



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



'Home is home'

Brazil parish celebrates re-opening of restored church, page 9.

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Celebrating a sacrament of 'bold faith'



Archbishop Charles C. Thompson smiles with Kathleen and Michael Dryer of St. Christopher Parish in Indianapolis at a reception at the Archbishop Edward T. O'Mara Catholic Center after the Golden Jubilee Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 27. (Photo by Natalie Hoefler)

Couples mark 50th anniversary during Golden Wedding Jubilee Mass with Archbishop Thompson

By Natalie Hoefler

Even as a youth, Eduardo Parada knew the woman he married would be from Indianapolis—despite the fact that he lived in Colombia and had no plans to travel to the Hoosier capital.

Elizabeth and Paul met as young members of the National Association of Advancement of Colored People's (NAACP) youth council just a few months before the famous Aug. 28, 1963, March on Washington.

When John first met Mary, he was "all beat up" from a free-for-all football game while she, on the other hand, was "drop-dead gorgeous."

These are just a few of the stories that led to 73 couples from southern and

central Indiana walking down the aisle and saying "I do" 50 years ago.

These couples celebrated their 50th anniversary this year in a special way on Aug. 27 at the annual archdiocesan Golden Wedding Jubilee Mass at SS. Peter and Paul Cathedral in Indianapolis. Together they represented 41 parishes, 3,650 years of marriage, 208 children, 406 grandchildren and 19 great-grandchildren.

The Mass, sponsored by the archdiocesan Office of Pro-Life and Family Life, was concelebrated by Fathers Eric Augenstein, Patrick Beidelman, Rick Ginther and Todd Riebe, with Archbishop Charles C. Thompson serving as the principal celebrant.

'Keep Christ at the center of vocations'

In his homily, Archbishop Thompson referred to the day's Gospel reading in which Peter declared Christ to be the Son of God (Mt 16:13-20).

"Peter for his part was able to listen, discern and boldly proclaim this revelation in faith," the archbishop said. "Marriage involves the same process of listening, discerning and bold faith. ...

"Like Peter, we must be bold in our proclamation of who Jesus is in our lives, our homes, our relationships, communities, workplaces, neighborhoods and every facet of our existence. If you who we are honoring had not been that focused, you would not be sitting here today."

See ANNIVERSARY, page 10

Pope Francis offers prayers for flood victims in U.S., southern Asia

VATICAN CITY (CNS)—After leading thousands of pilgrims in praying the *Angelus*, Pope Francis offered prayers for flood victims in Texas and Louisiana

following a devastating hurricane that caused massive flooding.

He also prayed for flood victims in Asia where monsoon rains have killed thousands in Bangladesh, India and Nepal and displaced millions of people.

"While I renew my spiritual closeness to the people of southern Asia, who still suffer the consequences of the floods, I want to express my heartfelt participation in the sufferings of the inhabitants of Texas and Louisiana struck by a hurricane and by exceptional rains that have caused victims, thousands of displaced [people] and considerable material damage," the pope

said on Sept. 3.

Hundreds of thousands were displaced in Texas and Louisiana after Hurricane Harvey made landfall on Aug. 26. Across the sodden region, the storm claimed at least 60 lives, leaving tens of thousands displaced into churches and convention and community centers. Some experts estimate total losses from Hurricane Harvey would reach \$190 billion, equal to Hurricanes Katrina and Sandy's total combined costs.

In the same week, floods and landslides in southern Asia killed more than 1,000 people and affected an estimated 41 million people, the United Nations reported.

Invoking the intercession of Mary, "consoler of the afflicted," the pope prayed that she would "obtain from the Lord the grace of comfort for our brothers and sisters" affected by the floods.

As the waters from Hurricane Harvey rose and fell, prayers uttered in Texas, Louisiana and the Gulf Coast region ranged from pleas for protection to asking God for the courage to live with charity and great



Pope Francis

See related editorial, page 4.

See HARVEY, page 2

IndyCAN rally promotes budget that puts families first

By Natalie Hoefler

More than 350 people gathered in the gymnasium at Holy Spirit Catholic School, cheering in support and applauding with approval.

The crowd was not there for sports, nor were they all Catholic.

But they were unified at this public rally to support a common cause: standing in solidarity with the Indiana Congregation Action Network (IndyCAN) to promote a 2018 federal budget as a moral document that must put families first.

The event, hosted by the Indianapolis east side parish on Aug. 30, "came about as faith leaders responded to the House budget proposal put forward this summer that included steep cuts in crucial social safety nets, while increasing investments in deportation and incarceration," said

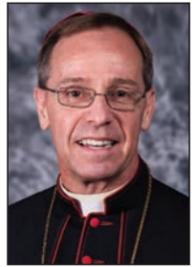


Those gathered for a rally promoting a "families first" 2018 federal budget hold signs during an IndyCAN gathering in the gymnasium of Holy Spirit Catholic School in Indianapolis on Aug. 30. (Photo by Natalie Hoefler)

See IndyCAN, page 8

Announced end to DACA program is 'reprehensible,' bishops say

WASHINGTON (CNS)—Attorney General Jeff Sessions announced on Sept. 5 that the Deferred Action for



Archbishop Charles C. Thompson

Childhood Arrivals (DACA) program is "being rescinded" by President Donald J. Trump, leaving some 800,000 youths, brought illegally to the U.S. as minors, in peril of deportation and of losing permits that allow them to work.

Although the Department of Homeland Security will immediately stop accepting applications to the DACA program, current recipients would not be affected until March 5, 2018 which Sessions said will "create a time period for Congress to act—should it choose."

He described the 2012 policy, popularly known as DACA and implemented under President Barack Obama, as an "unconstitutional exercise of authority by the executive branch."

DACA does not provide legal status for youths who were brought to the country without legal permission as children, but it gives recipients a temporary reprieve from deportation and employment authorization in the United States—as long as the applicants meet certain criteria.

In the days leading up to the decision, the U.S. Conference of Catholic Bishops (USCCB), along with other Catholic organizations, asked the president to keep the program.

After the Sept. 5 decision, Archbishop Charles C. Thompson of Indianapolis said, "The Catholic bishops of the United States have long supported the

Deferred Action for Childhood Arrivals [DACA] program. Ending this program and rescinding the legal status of nearly 800,000 young undocumented immigrants is unjust and potentially endangers their lives.

"I urge President Trump not to turn our nation's back on these young people, and to instead work with Congress on comprehensive immigration reform that is just and respects the God-given dignity of these vulnerable youths and all immigrants."

A statement from the USCCB called the cancellation of DACA "reprehensible," and something that "causes unnecessary fear for DACA youth and their families."

"Today, our nation has done the opposite of how Scripture calls us to respond. It is a step back from the progress that we need to make as a country," they said, adding that the

decision by the Trump administration is a "heartbreaking moment in our history that shows the absence of mercy and goodwill, and a short-sighted vision for the future."

The bishops also urged Congress to "immediately resume work toward a legislative solution."

They told DACA recipients: "You are children of God and welcome in the Catholic Church. The Catholic Church supports you and will advocate for you."

The statement was signed by Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president; Los Angeles Archbishop Jose H. Gomez, USCCB vice president; Bishop Joe S. Vasquez of Austin, Texas, chairman of the Committee on Migration; and Bishop Joseph J. Tyson of Yakima, Washington, chairman of the Subcommittee on Pastoral Care of Migrants, Refugees, and Travelers. †

HARVEY

continued from page 1

patience, said Bishop Brendan J. Cahill of Victoria.

The bishop said after residents in his diocese saw the wreckage caused by the storm, they experienced suffering and deep sadness, but they also got right to work to help each other.

"The resolve to help one block, one parish at a time continues to be strong," he said.

When the storm began, the bishop kept vigil praying to the Blessed Mother with two Marian devotions: Mary, Star of the Sea and Our Lady of Prompt Succor.

"When the eye of the storm comes, all you can do is pray," he said.

Later he said he "surrendered" the future to God and went to bed. The next

day, without power, he listened to the radio as Harvey stalled over his 10-county diocese and emerged from his home to find an incredible amount of damage.

In Galveston-Houston where Harvey idled and dumped up to 49 inches of rain, Father J. Phong Nguyen answered a desperate call for help. The associate pastor at St. Vincent de Paul Parish in Houston drove through the rain to a northwest Houston neighborhood flooding to "the tops of the garage."

On a rescue mission, the priest commandeered a boat after finding water too high to drive through and sped through the neighborhood. After bringing a family to safety with other rescuers, he heard more screams for help as they passed by more homes. For at least three or four hours—Father Nguyen said he is unsure how long he helped because he made so many trips—the priest

helped pull stranded families from their second-floor windows and homes.

The priest said the water was 2 feet when he began, but when he noticed the boat going over unusual bumps, unlike before, he realized that 6 to 7 feet of water rose, hiding once-visible cars and stop signs. He was hitting the tops of cars.

"It was all gone," he said.

Despite not knowing how to swim, and being filled with fear, the priest felt called to help and not leave anyone behind.

"Before I started, I prayed to Mary," he said, begging her to be with him. "My heart broke in two. It was too much. The water just kept rising and rising."

Ordained in 2011, the Vietnamese-born priest said he had seen floods before, but had never seen such high water in his life. City officials said at least 70 percent of Harris County was covered in at least

1.5 feet of water.

While bayous and rivers were rising and falling in Victoria and Houston, Harvey's outer bands reached into East Texas, smothering Beaumont and Port Arthur with rain. Shortly offshore and downgraded to a tropical storm, Harvey made another landfall on Aug. 30 in Louisiana with more rain, drenching the already soaked region.

Parishes and schools throughout the Beaumont Diocese saw some damage. At least one parish remained unsafe to visit by the afternoon on Aug. 31. Then, parishes shared plans to host other congregations affected by Harvey. Beaumont Bishop Curtis J. Guillory dispensed Sunday Mass obligations for the Labor Day weekend for those who could not yet travel. "Otherwise, all are welcome," a post on the diocesan Facebook page said. †

Wanted: Nominations for Celebrating Catholic School Values awards

Nominations are now being accepted for people to be honored at the archdiocese's 2018 Celebrating Catholic School Values: Scholarship and Career Achievement Awards event, which will be on Feb. 22 in Indianapolis.

Each year, the archdiocesan Celebrating Catholic School Values Steering Committee asks people to nominate

one or more Catholic school graduates who exemplify the values of a Catholic education.

Please consider nominating individuals whose ethics, leadership, service and achievements are significant to their parish, school, work and/or civic community. Nominees can include laypeople, clergy and religious. Current

Catholic school students and employees are not eligible. Nomination forms are available on the Office of Catholic Schools' website, oce.archindy.org.

Anyone wishing to nominate an individual should contact Joni Ripa at 317-236-1444 or by e-mail at jripa@archindy.org for help in completing the nomination process.

The Celebrating Catholic School

Values Steering Committee asks that you provide as much information as possible about your nominee(s). Also, nominees should not be told that they are being nominated. Incomplete forms cannot be considered. All nominations will be kept confidential unless the person is selected. Please return nomination forms by Sept. 29. †

Official Appointments

Effective immediately

Rev. Stephan J. Banet, pastor of St. Jude Parish in Indianapolis, reappointed dean of the Indianapolis South Deanery for a three-year term.

Rev. Sean Danda, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, reappointed dean of the Batesville Deanery for a three-year term.

Rev. Martin Day, OFM Conv., pastor of St. Benedict Parish in Terre Haute, reappointed dean of the Terre Haute Deanery for a three-year term.

Rev. Richard W. Eldred, pastor of St. Vincent de Paul Parish in Bedford and St. Mary Parish in Mitchell, reappointed dean of the Bloomington Deanery for a three-year term.

Rev. Sengole Thomas Gnanaraj, administrator of St. Michael Parish in Cannelton and St. Pius V Parish in Troy, appointed dean of the Tell City Deanery for a three-year term.

Rev. Jeremy M. Gries, pastor of St. Mary (Immaculate Conception) Parish in Rushville, reappointed dean of the Connersville Deanery to carry out the remainder of his term.

Rev. Eric M. Johnson, pastor of Our Lady of Perpetual Help Parish in New Albany, reappointed dean of the New Albany Deanery to carry out the remainder of his term.

Rev. Msgr. Paul D. Koetter, pastor of Holy Spirit Parish in Indianapolis, reappointed dean of the Indianapolis East Deanery to carry out the remainder of his term.

Rev. Michael E. O'Mara, pastor of St. Gabriel Parish in Indianapolis, appointed dean of the Indianapolis West Deanery for a three-year term.

Rev. Guy R. Roberts, pastor of St. Joan of Arc Parish in Indianapolis, reappointed dean of the Indianapolis North Deanery to carry out the remainder of his term.

Rev. Daniel J. Staublin, pastor of St. Ambrose Parish in Seymour, appointed dean of the Seymour Deanery for a three-year term.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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St. Joseph's students seek to find new home at Marian

By John Shaughnessy

Joshua Christian has been hoping to find a home most of his life.

Now 20, Christian lived in 18 different foster homes during his childhood and his youth. Then came the late-night phone call from his case manager that Christian will never forget.

"He said, 'I've been talking to my wife, and if it's OK with you, we'd like you to move in with us. We think we can provide a loving and stable environment for you,'" Christian recalls about the moment that still touches him deeply two years later.

Christian was in his senior year of high school when he moved into the home of Matthew and Linda Oswald.

"I loved it. I wasn't held to this perfect expectation. I was allowed to be me. It was great. I have a family."

That feeling of home and family also grew in the late summer of 2016 when he entered St. Joseph's College, the small Catholic college in the northern Indiana community of Rensselaer.

"They put us in the middle of this big cornfield, and we found joy. It was like a really big family. It was awesome. I thought, *I'm finally going to have a home for four years,*" Christian says with a smile

that quickly turns wistful. "Then to find out it was closing. Wow."

That news came in February of 2017 when St. Joseph's College announced that it was closing at the end of that school year because of financial concerns.

"It was really unexpected and really sad," Christian says. "People were really mad. We all put a lot of love and hope into St. Joe's."

As he talks, Christian is sitting in the dining hall of Marian University in Indianapolis. It's his newest home, the place where about 80 of his fellow Pumas—the nickname of St. Joe's students—have also come this school year to continue their college education.

'Marian made an offer we couldn't refuse'

One of the realities of a new beginning—especially for young people in grade schools, high schools and colleges—is that it takes time to settle into a new environment, and it takes time to make the transition from a place and friends that are comfortable and familiar to a place and people that are new and unknown. That's true even when the new place and people want to make the transition as welcoming and painless as possible.

And by all accounts, Marian has worked to make the transition as smooth as possible for the Pumas who are now also



Joshua Christian is among the former St. Joseph's University students who have found a new home at Marian University in Indianapolis. (Photo by John Shaughnessy)

Knights—Marian's nickname.

All the college credits that had been earned by students during their time at St. Joseph's were accepted by Marian. And whatever the students were paying to attend St. Joseph's, that amount was honored at Marian, even though tuition at Marian is higher than St. Joseph's was.

That combination was crucial to Samantha Hoyt, who was a junior at St. Joe's when the announcement was made that the school was closing. With just one year left before graduation, she considered her situation dire at the time.

"We were all thrown into a panic," recalls Hoyt, who is 21. "I have a double major in biology and communications. I love what I'm doing, and I was upset about the prospect that I would have to drop one of my majors and I would have to stay

extra time. The way that Marian is letting me finish with my double major and finish on time really means a lot to me."

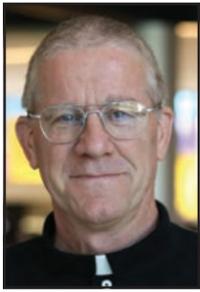
So did the fact that Marian honored the scholarship that Hoyt had at St. Joseph's.

"For a lot of us, Marian made an offer we couldn't refuse," she says with a smile.

Still, the transition is naturally taking time.

"Part of it has been really easy, and part of it has been really difficult," says Hoyt, who has a "St. Joseph's College" key chain attached to her backpack. "There are so many St. Joe students here that I already have friends and connections. The more difficult part is trying to get established in a new program. People have been very welcoming and helpful, but it's a lot of floundering, trying to work things out."

See MARIAN, page 15



'I've seen Marian reaching out. They've helped with the transition and the healing. I'm very grateful and proud of what Marian has done. I'm a strong believer in a Catholic education, and in a small Catholic college. I'm glad to be at another school that has the same sense of mission of educating the whole person.'

—Missionaries of the Precious Blood Father William Stang

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Editorial



A worker helps an elderly woman from a rescue boat as it evacuates people from the floodwaters of Hurricane Harvey on Aug. 30 in Houston. (CNS photo/Carlo Allegri, Reuters)

Relief efforts demonstrate 'best traditions of the nation'

It has taken an immense storm of epic proportions to again demonstrate how people in the United States come together as brothers and sisters of Christ in a time of need.

And we should be extremely thankful that at times like these most people are able to put aside their differences, and focus on helping those adversely affected by a once-in-a-lifetime catastrophe that has claimed at least 60 lives and left hundreds of thousands of others in chaos.

While news reports about immigration, a border wall and the deplorable sin of racism, among other things, have shown a country very divided in several respects in recent months, we once again are able to witness the goodness of humankind—across races, ethnicities and faith traditions—when so many are hurting because of the effects of Hurricane Harvey. This tragedy has shown us again that the majority of Americans stand united—not divided—when it comes to the witness of loving our neighbors in need.

To date, truckloads of food, water and other perishable items have been delivered to devastated areas. Prayers for the victims have become a staple of daily lives. Millions of dollars have been donated to aid relief efforts as well.

Pope Francis also offered his prayers for the people of Texas and Louisiana struggling to cope with the devastating impact of the hurricane, and he praised all those engaged in rescuing and caring for the thousands of people forced out of their homes.

In a message to Cardinal Daniel N. DiNardo of Galveston-Houston—who also serves as the president of the U.S. Conference of Catholic Bishops—the Holy Father asked that his “spiritual closeness and pastoral concern” be relayed to all those affected by the hurricane and flooding.

Sent by Cardinal Pietro Parolin, Vatican secretary of state, and released by the Vatican on Aug. 31, the message continued, “Deeply moved by the tragic loss of life and the immense material devastation that this natural catastrophe has left in its wake, [Pope Francis] prays

for the victims and their families, and for all those engaged in the vital work of relief, recovery and rebuilding,” Cardinal Parolin said.

Pope Francis, he added, “trusts that the immense and immediate needs of so many individuals and communities will continue to inspire a vast outpouring of solidarity and mutual aid in the best traditions of the nation.”

The “best traditions of this nation,” indeed, include serving as disciples of Christ to those in need.

Our faith leads us to help all people when they are in need. We are taught at a very young age to serve all people with the hands and feet of Christ, not because they are Catholic, but because we are Catholic.

At times like these, it is a tenet that goes straight to the heart of Christianity, for so many people of faith, not just Catholics.

It will undoubtedly take all of our continued efforts to help our brothers and sisters in Texas, Louisiana and on the Gulf Coast to get their lives in order. It may be several months or even years for many of them to return to their homes—if the structures have not been completely lost because of the storm.

Our prayers are still needed, but the local Church in central and southern Indiana has always been known for its financial generosity, too.

It's not too late to donate to Hurricane Harvey relief efforts. Archdiocesan parishes were asked to have special second collections to assist the victims of Hurricane Harvey during Masses last weekend or this weekend (on Sept. 9-10).

If you missed your parish collection or would still like to donate, we encourage you to make a financial contribution to Catholic Charities USA at goo.gl/DYDkuZ, or Catholic Charities for the Archdiocese of Galveston-Houston at catholiccharities.org.

May we use this opportunity to again show how we live our faith in all that we do, especially when our brothers and sisters are most in need.

—Mike Krokos

Reflection/John Mundell

The Season of Creation and awareness of 'Laudato Si'

Since the publication in June 2015 of Pope Francis' environmental encyclical, “*Laudato Si*”, on Care for Our Common Home,” a significant worldwide increase in Catholic awareness has taken place regarding our role in taking responsibility to care for the environment.



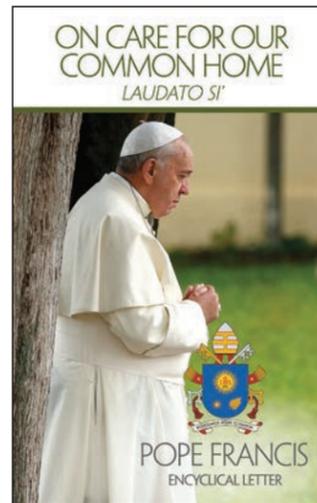
As part of those efforts, the pope has asked all of us to join with other Christians, other world religions and people of good will, to celebrate a “Season of Creation” as a way of reminding us of our connection to all that God has made for us.

This time period began with the World Day of Prayer for Creation on Sept. 1 and runs through Oct. 4, the feast of St. Francis of Assisi.

So what can each one of us do individually as Catholics and as local Church communities during this Season of Creation? Perhaps, the first thing to consider is to take the “*Laudato Si*” pledge that is being supported by the Holy Father:

“Answering Pope Francis' urgent call in “*Laudato Si*”, I pledge to: 1) Pray for and with creation; 2) Live more simply; and 3) Advocate to protect our common home.”

To encourage prayer and reflection during this time period, and to support efforts to change our lifestyles and transform our hearts and minds, a number of resources are available on Catholic websites, including the following:



- Catholic Climate Covenant: www.catholicclimatecovenant.org.
- Global Catholic Climate Movement: www.CatholicClimateMovement.global.

Once we make the “*Laudato Si*” pledge, what can we do? Change can occur with small but significant steps by everyone. Focusing on just a few things may help us, just as in Advent or Lent, to be more faithful. Some examples of action to consider:

At the parish level:

- Form a parish creation care team or study group.
- Evaluate the parish carbon footprint. How does it compare with others?
- Go from “paper and plastic” dinnerware to “wash and dry” at parish meetings by buying reusable ones.

At the personal level:

- Go meatless on all Fridays.

- Adjust the home thermostat and reduce energy use.

- Reuse and recycle more; share items with neighbors instead of buying new.

Our pope sees concern for the Earth and the environment as a moral and spiritual issue closely connected to our faith, not a political one.

With more than 1.2 billion Catholics on this planet, we are being called in new ways to become protagonists in making the changes needed to preserve our planet, care for the poor, and draw closer to God.

This can mean advocating for the advancement of policies at our local, state and national levels that encourage more sustainable development based on sound scientific principles and clear goals for environmental protection.

This Season of Creation, Lord,

See CREATION, page 15

Reflection/Sean Gallagher

God gives us his care in the midst of the floods of life

The images and stories coming out of Texas and Louisiana in the wake of Hurricane Harvey have been heartbreaking and shocking. Thankfully, living my whole life in Indiana, I've never experienced flooding like what has happened there, although I know waters can rise here, too.



I know that especially from a story that my father told me about an experience he had on the Flat Rock River in southern Shelby County nearly 60 years ago.

It was Memorial Day, and he was on the river near Geneva on a fishing boat with a friend. There had been a lot of rain in the area during the previous days and the level of the river was high.

At one point in their time on the water, the motor on the boat struck a submerged log and stopped working. They worked to fix it as the boat floated downstream. They got it to work again, but not before they were close to the Geneva Dam.

Dad told me that usually only a few inches of water would ordinarily flow over that dam. But on that day, several feet of water were rushing over it. The current was so strong, in fact, that the boat's now-repaired motor couldn't keep

the boat from going over it.

As my dad and his friend approached the dam, Dad dove out and away from the boat. He went under the water near the bottom of the dam, and the water rushing over it kept him at first from getting back to the surface. He was also battered by a log that was caught in the backwash of the dam.

He recalled how he finally hit the bottom of the river and pushed with all of his might up at the same moment that he took in a mouthful of river water.

Now with his head above water, Dad struggled to get to shore, where a Shelby County sheriff's deputy was on hand to bring him to safety.

There can be moments in our lives when it seems like troubles come upon us one after another like a massive flood. God might be there for us with a strong arm to pull us out when we're struggling to keep our heads above water. At other times, he might be there when we hit rock bottom to give us a push up.

In either case, it can be hard for us to understand why God allows us to experience such torrents of hardship, let alone the trials of the millions of people affected by Harvey. We can ponder dilemmas like this, but we won't come to a complete answer to them on this side of eternity.

It is comforting to know, however, that God is there to help us in the midst of our

See REFLECTION, page 15



Christ the Cornerstone

Keeping the end in mind as missionary disciples

I will turn 75 in April 2036, the canonical retirement age at which a bishop must submit his letter of resignation to the Holy Father. As the wise saying goes, “Always begin with the end in mind.” However, as I assured the apostolic nuncio, Archbishop Christophe Pierre, at the time of my installation, my retirement letter has not yet been drafted!

Keeping the end in mind does not mean that we should dismiss the past or present. On the contrary, as eucharistic people, we should never take for granted past or present blessings of divine grace. We must learn from the past and be able to read the signs of the times in the present. These provide a framework for us to discern how best to journey forth as missionary disciples.

Pope Francis has called us to cultivate a culture of accompaniment, dialogue, encounter, mercy and care for all creation. He has made it clear that credible evangelization involves the ability to heal wounds and warm hearts. None of these are ends in themselves, but means to an end. The immediate end, of course, is personal encounter with the person of Jesus Christ, ultimately ending in the salvation of souls.

Jesus clearly kept the end in mind. Throughout his public ministry, it was clear that he was conscious of the end result. His miracles or signs, his teaching, his engagement with people and his responses to the people around him give evidence that he never wavered from keeping the end in mind—not his passion and death, which were only the means to the ultimate end, but his resurrection and our salvation!

Keeping the end in mind does not mean that we know how things will actually turn out. Striving to read the signs of the times by engaging ourselves in prayer, study and dialogue to frame the questions properly enables us to be pointed in the proper direction with the resources needed to realize the goal.

Our goals are not necessarily our initiatives. It is the Lord who calls and the Lord who sends. We cannot act in the place of God, but we must be ever open in mind and heart to cooperating with his divine will.

Keeping the end in mind, we are better able to discern truth based on facts rather than on emotions, to more properly balance individual freedom with the common good. Especially by

reading the signs of the times and being engaged in the framing of real questions about faith and life, we are more open to seeking unity rather than perpetuating polarization, division and demonization.

Keeping the end in mind, we are able to better appreciate the words of Pope Francis in his encyclical, “*Laudato Si*”, on Care for Our Common Home.” “Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise” (# 12).

Keeping the end in mind, we more fully realize the beauty of the consistent ethic of life in the interrelatedness of our relationship with God, others, self and all creation.

Keeping the end in mind, we no longer perceive the poor, the unborn, the immigrant, the refugee, the sick, the elderly, the addicted, the prisoner and the disabled as “burdens,” but as human beings, our brothers and sisters. Thus, we are better equipped to safeguard the dignity of every person, defend the family, heal wounds and uphold doctrine while applying the soothing balm of pastoral care.

Keeping the end in mind, justice is tempered with the sweetness of

mercy and we have little to fear or to hold us back as missionary disciples proclaiming the joy of the Gospel, the kingdom of God at hand, to the very margins and fringes of society. This motivates us to cultivate the virtues of courage, humility and generosity in proclaiming the beauty, goodness and truth of faith in the Holy Trinity always present and at work in our midst.

Keeping the end in mind necessarily requires us to be Christ-centered rather than self-centered. And when we keep the end in mind, as Jesus commanded us, through love of God and neighbor, all else falls into place!

The call to mission and holiness is directed toward the end goal, celebrating and relying upon the presence of the Lord all along the way.

With that ultimate end in mind, striving to be proactive rather than reactive to all that lies ahead, may we leave no stone of opportunity or challenge left uncovered, no soul left behind, throughout central and southern Indiana and beyond, proclaiming the Good News.

After all, with the help of God’s grace, there is much work for us to do together before I turn 75! †



Cristo, la piedra angular

Como discípulos misioneros debemos tomar en cuenta el final

En abril de 2036 cumpliré 75 años, la edad de jubilación canónica en la que los obispos deben presentar su carta de renuncia al Santo Padre. Como reza la creencia popular: siempre se debe comenzar pensando en el final. Sin embargo, tal como le aseguré al nuncio apostólico, el arzobispo Christophe Pierre, al momento de mi instalación, ¡todavía no he redactado mi carta de jubilación!

Pensar en el final no significa que debamos desestimar el pasado o el presente; muy por el contrario: como pueblo eucarístico, jamás debemos dar por sentado las bendiciones de la gracia divina del pasado o del presente. Debemos aprender del pasado y ser capaces de identificar los signos de los tiempos en los que vivimos. Todo esto nos plantea el marco de trabajo para discernir la forma más adecuada para avanzar como discípulos misioneros.

El papa Francisco nos ha llamado a cultivar la cultura de la compañía, del diálogo, del encuentro, de la misericordia y del cuidado de toda la creación. Ha dejado bien claro que una evangelización creíble implica la capacidad para sanar heridas y consolar corazones. Ninguna de estas acciones son fines en sí mismas, sino medios para lograr un fin. Evidentemente el fin inmediato es el encuentro personal con la persona de Jesucristo que al final

conlleva a la salvación de las almas.

Obviamente, Jesús nunca perdió de vista el final. A lo largo de su ministerio público era evidente que estaba consciente de este resultado final. Sus milagros o signos, sus enseñanzas, su interacción con la gente y su respuesta a quienes lo rodeaban, son prueba de que nunca dudó en mantener presente el final—no su pasión y muerte, que fueron meros medios para lograr un fin último—sino su resurrección y nuestra salvación.

Pensar en el final no significa que sabremos qué va a pasar en realidad. Esforzarnos por interpretar los signos de nuestros tiempos mediante la práctica de la oración, el estudio y el diálogo para plantear adecuadamente nuestras interrogantes, nos ayuda a encaminarnos en el sentido correcto, con los recursos indispensables para alcanzar la meta.

Nuestras metas no son necesariamente iniciativa nuestra: es el Señor quien dispone y quien envía. No podemos actuar en sustitución de Dios, pero siempre debemos tener la mente y el corazón abiertos a cooperar con Su divina voluntad.

Al tomar en cuenta el final, estamos mejor preparados para discernir la verdad basándonos en hechos y no en emociones, para lograr un mejor equilibrio entre la libertad individual y el bien común. En especial, al

interpretar los signos de nuestros tiempos y participar en el planteamiento de interrogantes concretas acerca de la fe y la vida, estaremos más abiertos a procurar la unidad, en vez de perpetuar la polarización, la división y la tendencia a satanizar.

Al tomar en cuenta el final, podemos apreciar en todo su esplendor las palabras del papa Francisco en su encíclica titulada “*Laudato Si*”, sobre el cuidado de la casa común.” “El mundo es algo más que un problema a resolver, es un misterio gozoso que contemplamos con jubilosa alabanza” (#12).

Al tomar en cuenta el final, podemos apreciar a plenitud la belleza invariable de la ética de la vida en la interrelación entre nosotros con Dios, con los demás, con el propio ser y con toda la creación.

Al tomar en cuenta el final ya no consideramos a los pobres, los bebés que no han nacido, los inmigrantes, los refugiados, los enfermos, los ancianos, los adictos, los presos y los discapacitados como “cargas,” sino como seres humanos, nuestros hermanos y hermanas. Por lo tanto, estamos mejor preparados para proteger la dignidad de cada persona, defender a la familia, sanar heridas y dar fe de la doctrina, y al mismo tiempo, aplicar el bálsamo reconfortante del cuidado pastoral.

Al tomar en cuenta el final, la justicia se tiembla con la dulzura de la misericordia y pocas cosas nos harán temer o nos callarán como discípulos misioneros que proclaman la alegría del Evangelio y el reino de Dios a nuestro alcance, en los márgenes o la periferia de la sociedad. Esto nos motiva a cultivar las virtudes del valor, la humildad y la generosidad, al proclamar la belleza, la bondad y la verdad de la fe en la Santísima Trinidad, siempre presente y obrando entre nosotros.

Tomar en cuenta el final necesariamente nos exige centrarnos en Cristo y no el propio ser. Y cuando tomamos en cuenta el final, mediante el amor al prójimo, como Jesús nos ordenó, ¡todo lo demás cae en su lugar!

El llamado a ser misioneros y a la santidad se orienta hacia la meta final, celebrando y confiando en la presencia del Señor a lo largo de todo el camino.

Tomando en cuenta el fin último, esforzándonos por ser proactivos en vez de reactivos a todo lo que nos depara el camino, que no desaprovechemos ninguna oportunidad ni desafío, que no hagamos a un lado a ninguna alma, en el centro y el sur de Indiana y en otras fronteras, proclamando siempre la Buena Nueva.

Después de todo, con la ayuda de la gracia de Dios, ¡tenemos mucho que hacer antes de que yo cumpla 75 años! †

Events Calendar

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

September 11

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Seasons of Hope**, faith sharing group offering consolation to those who have lost a loved one, six consecutive Mondays, 6:30-8:30 p.m. Information and registration: 812-663-8427.

September 12

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Catholic Charismatic Renewal of Indianapolis, Life in the Spirit Seminar**, 7-8:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the

World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

Knights of Columbus Council 3433, 2100 E. 71st. St., Indianapolis. **Catholic Radio Indy Annual Dinner**, Father John Hollowell guest speaker, 5:30 p.m. reception and silent auction, 7 p.m. dinner, \$65 per person, tables of eight \$450. Reservations by Sept. 7: www.CatholicRadioIndy.org, 317-870-8400.

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Comfort by Candlelight Concert: An Evening with Kathy Troccoli**, acclaimed Christina music artist, author and speaker, 6:30-8:30 p.m., free admission but ticket required: goo.gl/scHsCC or at parish office. Information: 812-663-8427, anavarra@stmarysgreensburg.com.

September 13

Holy Trinity Heritage Park, 702 E. Market St.,

New Albany. **Grand Opening**, located on the site of New Albany's first Catholic parish, hosted by St. Elizabeth Catholic Charities, 4 p.m. ribbon cutting, 6 p.m. outdoor Mass (bring chairs or blankets). Information: www.stecharities.org, 812-949-7305.

St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Rd. W., Sellersburg. **100th Anniversary of Fatima apparitions**, commemoration events vary per month, 6 p.m. Information: Phyllis Burkholder, 812-246-2252.

St. Luke the Evangelist Church Chapel, 7575 Holliday Dr., E., Indianapolis. **100th Anniversary of Fatima Holy Hour**, after 5:30 p.m. Mass, prayer and rosary. Information: 317-259-4373.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **Recitation of the Rosary** (outdoor Fatima shrine, corner of E. 57th St. and Washington

Blvd.), in celebration of the 100th Anniversary of the Fatima Apparitions, 6 p.m.; recurring each 13th of the month through October. Information: mbdoughert@aol.com.

Ike and Jonesy's, 17 W. Jackson Place, Indianapolis. **Cursillo After Work Talk Series**, Father Patrick Beidelman presenting, 6 p.m., freewill offering. Information: 317-222-9215, jerry@catholicalpha.com.

St. Simon the Apostle Parish, St. Clare Room, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, 6-week session, noon-2 p.m. and Tuesdays through Oct. 17. Registration: Susan Cesnik, 317-443-3900, hoosuz98@comcast.net.

September 14

St. Simon the Apostle Parish, St. Clare Room, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, 6-week session, 7-9 p.m. and

Thursdays through Oct. 19. Register: Susan Cesnik, 317-443-3900, hoosuz98@comcast.net.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., free will donation. Information and registration: 317-788-7581, www.benedictinn.org.

September 14-17

Military Park, W. New York St., Indianapolis. 22nd Annual **Indy Irish Fest**, cultural demonstrations and exhibitions, music, food and beer booths, Wee Folk Area, Sun., 10:30 a.m. Celtic Mass. Information and tickets: www.indyIrishFest.com, 317-713-7117.

September 15

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Gennesaret Free Clinics development director Tom Fagan presenting, Mass, breakfast and program,

7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

September 15-16

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair**, Fri. 4-11 p.m., Sat. 3-11 p.m., hog roast, carnival rides and midway, youth and adult games, food, drinks, live entertainment. Information: 317-852-3195.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Parish Festival**, Fri. 5-10 p.m., Sat. 11 a.m.-9 p.m., food, outside Mass (weather permitting), kids' games, entertainment, bingo, raffles. Information: 317-783-3929.

September 15-17

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall Festival**, Fri. 5-11 p.m. Sat. 1-11 p.m. Sun. 1-6 p.m., food, live music, midway rides, kids' games, bingo, beer garden. Information: 317-546-4065. †

Donate to St. Elizabeth Catholic Charities during online giving event on Sept. 14

St. Elizabeth Catholic Charities in New Albany is participating in a one-day, online fundraising effort called Give for Good Louisville. Donations of as little as \$10 can make a huge impact through strategic prizes and matching funds. The more that is donated, the more funds can be raised through the prizes and

gift-matching in this special 24-hour event. Begin donating at midnight on Sept. 14 by visiting www.giveforgoodlouisville.org and search for St. Elizabeth Catholic Charities. Donations help the organization provide assistance, create hope and serve all in need in southern Indiana. †

Instructive 'slow Mass' to be held at Immaculate Heart of Mary Church in September, October

Father Robert Sims, pastor of Immaculate Heart of Mary Parish in Indianapolis, will celebrate four instructive "slow Masses" at the church, 5692 Central Ave., in Indianapolis, at 5:30 p.m. on Sept. 16, at 8 a.m. on Sept. 24, at 9:30 a.m. on Oct. 1 and at 11:15 a.m. on Oct. 7.

During the Mass, Father Sims will explain the tradition behind the words and actions of the Mass. All are invited to come to one or all of these enlightening Masses to learn the hidden treasures of the Holy Mass. For more information, call 317-257-2266. †



Radio station blessing

Father Daniel Bedel, administrator of St. Margaret Mary and St. Patrick parishes, both in Terre Haute, blesses the equipment at WHOJ 91.9 FM radio station in Terre Haute on Aug. 17. The Catholic radio station is part of Covenant Network. (Submitted photo)

VIPs



Dennis and Mary Lou (Brunsmann) Kinker, members of St. Catherine of Siena Parish in Decatur County, celebrated their 50th wedding anniversary on Aug. 5.

The couple was married at St. Nicholas Church in Ripley County on Aug. 5, 1967. They have four children: Jane Burkert, Becky Gates, Andy and Greg Kinker.

The couple also has 10 grandchildren. †



Larry and Mary Jo (Zinser) Rife, members of St. Vincent de Paul Parish in Shelby County, celebrated their 50th wedding anniversary on June 24.

The couple was married at St. Vincent de Paul Church on June 24, 1967. They have two children: Suzanna Carlton and Brady Rife.

The couple also has seven grandchildren. †

Informational meeting for grief ministers to be offered in Indianapolis on Sept. 27

The Archdiocesan Ministry of Consolation Team (AMCT), which represents the Indianapolis deaneries, will offer an informational meeting at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on Sept. 27.

The meeting will include a comparison of available support groups in various parishes, and look at what

is available in the local community to help those who are grieving.

AMCT offers quarterly meetings designed to give grief ministers, or those wishing to become involved in the ministry, the tools to help them reach out and comfort those who are hurting.

For more information, contact Deb VanVelse at dvanvelse@archindy.org or 317-236-1586. †

White Mass for Catholic medical professionals set for Sept. 28

The St. Raphael Catholic Medical Guild of Indianapolis is sponsoring a White Mass for Catholic health care professionals at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 6 p.m. on Sept. 28.

The Mass will be celebrated by Archbishop Charles C. Thompson.

A dinner reception will follow at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., until 9:30 p.m. The keynote speaker will be Dr. John Brehany, an ethicist at the National Catholic Bioethics Center and past executive director

of the Catholic Medical Association. During the reception, winners will be announced for the St. Gianna Catholic Physician of the Year, St. Luke Catholic Clinical Health Care Professional of the Year and the St. Raphael Catholic Non-Clinical Health Care Worker of the Year awards.

The cost for the reception is \$25 per person. The cost for medical students is \$5, and children ages 12 and younger are free. Tickets can be purchased at indycathmed.org/index.php/white-mass.

For more information, e-mail info@indycathmed.org. †

Sept. 30 men's conference to feature three popular speakers

By Sean Gallagher

The 2017 Indiana Catholic Men's Conference will feature three speakers who are well-known Catholic media personalities.

The speakers are Msgr. Charles Pope, a priest of the Archdiocese of Washington;



Msgr. Charles Pope

Deacon Larry Oney, a deacon of the Archdiocese of New Orleans; and Brian Patrick, who has hosted shows on EWTN television and radio.

The conference will begin at 8 a.m. on Sept. 30 at the Indiana

Convention Center, 100 S. Capitol Ave., in Indianapolis, and will conclude by 4:30 p.m.

Conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis, has been involved with the annual event since it began in 2006. He and other conference supporters saw a need for it a decade ago and have worked hard to keep it going.

"I still see that need today, actually even more," said Fox. "With the secular world pulling men in one direction, I see how this conference is important in pulling the men back or keeping them close to Christ and his Church."

Registration for the conference, which is sponsored by the Marian Center of Indianapolis, is \$50 per person, \$45 per

person in groups of 10 or more, and \$30 per person for deacons and students. Priests and seminarians may attend free of charge. Registration fees will increase after Sept. 18.

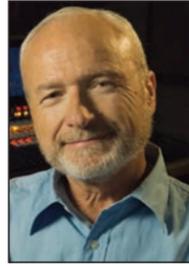
Also included in the conference will be a midday Mass at nearby St. John the Evangelist Church in Indianapolis, followed by a eucharistic procession on the surrounding downtown streets and lunch. Opportunities for eucharistic adoration and the sacrament of penance will also be available throughout the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



Deacon Larry Oney

Archbishop Charles C. Thompson will greet conference participants at the start of the event.

Msgr. Charles Pope is a regular columnist for *Our Sunday Visitor* newspaper and *The Catholic Answer* magazine, and writes blogs for his archdiocese and the *National Catholic Register*.



Brian Patrick

Deacon Oney leads Hope and Purpose Ministries, which promotes the new evangelization through preaching, teaching and the media. He is also a successful business leader, serving as chairman of HGI



David Slaw, left, Michael Wessel, Jason Frey and Kevin McCullough laugh on Nov. 19, 2016, during a presentation during the 10th annual Indiana Catholic Men's Conference at the Indiana Convention Center in Indianapolis. Slaw is a member of Our Lady of Grace Parish in Noblesville, Ind., in the Lafayette Diocese. Wessel is a member of St. Anne Parish in Jennings County. Frey is a member of St. Louis Parish in Batesville. McCullough is a member of SS. Philomena and Cecilia Parish in Oak Forest. The 2017 Indiana Catholic Men's Conference will take place from 8 a.m.-4:30 p.m. on Sept. 30 at the convention center. (File photo by Sean Gallagher)

Global, a third-party administration and project management firm. A popular speaker throughout the world, Deacon Oney has made frequent guest appearances on EWTN and Catholic radio programs.

Patrick hosts EWTN's flagship radio show, "Morning Glory." A 40-year broadcast news veteran, he previously anchored EWTN News Nightly while also serving as its executive producer.

Patrick also moderated EWTN's weekly television series, "Crossing the Goal," using a sports show format to help men get into spiritual shape. He is a father of three grown children and grandfather of eight.

(To learn more about the 2017 Indiana Catholic Men's Conference or to register for it, log on to www.indianacatholicmen.com or call 317-888-0873.) †

Morning with Mary on Oct. 14 to feature CatholicMom.com blogger

By Natalie Hoefler

In its second annual event of honoring the Blessed Mother during the month of October, the Archdiocese of Indianapolis is hosting a Morning with Mary from



Sr. Nicolette Etienne, O.S.B.

9 a.m. to noon on Oct. 14 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Doors open for the event at 8 a.m.

Creator of the CatholicMom.com blog Heather Renshaw will be the keynote speaker, and a witness talk will be

offered by Benedictine Sister Nicolette Etienne.

The event will include a Marian procession and recitation of the rosary. Music will be provided by Vox Sacra, the schola cantorum of the Archdiocese of Indianapolis, and by a praise and worship band, led by Matt Faley, director of the archdiocesan Office of Young Adult and College Campus Ministry.

"Heather Renshaw is very popular on the Catholic blog circuit," says Ken Ogorek, director of the archdiocesan Office of Catechesis, of the nationally acclaimed Catholic speaker.

In addition to posting articles about faith, family and fun on her blog, Renshaw is also the author of *Real Catholic Mom*, *All Things Girl: Truth for Teens*, and *Blessed is She*. She is the producer and co-host of the radio show "The Visitation Project," and speaker and event organizer for the "Catholic Women Rejoice" and "Called to Love" retreats.

Her CatholicMom.com blog includes articles by other Catholic moms, Sunday Gospel activities for children, Catholic Bible studies, family-related information and advice, suggestions for family activities, catechesis lesson plans and much more.

Renshaw left the Catholic faith for a time, but returned with a desire to minister to Catholic moms and families. The married mother of five young children promotes consecration to Jesus through his Blessed Mother.

Topics to be discussed at the event include Mary, Fatima and conversion.

Light refreshments and an opportunity to talk with the speakers



Heather Renshaw

will be available before and after the event in the assembly hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.

Vendors will also be available in the assembly hall, including items from the gift and bookstore of Our Lady of Fatima Retreat House in Indianapolis, and

local artisans of religious items, including rosaries.

Parking is available at SS. Peter and Paul Cathedral, as well as at the Catholic Center.

The event is \$5, and registration is required.

To register, go to www.archindy.org/morningwithmary. If help is needed with the cost, scholarships are available by calling 317-236-1550 or 800-382-9836, ext. 1550.

If you are unable to attend the Marian Jubilee, please join the archdiocese in solidarity by praying a rosary on Oct. 14 between 8 a.m. and noon. †

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Wife, mother shares trauma to family from deportation attempt

By Natalie Hoefler

It was a typical day for Maira Bordonabe last spring,

"I dropped my children off for school, then I spent some time in [adoration]," said the married mother of two children ages 7 and 12, and a member of St. Gabriel the Archangel Parish in Indianapolis.

On that typical spring day as she pulled out of the parking lot to head home, Bordonabe had no idea she would not see her family again as a free woman for nearly five months.

On her way home, she was stopped by two ICE [Immigration and Customs Enforcement] officers charged with the task of taking her to Chicago, where she was to then be sent back to her native country of Mexico.

Bardonabe, now in her 30s, had immigrated to the United States at a younger age with her family. She married a U.S. citizen, her children are U.S. citizens, and she is working toward a degree in human resources to help her husband provide a better life for their family.

She hardly fits the criteria president-elect Donald Trump claimed would be the focus of his deportation efforts: undocumented immigrants who were "criminal and have criminal records, gang members, drug dealers," as he outlined during an interview on the news show "60 Minutes" on Nov. 13, 2016.

Nevertheless, Bordonabe was immediately taken to a deportation center in Chicago.

"I spent four months there with other women, most of them mothers," she said, her voice quivering with emotion, as she shared her story with a crowd of more than 350 people at a "families first" budget rally hosted by Indiana Congregation Action Network in Indianapolis on Aug. 30. "One woman from Africa had been there for eight months trying to prove her need for asylum."

Unlike the woman from Africa, Bordonabe said she was "blessed" to have help and support from her family and her

faith community at St. Gabriel, where prayer vigils were held nearly every Monday evening that she was absent.

When she got no response to a request for a review of her case for asylum, her supporters contacted her United States representative, Andre Carson, for help.

That move "helped her get the initial step to say, 'I can't go back due to credible fear,'" said Bordonabe's lawyer Angela Adams in an interview with *The Criterion*. "Only then can you go to a judge to plead your case."

The process was long, and the time away from her family "was very hard. I just wanted to go back home," Bordonabe shared with the audience. Overcome with emotion, she paused to recompose herself as tears fell from her eyes.

In the end, Bordonabe was granted a trial to plead her case in court.

Concern for the family's safety prevented Adams from revealing the specific reasons why the judge granted Bordonabe a "withholding from removal." But the reasons were grave, she assured.

"Persecution is very hard to prove in Mexico," Adams explained. "The circumstances were such that the judge agreed that she would face persecution if she had to go back. It's a long, in-depth, six-page decision, not just a check in a box."

While Bordonabe now can never be deported, she must check in with ICE every six months.

Still, the case was won, and the federal government, which had 90 days to appeal the ruling, opted not to challenge the decision. Bordonabe was free to return home.

Her husband and children arrived in Chicago, Adams recalled. Bordonabe had her few belongings packed in a box and was ready to go.

But then something happened that Adams said still leaves her in disbelief.

"ICE officials, one in particular, changed his mind and said, 'No, she has to wait 90 days to see if there's another country we can send her to,'" Adams said. "ICE made the decision in front of the children. Everyone lost it. It was a blow. She



Maira Bordonabe, a member of St. Gabriel the Archangel Parish in Indianapolis and a married mother of two, shares her story of being taken for deportation as Archbishop Charles C. Thompson listens. Speaking in English before a crowd at an IndyCAN "families first" budget rally in Indianapolis on Aug. 30, Bordonabe's story was translated into Spanish by Yuri Rodriguez, left. (Photos by Natalie Hoefler)

literally had the document [for her release] in her hand signed and her belongings packed up."

Carson was again called upon to intervene, and Bordonabe was released within four days. She returned home with her family in late August.

"Before this [occurrence at the deportation center] happened, even as an immigration attorney I thought, 'Oh, it hasn't changed much under this new administration,'" said Adams, who has been involved in immigration law for more than 15 years. "But I can tell you from personal experience and being in the field, it's a lot different.

"There's no regard for humanity. There's a lack of respect. I feel like there's been a call or a directive from above. [ICE officials have] been given the power to break up families, and it's not healthy.

"Everyone in the family had a really difficult time dealing with her absence. They were devastated. The children didn't understand—they just needed their mother home."

Bordonabe's 12-year-old son Luis can attest to the hurt of losing his mother for nearly five months.

"I was mind-blown," said the student of St. Michael-St. Gabriel Archangels



Maira Bordonabe pauses to wipe away tears during an IndyCAN "families first" budget rally in Indianapolis on Aug. 30, where she shared her story of being separated from her family for nearly five months after being taken for deportation last spring.

School in Indianapolis of the ICE officer's decision not to release his mother. "I was so disappointed. Me and my sister had hopes that she would come home, but she didn't. It was really hard."

Bordonabe couldn't agree more with her son.

"This is a very hard situation to put a family through," she said at the IndyCAN event.

"We need to keep families together." †

IndyCAN

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Providence Sister Tracey Horan, who works for IndyCAN.

"Many faith leaders and clergy see how these changes pose serious threats to families in our churches, and wanted to encourage elected leaders to see the budget as a moral document."

Some of the proposed changes being opposed by the organization and its supporters include cutting Medicare and Medicaid by a combined \$2 trillion; dedicating \$5.4 million toward immigrant deportation efforts; ending the Deferred Action of Childhood Arrivals (DACA) policy (which was rescinded on Sept. 5); and removing \$1 billion in programs designed to reduce crime and keep families together.

"The goal of the event is to support our elected officials in saying 'no' to a budget that separates and harms families," said Sister Tracey.

"We want to lift up the vision of an 'economy of communion,' as Pope Francis says. This means saying 'no' to 'an economy of exclusion and inequality that victimizes people when the mechanism of profit prevails over the value of human life,'" she said, quoting Pope Francis in a meeting he had with then-vice president Joseph Biden in April 2016.

Archbishop Charles C. Thompson was one of the evening's featured speakers. In his address, he emphasized three of the Church's seven tenets on social justice: the dignity of the human person from conception to natural death, the right of each person to those things required to uphold the dignity of the person, and solidarity of all persons, particularly in the pursuit of justice and peace.

"Supporting families is a core principle of our faith and our teaching," he said. "At the center of that is the dignity of the person, and again, solidarity—we have to stand together for what is right and just."

His comments were echoed by those of Rev. Derrick Slack of 5 Stones Youth Ministry in Indianapolis in his address to the crowd.

"When you have a budget that cuts Medicaid and other health care programs by \$1.5 trillion, you are attacking our families," Slack said. "When you make a budget that wants to slash Medicare funding by \$487 billion ..., when you pass a budget that cuts DACA funding, ... when you want to spend \$4.4 billion to build immigrant prisons, you are attacking our families."

Indiana Catholic Conference executive director Glenn Tebbe, who was present at the event, agreed with Slack's comments.

"Any time you start talking about dollars and cents and how those affect lives, it obviously has an impact on families, whether it's health care, whether it's being able to take care of your basic needs," said Tebbe, whose organization serves as the public policy voice of the Church in Indiana. "Much of what was proposed seemed to be cutting some very fundamental needs within the family."

Stories shared by local citizens gave witness to the effects of a budget that does not put families first.

One such witness was Maira Bordonabe, a member of St. Gabriel the Archangel Parish in Indianapolis.

The young married mother of two recently returned to her family after spending nearly five months at a deportation center in Chicago. She shared the reality of the trauma thrust upon families when such separations occur.

"I spent four months there with other women, most of them mothers," she said.

In a touching moment, Archbishop Thompson rose from his chair at the front

of the gathering to embrace Bordonabe, her face wet with tears, as she returned to her seat. (See related story.)

April Barnes of New Zion Community Church in Indianapolis also spoke during the event. The foster parent addressed the negative effects to foster children if Medicaid funds are slashed. In March, the Indiana Department of Child Services released a report noting that the state has more than 23,000 unplaced children who rely on Medicaid. That figure does not include placed foster children who also receive Medicaid assistance.

Members of other faith congregations also spoke during the event, including Episcopal Diocese of Indianapolis Bishop Jennifer Baskerville-Burrows and Rev. Clarence Moore, pastor of New Era Baptist Church in Indianapolis.

About 10 pastors of various faith communities throughout Indianapolis were present, including Msgr. Paul Koetter, Holy Spirit Parish's pastor, and Father Christopher Wadleton, pastor of St. Philip Neri Parish in Indianapolis.

Not present, however, were the four legislators invited to the event: U.S. senators Joe Donnelly and Todd Young, and U.S. representatives Susan Brooks and Andre Carson.

Donnelly and Brooks did, however, send representatives to the event. They were asked to stand if they would agree to take the IndyCAN requests to their respective senator and representative, and to have their leaders meet with IndyCAN delegates by Sept. 8. Both stood for the first request, and both agreed to take the second request to their offices.

While this drew applause from the audience, one of the longest rounds of applause during the evening came in response to a comment by Archbishop Thompson.

"The quality and character of a nation is not so much its military power or its financial budget," he said. "But it's the way it treats its most vulnerable." †



Archbishop Charles C. Thompson and Episcopal Bishop Jennifer Baskerville-Burrows of the Episcopal Diocese of Indianapolis smile with Rev. Clarence Moore of New Era Baptist Church in Indianapolis. The three faith leaders were featured speakers at an IndyCAN rally in the gymnasium of Holy Spirit School in Indianapolis on Aug. 30. (Photo by Natalie Hoefler)

Annunciation Parish celebrates re-opening of restored church

By Shayna Tews

Special to *The Criterion*

BRAZIL—As incense rose in the morning air at the front of a procession on Aug. 27, the sound of chiming bells rang through the city of Brazil to announce the presence of the Blessed Sacrament. The faith-filled walk that followed led almost 150 parishioners home to their newly renovated church.

“We took Jesus to the streets,” said Annette Durcholz, a member of Annunciation Parish in Brazil. “I’m just overwhelmed. It’s so surreal.”

Durcholz, other parishioners and Father John Hollowell, the parish’s pastor, had spent time during the last two years celebrating Mass elsewhere, including most recently at Brazil’s First Presbyterian Church, while Annunciation Church was undergoing a much-needed overhaul.

It was only fitting that the Gospel reading that day was from Matthew 16, which recounts how Jesus declared that he would build his Church on the rock of Peter. Years ago, that Scripture passage inspired the parish’s capital campaign slogan, “A Firmer Foundation.” The money was necessary for a much-needed overhaul of its 136-year-old church building which was in jeopardy from a failing foundation.

In his homily, Father Hollowell noted that only God himself could have planned it so beautifully.

‘A very powerful thing’

“A lot of the parishioners kind of feel like we’ve been out in the desert and wandering around,” explained Father Hollowell. “We pack a suitcase up for every weekend Mass, and we’ve been blessed to have a great place to celebrate Mass [at First Presbyterian Church]. They’ve been awesome hosts and just very gracious, but home is home. So it will be good to be back and not wandering about anymore.”

Now, the wandering has indeed come to an end—but not before one final journey: Father Hollowell planned a eucharistic procession following the faith community’s final Mass in their temporary worship space.

Members of the Knights of Columbus, in full regalia, carried a canopy over a monstrance. Every youth altar server was on hand to bring Jesus home, some young men even returning from college and the seminary to be part of the event. With a leader announcing through a megaphone, parishioners prayed a rosary during the procession, sharing Hail Marys through the city.

Brazil’s police department provided an escort for the procession, as the Blessed Sacrament guided the journey for parishioners and for all townspeople to see.

Father Hollowell, who also serves as pastor of St. Paul the Apostle Parish and chaplain of DePauw University, both in Greencastle, said eucharistic processions provide an encounter with Christ for the whole community, Catholic or not.

“We did a procession at my other parish a few months ago where reporters were taking pictures. We didn’t even tell anyone. We didn’t think to advertise it until after the event,” he admitted. “A lot of people, you could see it in their faces. They were taking pictures, and everybody was just kind of silent. You could see it in their eyes, that it was a very powerful thing for them. And that’s exactly why canon law said that, why priests need to do processions.



Altar servers lead the way in an Aug. 27 eucharistic procession of members of Annunciation Parish in Brazil through the streets of the west central Indiana town from its temporary worship space to its restored church. (Submitted photos by Shayna Tews)

“So it’s great, and I think everybody in town knows what we’re doing, that the church is being fixed, so it just made sense I think from that standpoint.”

Preserving ‘what our ancestors gave us’

The recently completed project was the second phase of a broader renovation effort. The first phase began about two years ago. As workers repaired the church’s faulty foundation, parishioners spent six months worshipping at the Presbyterian church.

Then, after a year of allowing the walls to dry out from water that had seeped into the plaster over the years, parishioners said goodbye to the beautiful church building again for about six months, awaiting this historic facelift along with other significant changes to the church.

Parishioner Chris Wagner and his family refinished the wooden pews. He explained the work as “doing it for God and for the community, and it’s really been a great blessing to do it.

“It’s been fun and frustrating at times,” admitted Wagner. It took him and his family about 1,000 hours since early March to complete the sanding and staining of the pews and reupholstering of the kneelers, but it all finally came together.

“I was just overcome this morning coming back in, following Jesus in,” said Wagner. “Really, it was a huge experience for me. Outstanding.”

The capital campaign raised \$1.2 million dollars—more than parishioners expected. Such generosity turned out to be a blessing as more repairs became evident as work progressed.

According to Father Hollowell, the \$1.2 million figure, plus a family’s donation of about \$900,000 to restore the church’s organ and additional support to the loft that holds it, covered the \$2 million needed for the final cost of the project.

Other improvements included new hardwood flooring; new wood trim and doors; traditional painting on the walls, ceiling and Stations of the Cross; and new gold coating and finish on treasured items like a monstrance, altar candles and tabernacle.

“It was 1880 when [the building] was started, and it was finished about a year later,” said Ed Burt, a member of the Knights of Columbus. “Some of the glass has been with us the whole time, and we’re managing to preserve what our ancestors gave us.”

Parishioners had quite a view to behold upon entering the doors to a church closed for six months.

“It was amazing,” admitted Marci Rush. “I wanted to start crying, because it just took my breath away.”

The youths of the parish were deeply touched by the renovations as well.

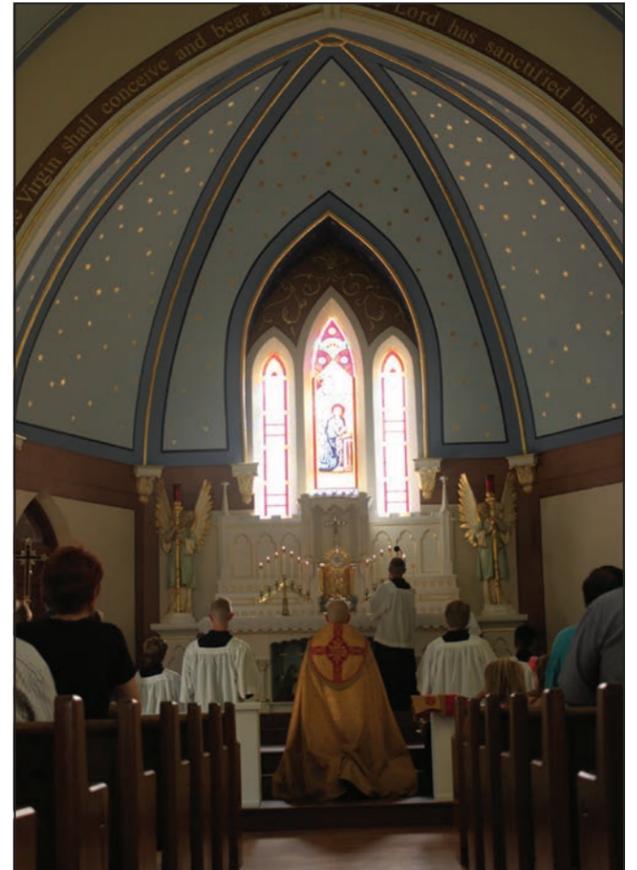
“Some people wanted this church to be torn down and [for us to] build a new one. It’s nice that it is the same, but it has some new features,” explains 11-year-old Vivian Etling. “All the painting, and how they have the angels with the candles. ... It looks like the altar is in heaven while we are on Earth.”

Father Hollowell spoke briefly to the congregation once inside, the pews full of parishioners now happily back at home.

“It’s been a beautiful journey, a great journey for our parish,” he said. “This isn’t the end. It’s more of a beginning.

“We’re going to go out from here and invite people to Christ. And hopefully [the restoration is] a beautiful thing for all the people in our community, for those living near our church. We did it for the poor and for everybody to come and pray.”

Those doors once closed are now wide open, inviting people in to a church finally sitting on a firm foundation—physically and spiritually.



Father John Hollowell, Annunciation Parish’s pastor, and altar servers kneel on Aug. 27 before the Blessed Sacrament in the newly renovated Brazil church’s sanctuary. The parish returned to the church after a two-year renovation project, which led the faith community to worship in a local Presbyterian church during the last six months.



Father John Hollowell, pastor of Annunciation Parish in Brazil, says a few words to parishioners in the newly renovated church sanctuary on Aug. 27.



‘We’re going to go out from here and invite people to Christ. And hopefully [the restoration is] a beautiful thing for all the people in our community, for those living near our church. We did it for the poor and for everybody to come and pray.’

—Father John Hollowell, pastor of Annunciation Parish in Brazil

(Shayna Tews is a freelance writer and a member of Annunciation Parish in Brazil. An open house and Annunciation School reunion are planned for Sept. 9 at the parish, 19 N. Alabama St., in Brazil. The event includes food and tours from

noon-2:30 p.m., a sacred music concert featuring Indiana University Jacobs School of Music professor emeritus Marilyn Keiser on the newly restored organ from 2:30-3:30 p.m., recitation of the rosary at 3:30 p.m. and Mass at 4 p.m.) †

ANNIVERSARY

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Archbishop Thompson pointed out that Peter is the one Apostle who was known to be married. Nevertheless, he said, "Peter ... desired an ongoing personal encounter with Jesus Christ. For this reason, he dared to take risks and step out of his comfort zone from time to time. Peter's faith grew to keep Jesus Christ at the center of his life. ...

"We too must keep Jesus Christ at the center of our vocations, be it priesthood, marriage, diaconate, religious consecrated life, even single life, families, homes, parishes, relationships and creation."

The archbishop noted that the couples were there to celebrate the covenant of marriage, upon which God bestows special grace.

"Each [couple] is here today by the strength of their covenant and the sacramental grace of God," he said.

"We all have our stories to tell, but each and every one must be founded upon Christ the cornerstone, who beckons us to proclaim as did Peter—in the midst of our marriages, in the midst of our lives, in the midst of our vocations—"You are Christ, the Son of the living God" (Mt 16:16).

'One step at a time, together'

The year was 1963. The civil rights movement was underway, and the NAACP youth council was meeting in East St. Louis, Ill.

It was there that Elizabeth, a young Catholic woman, met Paul Malone.

"We were both from that area, and we were both going to college," said Elizabeth. "We were both involved in the civil rights movement. That was our first connection."

The couple did not start dating until after the March on Washington in August of that year.

"Things just grew from there," said Paul.

The couple, members of St. Thomas Aquinas Parish in Indianapolis, had four sons and now have seven grandchildren.

While their children were raised Catholic, Elizabeth said she and Paul "were married a long time before he converted"

and came into the full communion of the Church about five years ago.

"That didn't stop me from going to services, though," said Paul.

Elizabeth agreed.

"He's always participated in the Catholic Church with me and our kids."

Such commitment is what Paul cited as a primary factor in remaining married for 50 years.

"When you make the commitment to love, honor and cherish for the rest of your life, you should really take that to heart," he advised. "It's not just words, you have to believe it."

The couple reflected on the fact that they've been married for half a century.

"In some ways it seems time flew, but in other ways, it's a long time," said Elizabeth.

As for Paul, "I can't get my mind around 50 years," he admitted. "It's just one step at a time, together."

'Know that God is the center'

John and Mary Paddenburg were both attending Jesuit high schools when they met in El Paso, Texas. John's best friend introduced him to Mary, who was selling tickets for a spaghetti dinner.

"I thought I'd never see her again, because we were out playing a free-for-all [football] game, and I was all beat up," John recalled. "She was drop-dead gorgeous. ... She was absolutely a charming young lady."

He said he thought to himself, "What chance does a guy like me have with a girl like that?"

Quite a good chance, as it turned out.

"He was somebody I didn't know—I didn't want to date somebody I'd known all my life," said Mary, an El Paso native. John's family had been transferred to the area by the military.

The couple went to college together, dating the entire time. They married the day after Mary's graduation.

John didn't plan on going into the military. But the United States had other ideas.

"One day, I found out we were expecting [a child], and two weeks later I found out I was in the Navy," said John of his entrance into the military via the draft.

He served as a Navy pilot for 31 years

in active duty and with the reserves, retiring with the rank of captain.

Through the many years they spent separated during his tours of duty, said Mary, "Faith held everything together."

That faith was not easy to maintain in the military, said John.

"We would be gone for 14 months," he said. "Day by day, God starts taking second place. There were days when we'd be taxiing the plane to get in the catapult, and you'd look toward the island, and you'd see the church pennant flying, [and you'd realize] it's Sunday."

It bolstered him, he said, "knowing Mary was back home praying for me."

The Paddenburgs, who have three children and six grandchildren, now worship together at All Saints Parish in Dearborn County.

Mary's advice for couples to remain married 50 years revolves around faith: pray together, go to Mass frequently and participate in adoration.

"You have to know that God is the center of your life and all you do," she said.

'I knew the first time I met her'

Eduardo Parada was only 8 years old living in his homeland of Colombia when he knew he would marry a woman from Indianapolis.

"A friend of ours went to Purdue University, and he married a girl from Indianapolis," he recalled. "When I saw her I thought, 'Wow! Indianapolis must have the most beautiful women! So someday I have to go to Indianapolis and get married.'"

He moved to San Francisco with his family years later. He joined the Army and was stationed at Fort Benjamin Harrison in Indianapolis.

It was at a dance there that he met his wife Lois, who was a Red Cross volunteer.

"I knew the first time I met her, 'Oh! This is the girl I was looking for!'" he said.

Lois had been praying with her mother for a good Catholic husband for years, particularly calling upon the intercession of St. Anthony.



Catherine Niese looks at her husband Russel during the Golden Jubilee Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 27. They are members of St. Nicholas Parish in Ripley County. (Photo by Natalie Hoefler)

"Among other things that were very special" to her about Eduardo, said Lois, was his middle name—Anthony; that he shared his birthday with her father, whom she loved dearly and who had passed away; and that he had studied in the seminary.

And, she added, "He was a terrific dancer."

Their "courtship was through the mail for two years" while he was stationed in Germany, said Lois.

The Paradas, who worship at Holy Spirit Parish in Indianapolis, have four children and several grandchildren.

Although they no longer dance, the couple said they now "walk and talk together, and read together and pray together," said Eduardo.

"And we like to go to adoration together. It's a special time for us. It has been the core of our relationship, our faith in God.

"As God is the center, he teaches us to forgive and keep on, never giving up. ... With the help of God, everything is possible. You will make it through, and you will be stronger." †

Couples' advice: Communicate, be patient and pray together

Compiled by Natalie Hoefler

Elizabeth and Paul Malone, St. Thomas Aquinas Parish, Indianapolis

• Elizabeth: "It's about commitment. It's about will and work."

• Paul: "When you make the commitment to love, honor and cherish for the rest of your life, you should really take that to heart. It's not just words, you have to believe it."

Carol and Maurice Lathrop, Christ the King Parish, Indianapolis

• Maurice: "Communication, all the way down the line. That, and loving each other."

• Carol: "You have to talk things through."

Kathy and Dane Lantz, Holy Spirit Parish, Indianapolis

• Dane: Have a good group of friends "as support ... and a good sounding board. ... Saying, 'Yes, dear.'"

• Kathy: "Patience and tolerance."

Ginny and Dan O'Brien, St. Luke the Evangelist Parish, Indianapolis

• Ginny: "Have a whole lot of patience and stick-to-it-iveness. ... I think it just makes a big difference to have [faith] in common."

• Dan: "We have continued practicing our faith, and it has kept us together. It

sets us up to make common goals made on our faith. ... Bite your tongue, don't be sharp."

Janice and Michael Cise, St. Luke the Evangelist Parish, Indianapolis

• Janice: "Absolutely have trust in your partner. Always be willing to forgive—and beyond forgiveness is being willing to let go."

• Michael: "Perseverance and patience and love."

Eduardo Parada, Holy Spirit Parish, Indianapolis

"You have to be patient. You have to be respectful, and you have to be determined you're never going to give up." His wife, Lois, agreed.

John and Mary Paddenburg, All Saints Parish, Dearborn County

• Mary: "You need to pray, and you need to pray together. And the more times you can get to Mass together, and the more times you can get to Mass during the week, the better. ... And if you have a lot of troubles dumped on you, the best thing is to get a baby sitter for the kids and, even singly, spend time with the Blessed Sacrament to rejuvenate yourself."

• John: "Look for things that men do together. A lot of men have trouble praying, but if you have a lot of men who struggle together, it's usually easier." †

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Evangelization takes place primarily in personal relationships

By Nathan Stanley

I recently had an encounter with a fellow traveler at a restaurant. We made small talk for a few minutes and then started to talk about family life. Before I knew it, I was reflecting on my faith in Christ and asking him about how he has seen God working in his own life.

It is amazing what happens when we are open to the promptings of the Holy Spirit. The *Catechism of the Catholic Church* states, “God, infinitely perfect and blessed in himself, in a plan of sheer goodness freely created man to make him share in his own blessed life. For this reason, at every time and in every place, God draws close to man” (#1).

God always is close by and at work in our conversations with others.

The French writer and Catholic convert Leon Bloy, who died about a century ago, wrote, “The only real sadness, the only real failure, the only great tragedy in life, is not to become a saint.” We live in a time where the world needs saints more than ever and not just any saints, but saints that live in the midst of ordinary life.

The catechism speaks of our common vocation in baptism as a “vocation to holiness and to the mission of evangelizing the world” (#1533). But how do we do this in the midst of our ordinary lives?

First, we must look to Jesus. Jesus spoke to the masses and gave great speeches, but he most deeply invested his life in 12 men. Jesus told the Apostles, “I no longer call you slaves. ... I have called you friends” (Jn 15:15). It is in friendship that we can imitate Jesus’ model for evangelization in ordinary life.

Opus Dei Father C. John McCloskey wrote, “Friendship, for a Christian, can be an effective form of evangelization. ... Throughout the history of the Church, starting with our Lord himself, Christianity has spread principally throughout one-on-one encounters.”

Friendship fosters a natural encounter with other people and space for the Holy Spirit to work in the hearts of others. Our ordinary circumstances allow for these opportunities of authentic witness.

In his recent book, *Strangers in a Strange Land: Living the Catholic Faith in a Post-Christian World*, Philadelphia Archbishop Charles J. Chaput comments on this fact: “The most powerful kind of witness doesn’t come from a classroom or pulpit. It doesn’t need an academic degree or special techniques. Instead, it grows naturally out of the lives of ordinary people—parents and spouses and friends; people confident in the love that God bears for them and eager to share it with others.”

We are called to live in the world and to witness to the saving power of Jesus Christ and his Church.



A family prays together before a meal in their Chicago home. People are primarily drawn to faith in God through personal relationships in the context of ordinary daily life. (CNS photo/Karen Callaway, Catholic New World)

As we build friendships with others, we should not only look to their spiritual needs, but their temporal needs as well. In his book, *Jesus as Friend*, Salvatore Canals writes, “Before wanting to make saints out of all of those people we love, we have to make them happy and joyful, for nothing better prepares the soul for grace than joy.”

We must be people who live like thermostats, not thermometers. A thermometer measures the temperature in a room, but a thermostat impacts the temperature of its environment. As Pope Francis said in his apostolic exhortation “The Joy of the Gospel,” “An evangelizer must never look like someone who has just come back from a funeral!” (#10).

We are called to live the joy of the Gospel and proclaim it “whether it is convenient or inconvenient” (2 Tm 4:2). And from this joy, we look for ways to serve those around us.

Pope Benedict XVI commented on this in his encyclical “*Deus Caritas Est*” (“God is Love”): “No longer is it a question, then, of a ‘commandment’ imposed from without and calling for the impossible, but rather of a freely-bestowed experience of love from within, a love which by its very nature must then be shared with others. Love grows through love” (#18).

Finally, at the foundation of our evangelization efforts is prayer, particularly prayer for other people. Pope Francis has said, “One form of prayer moves us particularly to take up the task of evangelization, and to seek the good of others: It is the prayer of intercession.”

In order to bring people to the heart of Jesus, we must develop a heart for them in prayer. I would recommend the advice of Father Leo Trese in his book *The Faith Explained*: “There are so many to pray for. ... A practical suggestion is to write down on a card or a sheet of paper a list of all the people for whom we wish to pray, and cast a quick eye over it each morning at the time of our morning prayers.”

By this simple practice, we will see the Holy Spirit open doors for us in our daily interactions with others.

God is calling each of us ordinary Catholics to be evangelizers in our daily lives. Each of us has the chance to bring Christ to others. This is our vocation, our way of being saints in the modern world.

(Nathan Stanley is the director of apostolic development at The Fellowship of Catholic University Students. He writes at www.practicalcatholicismblog.com.) †

All the baptized are called to proclaim the word of God throughout the world

By Paul Senz

Before the incarnation of Christ, the Word of God made flesh, God’s word was communicated to his people through the prophets. As the mouthpieces of the Lord, they provided instruction, admonishment, encouragement and comfort to his people.

The names of many of these prophets are familiar to Jews and Christians today, even to those not terribly familiar with Scripture: Isaiah and Jeremiah,



Jonah, a familiar prophet, is spit out of the whale in this fresco seen during the unveiling of two newly restored burial chambers in the Christian catacombs of St. Domitilla in Rome on May 30. Often, the prophets communicated the word of God at their own peril. By the same token, avoiding God’s call—as Jonah so famously tried to do—can have its own consequences. (CNS photo/Carol Glatz)

Hosea and Jonah, David, Daniel, Zechariah and many others. Quite often these were erratic, eccentric and downright strange individuals—but that did not negate for even a moment that they were speaking the word of God.

The prophets often communicated the word of God at their own peril. By the same token, avoiding God’s call—as Jonah so famously tried to do—can have its own consequences. It is no small thing to be a communicator of the word.

Ever since the Word of God became flesh, it means something totally different to be a proclaimer of the word. The whole matter now essentially revolves around the command of Jesus that his disciples “go into the whole world and proclaim the Gospel to every creature” (Mk 16:15).

This command was given after the resurrection, and before the ascension, during those brief 40 days during which the risen Christ walked among us again. And that is the Gospel that we are called to proclaim.

The prophets of the Old Testament prefigured the prophetic office that all the baptized hold, and the Apostles and other disciples of Jesus were the first in the Christian line of proclaimers of Christ.

Pope Benedict XVI, in his apostolic exhortation “*Verbum Domini*” (“The Word of the Lord”) wrote that “the same Spirit who spoke through the prophets sustains and inspires the Church in her task of

proclaiming the word of God and in the preaching of the Apostles” (#15). We are all the successors of the Apostles in this sense, called to be prophets in our own time.

We are all called to be proclaimers of the word. By virtue of our baptism, we are anointed priest, prophet and king. By baptism, we join the mystical body of Christ and are called, with the help of God’s grace, to live up to the ideal that Jesus exemplified as priest, prophet and king.

We can be prophets by being bearers of the word of God—in continuity with the prophets of old and the disciples of Jesus.

In the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation,” the council fathers declared that the “Gospel had been promised in former times through the prophets, and Christ himself had fulfilled it and promulgated it with his lips” (#7).

The Apostles then fulfilled his commission to go out and preach the Gospel, and the Church has not ceased doing so—and never will.

These prophets and disciples were often seen as a little “out there.” We must not be afraid to go against the grain of society: We must be communicators, preachers, proclaimers of the word!

(Paul Senz is a freelance writer living in Oregon with his family.) †

From the Editor Emeritus/John F. Fink

History of the Ku Klux Klan in Indiana during the 1920s

Last week, I wrote about the anti-Catholicism that reappeared in this country about 100 years ago. It resulted in the revival of the Ku Klux Klan (KKK) nationally, but especially here in Indiana where D.C. Stephenson was Grand Dragon, beginning in 1922.

Stephenson originally settled in Evansville, where he was successful at recruiting thousands of KKK members. He then moved to Indianapolis, living in a mansion in Irvington. Stephenson spread the Klan's anti-Catholic message through its newspaper, *The Fiery Cross*. It accused Catholics of being behind secret plots to overthrow the government and exterminate Protestants. Jews were also criticized and, to a lesser extent, blacks.

Stephenson was so successful that, between July 1922 and July 1923, almost 2,000 new members were added each week. Membership grew to 250,000, or about one-third of all white males in the state, the largest membership in the country.



Stephenson pocketed part of each membership dues, he became wealthy. In 1923, he severed his ties with the national organization, which had supported Democrats, and threw his support to the Republicans who then controlled Indiana's government. Republican politicians joined the Klan because they learned that Klan endorsement was necessary to win office.

By 1925, over half of the members of the Indiana General Assembly, the governor of Indiana, and most other high-ranking officials in local and state government were KKK members. In 1924, the Klan planned a large "Klavern" in South Bend as a protest against the University of Notre Dame. It was meant to intimidate its faculty and students because the university was Catholic. When Notre Dame students learned about the event, some of them met the train that brought the first Klan members. They roughed them up, shredded their robes and regalia, and forcibly put them back on the train.

South Bend police arrived and allowed successive trainloads of Klansmen to detain. But clashes between students and Klansmen occurred throughout the weekend

until Father Matthew Walsh, Notre Dame's president, arrived to calm the students down. Football coach Knute Rockne then spoke at a campus rally and implored the students to refrain from violence. The story of the clash was told by Todd Tucker in his book *Notre Dame vs. the Klan: How the Fighting Irish Defeated the Ku Klux Klan*, available in a Kindle edition at no cost.

By 1925, Stephenson was able to brag, "I am the law in Indiana." But then, that year, after the inaugural ball of Gov. Edward L. Jackson, Stephenson abducted a young woman named Madge Oberholtzer, took her by train in a private car to Hammond, and repeatedly raped and beat her. They returned to Indianapolis where Stephenson continued to keep her in his mansion, but he finally took her back to her home. She died about a month later.

Stephenson was arrested and convicted of rape and second-degree murder. He expected Governor Jackson to pardon him, but that didn't happen, and the Indiana Supreme Court upheld the court's decision. He was in prison until 1956.

After that, members abandoned the Klan by the tens of thousands, and it never recovered. †

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Cornucopia/Cynthia Dewes

Do we eat to live, or do we live to eat? Recognizing God's gifts for us

Did you ever notice how much we talk about food? It almost makes me hungry to think about it. Of course, food is essential to human survival, but it's so much more than that.

Food tells us a lot about the people who consume it. Regional and ethnic environments often determine what and how we eat. Scandinavians tend to make dishes that are bland and heavy on the carbohydrates. After all, they live in a cold climate where they need to keep their bodies warm and well padded. And the vegetables they can grow are often limited to root veggies such as potatoes, carrots and rutabagas.

Italians, on the other hand, live in a hot climate where they can grow more energizing vegetables such as tomatoes and peppers and onions. And they can grow the wheat for pasta, which is a good accompaniment to the vegetables. Those who live near the sea or lakes and rivers eat lots of fish prepared in many different ways, from baked walleye to sushi.

People grow the crops and raise the

animals which are suited to where they live. But despite how different they may be, the foods of the area are right for the needs of those who eat them. Food provides warmth, strength and a natural feeling of well-being. And it makes the eating of it fun and yummy while they're at it.

When we discuss our travels with friends, the subject of food inevitably pops up. This particular restaurant we found in Acapulco was the high point of the trip, or we plan to make fish soup as delicious as the one we had in Oslo. Maybe it's the thrill of traveling, or the desire to widen our daily food choices, or just to show off, but we dwell on food after coming home.

When I read over the logs I write when we're on the road somewhere, I find detailed lists and descriptions of almost every meal we had. When we talk to friends about their latest trip, we hear a recital of hotel breakfasts and local cuisines, with praises here and there for the wines they drank. And if we think about it, we realize that part of our preparations for a trip always include making sure we'll be well fed.

Apparently, we're not the only ones. All of a sudden, there are several food channels on cable TV, popular with the unlikely viewers: grown men who

never cooked a meal in their lives, or teenagers—ditto. Movies are devoted to food and eating: *The Dinner, The Diner, My Dinner with Andre, Breakfast at Tiffany's*, to name a few.

The attention given to food reflects the relative plenty of this century compared to many in the past. There was a time when people were vegetarian, not by choice, but because meat was rare or too expensive. But nowadays, the host must be prepared for vegetarian guests.

Of course, since we're human, there's always a certain amount of greed or gluttony or selfishness in our attitudes toward our food. We need to nourish ourselves to honor our bodies, and we may make that effort as delightful as possible—without forgetting our obligations to feeding the poor and to the natural environment.

Next time we get ready to chomp on that juicy hamburger or bite into that heavenly dessert, we can thank God for them. We can thank God for the pure joy of good eating—just one more of God's little gifts for us.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Coming of Age/Maria-Pia Negro Chin

Teenagers recognize humanity's role in respecting all of God's creation

Within the same week, I got both to admire the beauty of God's creation and see the effects of pollution—both man-made and industry-made—on people. This prompted me to think about how our actions can better reflect our gratitude and respect for all of God's creation.

Student reflections from *Maryknoll's* annual essay contest looked at "*Laudato Si'*," on Care for Our Common Home," and their thoughts on Pope Francis' encyclical on the environment helped me to answer this.

Many of the 7,000 students who submitted essays said they cared for the Earth by recycling and composting their waste as well as by encouraging their families, friends and communities to use renewable forms of energy, drive energy-efficient cars, and buy their fruits and vegetables locally.

In their essays, the teens pointed out that

the effects of climate change—rising sea levels, more frequent droughts, glacial melts, stronger storms—affect the poor the most. And the teens feel called to act, with many trying to reduce their own water usage and raising money for clean water in countries suffering from droughts and famine.

Meenu Johnkutty, a 12th-grader from New York, wrote about the serious effect of greenhouse gases and stressed the need to protest projects that would damage the environment and to focus on renewable energy sources like sun, water and wind.

"Pope Francis' call to protect our common home' must not be taken lightly, or we run the risk of losing our planet forever," Meenu said.

These teenagers inspired and challenged me to be more environmentally conscious.

I was also inspired by organizations doing their part to care for the environment such as St. Bonaventure's College, a K-12 school in Newfoundland and Labrador, Canada.

According to the Ignatian Solidarity Network, St. Bonaventure's College worked with students and teachers to

reduce disposable water bottle waste, develop a campus gardening program that benefits a local food bank, and create a cafeteria program that unites local students and farmers. The students also examined the carbon price of their clothing to increase their ecological consciousness.

Pope Francis' encyclical was addressed to "every person living on this planet," and stressed that we are all interconnected. Our concern for the environment is tied to our love for our fellow human beings.

Young people understand this and are trying to change their habits to protect the environment instead of thinking of short-term individual gains.

That is why many have pledged to answer Pope Francis' urgent call to pray for and with creation, live more simply and advocate to protect our common home. Global Catholic Climate Movement's pledge campaign provides the young and old ways to live out "*Laudato Si'*." (bit.ly/2wLXwtI)

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

Twenty Something/

Christina Capecchi

Evangelization and the solar eclipse

The rain fell heavy Monday morning in Des Moines, Iowa. Over eggs and potatoes at the Embassy Suites, bleary-eyed travelers plotted alternative routes.

A white-haired man wearing a Saturn shirt had heard it would be clearer in Columbia, Mo., than Kansas City, Mo., and decided to attempt the added hour of travel for a



better view of the Great American Eclipse.

"If we can't make it there in time," he said, "our ship is sunk."

Preparations had begun with such precision: a map to consult, checklists and charts. Did you want two minutes and 34 seconds

of totality in Grand Island, Neb., or two minutes and 38 seconds in St. Joseph, Mo.?

It felt like a menu, like an Amazon-Prime level of control: order and arrive.

Armchair research continued in that satisfying blend of novel and familiar: cities to consider and amenities to compare with the same pick-and-click power. Make your reservation, guarantee your fun.

Then came the packing: coolers filled to the brim, pristine eclipse goggles tucked into glove compartments, tripods and telescopes collapsed in trunks.

But after months of careful planning, the one factor we could not control—the weather—forced many Midwesterners into last-minute recalculations. Amid our anxious Googling, more than one of us uttered a prayer for a break in the clouds.

My husband and I chose Lathrop, a tiny town in northwest Missouri, as our destination, and after two hours of construction delays inching down I-35, we arrived with 20 minutes to spare and parked beside a cornfield that fell squarely in the path of totality.

The clouds obscured part of the view, revealing more of a crescent than a ring, but we still rejoiced in the sight. The sudden and complete darkening was a thrill in itself. The air cooled, and the crickets began chirping their lullaby.

Before long, we were back on the road, participating in another national act of solidarity: the Great American Traffic Jam. What would have normally taken six hours nearly doubled in length, an endless row of Minnesota license plates in gridlock. College-aged men in a car rolled down their windows and tossed grapes to a car of young women, hungrier for the entertainment than the fruit.

Waiting in line to use the restrooms at a Casey's General Store, travelers swapped weary smiles. Somehow, we were meeting the traffic, like the clouds, with optimism; it was all part of the experience.

It called to mind a G.K. Chesterton quote: "An adventure is only an inconvenience rightly considered. An inconvenience is only an adventure wrongly considered."

The miracle was not just the eclipse but its impact, that millions stopped to look up. These days we tend to run low on wonder. This filled us up again.

The older I get, the more clearly I see that life can echo the mysteries of the rosary: joyful, sorrowful, glorious and luminous. Every now and then, we pack them all into a single day or even an hour. Like Mary, we are called to respond with gratitude and trust, to offer our own fiat.

In classical tradition, truth, beauty and goodness are upheld as transcendentals. The Church recognizes how closely they are intertwined, one pointing to another.

As we aim to evangelize, we do well to lead with beauty, remembering the seekers who journeyed so far on Aug. 21. Our Church has a beauty like no other: cathedrals, sacred art, the liturgical year and a way of sacramental living available to all.

They will travel hundreds of miles for seconds of awe.

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

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

The Sunday Readings

Sunday, September 10, 2017

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

For the first reading at Mass this weekend, the Church gives us a passage from the Book of Ezekiel.



Ezekiel's name in Hebrew in effect was a prayer, "May God make [him] strong." It was fitting since, as the prophet himself said in complaint, his calling to be a prophet put him at odds with so many people.

For God's people, times were hard. The Babylonian Empire, at the time one of the Middle East's most powerful states, had destroyed much in the Promised Land and had killed many. Then, the Babylonians took back to Babylon many survivors of the invasion.

In Babylon, these exiles and later their descendants languished for four generations.

Ezekiel saw this disaster not as a direct punishment from God, pressed down upon the people in a fury of revenge for their sinfulness, but as the result of the people's sin.

Although the prophet was harsh in this respect, he also consoled the people that a better day would come—if they returned to God. If they obeyed God, then God would protect them.

No matter the people's disobedience, Ezekiel wrote, God would never forsake them and never desert them in the face of peril.

St. Paul's Epistle to the Romans is the source of the second reading. It continues the pattern for these weekends of the summer, so many of which have presented readings from Romans.

A highly educated, sophisticated and wealthy Jew, fully versed in the teachings of Judaism, Paul knew the commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had acted through Hebrew agents in the past. The commandments were from God, given to Moses, for example.

Paul set the commandments in context. People should obey God because they love him. People should treat others well, according to the commandments, because they love others. This urging echoed the teaching of Jesus.

For its last reading, the Church this weekend offers a passage from the Gospel of St. Matthew. Jesus told the disciples to admonish anyone among them who somehow is at fault.

The Lord gives a progression of steps to follow in doing this. First, a Christian should call a wayward brother or sister to task. This step failing, the Christian should seek the aid of others in calling the wayward back to the right path. Finally, this step also failing, the disciple should go to the Church.

If the wayward will not reform, the Church should dismiss the wayward.

Being a follower of Jesus is a serious matter. The Church, representing Christ, has the right to judge a member's behavior, even a member's sincerity. Christ is in the assembly of disciples. The Church is not simply a convenient, occasional gathering of people of like minds or good intentions.

Reflection

For weeks, we have heard advice about being good disciples. We hear advice again this weekend about discipleship.

Ezekiel gives us a clear message. All humans are inclined to sin. Bad results follow when we forget God. Searching for excuses, we blame others or some unwelcomed coincidence, saying that actually we are helpless in the face of temptation or we did not understand the seriousness of our sin.

We are responsible for what we do. We are weak. We are myopic. We are afraid. Even so, if we ask for help, God will strengthen us.

God speaks and acts through the Church. So the Church acts with God's authority. It guides us, and it warns us. Frank and straightforward, it reminds us that we must love God above all else. †

Daily Readings

Monday, September 11

Colossians 1:24-2:3
Psalms 62:6-7, 9
Luke 6:6-11

Tuesday, September 12

The Most Holy Name of Mary
Colossians 2:6-15
Psalms 145:1-2, 8-11
Luke 6:12-19

Wednesday, September 13

St. John Chrysostom, bishop and doctor of the Church
Colossians 3:1-11
Psalms 145:2-3, 10-13
Luke 6:20-26

Thursday, September 14

The Exaltation of the Holy Cross
Numbers 21:4b-9
Psalms 78:1b-2, 34-38
Philippians 2:6-11
John 3:13-17

Friday, September 15

Our Lady of Sorrows
1 Timothy 1:1-2, 12-14
Psalms 16:1-2, 5, 7-8, 11
John 19:25-27
or *Luke 2:33-35*

Saturday, September 16

St. Cornelius, pope and martyr
St. Cyprian, bishop and martyr
1 Timothy 1:15-17
Psalms 113:1-7
Luke 6:43-49

Sunday, September 17

Twenty-fourth Sunday in Ordinary Time
Sirach 27:30-28:7
Psalms 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

Question Corner/Fr. Kenneth Doyle

Attendance at holy day Masses governed by the bishops of the country one lives in

Recently, I was traveling on business in Toronto. Because that day happened to be the solemnity of the Assumption of the Blessed Virgin Mary, I went in search of a church to attend Mass. I learned, though, that the Assumption is not a holy day of obligation in Canada, and no additional Masses were being offered beyond the normal weekday schedule.

I was determined to attend Mass anyway, and managed to do so, but it made me wonder: Do the obligations as determined in your home country hold when you are traveling and find yourself in a place with different norms? Or was the obligation lifted because it did not apply in the place where I happened to be that day? (Virginia)



You have no doubt heard the saying, "When in Rome, do as the Romans do." But in the case which you pose, following that maxim would be wrong. When traveling for brief periods, as you were, Catholics should follow the rules of their own country on Mass attendance.

Here is the technical explanation: The Church's *Code of Canon Law* says that a particular nation's regulations govern those who have a domicile or quasi-domicile in that country and are actually residing there (#12.3). Canon 102.2 defines a "quasi-domicile" as a place where one intends to reside for at least three months.

Since you clearly had no intention of staying in Canada for three months, you were obliged to observe the holy days as designated by the bishops of your home country, the United States, so your decision to attend Mass on the feast of the Assumption was the correct one—even though you happened to be in Canada on that day.

And that rule actually makes things easier for us. Canon 1246 lists 10 holy days of obligation, but allows national conferences of bishops to reduce the number or to transfer their observance to a Sunday, and there is considerable variation from country to country.

Vatican City observes all 10, the United States has six, while Canada keeps only two (Christmas and Mary, the Holy Mother of God on Jan. 1). Imagine the confusion if U.S. Catholics, when planning to travel for a few days in a foreign nation, were obliged in advance to

learn that particular country's holy days.

About two years ago, I made a promise to the Blessed Virgin Mary that I would fast on the Wednesdays and Fridays of each week, taking only bread and water—for the poor souls in purgatory and for peace in the world. I have remained faithful to this commitment since then and intend to continue for the rest of my life.

Recently, my wife celebrated her 50th birthday, and the same day also happened to be our 20th wedding anniversary. Unfortunately, it fell on a Wednesday, so I refused to take anything but bread and water. My wife was not very happy with that, and has remained upset about it since that day.

We are both practicing Catholics, although I believe that I pray much more than she does and attend Mass every morning, while she goes on Sundays and holy days. We have had a good marriage over the years, enjoying many happy moments together, and God has blessed us with four beautiful kids. I have always thought it important to put God before family, and I find it hard to break a promise made to the mother of God.

Please advise me as to how I can explain this to my wife, so that I am free to worship as I want and so that my personal sacrifices do not infringe on our daily lives. Should I have taken a break on that one special day and had a meal with her, or did I do the right thing by sticking with my fast? (New York)

This question is an easy one. Of course, you should have had a meal with your wife on her birthday and your wedding anniversary!

Read the Gospel of St. Mark (Mk 2:23-28), where the disciples of Jesus picked grain because they were hungry—even though it was the Sabbath. Jesus defended them against the complaining Pharisees, saying "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27).

I am impressed and edified by the penitential practice you have chosen, but I feel quite confident that the mother of God would have approved your "taking a break" on that very special day, or, at the very least, transferring that fast to another day. I think that you should apologize to your wife and take her out for a very nice dinner.

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

My Journey to God

Stargazer

By Dr. C. David Hay

It is a night to stir the soul,
To watch the heavens all aglow;
A colorful spectral meets the eye
As fiery meteors rush by,
Born of brimstone, fire and coals
With a destiny no one knows.

Does life exist out in that maze
Of worlds that glow and stars
that blaze?
A universe of endless space
Where planets spin and comets
chase;
Infinite wonders of the skies
Awaiting gaze of curious eyes.

So if you be one of these,
Seeking cosmic sights that please,
Blessed by beauty that you see,
You are a dreamer just like me—
Beholding trails where angels trod
And know you saw the Face of God.



(Dr. C. David Hay is a member of St. Joseph University Parish in Terre Haute. Poor Clare Sister Mary Francis views the solar eclipse through a pair of special lenses on Aug. 21 at the Monastery of St. Clare in St. Louis.)

(CNS photo/Lisa Johnston, St. Louis Review)

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.

ALBERT, Frank E., 92, St. Charles Borromeo, Bloomington, Aug. 21. Husband of Lucille Albert. Father of David Albert. Grandfather of two. Great-grandfather of three.

ANDRES, Letha, 92, Our Lady of Perpetual Help, New Albany, Aug. 24. Mother of Claudia Boutelle Dunkley, Donald, Douglas, Michael, Robert and Ronald Andres. Grandmother of nine. Great-grandmother of 16.

BLANCHARD, Janice M., 70, St. Vincent de Paul, Shelby County, Aug. 7. Mother of Laura Bennett and Paul Rutan. Sister of Dianne Dixon, Mary Liz Hyer and John Nolan. Grandmother of four. Great-grandmother of one.

BURKHART, Robert L., 76, St. Bartholomew, Columbus, Aug. 19. Husband of Betty Burkhart. Father of Julie Risley, James, Jeff and Justin Burkhart. Brother of Rita Dickman, Margie Eldridge, Thelma Griewe, Stella

Vanderpohl, Paul, Ralph, Richard and Russell Burkhart. Grandfather of four.

COMER, Elverna R., 92, St. Mary, Rushville, Aug. 27. Mother of Jane Gillespie, Jean Mauzy, Bruce, Gregg, Kevin, Scott and Steve Comer. Sister of Gloria Ferkenhoff. Grandmother of 22. Great-grandmother of 22.

CROSBY, Wilma Becker, 92, St. Luke the Evangelist, Aug. 17. Wife of William Crosby. Mother of Cheryl Keating, Gordon and Michael Becker. Grandmother of seven. Great-grandmother of 12.

GLAUB, Julius C., 66, St. Anthony of Padua, Morris, Aug. 26. Brother of Delores Litzinger, James, John, Jr., Martin and Robert Glaub. Uncle of several.

HARTMAN, David L., 86, St. Bridget, Liberty, Aug. 18. Father of Sandy Frank, Pam Smedley, Cindy, David and Randy Hartman. Grandfather of 11. Great-grandfather of six.

LEISURE, Reginald, 71, St. Anne, New Castle, Aug. 12. Husband of Jackie Leisure. Father of Clinton, Jeremy, Jon and Reggie Leisure, Jr. Brother of Leah Brownfield and Thomas Leisure. Grandfather of 10.

LINNE, John M., 75, St. Joseph, Shelbyville, Aug. 20. Husband of Nancy Linne. Father of Greg, John and Scott Linne. Brother of Margaret Boggs, David, Robert and Stephen Linne.

MILLER, Florence A., 93, St. Mark the Evangelist, Indianapolis, July 30. Mother of Katherine McNeely, Rosemary Piotrowski, Alice, Patrick, Robert, Thomas and William Miller. Sister of Claire Browning. Grandmother of 15.



Praying for peace

With the Chicago skyline in the background, deacons pray as worshippers gather to end violence and promote peace during the eighth annual Sunrise Prayer Service and Mass on Aug. 26 in Chicago. Worshippers gathered along the shore of Lake Michigan to pray for nonviolence, the healing of families, schools and communities. The event was sponsored by the Black Deacons of Chicago. (CNS photo/Karen Callaway, Chicago Catholic)

Great-grandmother of three.

OKHAKHU, Thaddeus, 48, St. Monica, Indianapolis, Aug. 22. Brother of Father Ben Okonkwo, Emmarex and Marcel Okhakhu.

PATE, Charles H., 76, St. Bartholomew, Columbus, Aug. 25. Husband of Deloris Pate. Father of David, John and Terry Pate. Stepfather of Angela Norvell, Billy, Jeff, Larry and Tim Burton. Brother of Dorothy Krebs and Scott Pate. Grandfather, great-grandfather and great-great-grandfather of several.

PATTERSON, Fredric, 96, St. Mary, Rushville, Aug. 17. Father of Cynthia Stella. Grandfather of four. Great-grandfather of 11.

PFEUFFER, Audrey, 86, St. Lawrence, Indianapolis, Aug. 26. Mother of Deborah Hancock, Melissa Owen and Michelle Vernon. Grandmother of nine. Great-grandmother of 14.

RIGGIN, Earl R., 80, St. Barnabas, Indianapolis, Aug. 18. Husband of Patricia Riffin. Father of Annette Means, Kelly Ritter, Rebecca Wycoff, Michael and Richard Riffin. Brother of Mary Lou Thompson and Donald Riffin. Grandfather of 11. Great-grandfather of 13.

ROSENBURGER, Mary Ann (Schneider), 79, St. John the Baptist, Starlight, Aug. 19. Wife of Melvin Rosenberger. Mother of Michelle Geiger, Renee Hale, Tressa Schell, Robenette and Troy Rosenberger. Sister of Jerry Schneider. Grandmother of eight. Great-grandmother of eight.

SCHMIDT, Donald A., 61, St. Bartholomew, Columbus, Aug. 22. Husband of Linda Schmidt. Father of Collin and Griffin Schmidt. Son of Donald and Patricia Schmidt. Brother of Kimberly Corya Schmidt.

SETTERGREN, Riley, 17, St. Anne, New Castle, July 26. Son of John and Tammy Settergren. Brother

of Chase and John Settergren III. Stepbrother of Tyler Wine. Grandson of Shirley Bossung and Sharon Settergren.

SHANAHAN, Betty J., 85, St. Mary, Rushville, Aug. 23. Mother of Mary Liggett, Sharon Olson, Colleen, Bill, Brian, Dan, Pat, Steve and Tom Shanahan. Sister of Peggy Gardner. Grandmother of 22. Great-grandmother of 16.

SMITH, Suzanne P., 90, St. Monica, Indianapolis, Aug. 26. Aunt of several.

SOURDRY, Victor, 91, St. Mary, New Albany, Aug. 20.

SPIEGL, Theresa, 88, St. Lawrence, Indianapolis, Aug. 25. Mother of Janet Stephens and Donald Spiegl. Grandmother of six.

SUFAN, Martha M., 88, Holy Name of Jesus, Beech Grove, Aug. 22. Wife of John Sufan. Mother of Diana Akel, Widad Farah, Amira Kehoe, Sonya Kunkel, Kamal and Jim Sufan. Sister of Tuffaha Saba. Grandmother of 16. Great-grandmother of 17.

SUMMERS, Thomas, 78, St. Anne, New Castle, July 28. Brother of Gerald Summers. Uncle of several.

TULEY, Barbara H. (Capin), 74, St. Agnes, Nashville, Aug. 24. Wife of Tom Tuley. Mother of Tracy Pappas, Brandon and Brent Tuley. Sister of Kathy Luker, Georgeanne and Steve Capin. Grandmother of five.

WALLPE, Donna J., 63, St. Louis, Batesville, Aug. 25. Wife of Dennis Wallpe. Daughter of George Hillman, Jr. Aunt of several.

WILLIAMS, Mary L., 91, Most Sacred Heart of Jesus, Jeffersonville, Aug. 19. Mother of Alissa Hoke and Sharon Newman. Sister of Erma Fouts. Grandmother of three. Great-grandmother of two.

ZORE, James L., 80, St. Christopher, Indianapolis, Aug. 20. Husband of Letha Zore. Father of Johalyn Zore-Swinford, Lisa, Jamalyn and James Zore. Stepfather of four. Brother of Jeane Byfield. Grandfather of five. †

Report sexual misconduct now

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator:

Carla Hill, Archdiocese of Indianapolis,
P.O. Box 1410, Indianapolis, Indiana 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

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St. Rose of Lima grew as a 'lily among thorns,' Pope Francis says

VATICAN CITY (CNS)—Like other great women in the Catholic Church's past, St. Rose of Lima dedicated her



St. Rose of Lima

life to marginalized people and gained eternal life through prayer and penance, Pope Francis said.

In a letter marking the 400th anniversary of the Peruvian saint's death, the pope praised St. Rose's love for all creation, which can be seen in her "frequently inviting animals, flowers, plants and every living being to praise the Creator."

"The most glorious St. Rose of Lima, who grew as a lily among thorns became friends with the Lord from childhood to the point that from a young age she consecrated her virginity to him and began to cultivate virtues," he said.

Pope Francis addressed his letter to

Ecuadoran Cardinal Raul Eduardo Vela, retired archbishop of Quito, who was the pope's special envoy to the celebrations on Aug. 30 in Peru.

Cardinal Vela read the letter to thousands of pilgrims attending the anniversary celebrations in the Peruvian capital's main square.

Born in the 17th century, St. Rose of Lima dedicated her life to caring for the sick and the poor.

Known and venerated throughout Latin America, she was canonized by Pope Clement X in 1671, making her the first saint from the Americas. She is the patroness of Peru, the Americas and the patron saint of nurses and police officers.

Pope Francis asked Cardinal Vela to "exhort the people gathered to a fervent devotion to St. Rose of Lima so that she might obtain from God many favors for the good of the entire Archdiocese of Lima, as well as for all men and women in the regions of Peru and in the whole world." †

MARIAN

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A transition of help and healing

Marian's commitment to the students who have transferred from St. Joseph's has been commendable, according to a former professor and board of trustee member at St. Joseph's College. After 40 years of serving at St. Joe's, Missionaries of the Precious Blood Father William Stang is making his own transition to Marian—as a college chaplain.

Father William remembers the night when St. Joseph's officials told the student body the college would be closing.

"It was kind of like announcing that someone is seriously ill," Father William recalls. "We had to help them to understand that we weren't abandoning them to their fate—that we were trying to get them into new homes, to help them with their hopes and dreams, to let them be able to graduate, and place them in their sports and activities."

As a chaplain at Marian, Father William has been keenly aware of the transition the transfer students from St. Joe's are experiencing.

"Again and again, I've heard they've

really felt welcome here," he says. "They're going to classes and getting involved. I think it's working out well so far. But anytime you make a transition, you have to see how it plays out fully. I'll be keeping in touch with them to see how it's working out for them."

"I've seen Marian reaching out. They've helped with the transition and the healing. I'm very grateful and proud of what Marian has done. I'm a strong believer in a Catholic education, and in a small Catholic college. I'm glad to be at another school that has the same sense of mission of educating the whole person. At the same time, I lost my home. Now, I have a new home. They are good people. I'm feeling good about being here."

'I'm like a Puma and a Knight'

That feeling of connection is also strong from Marian's perspective, says the university's president Daniel Elsener.

"We're both Catholic institutions, both were started by religious orders, both with a core of liberal arts, so we are part of a family," Elsener says. "And in 2000-2001, Marian on paper should have closed [because of financial concerns]. So I had some empathy for their situation and the trauma their students would go through."

That connection and concern led Marian officials to come to the St. Joseph's campus shortly after the announcement of the closing. They came offering a plan to help the students. Elsener also led a meeting at Marian in the spring for St. Joseph's students—and their parents—who were planning to transfer to the Indianapolis university.

"The bigger story here is that you have your values on the wall, but it's really what you do when that moment of truth comes," Elsener says. "I'm so proud of our faculty, our staff and our board. And I'm sure the Holy Spirit is involved in this. I'm so proud of the students from St. Joe, too. They're very talented. They're part of us."

That connection is still evolving for Christian and the other students from St. Joe's.

"I see the Pumas all the time," says Christian, whose girlfriend and some core friends also transferred to Marian. "It's pretty much who we all know right now, and we're trying to branch out. I'm thankful to Marian for what they've done for us."

As for his future, Christian's dream is



Samantha Hoyt and Niko Lara have transferred from St. Joseph's College in Rensselaer, Ind., to spend their senior years at Marian University in Indianapolis. (Photo by John Shaughnessy)

to find homes for foster children, to make a difference in their lives.

"I've grown up in the system since I was 2," says the psychology major. "I plan to become a case manager for foster kids. I want to be a motivator, touch some lives and get them into a successful home that gives them a loving, caring and productive environment."

He found that kind of home at St. Joe's. He's hoping that Marian will be the same way.

"I'm like a Puma and a Knight," he says. "I'm not going to forget where I started, but I'm glad I'm here." †

'The bigger story here is that you have your values on the wall, but it's really what you do when that moment of truth comes. I'm so proud of our faculty, our staff and our board. And I'm sure the Holy Spirit is involved in this. I'm so proud of the students from St. Joe, too. They're very talented. They're part of us.'



—Daniel Elsener, president of Marian University in Indianapolis

CREATION

continued from page 4

help us to pray and act, so that our world in which we live is not threatened by our selfishness and greed, but is protected and preserved for generations to come. Amen.

(John Mundell is a member of St. Pius X Parish in Indianapolis and of the archdiocesan Commission for Creation Care Ministry. For help starting a creating care team or for more information, contact Deacon Michael Braun at 317-236-1531 or mbraun@archindy.org. Resources can be found at www.archindy.org/creationcare.) †

REFLECTION

continued from page 4

own personal floods. Sometimes, that comes in moments of prayer. At other times, God sends us his love through the care given to us by others, or even when we're able, with the power of his grace, to help others in the middle of our own trials.

Please consider ways that you can be a channel of God's loving care at this time to those affected by Harvey. Prayer in this case is indispensable. Contributions

can also be made to Catholic Charities of the Archdiocese of Galveston-Houston at www.catholiccharities.org.

There are many stories of heartbreak resulting from Harvey. But the stories of self-giving love that have occurred in the wake of the storm, which reflect for people of faith the care of God, can be just as inspiring. Be a part of that inspiration now.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

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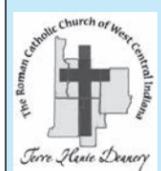
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St. Margaret Mary and St. Patrick parishes, located in Terre Haute, Indiana, are seeking a faith-filled individual for the full-time position of DRE to serve both unique and diverse parishes. Applicant should have a love for the Catholic faith; knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum; and the ability to work together with catechists, youth ministers, RCIA team, school personnel and pastoral staff. It is preferred that candidates possess a master's degree in Theology, Religious Education or Pastoral Ministry; or a master's in Education with 12 credit hours in Theology or Religious Studies. The successful applicant will have experience in parish religious education; and must be highly organized, capable of delegating work, demonstrate strong leadership abilities and have excellent interpersonal and communication skills. Bilingual skills in Spanish preferred, but not required.

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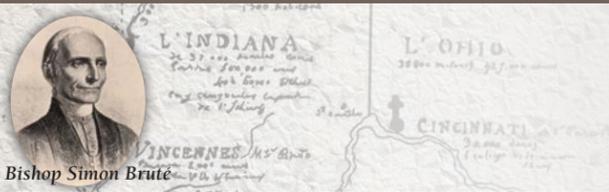
School Description: Presentation Academy is a Catholic college preparatory academy for young women seeking the confidence and skills to become 21st-century leaders. Presentation Academy was founded in 1831 by Mother Catherine Spalding and the Sisters of Charity of Nazareth and is Louisville's original Catholic high school. The campus is located in downtown Louisville—a dynamic and diverse urban cultural setting. Exclusively for young women in grades 9-12, Presentation accepts students of all racial, ethnic, socioeconomic and religious backgrounds. Presentation Academy strives to create a diverse community that promotes academic excellence and challenges young women to develop their greatest potential as leaders in a global society.

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Review of applications will begin November 1, 2017 with anticipated start date of July 1, 2018.



From the ARCHIVES

Catholic Benefits Association presses Trump to end HHS mandate

WASHINGTON (CNS)—Frustrated by federal court inaction and the Department of Justice blocking the way, the Catholic



President Donald J. Trump

Benefits Association (CBA) has called on President Donald J. Trump to intervene directly in the legal battle over the Affordable Care Act's contraception, abortifacient and sterilization mandate. "This is a problem that's easily remedied," Douglas

C. Wilson, CBA's chief executive officer, told Catholic News Service. "It was created by [President] Obama's regulatory administration, and it can be undone by the Trump administration just as easily."

In an Aug. 18 letter, Wilson asked the Trump administration, the Department of Health and Human Services (HHS) and the Department of Justice to stop defending the mandate in court and agree to a permanent injunction protecting the plaintiffs in all cases. The letter also urged the White House to adopt, unchanged, a proposed HHS regulation, submitted in May, to exempt employers with conscientious objections from having to comply with such mandates.

The mandate requires employers to provide coverage for contraception, abortifacients and sterilization, opposed by Catholic moral teaching, under penalty of fines.

Wilson said he has not yet received anything other than a *pro forma* White House acknowledgement of the letter.

Asked about it during an Aug. 24 news conference, White House press secretary Sarah Huckabee Sanders responded, "I'm not sure if [Trump is] aware of the complaints or any specific places where that's being ignored."

On May 4, Trump, in a Rose Garden ceremony, announced an executive order, "Promoting Free Speech and Religious Liberty."

"Your long ordeal will soon be over," he announced to religious groups that included the Little Sisters of the Poor, whose Supreme Court victory in 2016 was widely considered the beginning of the end of the mandate. "We are ending the attacks on your religious freedom."

The CBA, based in Castle Rock, Colo., and representing more than 1,000 Catholic employers, has been the largest single plaintiff challenging the mandate. The association first sued HHS in March 2014. CBA members "are facing \$6 billion in accumulated penalties should this fail to be resolved," Wilson said.

In July, the CBA filed a motion with the 10th Circuit Court of Appeals in Denver asking for affirmation of its 2014 injunction blocking implementation of the mandate. But on July 31, Justice Department lawyers opposed the motion and asked that the appeal be kept alive.

"They cited only some unspecified efforts to reach a regulatory resolution outside of the judicial process, but we have no guarantee that such a resolution will be either timely or sufficient," Wilson's letter argued.

(HHS Secretary Tom Price) "believes that the Little Sisters, 80 Catholic bishops, and hundreds of other religious employers should win their lawsuits. The president likewise has promised the religious employers victory. But for whatever reason, the Justice Department keeps defending Obama's contraception mandate in court," Eric Kniffin, a CBA lawyer said.

Wilson added, "It seems that this issue never crosses the finish line." †



Summertime means camp time!

This photo shows camp counselors from the former CYO Camp Christina for the week of Aug. 8, 1976. Camp Christina was located in Brown County and operated from 1961-1990. Pictured, front row, from left: Sandy Stalhut, Kathy Krupp, Beth Rago, Patty Williams, Martha McCann, Sara Atkinson and Bernie Kish. Second row, from left: Jeannie Csire, Angie Terrell, Jeff Stalhut, Becky Kohrman, Barbara Knorr, Julie Mooney, Cindy Frey, Mary Norris and Debbie Mappes.

Bishops' annual Labor Day statement scores 'excessive inequality' of some workers in society

WASHINGTON (CNS)—"Excessive inequality" threatens cooperation among all people in society "and the social pact it supports," said Bishop Frank J. Dewane of Venice, Fla., in the U.S. bishops' annual Labor Day statement.

In the message, Bishop Dewane cited the words of Pope Francis, who told factory workers in Genoa, Italy, "The entire social pact is built around work. This is the core of the problem. Because when you do not work, or you work badly, you work little or you work too much, it is democracy that enters into crisis, and the entire social pact."

Dated Sept. 4, the federal Labor Day holiday, the statement was released on Aug. 30.

Bishop Dewane, chairman of the U.S. bishops' Committee on Domestic Justice and Human Development, pointed to a "twisted understanding of labor and laborers" that fosters deepening inequality.

In Genoa, the pope "acknowledges that 'merit' is 'a beautiful word,'" Bishop Dewane said, "but the modern world can often use it 'ideologically,' which makes it 'distorted and perverted' when it is used for 'ethically legitimizing inequality.'"

"Wages remain stagnant or are decreasing for the vast majority of people, while a smaller percentage collect the new wealth being generated. Economic stresses contribute to a decline in marriage rates, increases in births outside of two-parent households and child poverty," Bishop Dewane added. "Economic instability also hurts the faith community, as Americans who have recently experienced unemployment are less likely to go to church, even though such communities can be a source of great support in difficult times."

He said, "When a parent—working full time, or even working multiple jobs beyond standard working hours—cannot bring his or her family out of poverty, something is terribly wrong with how we value the work of a person."

"Pope Francis has said it is 'inhuman' that parents must spend so much time working that they cannot play with their children. Surely many wish for more time, but their working conditions do not allow it."

He quoted St. John Paul II's encyclical "*Centesimus Annus*": "Profit is a regulator of the life of a business, but it is not the only one; other human and moral factors must also be considered which, in the long term, are at least equally important for the life of a business."

"A culture that obsesses less over endless activity and consumption may, over time, become a culture that values rest for the sake of God and family," Bishop Dewane said.

He added, "Our Lord's 'gaze of love' embraces men and women who work long hours without rest to provide for their loved ones; families who move across towns, states, and nations, facing the highest risks and often suffering great tragedy in order to find better opportunities; workers who endure unsafe working conditions; low pay and health crises; women who suffer wage disparities and exploitation; and those who suffer the effects of racism in any setting, including the workplace."

Bishop Dewane suggested several approaches to right the imbalance brought by inequality.

"Worker-owned businesses can be a force for strengthening solidarity, as the Second Vatican Council encouraged businesses to consider 'the active sharing of all in the administration and profits of these enterprises in ways to be properly determined,'" he said. "The Catholic Campaign for Human Development [CCHD] has helped in the formation of many employee-owned companies which

provide jobs in communities where work opportunities may be scarce."

Workers' legal rights to "a just wage in exchange for work, to protection against wage theft, to workplace safety and just compensation for workplace injuries, to health care and other benefits, and to organize and engage in negotiations, should be promoted," he added.

"Workers must be aided to come to know and exercise their legal rights. As an example, CCHD has supported the Don Bosco Workers in Westchester, N.Y., which has launched a successful campaign to combat wage theft. Persons returning from prison also need support to understand their legal rights as they seek new employment. CCHD has helped the Society of St. Vincent de Paul in Cincinnati and elsewhere as they work with returning citizens to find stable and meaningful jobs."

Labor unions play an important role in this effort, according to Bishop Dewane, as he quoted from Pope Francis' remarks in June in an audience with delegates from the Confederation of Trade Unions: "There is no good society without a good union, and there is no good union that is not reborn every day in the peripheries, that does not transform the discarded stones of the economy into its cornerstones."

"Unions must retain and recover their prophetic voice, which 'regards the very nature itself of the union, its truest vocation. The union is an expression of the prophetic profile of society,'" he said, quoting further from Pope Francis, who added, "The union movement has its great seasons when it is prophecy." Bishop Dewane added that unions should "resist the temptation of becoming too similar to the institutions and powers that it should instead criticize."

Bishop Dewane said, "Unions are especially valuable when they speak on behalf of the poor, the immigrant, and the person returning from prison." †



Bishop Frank J. Dewane