministry, www.wordonfire.org
- See more resources online at www.archindy.org/catechesis/adult-resources.html

Tools to use for evangelizing

- “10 Things We Want You to Know About the Catholic Faith” bookmark, and “10 Ways to Use 10 Things” document, www.archindy.org/holyyearofmercy
- “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” and the associated reflection guide, www.archindy.org/archbishop/poverty-2015.html
- “Forming Consciences for Faithful Citizenship,” www.archindy.org/catechesis/adult.html

Tools for how to form other evangelizers

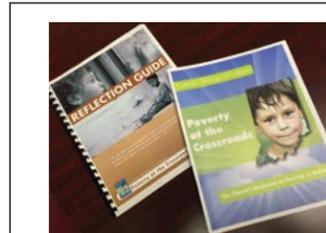
- *Forming Intentional Disciples* by Sherry Weddell
- Fellowship of Catholic University Students (FOCUS), www.focus.org
- YDisciple, www.augustineinstitute.org/formed/ydisciple/
- “Disciples Called to Witness,” goo.gl/Z4fsf

Ways for kids, youths and young adults to be evangelized

- *MagnifiKid* for kids, breaking down Sunday readings with prayers, coloring and actions to take, us.magnificat.net/home/magnifikid
- *YOUCAT*, Catholic catechism for youth
- Archdiocesan Office of Young Adult and College Campus Ministries prayer, fellowship and study opportunities, www.indycatholic.org
- New Albany Deanery Young Adult Ministry prayer, fellowship and study opportunities, www.nadyouth.org

United States Conference of Catholic Bishops’ (USCCB) information on evangelization:

- “Disciples Called to Witness,” “Go and Make Disciples” and other links to USCCB information on evangelization: www.archindy.org/evangelization/usccb-resources.html †



Parishes study pastoral letter to help evangelize through charitable outreach, page 11.

Door-to-door evangelization efforts involve ‘just letting people know they’re welcome’

By Natalie Hoefler

The woman stood on the front porch of the home, tracing the sign of the cross on the door as she prayed, “God bless this home, and all who dwell within it.”

Then she knocked and waited, praying a Hail Mary.

A man opened the door.

“Hi! I’m from St. Monica Catholic Church,” she said with a warm smile. “Our pastor, Father Todd [Goodson], just wanted to reach out to all of his neighbors to let them know they’re welcome there.”

And just like that, the woman evangelized.

She is a member of the Church-sanctioned apostolate Legion of Mary, a group whose goal, according to its website, is “to bring Mary to the world as the infallible means of winning the world to Jesus ... through the visitation of homes and by other means.”

The Legion of Mary led a door-to-door evangelization effort at St. Monica Parish in Indianapolis during the week of July 23-30, and a focused effort on the first and third Sundays of the month at Annunciation Parish in Brazil starting in June.

This article looks at why door-to-door evangelization within parish boundaries is important, how these evangelization efforts work, the “surprising” experience of the participants and the positive results the efforts effected.

‘70 percent ... would go to church if invited’

While giving a homily at Annunciation Church on April 4 to celebrate the parish’s 150th anniversary, Archbishop Joseph W. Tobin noted a sobering fact.

“Statistics show in our state that 20 percent of Hoosiers belong to no faith,” he said. “How will the word of God reach them except through you? ... The temptation is to sit back and let [the priest] do all the work. He’s not the only one in whom the Lord wants to take flesh. The Word of God wants to take flesh in you.”

Those words rang true with Father John Hollowell, pastor of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle. They reminded him of a study from the Center for Applied Research in the Apostolate (CARA) that he read a year ago. The study showed that, in a poll of those not attending a church, about 70 percent indicated they would go to church if invited.

“A lot of time we wait for people to come into our churches,” notes Father Hollowell. “But put yourself in the shoes of someone not Christian. ... The chances of them pursuing [going to Mass] on their own with no assistance is extremely low. But if they know they’re invited and welcome, we’re forming the Church by saying, ‘We’re here.’”

Father Todd Goodson, pastor of St. Monica Parish in Indianapolis, agrees.

“[Door-to-door evangelization] is a great way to consistently remind those members of our community who are not in a church, or perhaps have fallen away from the faith, that we care about them and we love them,” he says.

The Legion of Mary provided an organized format for both of the parishes to begin their evangelization efforts.

Pilgrimage for Christ

Many parishes in central and southern Indiana have a Legion of Mary chapter, called a “*praesidium*.” They meet weekly to pray, and also perform some form of charitable outreach within their parish as decided upon by the members.

One form of outreach a *praesidium* can undertake is called an “*exploratio dominicalis*,” which roughly translates to a “Sunday search for souls.” This format is what Annunciation Parish chose to implement in June, sending a few parishioners—including non-members of the Legion of Mary—into the local community in pairs for a few hours twice a month.

“I asked [the parish *praesidium*] if they would look into taking the lead in a parish door-to-door ministry,” explains Father Hollowell of the origins of the effort.

On May 15, members from other Legion of Mary *praesidia* with door-to-door evangelization experience offered a morning training for any Annunciation parishioner



Above, two Legion of Mary members, left, involved in a door-to-door evangelization effort at St. Monica Parish in Indianapolis on July 27 listen to the prayer intentions of a woman living within the boundaries of the parish after providing her with material about the Catholic Church and St. Monica Parish. (Photos by Natalie Hoefler)



Left, members of the Legion of Mary fill bags at St. Monica Parish in Indianapolis with information about the Catholic Church and the parish on July 27 to hand out in neighborhoods for a Legion of Mary door-to-door evangelization effort on July 23-30.

who wanted to learn how to do such ministry. Then, pairing an experienced person with an inexperienced person, the evangelists hit the streets, and have done so on the first and third Sunday of each month since early June.

The effort will continue for “as long as the weather is decent,” says Mark Meyers, a member of Annunciation Parish and vice president of the parish’s Legion of Mary *praesidium*.

He helped coordinate the door-to-door efforts at Annunciation and at St. Monica.

Unlike the twice monthly, ongoing effort at Annunciation, the event at St. Monica was a one-time event the Legion of Mary calls a “*peregrinatio pro Christo*,” or “pilgrimage for Christ,” a period of one or two weeks during which members from around the nation or even the world gather to evangelize in one area.

Meyers notes that Legion of Mary members from Louisiana, Pennsylvania, Virginia and even Mexico participated in the weeklong effort at St. Monica.

“When members of our local chapter told me about having done this thing called a ‘*peregrinatio*,’ where they went door to door in a local parish in Muncie, I was immediately intrigued and invited them to come to St. Monica to do one here,” says Father Goodson.

‘I thought it’d be scary, but it wasn’t’

Father Goodson participated in the door-to-door effort in his parish.

“It was a great experience,” he says. “People are actually pretty friendly for the most part, and we gave out information at every home we visited.

“I was surprised at how receptive people were to hearing us, and taking some information from us. ... It was definitely out of my comfort zone, but I would absolutely do it again. I really believe that in a digital communication age, face-to-face interaction is still the best.”

And a vast amount of knowledge about the Church is not necessary for door-to-door evangelization, says Father Goodson.

“I think it’s important to be able to be prayerful, more than to have a lot of knowledge,” he says. “I would often pray while the other person was speaking or vice-versa. Trust that God will guide you to the right people and give you what you need to be able to minister to them.”

Annunciation parishioner Miranda Goodale, 40, who had never participated in door-to-door evangelization, expresses reactions similar to Father Goodson’s.

“I thought it would be very scary,” she admits. “I thought I’d be grilled and really have to answer some tough questions and defend the faith. I thought it’d be intense.

“But it wasn’t. People are a lot more receptive than you’d expect. You’re just inviting them and letting them know they’re welcome. Most people are looking for that

[invitation], or open to it.”

Goodale describes the steps of the door-to-door format she learned. It starts by introducing oneself, then letting the person know they’re welcome at the parish church; asking if they are a member of a faith community, and if they say they’re attending a Christian church, note that Catholics are also Christians as a point of commonality; and asking if they have any questions, offering to get back to them when unsure of the answer.

A packet of information about the parish and the Church, as well as sacramentals such as rosaries and miraculous medals, are offered, or left on the door of a home where no one answered.

“It’s pretty straightforward,” says Goodale. “For the most part, it takes just about five minutes. Most people listened in their doorway.”

‘Called to invite people to experience Christ’

The results of the efforts at Annunciation and St. Monica parishes were just as positive as the participants’ experience.

Father Hollowell says that in his parish’s first afternoon of evangelizing door to door, “I think they visited 15 houses, and out of that, six people required some sort of follow up, [such as saying] ‘I’d be interested in going to church if someone will go with me,’ or ‘I need a ride.’ One said he’d been wanting to reach out [to the Church] for many years, but had been too afraid.”

At St. Monica, more than 2,400 homes were visited during the week, with almost 1,600 interactions and 70 follow-up requests.

The faith communities and those who were evangelized were not the only ones who benefited from these Legion of Mary efforts.

Father Hollowell notes that the evangelists in his parish “came back rejoicing over what they’d seen. The people expressed to me real joy in what [their efforts] did for them and what they saw.”

Goodale says she grew from the experience.

“[I learned] that evangelization is for every Christian, every Catholic, it’s not just a Jehovah’s Witness or a non-Catholic thing,” she says. “We’re all called to spread the Gospel. This [Legion of Mary effort] is a more formal way to approach the rest of the world, but just in day-to-day life, we’re called to invite people to experience Christ. I think of every moment of the day, every interaction, as an opportunity to evangelize now.

“[Evangelization] grows the Church. But it really is a more formal way to make us realize that, after loving God, [it’s our responsibility] to spread that love, to spread the Good News of the Gospel.”

(For more information on the Legion of Mary, check with your parish to see if a *praesidium* exists. If not, log onto www.legionofmary.ie.) †



‘I was surprised at how receptive people were to hearing us, and taking some information from us. ... I really believe that in a digital communication age, face-to-face interaction is still the best.’

—Father Todd Goodson, pastor of St. Monica Parish in Indianapolis

EVANGELISTS

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“She was fully pregnant,” Dawson says. “She said, ‘Sit down, sit down, I have something to tell you! That day you gave me that Miraculous Medal, I found out I was pregnant. I was going to have an abortion, but I knew God sent you as a sign for me to keep my baby.’”

Dawson pauses before adding, “God used that experience to make me realize that in two-minute conversations with random people I had never met before, God could use those conversations to change people’s lives.”

Working with God

Thirty-six minutes after sharing that life-changing story, Dawson is setting up a folding table at one of the corners of Walnut Street and Kirkwood Avenue in downtown Bloomington, the home of St. Paul Street Evangelization, a national organization he founded in 2012 with this mission: “To work with God for the conversion of the whole world to Jesus and his Church.”

With the help of Mark Hornbacher and Franciscan Friars of the Immaculate Father Ignatius Manfredonia, Dawson soon fills the table with Miraculous Medals, Catholic books, faith-related pamphlets and a rainbow-colored assortment of rosaries.

Then the three friends begin to do what many Catholics would consider intimidating, but an increasing number are embracing—at least judging from the 240 St. Paul Street Evangelization chapters that have formed across the country in the past four years, including in Bloomington, Indianapolis, Richmond and Terre Haute.

For the next two hours, they greet strangers with a smile and a polite offer of a rosary or a Miraculous Medal, all the time trying to spark one of those two-minute conversations about faith that they know can lead people to a closer relationship with God and maybe someday to the Catholic Church.

From their years of experience in street evangelization, Dawson, Hornbacher and Father Ignatius also know their efforts can lead to intriguing and even amazing encounters.

Like the Indiana University student from a Baptist background who felt he was called by the Holy Spirit to approach them, a young man who meets regularly with Hornbacher to talk about the Catholic faith.

Or the interaction with an atheist who emphatically turned down a medal and became rude before settling into a thoughtful conversation with Father Ignatius that ended 20 minutes later with the man taking a medal.

Or the woman who is the first person

that Dawson greets on this steamy summer morning.

After listening to Dawson briefly explain why his Catholic faith is important to him, the woman shares her thoughts on the interaction, “I thought it was great. We notice a lot of people who come into our business who are Catholic, and they have great values. So I’ve thought about becoming Catholic.”

A question for the ages, for all Catholics

Dawson’s efforts in street evangelizing began with a question to his wife, Maria: “When was the last time you were out somewhere, in a public place, and a stranger tried to talk to you about the Catholic Church, tried to evangelize you?”

She had the same thought as him: Never. That led Dawson to respond, “Why not? I mean, Jesus told us to preach the Gospel. That’s what we as Catholics are *supposed* to do. Evangelization is part of being Catholic.”

So four years ago, when they were living in Portland, Oregon, they made their first attempt at street evangelization, setting up a table on a Saturday at a popular outdoor market where they soon started offering free rosaries.

“It drew attention without being too obtrusive,” Dawson writes in the book, *Catholic Street Evangelization*. “If someone declined or ignored us, we did not push the matter. This approach also broke the ice for those who were interested but hesitant to talk to us. And of course, many people are attracted to anything that’s free, especially kids who would pull their parents toward the strings of colorful beads.

“I was amazed at how receptive and open many people were to talking about religion—especially Catholic Christianity.”

He’s equally amazed that many Catholics don’t embrace evangelization, but he also understands.

‘Is this a Catholic thing?’

“There’s fear,” says Dawson, St. Paul’s director. “I think most people are afraid that if they don’t know all the answers to the questions, they may not be effective. Some people are afraid of what people may think of them. The other thing is there is a misconception of street evangelization. Is this a Catholic thing?”

Father Ignatius, a priest at Mother of the Redeemer Retreat Center in Bloomington, adds another reason for Catholics’ reluctance: “In the culture we grew up in, religion is a private thing. It’s not in the public square.”

Of the three friends evangelizing on the Bloomington streets this day, no one understands that fear of evangelizing more than Hornbacher, a quiet, bespectacled 35-year-old man who feels more comfortable staying by the table while



Catholic street evangelists Steve Dawson and Franciscan Friars of the Immaculate Father Ignatius Manfredonia pray with “Big Al” Carpenter on a street corner in Bloomington on Aug. 4. (Photo by John Shaughnessy)

Dawson and Father Ignatius freely roam the nearby streets looking for opportunities to talk with people.

“Every time I go out, there’s something to overcome, some anxiety or fear,” says Hornbacher, a member of St. John the Apostle Parish in Bloomington, as is Dawson. “Yet when I do it regularly every week or every other week, it becomes a joy. While I still had that anxiety, it would very quickly lead to this feeling that would lift up my heart.”

Father Ignatius adds, “This is a work of grace. It’s not about us. We’re just instruments of grace. Even the people who don’t stop, we’re giving a public witness. If someone says, ‘No thank you,’ we say, ‘OK, have a great day!’”

“This is one of the greatest experiences of my priestly life. I became a priest because it’s all about loving God and loving neighbor. When you’re on the street evangelizing, you’re doing both. This is about the salvation of souls, bringing the Good News to as many people as I can. You see hearts changing.”

‘We do find a lot of openness’

That friendly, non-confrontational approach connects with Indiana University students during the school year, Father Ignatius says—an approach that’s in stark contrast to a member of another faith background who sometimes uses a bullhorn to blast the young people about their sinful ways.

“They’re starting to search, they’re starting to wonder what life is all about,” Father Ignatius says about the college students. “So we do find a lot of openness. I was surprised. They’re very polite.”

That spirit of openness and politeness marks the interactions of the three friends

and the strangers they greet on this summer morning.

Hornbacher offers a rosary to a young man who stops to talk. Father Ignatius disappears down the street before being seen moments later starting a conversation with two men that lasts 15 minutes. Once that meeting ends with smiles, he’s soon greeting a woman who steps out of a car, an encounter that ends 10 minutes later with more smiles.

And Dawson is a whirlwind, offering Miraculous Medals and rosaries to nearly everyone he sees. Some people politely wave him off, including a man who declines a rosary, saying he already has one because he’s Catholic. Dawson politely asks, “What’s the third Joyful Mystery?” When the man draws a blank, Dawson gives the man a pamphlet about praying the rosary. Again, another smile.

He greets people of all ages, and he seems to have a special affinity for people who are homeless—a reflection of his younger life when he lived in a car for a while before turning over a life filled with bad choices to God.

“Every person is different. Each conversation is different. That’s why we have to rely on the Holy Spirit to guide us,” says Dawson, who moved his organization and his family last year to Bloomington, where he previously had entered the Franciscans of the Friars community to discern a call to the priesthood. “One thing I’m trying to do more often is praying with people. That builds a relationship.”

Near the end of their two hours on the street, Dawson gives a Miraculous Medal to a man who introduces himself as “Big Al.” Before Al Carpenter leaves, Dawson and Father Ignatius share a prayer with him.

See **EVANGELISTS**, page 11

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“This is the first time I’ve met him,” Carpenter says about Dawson. “He’s doing it in his own way—through caring about each other.”

‘We have to put ourselves out there’

Dawson says he’s trying to follow the example of Pope Francis.

“He says we can’t stay shut up in our churches,” says Dawson, whose organization provides training and materials to help people get started evangelizing. “He says we need to embrace the community.”

“When you’re sharing the faith with others, you’re doing the Holy Spirit’s will. There’s no better feeling in life than working with God and knowing he’s present right there.”

Dawson looks back to the waitress who had her life changed by their encounter, an encounter that changed his life—leading him on a path that still amazes him at what God can do with the help of people who share their faith.

“When I first started doing this, I just thought I’d be planting seeds,” he says. “But we’ve seen a lot of fruit. I thought if I’d bring just one soul to God that would be enough. But we’re called to bring many souls to God. If each Catholic brought one person to the Church, imagine the impact that would have on our faith.”

“I want to get across to Catholics that God can use us, but we have to put ourselves out there so God can use us. Even if you just share your story of why you love God, why you love your Church, God is going to bless that. Just do something. The more Catholics that are involved, the more light we shed.”

(For more information about St. Paul Street Evangelization, visit the website, www.streetevangelization.com, and visit the organization on Facebook.) †

Parish-connected teams embrace street evangelization

By John Shaughnessy

Shy by nature, Joan Caldwell never thought she could talk about her Catholic faith to strangers on the street until she finally embraced one reality about her life:

“I am in love with Jesus, and I love to share my story of how his love has transformed my life.”

So during this past Easter season, she started browsing Youtube videos and found one on St. Paul Street Evangelization, a Bloomington-based national organization that has the mission, “To work with God for the conversion of the whole world to Jesus and his Church.”

Inspired, Caldwell shared her hope of starting a chapter in Terre Haute with Conventual Franciscan Father Mark Weaver, the pastor of St. Joseph University Parish, where she is a member.

“He was immediately excited by the idea,” Caldwell says. “He told me that 67 percent of Vigo County has no religious affiliation, and if we’re going to make a difference in evangelization, we need to reach out to the unchurched.”

After Father Mark preached on the subject one Sunday and called for volunteers, 12 people signed up for the Terre Haute chapter. And during the five times that the group has set up a table outside the parish’s food pantry, Caldwell has noticed a trend that makes her want to do even more.

“In our secular culture, people are yearning to talk about faith, but they don’t know to whom they can talk. We provide a safe place to talk about God.”

The experience has also deepened her faith and her connection with the other team members.

“We all keep trying,” she says. “We support each other. I am especially thrilled with the number of young adults on the team because Terre Haute is a college town. We plan to start reaching out to university students when school starts.”

Connecting with parishes throughout the archdiocese is one of the hopes of the founder of St. Paul Street Evangelization.



Joan Caldwell, a member of St. Joseph University Parish in Terre Haute, and her pastor, Conventual Franciscan Father Mark Weaver, talk with a passer-by near the parish’s food pantry on July 27. The two are members of the parish’s chapter of the Bloomington-based St. Paul Street Evangelization.

(Submitted photo)

“We see ourselves building a bridge of trust between the community and the parish,” says Steve Dawson, a member of St. John the Apostle Parish in Bloomington whose organization provides materials and training for street evangelization. “Ultimately, we want to plug the people we evangelize into the parishes.”

After learning about the organization by reading its posts on Facebook, Lesa Shackleford thought it would be great to get a chapter started in Richmond.

When she talked to her pastor, Father Kevin Morris of St. Elizabeth Ann Seton Parish, about finding someone to start a team, he responded, “Why not you?” Two months later, the reluctant Shackleford “found the courage” to lead the team, which began in July of 2015.

The Richmond team has evangelized at a local farmer’s market, a street festival and a gathering of college students.

“I was certain it would be hard, but it has never been hard,” Shackleford says. “That

doesn’t mean that I always know the right thing to say, but I’ve found that once we



Lesa Shackleford

entrust our efforts to the Holy Spirit, I feel full of peace and joy, and little or no fear.

“People who have approached are truly seeking to know God’s will for them. I hope they are inspired to seek and find a close relationship with God, and that they at least

explore the possibility that the Catholic faith offers the fullest avenue for that relationship.

“I trust that even if passers-by never approach us or interact with us, they at least see our sign and our smiling and consistent presence, and raise their minds to God for even a moment that they might not have otherwise.” †

Parishes study pastoral letter to help evangelize through charitable outreach

By Sean Gallagher

During the Holy Year of Mercy, Pope Francis has spoken often and shown through his actions how the Church is called to proclaim the Gospel by showing compassion to people in need.

Catholics across central and southern Indiana have sought to follow the pope’s example by prayerfully reflecting on “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” a pastoral letter issued by the five bishops of Indiana in March 2015, and considering how they could enhance their charitable outreach to the broader community.

Parishes have delved into the pastoral letter by using a reflection guide developed by catechetical and Catholic Charities leaders in the archdiocese.

Theresa Chamblee, archdiocesan director of Catholic Relief Services and the Catholic Campaign for Human



Theresa Chamblee

Development, said the reflection guide can help Catholics across central and southern Indiana come to a greater understanding of the spiritual basis for the practical charitable help that the Church gives to people in need.

“It’s one thing to be able to give a can of soup because someone’s in need of food,” Chamblee said. “It’s a completely different thing to give the can of soup, but understand and embrace

the richness of our Catholic teaching on love and mercy that goes behind giving that can of soup.”

She said that when Catholics are more conscious of the faith behind their actions, it has an effect on the people who receive their Christ-like care.

Members of the stewardship commission at St. John the Baptist Parish in Starlight used the pastoral letter and reflection guide this year to learn about poverty in Indiana, and to consider how they could bring the Gospel to those in need through their assistance, actions and attitudes.

Lisa Heck, the chairperson of St. John’s stewardship

commission, said the pastoral letter was enlightening for her and other members of the commission.

“I think we were all aware that poverty was there but we weren’t confronted by it—so out of sight out of mind for some of us,” Heck said. “This study is an eye-opener for us all. We have questioned our reactions to others that are in need, and how we can and should respond.”

She noted that St. John already has an outreach program in place, but hopes because of her reflecting on the pastoral letter to increase the number of parishioners participating in the ministry.

“I would hope that we could educate our parishioners to become more involved and do more as a parish as a whole to help,” Heck said. “Working with our [nearby] parishes would only enhance the program, and we hope to be able to do more of that in the future.”

For Father Wilfred “Sonny” Day, pastor of St. John, studying the pastoral letter with members of his faith community’s stewardship commission was a way to take on the attitude of the Holy Father.

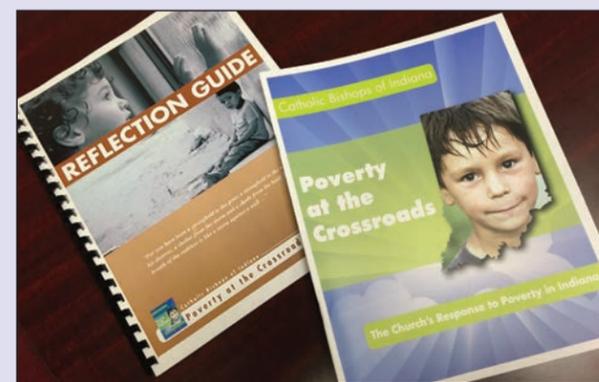
“I’ve been motivated by the attitude and the approach of Pope Francis to so many things,” Father Day said. “He’s full of mercy and compassion. And then when the bishops [of Indiana] issued this, I thought that it was right in line with what the Holy Father is trying to tell the Church what to be.”

The pastoral letter helped him understand how many people in the state suffering from poverty are part of the “working poor.” In the past, he thought, along with many others, that people in poverty “just want a handout” and “are lazy.”

“This just proves that that’s a false judgment on so many, many people,” Father Day said.

Monica Robinson, coordinator of youth ministry at SS. Francis and Clare of Assisi Parish in Greenwood, joined with other parish staff members in reflecting on the pastoral letter during Lent earlier this year.

“It brought about rich conversations,” she said. “It



“Poverty at the Crossroads: The Church’s Response to Poverty in Indiana” and a reflection guide on the pastoral letter have helped Catholics across central and southern Indiana understand the spiritual roots of the Church’s ministry of charity, and consider new ways that they can reach out to people in need, which is itself a form of evangelization. (Photo by Natalie Hoefler)

got us thinking about reaching out and engaging those who are less fortunate. What can we do on a regular basis for others?”

SS. Francis and Clare already operates a food pantry, gives assistance to people who need help with utility bills and rent, and has sponsored programs in recent years to educate parishioners about human trafficking and youth homelessness.

Studying the pastoral letter helped Robinson understand more clearly how the Catholic approach to charitable activity involves showing a loving presence to those in need in addition to giving them material assistance.

“Be a witness and evangelize through your words and actions,” Chamblee advised. “They’ll know that there is a Catholic base to this, and it’s us living love and mercy to the fullest extent.”

(Links to “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana” and the reflection guide for the pastoral letter can be found at www.archindy.org/holyyearofmercy.) †

From the Editor Emeritus/John F. Fink

20th-century Church: Pius XI 'in the Kingdom of Christ'

(Fourth in a series of columns)

Last week, I wrote about Pope Pius XI's diplomacy during his papacy from 1922 to 1939, especially the creation of the Vatican City State. But he accomplished much more that seems to have been forgotten as he was overshadowed by some of his successors.



I guess I have a special affection for Pius XI because I was born while he was pope, so he was my first pope. He also made my great-uncle, John Noll, bishop of Fort Wayne. When we visited him in Fort Wayne, he had a bust of Pius XI in the entryway to his home.

Pius XI emphasized that there was a place for the laity in the Church. His first encyclical inaugurated what was called the "Catholic Action Movement." It called for "the participation of the laity in the mission of the hierarchy."

Organizations like the Catholic Workers movement, Young Catholic Students and the Catholic Family Movement learned how to "learn, judge and act" about their

environs. Catholic Action continued until the Second Vatican Council taught that the laity weren't only to participate in the mission of the hierarchy; they had their own mission.

Pius XI also published an encyclical, "Quadragesimo anno," to mark "forty years" since Pope Leo XIII's encyclical on social issues, "Rerum Novarum." He restated the Church's opposition to both socialism and unrestrained capitalism, and called for an economy based on cooperation and solidarity.

He had a particular interest in spreading missions in Africa and Asia. In 1926, he ordained six Chinese bishops for China. In 1933, he ordained other bishops for China, India and other places in Asia. He saw the number of native priests in mission dioceses increase from about 2,600 to more than 7,000, and the number of Catholics in missionary areas more than double to 18 million.

His papal motto was "the Peace of Christ in the Kingdom of Christ," and, in 1925, he established the feast of Christ the King for universal observance.

On the sixth centenary of the

canonization of St. Thomas Aquinas, in 1923, Pius XI issued the encyclical "Studiorum ducern," which commanded that only Thomas's theology be taught in Catholic universities. That rule was still in effect when I went to Notre Dame.

He canonized 34 saints, including the Jesuit martyrs of North America, Sts. Thérèse of Lisieux, Thomas More, John Fisher, Bernadette Soubirous, John Vianney and John Bosco. He added the title of Doctor of the Church to Sts. Albert the Great, Peter Canisius, John of the Cross and Robert Bellarmine.

He was the first pope to directly address the Christian ecumenical movement, giving special attention to the Orthodox Churches (which is still going on today). He also allowed dialogue between Catholics and Anglicans (which is also still going on).

But in his 1928 encyclical "Mortalium animos," he rejected the idea that Christian unity could be attained through a federation of many bodies. Rather, he said, Christian unity could be achieved only by Christian ecclesial communities rejoining the Catholic Church, and accepting the doctrines they had rejected. †

The Human Side/Father Eugene Hemrick

A garden's mystique: Quotes to inspire, lessons in faith

Roman Senator Marcus Tullius Cicero wrote, "If you have a garden and a library, you have everything you need."



Why is a garden precious?

One reason is it produces life-sustaining food. It can also produce the life-enhancing spirit of beautiful flowers. Most

mysterious and even more precious is its secretive powers of growth without which life wouldn't exist.

Among its other mind-boggling mysteries is watching old dormant seeds come to life when planted. It is as if within them there is a consciousness that knows when to go into action.

Ironically, the smaller a seed is, the more its powers of growth sometimes can be. And too, the way a garden's plant life complements our physical life with the nutrients we need is astonishing.

Capitol Hill in Washington, where I live, is a vast botanical garden adorned with flowers whose shapes and shades of colors are breathtaking. During moments when things look dark, I make it a practice to walk among them and drink in their uplifting beauty. Better therapy doesn't exist!

Horticulturist and botanist Liberty Hyde Bailey wrote, "A garden requires patient labor and attention. Plants do not grow merely to satisfy ambitions or to fulfill good intentions. They thrive because someone expended effort on them."

A reason people plant gardens is the labor and attention they require. But why is this so?

When our minds become jumbled, focusing on something outside of ourselves is an excellent way to regain composure. Ralph Waldo Emerson knew the power of composure well in stating, "Concentration is the secret of strength."

Poet Alfred Austin adds a poetical side to gardening in saying, "The glory of gardening: hands in the dirt, head in the sun, heart with nature. To nurture a garden is to feed not just on the body, but the soul."

George Bernard Shaw takes us into the divine side of gardening in declaring, "The best place to find God is in a garden. You can dig for him there."

One more reason a garden is precious needs stating: It teaches trust. There have been times I planted with nothing coming up for weeks. The thought would arise, "Maybe the soil or seeds were bad," but as one seasoned gardener counseled, "Be patient, and most of all have faith."

Next time you garden or happen to see one, take a second peek; it contains inspiring lessons that are precious.

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

That All May Be One/Father Rick Ginther

Festival of Faiths to highlight religions' history in state

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.

On Sept. 18, the Fourth Annual Festival of Faiths will take place.

From 1-5 p.m. at the Veterans Memorial Plaza in downtown Indianapolis (north of the Indiana War Memorial between Meridian and Pennsylvania streets), many people of faith will gather.

Sponsored by the Center for Interfaith Cooperation (CIC—go to www.centerforinterfaithcooperation.org), the "Indy Festival of Faiths" is an annual gathering in downtown Indianapolis designed to recognize, highlight and celebrate the diverse religious landscape in central Indiana. A primary goal of the festival is to heighten awareness about the many religious congregations that coexist in our community. ... [T]he festival provides an opportunity to share and learn about each other's traditions in a very open and public setting."

The 2015 festival drew more than 2,000 visitors. They mingled among the booths of more than 100 congregations, community organizations, universities and food and merchant vendors.

Indiana is celebrating its bicentennial

this year. To help celebrate this event—and use the opportunity to increase interfaith understanding—each participating religion will highlight its religious history in Indiana.

The Archdiocese of Indianapolis has been a festival partner since the inaugural event in 2013. Participating archdiocesan offices have varied from year to year. This year, our exhibitors will come from the Office of Ecumenical and Interreligious Affairs and the Indiana Catholic Conference.

The first diocese in the history of the state, the Diocese of Vincennes, which later became the Archdiocese of Indianapolis, was established in 1834, 18 years after the state was founded. But the Church still had a strong presence in the state long before 1816.

French missionaries ministered to the first Catholics in the Northwest Territory. Because of their herculean efforts, Catholic settlers found support for their spiritual lives. The settlers thrived and survived, forming small communities of faith. From these arose the Diocese of Vincennes.

Catholic schools attached to local parishes soon began to dot the state. The Sisters of St. Benedict (first in Ferdinand, and later, in Beech Grove), the Sisters of St. Francis (Oldenburg), and the Sisters of Providence (Saint Mary-of-the-Woods), among others, founded and staffed these schools.

Institutions of higher education opened to serve the local population. Saint Mary-of-the-Woods-College (1840), the University of Notre Dame (1842), St. Mary's College (1844), Marian College [now Marian University] (1851), Saint Meinrad Seminary and School of Theology (1857), St. Joseph's College (1889), the University of St. Francis (1890), Ancilla College (1937), Calumet College of St. Joseph (1951), and Holy Cross College (1966) began their mission of education.

Catholic hospitals sprang up to meet the needs of any citizen. Among these are St. Mary (Hobart), St. Elizabeth (Lafayette), St. Vincent (Indianapolis), and St. Francis (Indianapolis). Nearly all of these now have multiple locations, serving thousands of folks each year, especially the poor and needy.

St. Vincent de Paul Societies and Catholic Charities also flourished to support the needs of the total population of our state.

We as a Church are part of the broader community in our state. Having read some of what our Church has contributed to Indiana, come to the festival to see what so many other faiths have to contribute to our life and history. See you on Sept. 18!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism. He is also pastor of Our Lady of Lourdes Parish in Indianapolis.) †

Making a Difference/

Tony Magliano

Running for their lives

Imagine at this very moment you and your loved ones need to run for your lives!



With hardly more than the clothes on your backs, you and your family must flee from an invading armed force.

Or imagine your quick exodus is due to the fact that gang members have threatened to kill your family

because your teenage son or grandson has refused to join their murderous drug gang.

Or imagine that because of your religion, race, nationality, political belief or membership in a particular social group you and your family are being persecuted.

You decide that despite the very dangerous risks involved, the only reasonable hope you and your family have is to move as quickly as possible toward somewhere, anywhere, where life is safer than where you're at now.

That's exactly what more than 65 million desperate people have done!

According to the United Nations High Commissioner for Refugees' (UNHCR) recent report titled "Global Trends," 65.3 million people were displaced by the end of 2015—greater than the combined population of Canada, New Zealand and Australia.

Last year, more than 3 million fellow human beings sought emergency asylum in foreign countries, while more than 40 million people were displaced within their own country—the highest number of asylum seekers and internally displaced people in history, according to the UNHCR. (Please view the "Global Trends" 2015 video at bit.ly/2aJuC4T).

The UNHCR says the reason for the increasingly huge numbers of refugees and internally displaced persons is significantly due to armed conflicts in Syria—arguably the worst—and Afghanistan, Iraq, Somalia, Yemen, Burundi, Ukraine, Central African Republic and South Sudan.

Followers of the crucified Christ cannot ignore all this suffering. We must not allow ourselves to be part of what Pope Francis calls a "globalization of indifference."

In similar sentiments, United Nations Secretary General Ban Ki Moon said, "We are facing the biggest refugee and displacement crisis of our time. Above all, this is not just a crisis of numbers; it is also a crisis of solidarity."

For Catholics, there should never be a crisis of solidarity because it is one of the essential principles of Catholic social teaching.

The opening words of Vatican II's "Pastoral Constitution on the Church in the Modern World" beautifully reveal what being in solidarity with the poor and vulnerable means for the Christian: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ."

As an act of solidarity, please e-mail and call your two U.S. senators and congressperson (the Capitol switchboard's phone number is 1-202-224-3121), urging them to robustly increase emergency and fiscal year 2017 funding for refugees and internally displaced persons throughout the world. Also urge them to significantly increase the number of thoroughly vetted refugees into the U.S. And insist they stop funding extremely harmful military actions in numerous conflict zones.

As an additional act of solidarity, please make a generous donation to Catholic Relief Services on behalf of impoverished and battered South Sudan. Visit bit.ly/2b7hvfX, go to the "special request" box and type "for South Sudan."

Let us take to heart the words of St. John Paul II, "We are all really responsible for all."

(Tony Magliano is an internationally syndicated social justice and peace columnist. E-mail him at tmag@zoominternet.net.) †

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

Sunday Readings

Sunday, August 21, 2016

- Isaiah 66:18-21
- Hebrews 12:5-7, 11-13
- Luke 13:22-30

The Book of Isaiah provides the first reading for this weekend. Isaiah is a fascinating book of Scripture. It covers a long period of Hebrew history. Its early chapters deal with events and conditions in the southern Hebrew kingdom of Judah, before the kingdom's conquest by the mighty Babylonian army.

Then, as the book progresses, it tells of the plight of the Hebrews taken to Babylon, the imperial capital, where they and their descendants languished for four generations.

At last, the Hebrews were allowed to return, but the homeland that they found was hardly the "land flowing with milk and honey." It was sterile, lifeless and bleak. It must have been difficult not to succumb to cynicism, or outright rejection of God. Why did God lead them to this awful place after all that they have experienced in Babylon? How was this God's confirmation of their covenant with him?

This dreary situation clearly appears in this weekend's reading but, nevertheless, the prophet unceasingly and without any doubt calls the people to reaffirm their devotion to God. God always will rescue them and care for them.

For its second reading, the Church presents a reading from the Epistle to the Hebrews. In the late part of the first century, when this epistle was composed, the plight of the Jews was bleak. In 70, the Jews rose up against the Romans, and the Jews paid a dreadful price for their audacity.

Things were as bad as they were in the days of the last part of Isaiah, from which came the reading heard earlier this weekend.

Even so, as the prophets so often had encouraged the people in the past, the author of Hebrews assured the people of the first century that God would protect

them and, after all their trials, would lead them to eternal life in Christ Jesus, the Lamb of God.

St. Luke's Gospel furnishes the last reading. It is a somber reading, indeed a warning. Indeed, life is eternal. God lives and reigns in an eternal kingdom. Jesus has the key to the gate, but all who are true to God and who obey God's law will be admitted to this wonderful kingdom. Others will not.

Reflection

For several weeks, the Church, either directly or indirectly, has taught us in the weekend readings at Mass that earthly life is not the only experience of living for humans.

Life does not end with earthly death. Life is eternal. Eternity awaits everyone after life on Earth—heaven for the good, everlasting misery and remorse, what we often call hell, for the bad.

God offers us every opportunity and every aid in our way to reach heaven. He could show us no greater love than to give us Jesus as our Redeemer and companion as we move toward heaven. The Son of God, one with the Father in divine eternity and power, forgives us, strengthens us, guides us, restores us and finally places us at the banquet table of heaven.

Humans, thus, create their own destiny. They can ignore or outright reject God's love, so lavishly given in Jesus, and bring upon themselves the consequences—eternal pain. Those who experience everlasting despair and pain choose it of their own accord.

The saved choose to be with God. It is that simple.

God drags no one kicking and screaming into heaven, and virtue is not always easy to achieve, but God opens wide the gate and shows us the way, helping us along when we stumble.

God mercifully and lovingly assists us through Jesus. Jesus is our teacher. In Jesus and through Jesus, our sins are forgiven. The just are empowered and enlightened in Jesus.

While God gives us free will, therefore, we are sustained, strengthened and shown the way. †



Daily Readings

Monday, August 22

The Queenship of the Blessed Virgin Mary
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, August 23

St. Rose of Lima, virgin
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 23:23-26

Wednesday, August 24

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

Thursday, August 25

St. Louis
St. Joseph Calasanz, priest
1 Corinthians 1:1-9
Psalm 145:2-7
Matthew 24:42-51

Friday, August 26

1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, August 27

St. Monica
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Sunday, August 28

Twenty-second Sunday in Ordinary Time
Sirach 3:17-18, 20, 28-29
Psalm 68:4-7, 10-11
Hebrews 12:18-19, 22-24a
Luke 14:1, 7-14

Question Corner/Fr. Kenneth Doyle

Catholics must ordinarily follow the Church's form in the rite of marriage

QI was baptized and confirmed in the Catholic Church. About 12 years ago, I got married in a Methodist church. I never had the marriage "convalidated" in the Catholic Church since my wife was against involving another member of the clergy.



Over the years, I found that my wife was actually an atheist; she would speak negatively about faith in general, and especially about the Catholic Church. We have two children. Due to her infidelity and to her unwillingness to work on our marriage, we are now divorced.

I went to Catholic Masses throughout our marriage. My question is this: If I were to marry again, would I be able to get married in the Catholic Church? I have been living with a wonderful woman who shares my religious beliefs, and was also confirmed in the Catholic faith. We attend Sunday Masses together. (Virginia)

AIn order for a marriage for a Catholic to be sacramentally valid, the rite of marriage in which the bride and groom exchange their wedding vows must follow the form established by the Church.

In order for a Catholic to be married in another form, usually to someone who is not Catholic, he or she must receive a dispensation from the form from his or her local bishop.

You evidently did not seek out or receive such a dispensation. Nor did you subsequently have the marriage blessed ("convalidated") by a Catholic priest or deacon. As a result, your first marriage would likely be considered invalid by the Church.

You would, therefore, be free to marry now in a Catholic ceremony.

What you would need to do is to meet with a priest and provide some information about that first marriage; the priest would then submit that paperwork to the diocese for what is generally called a "Declaration of Nullity Due to Lack of Canonical Form." There is usually a fairly quick turnaround, requiring no more than a few weeks.

I do feel the need, though—based on your question—to make three further points. First, you say that you are now living with the woman you may marry.

I'm sure you know that this is in clear violation of Catholic moral teaching; the long-held and consistent view of the Church (actually, of many religions) is that a couple should not be living together until there has been a lifelong commitment ratified by a civil and religious ceremony.

Also, the story of your first marriage highlights the need for a couple to take the time during courtship to examine each other's deepest values. Foremost among them, in my mind, are religious values since those affect greatly how a person will think and behave. Thus, the wisdom of marriage preparation programs, which can help prospective spouses do just that.

Third, I would recommend that you consult with your pastor about the fact that you received Communion after entering into a sacramentally invalid marriage, and while you have been living with the woman you may marry but with whom you have not yet exchanged vows of marriage.

A person should not present him- or herself for Communion under such circumstances until after he or she has participated in the sacrament of penance.

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

My Journey to God

Our Holy Mother's Gentle Touch

By Christopher Smith

Our Holy Mother has a gentle touch,
A touch of love, a touch of grace.
And it really doesn't matter much—
The wayward child she'll still embrace.

Her hands are busy mending things,
Tattered clothes or broken hearts.
She deals with all the little things
That divide our days in many parts.

I think that God does surely give
Our Blessed Mother an extra touch.
Her perpetual help will cause to live
The faith, hope and love we need so much.

We pray, Holy Mary, that your gift of love
Will heal the wounds we have sustained.
Please hasten back from up above,
You whom the Father has acclaimed.



(Christopher Smith is a member of Holy Spirit Parish in Indianapolis. This photo, taken in the Church of the Dormition in Old City Jerusalem in Israel on Feb. 10, 2015, during the archdiocesan pilgrimage to the Holy Land, depicts the Assumption of Mary into heaven. The Feast of the Assumption is celebrated every year on Aug. 15.) (File photo by Natalie Hofer)



Blessed Victoria Rasoamanarivo

1848-1894
August 21

Victoria was born into a leading tribal family in Madagascar at a time when Christian missionaries had been expelled. After this persecution, she was among the first pupils at a mission school run by nuns. In 1863, she was baptized, but it was hard to be Catholic in her circle. Though she wanted to become a nun, she was married to the chief minister's son, who drank heavily and was unfaithful. When a new persecution began, she encouraged her fellow Catholics, and helped the local church survive. She was beatified in 1989.

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.

BOWERS, Barbara, 89, Holy Spirit, Indianapolis, July 13. Mother of Donna Ennis, Sharon and Dr. William Bowers. Grandmother of four.

BRADY, William, 84, Most Sacred Heart of Jesus, Jeffersonville, July 27. Father of Mary Gregory, Belinda Wright, Vicki and William Brady, Jr. Grandfather of four.

CALLAHAN, Rose E., 95, Holy Spirit, Indianapolis, July 23. Sister of Margaret Callahan and Julia Looney. Aunt of several.

DEVALERIA, Jean P., 90, St. Pius X, Indianapolis, July 30. Wife of Herman DeValeria. Mother of Valerie, David, Patrick and Paul DeValeria. Grandmother of eight. Great-grandmother of two.

EHRINGER, Michael A., 69, St. John Paul II, Clark County, July 31. Husband of Margaret Ehringer. Father of Maria Begin, Michelle Martin and Marissa Ehringer. Brother of Teresa McInnis and Jane Wilson. Grandfather of seven.

HAUSER, Pamela S., 63, Holy Spirit, Indianapolis, July 28. Wife of David Hauser. Mother of Katherine and Evan Hauser. Sister of Sandy Finkel and Wanda Hilty.

HENDERSON, Anna Mae, 85, St. Vincent de Paul, Bedford, Aug. 10. Mother of Theresa Grimit, Lisa Mullinax, Gregory and Larry Henderson. Sister of Mary Cassidy and David Daugherty. Grandmother of five.

HERTEL, William A., 76, St. Louis, Batesville, Aug. 2. Husband of Joy Hertel. Father of Chuck, Eric and Mark Hertel. Stepfather of Kevin Driscoll. Brother of Pauline Bower and Barbara May. Grandfather of six. Step-grandfather of three. Great-grandfather of two.

HIRT, Cleopha A., 93, Holy Family, Oldenburg, Aug. 7. Mother of Doris McKee, Darlene, Donna, Denny and Richard Hirt. Sister of Pauline Gillman and Rosemary Stercz. Grandmother of 13. Great-grandmother of 10. Great-great-grandmother of one.

HOFF, Joseph H., 89, St. Louis, Batesville, Aug. 9. Brother of Edith and Franciscan Sister Irene Hoff. Uncle of several.

HORLANDER, George M., 80, Most Sacred Heart of Jesus, Jeffersonville, July 18. Husband of Linda Horlander. Father of Jeanie Dittmeier, Bill and David Horlander. Grandfather of four. Great-grandfather of four.

JOHNSON, Donald, 75, St. Mary, Richmond, July 27. Brother of Alice Boughner, Mary Owens, Jane Zuck, James and Perry Johnson. Uncle of several.

JOHNSON, Donald E., 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Aug. 6. Uncle of several.

JOHNSTON, Michael L., 74, St. Mary, Lanesville, Aug. 8. Fiancé of Kathy Daily. Father of Brian and Phillip Johnston. Brother of Kathleen Cook, Monica Thompson, Leda Townsend and Allan Schenberger. Grandfather of four.

LITTEN, Diane (Cason), 81, St. Charles Borromeo, Bloomington, Aug. 3. Mother of Lori Cardinal, Lisa Gates, Carla Harvey, Larry and Todd Litten. Sister of Carol TeVault. Grandmother of 10. Great-grandmother of five.

LOBENSTEIN, Eugene E., 78, All Saints, Dearborn County, July 27. Husband of Anna Lobenstein. Father of Kim Callahan, Tina and Jeff Lobenstein. Brother of Donna Huffman and Joann Schapker. Grandfather of five. Great-grandfather of five.

NOBBE, Eugene O., 69, St. Mary, Greensburg, Aug. 10. Husband of Sharon Vonderheide. Father of Sarah Rohls, Dianna Slayten, Carrie Somers, Melinda and Kevin Nobbe. Brother of Marlene Meyer, Susan Munson, Delores Young, Betty, Herman, Leon, Robert and Walter Nobbe. Grandfather of 11.

NOEL, John G., 82, Most Sacred Heart of Jesus, Jeffersonville, July 26. Father



Living history

Deacon Tom Mahoney portrays Bishop Francis Xavier Krautbauer, second bishop of the Diocese of Green Bay, Wis., during the annual "If Tombstones Could Talk" presentation at Allouez Catholic Cemetery in Allouez, Wis., on Aug. 10. (CNS photo/Sam Lucero, The Compass)

of Barbara Chapman, Lisa Gill, Francis, Jamey and Leon Noel. Grandfather of 13. Great-grandfather of three.

PRULLAGE, Paul, 86, St. John the Apostle, Bloomington, July 30. Husband of Wanda Prullage. Father of Janis Polley, Beth Scucci, Paula Toth and Joe Prullage. Grandfather of nine.

QUINKERT, E. Ruth, 92, St. Mary, Lanesville, July 29. Mother of Sara Wiseman, Alan, Andy, Jack, Steve and Terry Quinkert. Sister of James Kochert. Grandmother of 10.

RAMSEY, Agnes B., 96, St. Paul, Tell City, Aug. 8. Mother of Carolyn Huff, Janet Lehr and Charlene Parker. Grandmother of 13. Great-grandmother of 37. Great-great-grandmother of nine.

REDELMAN, Benjamin I., 21, St. Mary, Greensburg, Aug. 1. Son of Richard and Jean Redelman. Brother of Emilie Redelman. Grandson of Owen and Florence Stoneking.

RICKE, Gilbert, 81, St. Mary, Greensburg, Aug. 3. Husband of Linda Ricke. Father of Kimberly Kastner, Anita Moeller and Sandy Welage. Brother of Marilyn Schroeder, Marlene Wolter and Will Ricke. Grandfather of nine.

SEIS, Robert M., 64, Most Sacred Heart of Jesus, Jeffersonville, July 22. Husband of Denise Seis. Father of Michael Seis. Son of Betty Seis. Brother of Linda Davis and Gary Seis.

SHALKOWSKI, Kurt R., 64, St. Simon the Apostle, Indianapolis, July 31. Husband of Amy, Maria and Chris Shalkowski. Son of Ray and Ruth Shalkowski. Brother of Robin Firman, Annie Wuensch and Brian Shalkowski. Grandfather of 10.

STOLZ, Muriel D., 88, Our Lady of Lourdes,

Indianapolis, Aug. 1. Mother of Donna Sembroski and Robert Stolz. Sister of Lorene Arkeketa and Roberta Miller. Grandmother of five. Great-grandmother of five.

SUTTMAN, Cletus H., 79, Holy Family, Oldenburg, Aug. 3. Husband of Norma Suttman. Father of Theresa Hooten, Anita Merkel, Carolyn Nobbe, Robin Weaver, Glenn and Cletus Suttman, David, Mark, Robert and Wayne Tingle. Brother of Clarissa Adams. Grandfather of 25. Great-grandfather of 22.

TUOHY, Mary V., 87, St. Luke the Evangelist, Indianapolis, July 19. Wife of J. Joseph Tuohy. Mother of Mimi O'Leary and Phil Tuohy. Sister of Bud Koschnick. Grandmother of five. †

God's mercy is infectious and must be shared with others, Pope Francis says at audience

VATICAN CITY (CNS)—God's mercy is infectious and must be shared with others, Pope Francis said.

Mercy is "a journey that departs from the heart to arrive at the hands," the pope said on Aug. 10 at his weekly general audience.

In his main audience talk, Pope Francis focused on the Gospel story of Jesus raising from the dead the son of the widow of Nain, giving renewed hope not just to the woman and her son, but to all.

"The powerful word of Jesus can make us rise again and takes us, too, from death to life," the pope said. "His word revives us, gives hope, refreshes weary hearts and opens us to a vision of the world and of life that goes beyond suffering and death."

Pope Francis ended his main talk by insisting that "Jesus watches you, heals you with his mercy and says, 'Arise,' and your heart is new.

"And what do I do now with this new heart healed by Jesus?" he asked. "I do the works of mercy with my hands and I try to help, to heal the many who are in need. Mercy is a journey that departs from the

Franciscan Sister Mary Hautman ministered as an educator in Catholic schools for 30 years

Franciscan Sister Mary Laurel Hautman died on July 31 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 80.

The Mass of Christian Burial was celebrated on Aug. 4 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mary Laurel Hautman was born on Oct. 16, 1935, in Cincinnati. She entered the Sisters of St. Francis on Sept. 8, 1952, and professed final vows on Aug. 12, 1958.

During 63 years as a Sister of St. Francis, Sister Mary Laurel ministered as an educator for 30 years in Catholic schools in Indiana, Illinois and Ohio. In the archdiocese, she served at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond from 1954-55. She later served as a pastoral associate at St. Bonaventure Parish in Cincinnati from 1987-96, and as co-director of the sisters' communications office in Oldenburg from 1996-2002 before retiring from ministry in 2003.

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

heart and arrives at the hands, at the works of mercy."

Greeting Italian visitors at the end of the audience, the pope returned to his point about how the experience of mercy must lead Christians to concrete acts of mercy toward others.

Recently, he said, a bishop told him that in his cathedral, there is not just one Holy Door designated for the Year of Mercy, but two.

One Holy Door is an entrance, the doorway people pass through to ask for God's forgiveness and receive it in the sacraments. The other door is an exit, "to go out and bring God's mercy to others with the works of mercy. This bishop is intelligent, isn't he?" the pope said.

"In our hearts, we receive the mercy of Jesus, who gives us pardon because God forgives everything, everything," the pope said. "He raises us up. He gives us new life, and he also infects us with his compassion. From our hearts forgiven and healed, and with the compassion of Jesus, the journey toward our hands begins, that it, toward the works of mercy." †

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Women religious urged to face crisis with contemplation

ATLANTA (CNS)—Some 800 members of the Leadership Conference of Women Religious (LCWR) gathered in Atlanta for their annual assembly on Aug. 9-12.

With the theme of “Embracing the Mystery: Living Transformation,” the sisters considered where God is moving in today’s world as they face smaller and graying communities.

“The whole assembly is about listening to the movements of God, not only individually, but collectively,” said Sister Annmarie Sanders, a member of the Sisters, Servants of the Immaculate Heart of Mary, who is LCWR’s communications director.

In her presidential address on Aug. 10, Sister Marcia Allen of the Sisters of St. Joseph of Concordia, Kan., called for “a new way of exercising hope” to envision a conference as the number of women religious serving the Church continues to dwindle.

LCWR has approximately 1,350 members who are elected leaders of their religious orders, representing approximately 80 percent of the 49,000 Catholic sisters in the United States.

In an unsparing report to the

organization’s members, she shared numbers about the drop in women and men who serve the Church in religious congregations.

“In the belief that something will come of the ravages of collapse, hope is forged,” Sister Marcia said.

“We are keeping a brave face on it, but the truth is that the very thing that makes the conference possible is disappearing,” said the LCWR president.

In 1995, there were 107,000 members of religious congregations, according to the National Religious Retirement Office, which requests statistics from men’s and women’s congregations each year. Twenty years later, in 2015, there were 49,000 members, according to the retirement office, with the majority being 70 or older. By 2025, the number is projected to be around 29,000, again with a majority at least 70 years of age.

While some congregations don’t take part in the survey, Sister Marcia said the statistics show LCWR membership in nine years will not be larger, nor will most individual member congregations.

“Transformation is required.

Remember, it is the new normal. We experience it all around us. We cannot escape it, or pretend here in the conference that it is someone else’s problem,” she said.

This isn’t the first time women religious have reconsidered how they live their vowed lives, according to Sister Marcia. She described the movement of sisters across the Plains to the American West in the 19th century during which the sisters replaced the ways of living religious life that had developed in the East.

“The charisms hold, but we are challenged to something new,” she said. “Traditions were reinvented. Charism survived, but all the customs and homey expectations of the East were left behind.

“In the face of necessity to survive and to serve in some meaningful way, a new life was, in fact, invented,” she said. “Many of us are the results of these reinventions.”

The ministries are vital in today’s world, she reminded the leaders of congregations from across the country. By painting the scene with several vignettes, she led the group in the sprawling ballroom “through an exercise of hope that expresses our faith.”

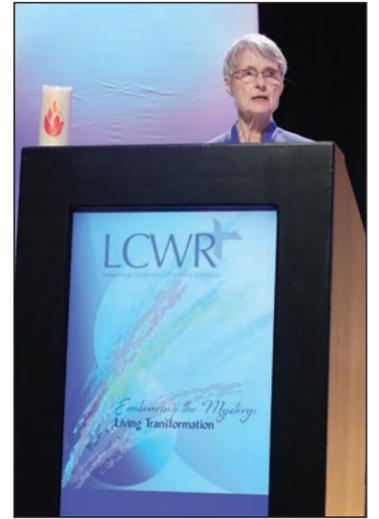
“Everything we have known about ourselves is but history at this point. It will turn out to be a hollow shell, a pyrrhic victory, unless we enter into the challenge before us,” she said. She then led listeners in an exercise, encouraging them to consider the “horizon of expectation” to envision what a smaller LCWR would look like, and how it would serve the members.

“This is the same thing that must be done at home in local communities,” she said.

Looking to the horizon, aware of the current situation, she said, “I call this putting faith into the practice of hope.”

Listeners in the audience walked away with new perspectives, but said many of the congregations have wrestled with this issue for a while.

Sister Dawn Gear, who serves on the leadership council of her congregation, the Grey Nuns of the Sacred Heart, said the message delivered to the leaders in Atlanta isn’t new, but it reinforces how congregations need to be aware of the situation and perhaps make hard decisions. Sister Dawn said the Grey Nuns recently sold their motherhouse outside Philadelphia to secure money to pay for care of



Sister Marcia Allen, a Sister of St. Joseph of Concordia, Kan., and president of the Leadership Conference of Women Religious, delivers her address on Aug. 10 to attendees at the LCWR assembly in Atlanta. (CNS photo/Michael Alexander, Georgia Bulletin)

aging sisters.

“It’s like a family. We need to think about these things,” said Sister Dawn, who was the founding principal of three Catholic schools in the Atlanta Archdiocese. “We didn’t start this yesterday. But it’s here.” †

What was in the news on August 19, 1966? More changes implemented from the Council, and ‘sweeping changes’ predicted for nuns

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 19, 1966, issue of *The Criterion*:

Pope implements 4 more council decrees

“VATICAN CITY—The drive to bring the Church up to date gathered new momentum with Pope Paul’s publication of a document implementing four more decrees of Vatican Council II, and introducing a variety of changes in existing laws. Among the most significant changes introduced in the motu proprio *Ecclesiae Sanctae* are provisions which: invite national episcopal conferences to propose to the Holy See the names of priests to be considered for the office of bishop; recommend voluntary retirement at least by the age of 75 for bishops and priests; grant more dignity to auxiliary bishops; establish the new diocesan office of episcopal vicar to assist the bishop in special fields within his diocese; provide for setting up in each diocese a senate of priests to consult with the bishop, and recommending a pastoral council of priests, religious and laity to assist in bettering the religious life of the whole diocese; call for full and juridical establishment of national episcopal conferences; create a new 24-man commission to assist the Church’s missionary Congregation of the Propagation of the Faith so as to better meet needs in

the mission fields.”

- Work to end racial tension in Chicago
- Hierarchy of Peru asks diaconate
- Chancery makes more clergy shifts
- Rome paper notes Beatle’s apology
- Cultural Center? Senator Bayh visits West Baden property
- Archabbot Gabriel’s installation set at St. Meinrad August 24th
- Alcoholism: The family must tell him the truth
- Hoosier missionary named to commissions
- ‘Sweeping changes’ predicted for nuns

“ST. LOUIS—Convents without walls where Sisters live but leave to serve in a variety of institutions and situations were predicted here by Sister Aloysius Schaldenbrand, who regards herself as one of the ‘new breed’ of nuns. ... ‘Sweeping changes in the rules and practices of religious orders are on the way,’ Sister Aloysius said. ‘Old restrictive rules are tumbling as the store of energy within the convents burst its bounds, and nothing will stop that process now.’”

- National councils of men, women set parley delegation
- Alverna is given new director, retreat master
- 17 Indianapolis youths: Take ‘camping tour’ of Europe
- National K of C adopts new plan for social action
- Annual polo benefit slated by Ladywood
- U.S. hierarchy thanked for aid

- Fr. Haering asks anti-abortion laws
- New experimental seminary slated for Dutch diocese
- Chapel at Shrine to be consecrated
- Talent contest set Sunday at Garfield Park
- Notre Dame will host CSMC convention
- Changes still possible in Mass, Communion
- Says anti-poverty war strengthens Christians
- Recalls 1946 event: Unity quest cost him his pulpit
- Priests urged to join ministerial groups
- Goes back 75 years: Navilleton picnic is August 21
- Hibernians set Irish Day Picnic
- Jesuit to set up new media office
- Six St. Mary’s girls to enter Oldenburg
- Woods holds vows, clothing rites
- Bishop redesigns seminary program



Read all of these stories from our August 19, 1966, issue by logging on to our archives at www.CriterionOnline.com. †

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Knitting history

Helen James of St. Pius X Parish in Indianapolis earned another blue ribbon for her needlework in 2016 Indiana State Fair competition, this time for an original cross-stitch saluting the 200th anniversary of Indiana as a state. During the past 26 State Fair competitions, James has won 122 ribbons for her knitting, cross-stitching and quilting, ranging from "best of show" to "honorable mention." About 35 of her entries have earned blue ribbons for the mother of three.

"I love creating things with my hands," she says. "One of my favorite quotes is, 'What we do with our hands defines our lives and connects us with our spirit.'"

"My mom taught me to knit when I was 6. She said you can make so many beautiful things with your hands and give them as gifts. And my dad encouraged me to take my entries to the fair." (Photos by John Shaughnessy)

Pope prays for exploited women, Mary's intercession on feast of Assumption

VATICAN CITY (CNS)—Celebrating the feast of the Assumption just three days after visiting a group of young women rescued from the sex trade, Pope Francis prayed for all exploited women and girls.



Pope Francis

"The Lord bows down to the lowly in order to raise them up as is proclaimed in the *Magnificat*," Mary's hymn of praise to God, the pope said on Aug. 15. "Mary's canticle leads us to think of many painful situations today, and particularly those of women overpowered by the burdens of life and the drama of violence, women who are slaves of the abuse of the powerful, girls forced into inhuman work, women forced to surrender body and spirit to the greed of men," Pope Francis told thousands of people gathered to pray the *Angelus* with him.

The pope prayed that exploited women soon would be able to live "a life of peace, justice and love in expectation of the day they finally will feel held by hands that do not humiliate them, but tenderly lift them and lead them on the path to life."

Pope Francis also prayed on the feast day that Mary would intercede to bring "compassion, understanding and agreement" to the many places in the world experiencing war and violent conflicts.

"My thoughts particularly go to the inhabitants of North Kivu, in the Democratic Republic of Congo, recently struck by new massacres," he

said, referring to reports that suspected rebels killed 42 people in the town of Beni on Aug. 13. Such massacres, he said, have been occurring for months in "shameful silence."

Thousands of people also gathered under the window of the Apostolic Palace Aug. 14 for the *Angelus* prayer with the pope. In his Sunday *Angelus* talk, Pope Francis spoke about Jesus' words in the day's Gospel reading: "I have come to set the Earth on fire" (Lk 12:49).

"The fire Jesus is speaking about is the fire of the Holy Spirit present and alive in us from the day of our baptism," the pope said. "This fire is a creative force that purifies and renews, burning away every human misery, every selfishness, every sin, transforming us from within."

To renew the world and build the kingdom of God, he said, the fire must start in the hearts and lives of individuals. "It does not start from the head; it starts from the heart."

The Holy Spirit gives those with open hearts "the boldness and fervor to proclaim Jesus and his consoling message of mercy and salvation, navigating on the open sea without fear," the pope said.

Without the Holy Spirit's help, he said, the Christian community would "let itself be held back by fear and calculation," preferring to play it safe.

The Church, Pope Francis said, "does not need bureaucrats and diligent functionaries, but passionate missionaries consumed with the drive to bring everyone the consoling word of Jesus and his grace."

"The apostolic courage that the Holy Spirit lights in us like a fire helps us overcome walls and barriers, makes us creative and pushes us to set out on unexplored or uncomfortable paths, offering hope to all we meet," the pope said. †

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5:30pm (until 11pm)
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