



The

Criterion

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Our Works of Charity

New column by Catholic Charities' David Bethuram debuts this week, page 12.

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Pope amends Church law on Mass translations, highlights bishops' role

MEDELLIN, Colombia (CNS)—In changes to the *Code of Canon Law* regarding translations of the Mass



Pope Francis

and other liturgical texts, Pope Francis highlighted respect for the responsibility of national and regional bishops' conferences.

The changes, released by the Vatican on Sept. 9 as Pope Francis was traveling in Colombia,

noted the sometimes tense relationship between bishops' conferences and the Congregation for Divine Worship and the Sacraments over translations of texts from Latin to the bishops' local languages.

The heart of the document, which applies only to the Latin Rite of the Church, changes two clauses in Canon 838 of the *Code of Canon Law*.

The Vatican no longer will "review" translations submitted by bishops' conferences, but will "recognize" them. And rather than being called to "prepare and publish" the translations, the bishops are to "approve and publish" them.

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

Pope Francis made no announcement of immediate changes to the translations currently in use.

The document is titled "*Magnum Principium*" ("The Great Principle") and refers to what Pope Francis called the "great principle" of the Second Vatican Council that the liturgy should be understood by the people at prayer, and therefore bishops were asked to prepare and approve translations of the texts.

Pope Francis did not overturn previous norms and documents on the principles that should guide the various translations,

See POPE, page 15

'It's like a gift from God'



Deacon Russell Woodard, parish life coordinator of Holy Trinity Parish in Edinburgh, and Kelley Snoddy (in blue shirt) of St. Bartholomew Parish in Columbus pass out rosaries and prayer cards to a group of young people as they share their Catholic faith near a farmer's market in Columbus on Aug. 26. (Photo by John Shaughnessy)

Street evangelizers near farmer's market hope their efforts create a heavenly harvest

By John Shaughnessy

COLUMBUS—It's a sun-splashed Saturday morning, a gorgeous late-summer day that brings a crowd to the Columbus farmer's market for fresh fruits, vegetables and baked goods, with a sampling of music and art.

See our Evangelization & Catechesis Supplement, pages 7-10.

Less than a block from the weekly outdoor market, at the corner of 5th and Brown, Kelley Snoddy and Deacon Russell Woodard have set up their own stand—this one covered with rosaries, Miraculous Medals and pamphlets promoting the Catholic faith.

Their hope is to share a religious item

and start a conversation with the passersby lured by the farmer's market, all with the intent of extending the true gift they want to offer—a closer relationship with God through the Catholic faith.

It's the kind of "putting yourself out there" evangelization that many Catholics aren't comfortable with, and both Snoddy and Deacon Woodard acknowledge it's an effort that has taken them out of their natural comfort zone. But it's also led to some memorable moments, from the time a little girl glowed when she was given a pink rosary that matched her pink shoes, to the time a man asked for a rosary to send to his ill Catholic friend in Florida.

"He came back the next week and thanked us," says Deacon Woodard,

parish life coordinator at Holy Trinity Parish in nearby Edinburgh.

There was also the Saturday morning when their group received a visit from members of the Columbus Police Department. The officers came to check them out after someone called the police to complain about their efforts.

"They said, 'Are you charging anything?' We don't. Then they said we're OK," recalls Deacon Woodard, noting that the interaction with the police officers was as low-key, respectful and non-confrontational as the approach their group uses when they interact with people.

"There are at least a couple of people who don't want us there. But the majority of people are fine. We recognize that not

See EVANGELIZERS, page 10

Bishops encourage Catholics to continue outpouring of support for victims of hurricanes Harvey and Irma

MIAMI (CNS)—In the wake of two devastating hurricanes in just two weeks, the executive committee of the U.S. Conference of Catholic Bishops (USCCB) encouraged Catholics to continue their generous outpouring of prayers and financial support for people whose lives have been impacted by the storms that have killed more than 100 people and destroyed countless homes and businesses.

"With lives and livelihoods still at risk in Texas, Florida, the Virgin Islands and throughout the Caribbean, we pray for the safety and care of human life in the wake of two catastrophic hurricanes," the bishops said in a statement released on Sept. 12. "The massive scale of the dual disasters and the effect it has on communities, families and individuals

See SUPPORT, page 15



A mobile home, destroyed by Hurricane Irma, is seen on Sept. 11 in Naples, Fla. (CNS photo/Bryan Woolston, Reuters)

Pope says he hopes Trump reconsiders DACA decision

ABOARD THE PAPAL FLIGHT FROM COLOMBIA (CNS)—Politicians who call themselves pro-life must be pro-family and not enact policies that divide families and rob young people of a future, Pope Francis said.

Flying from Colombia back to Rome late on Sept. 10, Pope Francis was asked about U.S. President Donald J. Trump's decision to end the Deferred Action for Childhood Arrivals (DACA) program, which allowed some 800,000 young people brought to the United States illegally as children to stay in the country, working or going to school.

Trump announced on Sept. 5 that he was phasing out the program; his decision was strongly criticized by the U.S. Conference of Catholic Bishops.

Pope Francis said he had heard of Trump's decision, but had not had time to study the details of the issue. However, he said, "uprooting young people from their families is not something that will bear fruit."

"This law, which I think comes not from the legislature, but from the executive [branch]—if that's right, I'm not sure—I hope he rethinks it a bit," the pope said, "because I've heard the president of the United States speak; he presents himself as a man who is pro-life, a good pro-lifer."

"If he is a good pro-lifer, he

understands that the family is the cradle of life and its unity must be defended," the pope said.

Pope Francis said people must be very careful not to dash the hopes and dreams of young people or make them feel "a bit exploited," because the results can be disastrous, leading some to turn to drugs or even suicide.

Pope Francis spent only about 35 minutes answering journalists' questions and commenting on his five-day trip to Colombia. After he had answered eight questions, Greg Burke, director of the Vatican press office, told the pope it was time to sit down because the plane was approaching an area of turbulence.

The pope went to the journalists' section of the plane still wearing a small bandage on his left eyebrow and sporting a large bump, which had turned black and blue, on his cheek. Rather than joking with reporters, he told them that he had been reaching out of the popemobile to greet people and turned. "I didn't see the glass."

While his trip back to Rome did not have to change flight plans like the flight to Colombia on Sept. 6 did because of Hurricane Irma, Pope Francis was asked about the apparently increasing intensity of hurricanes and other storms and what he thinks of political leaders who doubt climate change is real.

"Anyone who denies this must go to the scientists and ask," he said. "They speak very clearly. Scientists are precise."

Pope Francis said he read a report citing a university study that asserted humanity has only three years to reduce the pace of climate change before it's too late. "I don't know if three years is right or not, but if we don't turn back, we'll go down, that's true."

"Climate change—you can see the effects," Pope Francis said. "And the scientists have told us clearly what the paths to follow are."

Everyone has a moral responsibility to act, he said. "And we must take it seriously."

"It's not something to play with," the pope said. "It's very serious."

Politicians who doubt climate change is real or that human activity contributes to it should speak to the scientists and "then decide. And history will judge their decisions."

Asked why he thinks governments have been so slow to act, Pope Francis said he thinks it's partly because, as the Old Testament says, "Man is stupid, a stubborn one who does not see."

But the other reason, he said, is almost always money.

Talking about his five-day stay in Colombia, Pope Francis said he was "really moved by the joy, the tenderness"



Pope Francis answers questions from journalists aboard his flight from Cartagena, Colombia, to Rome on Sept. 10. (CNS photo/Paul Haring)

and the expressiveness of the people. In the end, they are the ones who will determine whether Colombia truly has peace after 52 years of civil war.

Politicians and diplomats can do all the right things to negotiate peace deals, he said, but if the nation's people aren't on board, peace will not be lasting. In Colombia, he said, the people have a clear desire to live in peace.

"What struck me most about the Colombian people," he said, was watching hundreds, perhaps thousands, of fathers and mothers along the roads he traveled, and they would lift their children high so the pope would see and bless them.

What they were doing, he said, was saying, "This is my treasure. This is my hope. This is my future. I believe in this."

The parents' behavior with their little ones, he said, "is a symbol of hope, of a future." †

How has the rosary affected your life of faith?

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

In honor of the Blessed Mother's request, and since October is the month of the Holy Rosary, *The Criterion* is inviting readers to

share their stories of how praying the rosary has made a difference in their lives and the lives of people they know.

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

Official Appointment

Effective September 20

Rev. Martin Rodriguez, returning from a temporary leave of absence, to associate pastor of St. Lawrence Parish in Indianapolis.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Correction

In an article in the Sept. 1 issue of *The Criterion* about Catholic school students viewing a total solar eclipse on Aug. 21, the name of Laura Swessel was misspelled. She is a science teacher at Our Lady of Providence Jr./Sr. High School in Clarksville. †

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Pope Francis encourages Colombians to pursue peace

CARTAGENA, Colombia (CNS)—Pope Francis said he had no magic words or special recipes for Colombians seeking peace, but rather he wanted to listen to them, learn from them and travel a bit of the road with them.

He had a small accident on the road on Sept. 10 in Cartagena, the last city and last day of his five-day trip: Riding in the popemobile down a street packed with people who wanted to see him, Pope Francis turned and struck his face on the edge of the window, cutting his eyebrow and provoking a sizable bump on his left cheekbone.

While the bruise would fade, the overall experience of the trip was likely to linger. "I really was moved by the joy, the tenderness ... the nobility of the Colombian people," he later told reporters flying back to Rome with him.

Before ending the trip with a Mass in Cartagena, Pope Francis had visited Bogota, Villavicencio and Medellin. He celebrated a large outdoor Mass in each city and had a packed schedule of meetings with government officials, bishops, youths, children living in a group home, and with priests, religious and seminarians.

The painful realities of Colombia's recent past were openly acknowledged with tears and hugs on Sept. 8 in Villavicencio. At a national prayer service for reconciliation, a former member of the main rebel group and a former fighter with a paramilitary group shared their stories and asked forgiveness. A woman who lost two small children in the fighting and another still limping from injuries suffered in an explosion in 2012 offered to "forgive the unforgivable," as Pastora Mira Garcia, the mourning mother, told the pope.

The theme of his trip was "Let's take the first step," and Pope Francis told reporters he hoped that, after he left, Colombians would take a second step.

Pope Francis seemed confident. No matter how thorough political leaders and professional mediators are in bartering and building consensus, he said, "the protagonist of peacemaking is the people; if not, it will only go so far."

The country is divided not only between those who participated in the

war and those who innocently suffered its effects, but also between those who support and those who oppose the 2016 treaty that led to the demobilization of the Revolutionary Armed Forces of Colombia, commonly known as FARC.

Cardinal Ruben Salazar Gomez of Bogota told the pope on Sept. 7 that the process of building peace "has become a source of political polarization that every day sows division, confrontation and disorientation."

But the cardinal also brought up an issue Pope Francis repeatedly warned could undo any hope for peace.

"We are a country marked by deep inequalities and inequities that demand radical changes in all fields of social life," the cardinal said. "But it does not seem we are willing to pay the price required."

No peace deal can last without addressing the poverty and social exclusion that led so many people to fight in the first place, the pope said.

"If Colombia wants a stable and lasting peace," he said on Sept. 10, "it must urgently take a step in this direction, which is that of the common good, of equity, of justice, of respect for human nature and its demands. Only if we help to untie the knots of violence will we unravel the complex threads of disagreements."

With St. Peter Claver, the 17th-century Jesuit saint known as the Apostle of the slaves, never far from his mind, Pope Francis asked Colombians to ensure all the nation's people are part of its progress.

The pope ended his trip in the city where the saint died and his relics are venerated.

St. Peter Claver ministered tirelessly to the African slaves brought to the Caribbean port town in the 1600s, and "he faced strong criticism and persistent opposition from those who feared that his ministry would undermine the lucrative slave trade," the pope said, standing in front of the church built in his honor.

St. Peter Claver knew what the Gospel was calling him to do, the pope said, even though it was not popular at the time.

With great respect for what Colombians have suffered and admiration for the faith and hope they managed to maintain despite a 52-year civil war,



Pope Francis greets people near the Talitha Qum homeless shelter in Cartagena, Colombia, on Sept. 10. The pope cut his head in the popemobile when it braked suddenly. (CNS photo/Paul Haring)

Pope Francis asked them to look beyond their old behaviors and alliances and ask what new thing God might want of them.

"We are called upon to be brave, to have that evangelical courage which springs from knowing that there are many who are hungry, who hunger for God, who hunger for dignity, because they have been deprived," the pope said at a Mass in Medellin on Sept. 9.

Throughout the trip, it seemed like the pope had all the time in the world. He never seemed to tire. He never cut short a speech and told those who waited for hours that they would get printed copies of the full text. In fact, on several occasions he added long sections—particularly when talking about the evils of the drug trade.

And every evening, after a long day of traveling, reading speeches and celebrating Mass for hundreds of thousands of people, he set aside time for spontaneity.

With the doors of the apostolic nunciature where he was staying just a stone's throw away, Pope Francis would watch the evening's groups perform a folk dance or sing songs or play instruments. One or two or three of them would make a little speech describing what their organization does. And the pope would respond with a few remarks of his own.

No more than 2,000 people could gather on the street outside the nunciature for the evening encounter, but it may have been Pope Francis' favorite part of the day.

Throughout the trip, he urged every Colombian to make some gesture of peace: to forgive someone or help someone. On a small scale, that's what the groups outside the nunciature were doing, whether that meant offering shelter and a future to street children, promoting the social inclusion of young people with Down syndrome or strengthening fragile families. †

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Editorial



A man signals to police officers from a flooded house after Hurricane Irma passed through Daytona Beach, Fla. (CNS photo/Daytona Beach Police Department handout via Reuters)

Every day, we are called to be our brothers' and sisters' keepers

Sept. 11, 2017, will go down in history as a day when our nation and the world were responding to powerful hurricanes that battered the United States and parts of the Caribbean, dealing with the aftermath of a devastating earthquake in Mexico, and listening to an earnest plea from Pope Francis for the Trump administration to reconsider the rescinding of the Deferred Action for Childhood Arrivals (DACA) program. And those stories barely cover the breadth of headlines our 24-hour-news cycle offered us on that day.

As was the case 16 years ago to the day when terrorist attacks in New York City, Shanksville, Pa., and the Pentagon left nearly 3,000 people dead, we believe people of faith will rise to the challenge of assisting so many who are facing tragic circumstances. As our Catholic faith and as the tenets of other faith traditions teach, we are our brothers' and sisters' keepers who are always ready to respond to the call to help our neighbors in need.

Hurricane Harvey's and Irma's wraths to date have resulted in more than 100 deaths across the affected areas and billions of dollars of damage. The Sept. 7 earthquake that struck the Pacific coast of Mexico registered a magnitude of 8.1 and left at least 96 people dead and hundreds injured.

And the pope made it clear he was disappointed with the Sept. 5 rescinding of the original DACA decision. That original decision allowed some 800,000 young people (known as "Dreamers"), brought to the United States illegally as children, to stay in the country, work or go to school. Changing that policy was potentially going to divide families and rob young people of a future, the pope said.

The Holy Father even went so far as to say that politicians, including President Donald J. Trump, who call themselves pro-life must be pro-family and not enact policies that divide families.

"If [President Trump] is a good pro-lifer, he understands that the family is the cradle of life, and its unity must be defended," Pope Francis said.

The pope's words about DACA echoed what the U.S. Conference of Catholic Bishops said in a Sept. 7 statement clarifying their position on advocacy and care for migrants and refugees.

"It is preposterous to claim that justice for immigrants isn't central to Catholic teaching. It comes directly from Jesus himself in Matthew 25, 'For I was hungry

and you gave me food ... a stranger and you welcomed me' " (Mt 25:35), the bishops wrote. "Immigrants and refugees are precisely the strangers we must welcome. This isn't Catholic partisanship. The Bible is clear: welcoming immigrants is indispensable to our faith.

"Caring for and about the 'Dreamers' is nothing more than trying to carry out that seemingly simple, but ultimately incredibly demanding, commandment," the bishops continued. "It is a commandment found throughout sacred Scripture, reaching back to the Hebrew scriptures, including Leviticus, 'When an alien resides with you in your land, do not mistreat such a one' (Lv 19:33). In fact, the Church has been pro-immigration since God called Abram to leave Ur: 'Go forth from your land, your relatives, and from your father's house to a land that I will show you' (Gn 12:1). To suggest otherwise is absurd."

As disciples of Christ, we understand that the storms in life—whether they be hurricanes, an earthquake or spirited discussion about young people brought to America by their parents—extend beyond politics or partisanship.

Our lives of faith are rooted in the Gospel of Jesus Christ, who calls us to love—not judge—our neighbor.

What the tragic events of Sept. 11, 2001, and other life-changing events that happen nearly each day teach us is that we must always be ready to offer our loving hands to assist our brothers and sisters in need.

With an assist to *Our Sunday Visitor*, we share this Xavier University web site, www.xavier.edu/jesuitresource/online-resources/in-times-of-natural-disaster.cfm, which offers timely advice when dealing with natural disasters:

"While it is comforting to know the many ways that local, regional and national government workers and officials are responding to a natural disaster," the Jesuit website says, "you may find yourself asking if there is anything you can immediately do to help. There are three practical ways:

- "Pray.
- "Donate to a relief agency.
- "Become a trained volunteer for the next event."

Our witness as disciples of faith does not end after we respond to a particular tragedy or life challenge. It is a lifelong vocation that we are called to live each day.

May we always embrace and live that tenet.

—Mike Krokos

Be Our Guest/Dr. Stephen O'Neil

We must not parse people into groups, but value the dignity of every life

In the editorial in the Sept. 1 issue of *The Criterion*, Editor Emeritus John F. Fink addressed the issue of racism on our country, and applauded the U.S. Conference of Catholic Bishops' plan to form the Ad Hoc Committee against Racism.

He said, "Recent events show beyond a doubt that some people want an America just for white people like them."

It is true that there are hateful individuals such as the Nazis and white supremacists who believe that. However, the numbers of people who share those horrible thoughts are far fewer than the media would have you believe.

Recent events in Houston on the heels of Hurricane Harvey show this beyond a doubt—far more people in America look at each other as individuals deserving respect, rather than subcategories of people of different races.

To extrapolate the vile actions of a group of people with hate in their hearts to a much larger group of people with no such feeling or belief due to the color of their skin would be an unfair stereotype itself.

It is obvious that there is racism in our country. However, the racism that is most destructive is much deeper than that

of people marching in Virginia, although they brought it more into focus.

It is the racism that has led to generations of African-Americans living in inner cities with leaders who refuse to truly attack the problems of violence, drugs and joblessness, yet are happy to have their votes. It is the racism that lurks behind policies that foster dependency; those that have led to the fracturing of the nuclear family that leaves more than 70 percent of African-Americans without a father in the home. It is the racism that has led to a disproportionate 36 percent of all abortions being performed on black children while African-Americans represent only 13 percent of the population.

I share Mr. Fink's hope that the bishops help find some solutions. It is long past due. The time has come for the Church to step back into the forefront again to re-create a culture that does not parse people into groups but, instead, values the dignity of each individual as made in the image and likeness of God.

(Dr. Stephen O'Neil is a member of Immaculate Heart of Mary Parish in Indianapolis.) †

Letters to the Editor

After DACA decision, Franciscans urge bipartisan effort to pass DREAM Act

The Leadership Team of the Sisters of St. Francis in Oldenburg is deeply disappointed by the decision of President Donald J. Trump's administration to suspend the Deferred Action for Childhood Arrivals (DACA) executive order, and break our nation's promise to 800,000 young Dreamers. We urge congressional passage of the bipartisan Development, Relief, and Education for Alien Minors (DREAM) Act, which would convert DACA into federal law.

The Dreamers are young people brought as children to the United States by their undocumented immigrant parents. They have grown up in the United States, serve in the U.S. military, attend our finest colleges and universities, are employed by many respected companies, and have distinguished themselves as good neighbors and members of our communities.

With DACA's promise of gaining lawful status in the United States, more than 800,000 Dreamers applied for DACA, providing the U.S. government with all of their personal information.

The withdrawal of DACA not only breaks that promise, but makes the Dreamers easy targets for deportation because Immigration and Customs Enforcement (ICE) now knows who they are, and where they live, work and attend school.

Dreamers are our neighbors, students and friends. They need our support, our prayers and our action.

Franciscan Sister Maureen Irvin
Franciscan Sister Margie Niemer
Franciscan Sister Joanita Koors
Franciscan Sister Mary Beth Gianoli
Leadership Team
Sisters of St. Francis
Oldenburg, Ind.

Photos of Archbishop Thompson reveal much, *Criterion* reader says

The Criterion's photographs of new Archbishop Charles C. Thompson have revealed a man who may be benevolent, devout, charitable and cheerful.

These photos of the archbishop remind me of the late New York Gov. Al Smith,

known as "the Happy Warrior."

May God grant Archbishop Thompson a long and happy life.

Joseph Mucca
Pittsboro

Letters Policy

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

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

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

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

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Caring for God's creation and our common home

"I recall a popular saying: God always forgives, we sometimes forgive, but when nature—creation—is mistreated, she never forgives!" (Pope Francis)

We hear a lot about the environment these days. Is global warming really happening? How serious is our abuse of the natural resources of our planet—the air we breathe, the water we drink, the land we cultivate? Have we lost our ability to marvel at the beauty of the Earth and the vastness of the cosmos? Do we regard ourselves as "owners" or as "stewards" of what truly belongs to God alone?

Care for God's creation is a core element of Catholic social teaching. In publishing his encyclical, "*Laudato Si'*, on Care for Our Common Home," Pope Francis joined recent popes and bishops in calling attention to care for our environment.

"*Laudato Si'*" not only reflects the pope's teaching authority, the Church's magisterium, but throughout its pages he honors the beauty of creation and offers deeply personal thoughts on preserving it. He speaks as a pastor, with a voice that transcends the partisanship often present in debates on climate change.

Pope Emeritus Benedict XVI was

often called "the green pope" because he frequently spoke about our duty to care for God's creation in respectful and responsible ways.

Blessed Paul VI and St. John Paul II also taught the importance of environmental stewardship, but in keeping with growing international concerns, Pope Benedict and Pope Francis addressed this issue with a new urgency.

In his encyclical, "*Caritas in Veritate*" ("Charity in Truth"), Pope Benedict refers to the importance of environmental stewardship. He writes about the "pressing moral need for renewed solidarity" on environmental issues not only among countries but also among individuals, since the natural environment is given by God to everyone, and our use of it entails a personal responsibility toward humanity as a whole, and in particular toward the poor and toward future generations. (#49)

Bearing in mind our common responsibility for creation, Pope Francis frequently reminds us that there is an essential link between stewardship of the environment and our care for our fellow human beings—especially the poor and the vulnerable.

In a recent address to the Vatican's

diplomatic corps, Pope Francis said, "I wish to mention another threat to peace, which arises from the greedy exploitation of environmental resources. Even if nature is at our disposition, all too often we do not respect it or consider it a gracious gift which we must care for and set at the service of our brothers and sisters, including future generations. Here too what is crucial is responsibility on the part of all in pursuing, in a spirit of fraternity, policies respectful of this Earth which is our common home."

As all recent popes have affirmed, the Church is not only committed to promoting the protection of land, water and air as gifts of the Creator destined to everyone, but above all the Church seeks to protect humankind from self-destruction. By respecting, and caring for, human life, the Church insists we grow in our ability to respect and care for God's gift of creation!

The beauty of God's creation is evident across our 39 counties of central and southern Indiana. Our urban centers and surrounding suburban communities call for a particular kind of stewardship, one that places the needs of the poor and vulnerable squarely before our eyes. The small towns and rural areas of our archdiocese, which combine natural

beauty with the challenges of making a living and raising families at the center of America's heartland, provide a bounty of God's fruitful harvest through all the seasons of the year.

In order for us to be good stewards of this great gift of God's creation, we must first acknowledge God's role as the author and the true owner of everything that is—both the visible and the invisible universe.

Our proper role as stewards is to express our gratitude, in words and in action, and to do our part to nurture and protect all that the Creator-God has entrusted to our care. For this to happen, it is essential to develop a profound relationship between human beings and the environment that mirrors the love of God for all creation.

This is why "caring for our common home" begins with caring for one another—all our sisters and brothers, but especially those who are most vulnerable. Respect for the dignity of all human life flows from, and then reinforces, our care for our common home.

We are called to be responsible stewards of God's creation. Let's pray that all of us can respond to this call with love and respect for human life and for all God's handiwork. †



Cristo, la piedra angular

El cuidado de la creación de Dios y de la casa común

"Recuerdo un dicho popular que dice: Dios perdona siempre, nosotros perdonamos algunas veces, la naturaleza—la creación—, cuando viene maltratada, no perdona nunca." (Papa Francisco)

Últimamente escuchamos muchas cosas sobre el medioambiente. ¿Acaso el calentamiento global es una realidad? ¿Cuán grave es el maltrato que hemos infligido a los recursos naturales de nuestro planeta: el aire que respiramos, el agua que bebemos y la tierra que cultivamos? ¿Hemos perdido la capacidad de maravillarnos ante la belleza de la Tierra y la vastedad del universo? ¿Nos consideramos "dueños" o "corresponsables" de lo que realmente le pertenece exclusivamente a Dios?

Uno de los elementos fundamentales de la doctrina social católica es el cuidado de la creación divina. Con la publicación de su encíclica titulada "*Laudato Si'*", sobre el cuidado de la casa común" el papa Francisco se unió a otros papas y obispos contemporáneos que han destacado el cuidado que se le debe prestar al medioambiente.

"*Laudato Si'*" no solamente refleja la autoridad doctrinaria del papa, el magisterio de la Iglesia, sino que a lo largo de sus páginas honra la belleza de la creación y ofrece reflexiones profundamente personales para preservarla. Habla como pastor, con la voz que trasciende el partidismo que a menudo se encuentra presente en los

debates sobre el cambio climático.

Al papa emérito Benedicto XVI también se lo conocía como "el papa ecológico" porque a menudo hablaba sobre nuestro deber de ocuparnos de la creación de Dios de una forma respetuosa y responsable.

El beato Pablo VI y san Juan Pablo II también enseñaban acerca de la importancia de la corresponsabilidad ambiental, pero conforme a la creciente preocupación internacional, el papa Benedicto y el papa Francisco abordaron el tema con un apremio mayor.

En su encíclica titulada "*Caritas in Veritate*" ("Caridad en la verdad"), el papa Benedicto hace referencia a la importancia de la corresponsabilidad con el medioambiente. En ella, escribe acerca de la "necesidad moral imperiosa de una solidaridad renovada" en relación con los problemas medioambientales, no solamente entre los países sino también entre las personas puesto que el entorno natural es un obsequio que Dios nos ha dado a cada uno de nosotros y su uso implica una responsabilidad personal con respecto a la humanidad como un todo y, en especial, con respecto a los pobres y las futuras generaciones. (#49)

Tomando en cuenta la responsabilidad compartida que tenemos con la creación, el papa Francisco nos recuerda a menudo que existe un vínculo esencial entre la corresponsabilidad con respecto al medioambiente y el cuidado que debemos a los demás seres humanos, en

especial a los pobres y los vulnerables.

En un discurso que pronunció recientemente el papa Francisco ante el cuerpo diplomático del Vaticano, expresó: "En fin, deseo mencionar otra herida a la paz, que surge de la ávida explotación de los recursos ambientales. Si bien la naturaleza está a nuestra disposición, con frecuencia no la respetamos, no la consideramos un don gratuito que tenemos que cuidar y poner al servicio de los hermanos, también de las generaciones futuras. También en este caso hay que apelar a la responsabilidad de cada uno para que, con espíritu fraterno, se persigan políticas respetuosas de nuestra tierra, que es la casa de todos nosotros."

Tal como lo han afirmado todos los papas recientes, la Iglesia no solamente tiene el compromiso de promover la protección de la tierra, el agua y el aire como dones del Creador destinados a todos, sino que por encima de todo, la Iglesia trata de proteger a la humanidad contra la autodestrucción. Al respetar y cuidar la vida humana, la Iglesia insiste en que amplíemos nuestra capacidad de respetar y cuidar el obsequio de la creación divina.

La belleza de la creación de Dios se manifiesta en los 39 condados del centro y del sur de Indiana. Nuestros centros urbanos y comunidades suburbanas vecinas requieren un tipo de corresponsabilidad especial que destaque de un modo inequívoco las necesidades de los pobres y los vulnerables. Los

pequeños poblados y las zonas rurales de nuestra arquidiócesis, que combinan belleza natural con las exigencias de ganarse la vida y criar familias en el corazón de los Estados Unidos, suministran la prodigalidad de las cosechas de Dios durante todas las estaciones del año.

Para ser buenos administradores de este magnífico regalo de la creación de Dios debemos primero reconocer el papel que Él desempeña como autor y verdadero amo de todo lo que existe, tanto de lo visible como del universo invisible.

La función que nos corresponde como administradores es expresar agradecimiento, en palabras y en obras, y cumplir con nuestra parte para cultivar y proteger todo lo que el Dios Creador nos ha confiado. Para que esto suceda, es esencial que desarrollemos una relación profunda entre seres humanos y el medioambiente que refleje el amor de Dios hacia toda la creación.

Es por ello que el "cuidado de la casa común" comienza por cuidarnos unos a otros, a todos nuestros hermanos y hermanas, pero especialmente a los más vulnerables. El respeto por la dignidad de todas las vidas humanas emana del cuidado de la casa común y lo refuerza.

Estamos llamados a ser administradores responsables de la creación de Dios. Recemos para que todos podamos responder a este llamado con amor y respeto por la vida humana y por toda la obra de Dios.

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 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

September 21

Hawthorns Golf and Country Club, 12255 Club Pointe Dr., Fishers. **Cathedral High School Mother's Club Annual Dinner**, Sen. Jim Merritt and Dawn Finbloom speaking on Indiana 911 Lifeline Law, 5:30-9:30 p.m., all are welcome, \$30 per person, register by Sept. 15. www.gocathedral.com/page.cfm?p=2293. Information: 317-542-1481, mothersclub@gocathedral.com.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information:

317-574-8898 or www.catholiccemeteries.cc.

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

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

September 22-23

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5-11 p.m., Sat. noon-11 p.m., evening sit-down dinners

and food tents, dessert and wine bar, \$10,000 grand prize raffle, carnival rides, live music, silent auctions, artist booths, Monte Carlo, children's tent, petting zoo, teen games, cake wheel, dime toss, quilt raffle, beer tent, special festival Mass times. Arts in the Park artist applications available at www.ss-fc.org. Information: 317-859-4673.

September 23

St. Gabriel Parish, 232 W. Ninth St., Connerville. **Fall Festival**, 11 a.m.-4 p.m., fried chicken dinner, silent auction. Information: 765-825-8578.

St. Monica Parish, St. Augustine Hall, 6131 N. Michigan Road, Indianapolis. **Marriage in Focus Pitch-In Dinner and Talk**, following 5 p.m. Mass, authors Tim and Margie Heck presenting. Register to attend and bring a dish by e-mail:

marriageinfocus@gmail.com. Child care available: www.bit.ly/2w8u7ww. Information: 317-709-6351.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Amish Life and Culture**, Samuel Girod presenting, 9:30 a.m.-noon, \$35. Registration: 812-933-6437 or oldenburgfranciscancenter.org.

September 24

St. Mark Parish, Perry County, 5377 Acorn Road, Tell City. **Shooting Match and Picnic**, 10 a.m.-5 p.m. CT, shoot for ham and beef, homemade chili and pies, quilts, big money and prize raffle. Information: 812-836-2481.

St. Michael, 11400 Farmers Ln., Bradford. **Ham and Chicken Dinner**, 10:30 a.m.-4 p.m., homemade dumplings, raffles, quilts, bingo, silent auction. Information: 812-364-6646.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Alpaca Farm Open House**, watch felting, spinning and weaving demonstrations, alpaca items for sale, 1-4 p.m., free admission. Information: 812-535-2931, wvc@spsmw.org, events.sistersofprovidence.org.

Immaculate Heart of Mary, 5692 Central Ave., Indianapolis. **Mass in Slow Motion**, a step-by-step explanation of the words and actions of the Mass, 8 a.m. Information: 317-257-2266.

September 25

Our Lady of Mt. Carmel, 14598 Oakridge Road, Carmel (Lafayette Diocese). **Fight the New Drug**, talk on the harm of pornography based on scientific evidence, 7 p.m., free, reservations not required.

Information: 317-430-3448, diane.conover@sbcglobal.net.

September 27

St. Mary-of-the-Knobs Parish, 5719 Saint Marys Road, Floyds Knobs. **Card party**, 7-10 p.m., door prizes, \$5 per person. Information: 812-923-3011.

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

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Archdiocesan Ministry of Consolation Team (AMCT) Quarterly Meeting**, for grief ministers or those wishing to become involved in the ministry, 6:30-8:30 p.m. Information: Deb VanVelse, 317-236-1586, dvanvelse@archindy.org. †

Immaculate Heart of Mary Parish hosting comedian Tom Leopold on Oct. 6

Comedian Tom Leopold will present "A Comedy Writer Finds God" at Immaculate Heart of Mary Parish, 5692 Central Ave., in Indianapolis, at 7 p.m. on Oct. 6.

The New York-based writer/comedian will speak about his unconventional conversion from Judaism to Catholicism. His funny, smart and non-cradle Catholic experience of Catholicism

offers a refreshing perspective.

Cocktails and appetizers will be available at 7 p.m., and the show starts at 8 p.m.

Tickets are \$30, or reserved seating is available by purchasing a table for eight for \$200.

To purchase tickets, go to ihindy.org. For more information, call 317-257-2266. †

Swing Dance fundraiser for Agape Performing Arts scheduled for Sept. 29

The Fall Harvest Swing Dance to raise funds for Agape Performing Arts Company will be held at the Knights of Columbus McGowan Hall, 1305 N. Delaware St., in Indianapolis, from 7-11 p.m. on Sept. 29.

Agape Performing Arts Company is a ministry of Our Lady of the Greenwood Parish in Greenwood, with productions taking place at McGowan Hall. The ministry strives to help youth performers grow in confidence and character. Within a loving community,

they work to create high-quality theater productions that are good family entertainment. Their productions help young people strengthen their performing arts skills while also reinforcing their self-control, teamwork, diligence and patience.

Tickets for the swing dance are \$10, and refreshments and drinks will be available for purchase.

For more information, e-mail agapeshows@gmail.com or call 317-631-4373. †



Hermitage blessing

Father Gerald Kirkhoff blesses water during a service on Aug. 20 marking the completion of a two-year renovation at the St. Paul Hermitage, a home for the elderly and infirmed operated for more than 50 years by the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove. Each resident received a container of holy water to bless their newly renovated living space. Assisting Father Kirkhoff are Benedictine Sisters Heather Jean Foltz, left, Rebecca Marie Fitterer and Jennifer Mechtild Horner, the monastery's prioress. (Submitted photo)

Retreats and Programs

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

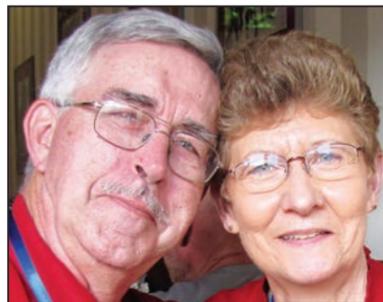
September 29-30

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **No Time for**

Ordinary, author Jan Phillips presenting, Fri., 7-8:30 p.m., Sat. 9:30 a.m.-3:30 p.m., \$65 without lodging, \$125 with lodging, includes lunch. Registration deadline

Sept. 22. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/. †

VIPs

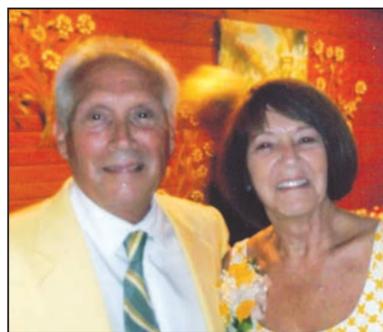


Bob and Theresa (Feldman) Siefker, members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on Sept. 2.

The couple was married at St. Mary Church in Greensburg on Sept. 2, 1967.

They have two children: Eileen and David Siefker.

The couple celebrated with friends and family at SS. Francis and Clare of Assisi Parish and will go on a cruise in January. †



Patrick and Patricia (Curry) Olmstead, Sr. members of SS. Francis and Clare of Assisi Parish in Greenwood, celebrated their 50th wedding anniversary on Sept. 15.

The couple was married at Holy Name of Jesus Church in Beech Grove on Sept. 15, 1967.

They have three children: April, Patrick, Jr., and Steven Olmstead.

The couple also has six grandchildren and one great-grandchild.

They celebrated with Mass and a dinner and reception hosted by their children. †

Mass celebrating feast of St. Mother Theodore Guérin is set for Oct. 3

A Mass celebrating the feast day of St. Mother Theodore Guérin will be held at the Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, at 11 a.m. on Oct. 3.

St. Mother Theodore is the eighth

American saint and the first from Indiana. She founded the Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods Collge.

For more information, call 812-535-2931, e-mail wvc@spsmw.org or go to www.spsmw.org/providence-center/events/. †

Being and Belonging retreat for separated and divorced Catholics set for Oct. 6-8

"Being and Belonging ... A Retreat for Separated and Divorced Catholics" will take place at Our Lady of Fatima Retreat House, 5353 E. 56th Street, in Indianapolis, on Oct. 6-8.

This retreat is open to all faiths. Retreatants are invited to relax as they journey with others, listening to their stories and exploring a common loss. The program will help deepen an

understanding of the healing process, increase a sense of belonging, and help participants discover and affirm that God is with them in their struggles and hope.

To register, call Fatima at 317-545-7681.

For additional information, contact the Office of Pro-Life and Family Life at 317-236-1586, or e-mail dvanvelse@archindy.org. †



AN INVITATION to the FAITH

EVANGELIZATION & CATECHESIS SUPPLEMENT

Anybody can evangelize

By Father Patrick Beidelman

“An evangelizing community gets involved by word and deed in people’s daily lives; it bridges distances ... it embraces human life, touching the suffering flesh of Christ in others ... standing by people at every step of the way, no matter how difficult or lengthy this may prove to be. It is familiar with patient expectation and apostolic endurance.” (Pope Francis, “The Joy of the Gospel,” #24)

I hear many folks talk about the remarkable example that they were given by their parents.



Fr. Patrick Beidelman

Our former archbishop, Cardinal Joseph W. Tobin, speaks of his mother frequently. He calls her “The Mother of all Tobins,” and he shared many stories about her during his time with us, many of which spoke of her strong and enduring faith in his life and in the life of many others.

Archbishop Charles C. Thompson gave a moving tribute to his father at the end of his installation Mass in July, speaking of his father “as the greatest example of faith, hope and charity of any man” he knows.

It’s not just bishops who talk about their parents’ witness to the faith. Many couples on their wedding day take time to say thanks for the love, guidance and example of a parent in the ways of faith.

So many people talk about their parents, it almost feels clichéd for me to do it. However, when thinking about evangelization and missionary discipleship, my thoughts immediately turn to my mother, Patricia.

My mom’s example of how anybody can evangelize is an inspiration to me, especially when viewed in the light of Pope Francis’ call to each of us to focus on accompaniment, dialogue and encounter as missionary disciples.

I witnessed my mom’s skill at sharing the love of Jesus Christ firsthand. One of my favorite phrases that I heard her say growing up was perfect when she wanted to build you up rather than point out a weakness or embarrass you. When faced with something I didn’t do well (shooting three-pointers, algebra, singing solos

... just to name of few!), she knew how to turn an “I can’t” into an “I can” with a loving phrase: “Oh Patrick, you have other gifts.”

God knew it, and she knew it, too. We all have been created to carry out some special part of God’s mission—mine was not going to be with the Indiana Pacers.

In reminding me that I had other God-given gifts that I needed to discover, my mom was able to be a vessel of God’s love for me and to help me search for the path he wanted me to follow.

While experiencing it firsthand was great, I mostly heard about Mom’s evangelizing witness from others.

I remember a mutual friend of ours who had experienced the trauma of a divorce telling me how present my mom was to her when she shared the news of the breakdown of her marriage.

My mom interrupted her to touch her arm and say “I am so sorry,” the first person to acknowledge her loss in such a way that helped begin to break the darkness of the isolation she felt.

There was the time when the mother of the teenage daughter who had become pregnant asked Mom, “How could God do this to us?”

Mom looked her square in the eye and said, “Honey, God didn’t do this to you, but he’s the one who’s gonna get you through it.”

Sometimes, it just involved reminding people that they are wonderful—which, by the way, you can see in each person when you look at them with the eyes of faith.

People would tell me over and over again, your mother is so wonderful! I would agree, stating that she’s just a “big ole charmer.” But what I really meant was that she knows how to evangelize, how to walk and talk with people as Jesus did.

Even now, in the midst of living with dementia, she’s still charming the socks off of everybody. There isn’t a nurse or caregiver who she doesn’t compliment or treat like a long lost friend. Some people may say, “I am not like that,” but I would contend, that since we’re all trying to walk in the footsteps of the Lord, then anybody can do it.

(Father Beidelman is the executive director of the archdiocesan Secretariat for Worship and Evangelization.) †

‘When thinking about evangelization and missionary discipleship, my thoughts immediately turn to my mother, Patricia.’

Friends invite others to join in the joy of their faith

By John Shaughnessy

The passion of Cindy Woods and Catharine Diehr is surprising at first.

As they begin their story, they seem like the last two people who would try to bring non-Catholics to the Catholic faith.

For 40 years, Woods left the Catholic faith of her youth, finding Mass to be boring, while Diehr has been a member of Protestant churches for most of her life, including 20 years at a mega-church.

And yet here they are, their faces glowing and their voices filled with joy—like two children at recess—as they share how they both embraced the Catholic faith within the past five years, and how they have tried all these ideas to bring other people to a closer relationship with God, even walking through the neighborhoods of their parish to invite non-Catholics to a cookout marked by sizzling hamburgers, free school supplies and a warm welcome to join them at Mass.

Their smiles grow even wider as they mention how 200 people from the neighborhood came to that picnic.

And that’s just part of the story of Woods’ and Diehr’s efforts to share their faith—efforts that they say all flow from one word, “invite.”

A turning point of faith

The story of the faith journey of the two friends begins in 2012 with Woods’ return to a defining place in her childhood—St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. Woods graduated from the parish grade school in 1963, the same year as the current pastor of the parish, Father Robert Gilday.

“I left the Church for about 40 years, but I decided to go back,” she says. “I went to the rectory and saw Father Bob. When I went to church there, I didn’t know anyone anymore, but it felt like going home.”

Diehr noticed a difference in Woods once she returned to Little Flower, telling her friend and neighbor that she seemed happier.

“In 2013, Cindy invited me to go to the church with her,” says Diehr who is best known by her nickname “Cac.” “It felt like home. The people at Little Flower were so friendly, and her friends made me an honorary member of the Class of 1963.”

Diehr was also struck by something Father Gilday said during his homily at the first Mass she attended: “He said that Catholics don’t go out and share their faith.”

Woods felt the same way. And Diehr says the turning point of her faith came when Woods invited her to church. Both women soon saw the fruits of what could happen from a simple invitation. Diehr decided to become a Catholic. She went through the Rite of Christian Initiation for Adults (RCIA) program with Woods as her sponsor.

“I’m on the RCIA team now,” Diehr says with a smile. “I realize what a great entry point it is for the Church. I love the Catholic Church. I feel a close relationship to Jesus.”

They also feel a passion to share that relationship and connection with others.

Extending the invitation

“One thing we didn’t have represented on the parish council was evangelization and community outreach,” says Father Gilday. “When Cindy rejoined the parish, she and Cac really took off with this.

“It’s important. We had over 5,000 Catholics in the parish when we were in grade school. Obviously, demographics have changed, and it’s not such a Catholic area. They try to do a lot of good things.”

Woods and Diehr formed a committee to share their faith with people in the neighborhood, a committee they decided to call, “invite.” One of the biggest efforts was the first free picnic in the summer of 2016.

“We wanted to get out to the borders of our parish,” Woods says. “I went up and down the streets of the parish, looking for people in their yards or on their porches and just invited them. I put up posters in the neighborhood stores. We made bookmarks with the Mass schedule. About 200 people came to the picnic.”

Diehr smiles and adds, “We had games for the kids, free school supplies and hamburgers. We ran out of food.”

The friends repeated the picnic this summer. They also try to connect with non-Catholic parents of school children during a special reception. And they’ve held dinner for parishioners of other ministries at Little Flower, encouraging them to share their faith when the opportunity arises.

Some of the best opportunities for the “invite” committee arose when they had a booth at the parish festival.

‘Can we pray with you?’

“We gave people holy cards and Mass schedules. We also gave out necklaces with a crucifix on them. People said, ‘You don’t know how much I needed this,’ ” recalls Wood.

“This one grouchy lady came up and started bad-mouthing the Church. She was angry at the hand she had been dealt in life. We said, ‘Can we pray with you?’ She said yes. We prayed together, and she started crying. I hugged her, and her attitude completely turned around.”

Such moments lead Woods and Diehr “to keep pushing on,” hoping the seeds they’re planting will make a difference to someone, at some point. Father Gilday shares that hope.

“It took a long time to get this going, but now it’s going,” he says. “I’m very grateful to them for taking on this ministry. With Cindy finding her way home and Cac finding her way to the Catholic Church, this is something they have a passion for.”

That passion shines in the smiles of Woods and Diehr.

“The satisfaction is that we’re beginning to see people realize that a very important part of their faith is to share their joy,” Diehr says. “A lot of people don’t know they can have a truly personal relationship with God. They don’t know what they’re missing.

“We always think that people just need to be asked and invited.” †



Longtime friends Cindy Woods, left, and Catharine Diehr have combined their efforts to try to lead non-Catholics to the Catholic faith at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. (Photo by John Shaughnessy)



Author to speak in Bloomington on tie between evangelization, catechesis

By Sean Gallagher

Evangelization, broadly understood, is the proclamation of the Gospel of Jesus Christ both to those who have never heard it, and to the baptized who need to embrace the Gospel more deeply.

Catechesis is the process by which people who have been evangelized grow in their understanding of the faith and deepen their relationship with Christ.

These two important aspects of the life of the Church are deeply interrelated, a fact that Dr. Edward Sri experienced for himself when he was an undergraduate student at Indiana University in Bloomington in the early 1990s.

Raised a Catholic in Munster, Ind., Sri had never walked away from the faith. But he had not lived it with much conviction at that point either.

“I can remember a crucial moment in college when a priest was teaching about the Eucharist and I realized that this isn’t just a symbol of Jesus,” Sri said. “This is really the real presence of Jesus. And knowing that truth and getting that deeper catechesis helped me to give my life to Jesus more, to want to go to Mass more often, to want to go visit him in the Blessed Sacrament.”

It also led him to eventually earn a doctorate in theology, co-found the Fellowship of Catholic University Students (FOCUS), write widely popular books on the Catholic faith and be a Catholic speaker sought after around the world.

Sri currently serves as the vice president of mission and professor of theology and Scripture at the Augustine Institute in Greenwood Village, Colo., which seeks to form Catholics for the new evangelization through academics and parish programs.

On Feb. 28, 2018, Sri will give presentations on the faith at the St. Paul

Catholic Center, 1413 E. 17th St., in Bloomington. One will be on the interrelationship of evangelization and catechesis to parish catechetical leaders from across central and southern Indiana.

At 6:30 p.m. on Feb. 28, he will speak as part of Hoosier Catholic Week, a week-long evangelization outreach on IU’s campus sponsored by St. Paul. Although geared for college students and young adults, Sri’s presentation is open to the public.

“I always love coming back to Indiana,” Sri said. “And this is a particular joy to be able to come back to the campus that I graduated from and to visit the chapels and parishes that made a difference in my life. I’m thrilled.”

In speaking with *The Criterion* about his upcoming visit to Bloomington, Sri reflected on the interrelationship of evangelization and catechesis.

“Catechesis is one crucial moment in the larger work of the Church that we call evangelization, which is simply bringing souls into communion with Jesus Christ and ever deepening that communion,” he said. “So, we’re all called to be continually evangelized. We’re called to ongoing conversion.”

Nurturing this continual evangelization and conversion is important in contemporary culture, Sri said.

“Today, there are many of us who have been raised Catholic but didn’t get the formation we needed growing up,” he said. “Or maybe we’ve taken in a lot from the secular culture about what life is about or what it is to be happy, and we need a fresh proclamation of the Gospel in our own lives.”

He also noted that evangelization and catechesis remain relevant even for people who have always been active in their faith.

“Even if I have made a commitment to Jesus and to living out the Catholic faith, the more I come to understand who Jesus



Theologian and Catholic author Edward Sri gives a presentation on Oct. 31, 2015, at the Indiana Convention Center in Indianapolis during the Indiana Catholic Men’s Conference. Sri will speak on the interrelationship of evangelization and catechesis in February at the St. Paul Catholic Center in Bloomington. (File photo by Sean Gallagher)

is, what he’s revealed, what the Church teaches, the more then I grow in my love for him, the more I can give my life to him,” Sri said.

He also explained that those who pass on the faith to others in both formal settings, such as Catholic schools or parish catechetical programs, or informally, such as parents, grandparents, co-workers and friends, should “always be teaching for conversion.”

The facts about the faith are crucial to pass on to others, he added.

“But am I doing it in a way that is inflaming the fire of faith in a person’s soul?” Sri asked. “Am I giving practical suggestions about how this understanding can make a difference in your life, how it can be applied in your life?”

Sri pointed to the encounter of Jesus with the woman at the well (Jn 4:4-42)

as a model of how evangelization and catechesis come together.

The woman was a Samaritan who had a different understanding of God than Jesus and the Jews. In their conversation, Jesus gently led her to a renewed knowledge of God and a moral conversion, as well as revealing himself as the Messiah.

“As a result of this loving unveiling of himself, she goes through a great conversion,” Sri said. “She leaves her immoral life behind and starts becoming an evangelist, telling others about who Jesus is.

“I think it’s a wonderful model. We live in a day and age where a lot of really good people are a little fuzzy on doctrine or on moral principles. We want to bring Jesus to them so that they don’t just get clarity. It’s clarity around which they can order their lives around Christ and surrender their lives more to Christ.” †

Archdiocesan V Encuentro will give ‘opportunity to reach out to peripheries’

By Natalie Hoefler

During his papacy, St. John Paul II preached on the “new evangelization,” calling for a reawakening of the faith.

Like a book with many chapters, there are many areas in which the new evangelization can be applied in the



Oscar Castellanos

United States. One such area is Hispanic ministry.

To help define best ministerial practices in the spirit of the New Evangelization in regard to the Catholic Hispanic population in the United States, the U.S. Conference of

Catholic Bishops (USCCB) established a four-year process called *V Encuentro*, or Fifth Encounter.

The Criterion spoke with Oscar Castellanos, director of the archdiocesan Office of Intercultural Ministry, to learn more about the overall plan and the archdiocese’s involvement.

An increase from 25 to 40 percent

As the title suggests, four prior *Encuentro* processes have taken place, starting in 1972.

Just what is *Encuentro*, and what is its goal?

A fact sheet from the national *V Encuentro* process organizers describes the effort as “a four-year process of ecclesial reflection and action that invites all Catholics in the United States to intense missionary activity, consultation, leadership development and identification of best ministerial practices in the spirit of the New Evangelization.”

It goes on to emphasize that the process “starts at the grassroots level and calls for the development of resources and

initiatives to better serve the fast-growing Hispanic population in dioceses, parishes, ecclesial movements and other Catholic organizations and institutions . . .”

To quantify the term “fast-growing,” a 2014 study by Boston College and the Center for Applied Research in the Apostolate found that the percentage of U.S. Hispanic Catholics was at the time about 40 percent, versus about 25 percent in the 1980s. The study notes that “at some point in the future, it is possible that a majority of U.S. Catholics will be Hispanic.”

The goal of the process, as stated in the fact sheet, is “to discern ways in which the Church in the United States can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics/Latinos respond to the call to the New Evangelization as missionary disciples serving the entire Church.”

While *V Encuentro* looks at “where the Hispanic community is in the U.S. today, the process is for everybody,” says Castellanos.

“It’s important [for the archdiocese to participate] because we are following an initiative of the bishops who, inspired by the Holy Spirit, have summoned every diocese in the country to live this *Encuentro* process. It’s important because it will give an opportunity to the Archdiocese of Indianapolis to reach out to those living in the periphery through the missionary process of evangelization and consultation of the *V Encuentro*.”

He noted participation of Anglos in the five-session process at some of the parishes that participated this year. At St. Monica Parish in Indianapolis, the process was carried out in three languages: English, French and Spanish.

The session topics—which were inspired by Pope Francis’ call to create a culture of encounter—revolved around

encountering Christ and taking action to be missionary disciples.

Information refined ‘up and up’

A major milestone in the four-year *V Encuentro* process is approaching on Sept. 30, when representatives from the 10 archdiocesan parishes that participated in the process, along with other special guests, will gather for a day at St. Andrew the Apostle School in Indianapolis. About 200 total people are expected for the event.

“The archdiocesan celebration is more like a working day,” Castellanos says. “Every parish that was involved produced a working document, which is basically an analysis and summary of their five sessions.”

Castellanos and his *V Encuentro* team will combine the parish contributions into one document that will serve as the point of discussion at the archdiocesan meeting.

The day will consist of five “moments,” or activities, he says.

One of these moments will be a Mass celebrated by Archbishop Charles C. Thompson. In two sessions, small groups will discuss the combined document, and in two other sessions a keynote address and a personal reflection will be offered.

In the end, each small group will identify “one idea from the document that they wish to emphasize to the archdiocese,” says Castellanos.

Other special guests have been invited to observe the daylong event. These are people who are “somehow engaged in Hispanic ministry or that could benefit from the process,” says Castellanos. “I’m thinking of the heads of the [archdiocesan] secretariats, seminarians, ecclesial movements like Cursillo, Charismatic Renewal, IndyCAN, and we’re inviting the priests involved in Hispanic ministry, permanent deacons and so forth.”

The special guests will not be commenting during the discussions, nor

will they be eligible to be selected as one of roughly 15 delegates to represent the archdiocese at the next stage of the process.

The next stage will be a repeat of the Sept. 30 format at the regional level—which for the archdiocese includes Indiana, Illinois and Wisconsin—and then at the national level. Both the regional and national meetings will occur in 2018.

Prior to each regional event, the diocesan and archdiocesan documents will be combined into one, and prior to the national event, each regional document will be combined into one.

“The process refines the information up and up and up, so information at the parish level is presented to the bishops,” Castellanos explains.

“The main goal at the end by 2020 is there will be a national plan from the national level. It will come to us, and we can distribute it to the parishes.”

The document the bishops produce could be a national pastoral plan for Hispanic evangelization, as was the case with *III Encuentro* in 1985, he says. Or it could be a document suggesting best practices.

Whatever form it takes, Castellanos says, “one of the biggest emphases [will be] on youth and young adults. It coincides with the same momentum nationally.”

He notes that another challenge the process addresses is regional differences.

“The south [issues are] not the same as in the Midwest. The East Coast [issues are] not the same as the West Coast,” he notes.

Castellanos is looking forward to seeing the results of this four-year process.

“They’re really the best theologians in the country interested in having a thorough process of consultation and evangelization.” †



Convocation focuses on the ‘great mission’ of evangelization

By Natalie Hoefler

Perhaps no last words are more well-known than those of Christ to his Apostles before he ascended into heaven: “Go therefore and make disciples of all the nations ...” (Mt 28:19)

Ken Ogorek calls this command to evangelize the “marching orders” of the Church.



Ken Ogorek

“There are times when we really need to just rally around that great mission of Jesus, and remember what our marching orders are,” says the archdiocesan director of catechesis.

For that reason, Ogorek and about a dozen others from the archdiocese attended an “unprecedented” gathering coordinated by the U.S. Conference of Catholic Bishops (USCCB) in Orlando, Fla., on July 1-4.

Called the “Convocation of Catholic Leaders,” it brought together leaders from dioceses and Catholic organizations from across the nation to discuss modern challenges and opportunities for evangelizing.

The theme was “The Joy of the Gospel in America.” Attendees were asked to read Pope Francis’ apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) prior to the convocation.

Daily themes included unity, landscape and renewal, work and witness, and a spirit of mission. The event included three Masses, an evening of Marian devotion, an evening of adoration and a eucharistic procession.

Of the 25 presenters, 12 were bishops and cardinals.

Here are the stories of two individuals and one couple from the archdiocese who attended the convocation, their experience and what they are bringing back to share with the Church in central and southern Indiana.

‘Put a finger on the pulse’ of youth ministry

Tammy Becht is director for a service that she calls the “best kept secret of the archdiocese.”



Tammy Becht

She is director of youth and young adult formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and director of the One Bread, One Cup youth and young adult liturgical leadership program, a series of

conferences and internships held several times at the school each summer.

Becht was one of six staff members from the school of theology who went “in hopes that we would find out what’s happening on the cutting edge, and to



Six members of the Saint Meinrad Seminary and School of Theology staff and Saint Meinrad Archabbey, both in St. Meinrad, take time for a photo at the Convocation of Catholic Leaders in Orlando in July. They are Benedictine Sister Jeana Visel, left, Benedictine Brother William Sprauer, Audra Mathies, Michal Horace, Agnes Kovacs and Tammy Becht. (Submitted photo)



Four members of Holy Angels Parish in Indianapolis are shown at the Convocation of Catholic Leaders in Orlando in July. They are Ikenna Stovall, left, and his mother Sally Stovall, and Gretchen and Reggie Horne. (Submitted photo)

self-assess to see where we stack up in the U.S. in terms of ministry to young people,” she says.

Becht found the convocation to be an “upbeat, exciting” environment.

“The people who attended were there out of a true desire to embark on a new endeavor of ministry,” she says.

For Becht, the convocation was well worth the trip to Orlando in July.

“I feel like I took away something good from each session I went to,” she says.

“Even though it might seem we’re in dire circumstances with young people leaving the Church, what I brought away is that everything we need to minister well to young people, we already have. We just need to find a new way to offer the ministry we have.”

The challenge with youths, says Becht, is “to help them see both our liturgy and our Church and our faith as something that’s relevant to their lives.”

In one of the sessions she attended, discussion included the effects of social media on today’s society.

“[People] long for but lack community,” she summarizes from the session. “All are connected by social media but missing face-to-face [interaction]. Jesus with skin on in is what people need, but social media keeps us isolated. ...

“[But] we have to go to where they are. ... We’ve got to find a way to reach them through that phone and motivate them to move out of that sphere to human interaction, which is what will really meet their needs.”

‘To stand in faith’ for black marriage ministry

Gretchen and Reggie Horne of Holy Angels

Parish in Indianapolis were contagiously enthusiastic about the convocation.

To describe it, they use words like, “overwhelming,” “inspiring,” “educational,” “challenging” and simply “Wow!”

The African-American couple is probing ways to become involved in marriage ministry in the archdiocese,

particularly to black Catholics. Gretchen says the couple wants “to stand in faith” in an area “that we don’t think is really a focus.”

At the conference, Gretchen says they “met so many people from across the country. It was really edifying and uplifting to know that there are so many people who are working for the good of the Church and God’s people. ...

“Many of the folks we met are directors of an office of family life for their diocese. ... It was uplifting ... just the sheer number of programs and national movements and places

to get involved and get information, and different approaches based on the specific need in their area.”

The Hornes, who have four children ranging in age from 8-23, found the convocation “spiritually lifting” as well as educational.

For Reggie, who entered into the full communion of the Church in 2007, that combination came especially in the form of the liturgies celebrated.

“Being in Mass with the hundreds of bishops and cardinals and hundreds of priests was pretty overwhelming for me, and awe inspiring.”

For Gretchen, it was the eucharistic procession. She says of the roughly 3,000 people who attended the convocation, a “large number” participated in the outdoor procession.

“It was an incredible witness,” she notes.

Overall, says Reggie, the convocation “was a large, best-practices-sharing event. ... Getting to talk to leaders from around the nation was really helpful to us. ...

“It just gave you more motivation to go do the work that needs to be done in our community at home.”

‘Account for each soul in parish territory’

As the archdiocesan director of catechesis, Ken Ogorek found the convocation to be a combination of a national ministry-specific type of gathering, with a local gathering of leaders of various ministries: “two good experiences to make one great one,” he says.

“There were a lot of people there involved in specific ministries from around the nation. There were also a lot of ministries represented. That sort of gathering just doesn’t happen very often,” he notes.

Ogorek says the convocation was held “to really focus on what it means to be a disciple of Jesus with a mission, and really to help *make* disciples of Jesus with a clear sense of mission.”

He was impressed by the “strong sense of unity” present at the event.

“Even though there were lots of different ministries, ages, races and vocations present, a lot of what we did together—the worship, the prayer, the devotion—are the sorts of experiences that I have found tend to really inspire a sense of unity in Catholics.”

He specifically noted the hour and a half of prayer held on the first evening.

“[It was a] beautiful Marian devotion, acknowledging that our Blessed Mother is the star of the new evangelization—she was the first disciple.”

Ogorek walked away from the convocation with several takeaways.

“One is that being a missionary disciple starts with being a disciple,” he says. “We have to put good effort into our disciple relationship with our Lord, and we have to help make disciples by God’s grace. When we do that well, I think a true disciple of Jesus can’t help but feel a sense of mission.”

Ogorek’s second takeaway had to do with reaching out to those on the fringes of society.

“If we want to reach the peripheries, we shouldn’t overlook people who are marginalized within our own parish territory,” he says. “If every parish really could account for each soul within the parish territory, we would definitely be reaching the peripheries, the peripheries we have the most ability to reach—those people in our backyard who are marginalized.” †

‘Even though it might seem we’re in dire circumstances with young people leaving the Church, what I brought away is that everything we need to minister well to young people, we already have. We just need to find a new way to offer the ministry we have.’

—Tammy Becht



Priests gain insight on ministry of catechesis during conference

By Sean Gallagher

The St. John Bosco Conference held each summer at Franciscan University of Steubenville in Steubenville, Ohio, draws hundreds of catechetical leaders from across the country and around the world.

It is a time for them to be renewed in their mission of forming people in the faith in the various settings in which they minister—parishes, schools and college campuses—and among people of all ages.



Fr. Juan Valdes

Most of those who attend the conference are lay Catholics since they have largely assumed

leadership in this field of ministry in the decades since the Second Vatican Council.

Parish priests still have a role to play in catechesis, though, often through preaching, in various occasions of ministering to Catholics, and in encouraging the ministry and formation of lay catechetical leaders in their faith communities.

Three priests serving in archdiocesan parishes attended this year's St. John Bosco Conference on July 17-20 in order to carry out more effectively the catechetical aspects of their priestly life and ministry, and to collaborate better with lay Catholics involved in this field.

Father Thomas Schliessmann, pastor of St. Lawrence Parish in Indianapolis, attended for the first time this summer.

"Our job [as priests] is to elicit an encounter with Christ," he said. "Catechesis is one of those overlapping things that we all do. If we're going to introduce Christ to people, there's going to be some catechesis. There's going to be some apologetics. There's going to be some witnessing. There's going to be some encouragement to discipleship, to follow him."

Attending the conference helped Father Schliessmann evaluate how he can give

himself more directly to catechetical ministry in the midst of his many administrative duties in leading a large faith community.

"A priest in a parish is always going to be involved in nuts and bolts stuff," he said. "Quite a bit of that is going to take up a significant amount of his time. How does he make sure that he spends enough time on these other issues?"

Father Todd Goodson leads St. Monica Parish in Indianapolis, one of the largest faith communities in central and southern Indiana with more than 3,300 households.

He, too, wishes he could spend more time in helping people come to know Christ and learn more about the faith, that which he was trained to do in his years in priestly formation in seminary.

"Ideally, every evening I would be doing some kind of catechesis," Father Goodson said. "But it's hard to get to that."

But he knows there are many moments in which he ministers to Catholics in which evangelization and catechesis can play a role.

"When I'm anointing somebody, first of all, I'm praying with them," Father Goodson said. "I'm not teaching them. I'm praying with them for God's healing, and that they might be comforted. From that then flows a deeper understanding of the faith."

He appreciated how the conference emphasized helping Catholics first to develop a relationship with Christ and to have the knowledge of the faith grow from that.

"There are a lot of people who are going through the motions of coming into the Church, but they're not really encountering Christ and having a relationship with him," Father Goodson said. "In order to do catechesis, we first have to help people to have a relationship with Christ. From that then flows catechesis instead of just religious education."

The conference offers its participants various tracks of workshops depending on their particular interest or field of ministry.



Several parish catechetical leaders from across central and southern Indiana share a meal together during the St. John Bosco Conference held on July 17-20 at Franciscan University of Steubenville in Steubenville, Ohio. Included among them were three priests serving in the archdiocese. (Submitted photo)

Father Goodson chose the youth ministry track.

"Youth ministry is a little bit of a struggle in this day and age," he said. "They offered a lot of good assessment of youth ministry as a whole: what had been working in the past and may not be working now, and a good projection forward."

Another challenge in catechetical ministry facing the Church in America today is how to pass on the faith in parishes made up of people from a variety of cultural backgrounds.

Father Juan Valdes, administrator of St. Anthony Parish in Indianapolis, experiences that in his faith community. It has many members whose families immigrated to Indianapolis a century or more ago, and many Latino parishioners who immigrated more recently from Mexico and several other countries in Central and South America.

Father Valdes himself was ordained for the Archdiocese of Guadalajara, Mexico, ministering there for 15 years before serving in central and southern Indiana for the last 11 years.

Attending this year's conference gave Father Valdes a good perspective on the challenges in passing on the faith to Catholics from several ethnicities.

"You have to have knowledge, understanding, respect and inclusiveness," he said. "You have to learn to work together. Those are the basics to work with different cultures."

From his experience, though, Father Valdes knows there is a lot of work in catechizing the people to whom he ministers.

"You can't presume anything," he said. "You've got to start from the bottom and catechize children and parents in the basics, because even though you are a Catholic, you forget the faith."

This year's conference was the second that he attended, and he would like to attend future ones.

"The priest has to be a catechist, because catechesis is education in the faith," Father Valdes said. "There is catechesis for children, young people and adults. You can be a catechist everywhere. These conferences help us to be catechists." †

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everyone shares our faith, but that's why we're out there. We're trying to spread the good news of Jesus Christ. We're looking at it that we're planting seeds, and you never know where the seeds will grow."

'We show our witness'

The seeds for the effort in Columbus were actually planted in Bloomington, the home of St. Paul Street Evangelization, a grassroots, non-profit, Catholic evangelization organization that has established more than 300 chapters worldwide since its start in 2012.

The organization caught the attention of Dr. David Hart two years ago, shortly after he and his wife Rochelle—two former evangelical Christians—entered the full communion of the Church in 2015. When they became members of St. John the Apostle Parish in Bloomington, they soon learned it was also the home parish of Steve Dawson, the founder of St. Paul Street Evangelization.

"We had an absolutely wonderful experience entering the Catholic Church," says David Hart, a heart surgeon. "Our faith became much stronger, and we saw how rich the Catholic faith is. It occurred to us that no one would discover the beautiful treasures of the Catholic faith unless we were able to share them and tell people about them.

"I became involved in evangelizing when I met Steve. He was one of the new friends we made when we entered the Church. When I found out his calling was as an evangelist, I was drawn to him."

When the Harts moved to Columbus earlier this year, they led the effort to begin evangelizing near the farmer's market each Saturday morning through the spring and summer.

"One of the benefits of working with St. Paul Street Evangelization is they

have a very good mode of evangelizing," Hart says. "There's no pressure. The method is easy, friendly, non-confrontational. And one of the great things about being Catholic is that there are wonderful sacramentals to give people. There is also a series of talking points for people who have fallen away.

"Every time we go out, it's a cheerful outing. Ninety-eight to 99 percent of the interactions we have are positive. People who are inclined to be negative to the Catholic faith just pass on by, and that's fine. We just pray for them, and we show our witness. There are always four to five in-depth conversations where people want to understand the difference between Catholicism and their brand of Christianity."

Getting to share that answer is one of the best parts of evangelizing for Hart.

'It's like a gift from God'

"Jesus is so close in the Catholic Church—in the Eucharist, in the tabernacle, in the confessional," he says. "He's really there in the Eucharist. He's

really there in the confessional. It's just so magnificent that everybody ought to know about it."

The enthusiasm in Hart's voice rises even higher when he talks about the success of such street evangelization.

"With the mentality of planting seeds, you don't always see the fruit of what you do. In Bloomington, I have seen several people we met on the street who are now in the Church, going through RCIA—the Rite of Christian Initiation for Adults program that prepares people to become a Catholic.

On this Saturday morning, Hart isn't there to evangelize near the Columbus farmer's market because Rochelle is 39 weeks pregnant with their third child. So Deacon Woodard and Snoddy lead the effort. They begin their witness by praying to the Holy Spirit, asking for the blessing of having people pass by and stop to talk.

"I feel like this is something that Catholics need to be doing," says Snoddy, a member of St. Bartholomew Parish in Columbus. "It's a little bit daunting speaking to strangers, but it's awesome when you give someone a rosary or you offer to pray

'One of the benefits of working with St. Paul Street Evangelization is they have a very good mode of evangelizing. There's no pressure. The method is easy, friendly, non-confrontational. And one of the great things about being Catholic is that there are wonderful sacramentals to give people. There is also a series of talking points for people who have fallen away.'

—Dr. David Hart



with them and they respond to you. It's like a gift from God."

'A wonderful outreach'

That gift is constant on this Saturday morning.

A young couple stops for a conversation with the two of them. A man who talked with Deacon Woodard a week ago shakes the deacon's hand. Several young people touring this city renowned for its architectural splendor smile and reach out their hands for the rosaries and Miraculous Medals that they share. And a passerby named Kate Baird who enjoys a long talk with the deacon and Snoddy describes their efforts as "impressive."

They also receive support from some market customers who are members of St. Bartholomew Parish.

"This is a wonderful outreach," says Karen Niverson, a member of St. Bartholomew. "So many people don't find themselves in a place where they can hear the word of God or be touched by Jesus. They're right here downtown on a beautiful Saturday morning, and they're meeting people right where they are instead of waiting for someone to come into a church. This is wonderful."

That feeling is shared by the evangelizers.

"Just being able to really get out there and share our faith," says Deacon Woodard. "We want to make sure we're proclaiming the good news of Jesus Christ. That's what he told us to do. The responses we get—someone taking a rosary or a medal—you never know how that is going to affect their heart down the road. It's really been a positive experience."

(For more information about St. Paul Street Evangelization, visit www.streetevangelization.com.) †

All are called in baptism to be missionary disciples

By Jem Sullivan

Pope Francis' invitation in his apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel") to all the faithful to be "missionary disciples" has captured the hearts and minds of many (#24). So, it is only fitting that we reflect on what it means to live daily as a missionary disciple.

We take a closer look at Pope Francis' words realizing that they are meant not as a general call, but a deeply personal invitation to each one of us. We are each called to live out the gift and meaning of our baptism by our participation in the life of the Church, and by our words and actions that witness to the transforming power of the Gospel.

Pope Francis offers his personal invitation when he said in that same exhortation:

"In virtue of their baptism, all the members of the people of God have become missionary disciples (cf. Mt 28:19). ... The new evangelization calls for personal involvement on the part of each of the baptized.

"Every Christian is challenged, here and now, to be actively engaged in evangelization; indeed, anyone who has truly experienced God's saving love does not need much time or lengthy training to go out and proclaim that love.

"Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: We no longer say that we are 'disciples' and 'missionaries,' but rather that we are always 'missionary disciples'" (#120).

Missionary discipleship begins and grows in friendship with the person of Jesus Christ.

Once we have truly experienced in a personal way the immense love and mercy of God revealed in the life, death and resurrection of Jesus, life is no longer the same. For it is always God's love and grace that first transforms us into missionary disciples.

With the grace of our baptism, we carry within us that same love of God that radiates to all around us, particularly to

the poor and those who exist on the social and moral peripheries of society.

To become a missionary disciple, then, is to hear the voice of Jesus calling us to live the new life of faith in him.

We receive this new life of faith at baptism, and the whole Christian life is an unfolding of the initial baptismal gift of faith as that faith is believed, celebrated, lived and deepened through prayer. This first encounter with the love of God is that moment of evangelization, when the seed of the Gospel planted in our lives at baptism begins to grow and flourish.

Catechesis is the deepening of this baptismal gift of faith through an ongoing journey of coming to know and be formed in faith so as to become missionary disciples.

"Living as Missionary Disciples" is the theme of this year's Catechetical Sunday, to be celebrated on Sept. 17. On that day, as catechists are commissioned for their ministry in parishes across the country, all the faithful are reminded of our common vocation, by virtue of baptism, to know and live the faith and to witness to the Gospel in word and deed.

Jesus' call to missionary discipleship and our response in faith is truly transformative.

Like the first disciples of the Lord who moved from being fearful and discouraged fishermen into fearless and zealous missionary disciples, we too are transformed by the Lord's call and presence in our lives.

Just as Jesus called his disciples as fishermen and tax collectors, he calls us to missionary discipleship in the concrete places and relationships of our daily life.

Having encountered the love of God, we radiate that divine love into the ordinary moments and relationships of our day, to family, co-workers, friends and community.

We grow each day as missionary disciples by reflecting on the word of God, celebrating the sacraments of the Church, striving to live the Christian moral life and by prayer.

God's grace becomes a living and active presence in us, moving us to bring



Baltimore Archbishop William E. Lori carries a monstrance under a canopy as he leads a July 3 eucharistic procession in Orlando, Fla., during the "Convocation of Catholic Leaders: The Joy of the Gospel in America," where delegates were told both evangelization and catechesis were needed for a vibrant Church. Pope Francis' invitation in the apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel") to all the faithful to be "missionary disciples" has captured the hearts and minds of many. (CNS photo/Bob Roller)

the light of the Gospel to anyone who stands in need of God's mercy and love, especially the poor, the marginalized and those on the margins of life.

For a missionary disciple, the love of God revealed in Jesus is not an abstract idea. God's relentless love and forgiving mercy, experienced each day in our encounter with his word and in the

sacraments, inspires and strengthens us in the daily and concrete ways that Jesus calls us to be his missionary disciples in the world.

Will we put out into the deep today?

(Jem Sullivan is secretary for Catholic education of the Archdiocese of Washington.) †

Lessons in evangelization from the early Church are still relevant today

By Daniel S. Mulhall

Pope Francis, in his 2013 apostolic exhortation "*Evangelii Gaudium*" ("The Joy of the Gospel"), says that the Church, the people of God, is called to go forth and proclaim the good news of Jesus Christ to all the world. In order to do this, all of the baptized must see themselves as "missionary disciples" (#120), embracing here and now the missionary zeal of Jesus' first disciples.

To understand what it means to be a missionary disciple, a good place to start is with the stories that come to us from the early Church. Both the Acts of the Apostles and the New Testament epistles tell us much about the missionary dynamism experienced in the early years after Jesus' death and resurrection.

The first missionary disciple was Mary Magdalene, who after seeing the risen Jesus in the garden, ran to find the other disciples to proclaim the good news that Jesus had indeed risen (Mt 28:1-10; Jn 20:11-18). Jesus tells Mary, "Do not be afraid" (Mt 28:10), good advice for all disciples.

After the disciples received the Holy Spirit on Pentecost (Acts 2:1-4), they took the Gospel of Jesus out into the world. Peter, as presented in Acts 2:14-41, so enthralled the crowd with his preaching that about 3,000 people were baptized that day. Acts 3-4 tells of Peter's willingness to proclaim the message of Jesus to powerful groups even after they tell him to be quiet.

The first disciple to be put to death for proclaiming the Gospel was the deacon, Stephen. He was stoned for proclaiming a message about Jesus that challenged people's attitudes and beliefs. Most of the Apostles and many of the early disciples were put to death for proclaiming Jesus.

Perhaps the most effective missionary disciple—and certainly the most famous—was St. Paul. Acts describes the three missionary journeys of Paul and his companions Barnabas, Silas and Timothy. See Acts 13-21 for specific details of these journeys.

So, what can we learn about being missionary disciples from these early disciples?

First, the message Jesus gave to Mary Magdalene, "Do not be afraid." One has to be brave to proclaim the Gospel in the face of possible rejection, violence and even death.

Second, to understand that as disciples we are sent by the broader Church. We go because we are compelled by our faith, not because we seek fame or fortune. While we probably won't have Philip's experience of being sent by an angel (Acts 8), we will still be moved to action by the Holy Spirit.

Third, in our proclamation we offer to others what the Church believes and teaches, not our own personal ideas. St. Paul had to learn what it meant to follow Jesus before beginning his missionary journeys. Likewise, we have to prepare ourselves for the task at hand. If we are to proclaim the good news of Jesus, we must first understand it and love it deeply.



Artwork depicting the Holy Spirit descending upon the apostles 50 days after Christ's resurrection is displayed at Our Lady of Divine Providence Church in Providenciales, Turks and Caicos Islands, in this 2014 photo. All of the baptized must see themselves as "missionary disciples," re-creating the missionary zeal of Jesus' first disciples. (CNS photo/Gregory A. Shemitz)

That's what it means to be a missionary disciple.

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

From the Editor Emeritus/John F. Fink

The Catholic response to the KKK's anti-Catholicism in the 1920s

Last week, I wrote about the history of the Ku Klux Klan (KKK) in Indiana during the 1920s. So, in addition to



what the students at the University of Notre Dame did that I mentioned last week, what were the Catholics trying to do about it? Basically, suffering through it.

Bishop Joseph Chartrand was bishop of Indianapolis during this time. One way he tried to deal with threats from the KKK was to publish a list of Klan members in the *Indianapolis Times*. It's doubtful, though, that that did much good.

A history of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis has this account about what happened after Bishop Chartrand decided to start the faith community in 1925: "Not everyone was pleased to see another Catholic parish on the East Side.

"Parishioner Rosemary Cleveland recalled, 'The people in the house next door were, to put it mildly, anti-Catholic. Their young daughter often sat in the window facing the church and sang songs she

thought would annoy us. Remember, this was 1925, and the KKK was going strong.'

"Indeed, the Ku Klux Klan dominated Indiana's political scene, controlling the Statehouse, including then-Gov. Ed Jackson. Former Grand Dragon D.C. Stephenson lived in Irvington, just southeast of the new parish. In the 1920s, the white-robed knights of the KKK, whose membership included Protestant ministers and local merchants, were more interested in making life difficult for Roman Catholics than in going after black city residents. The Klan irrationally suspected a papal plot to overthrow American democracy.

"Undaunted by hatred and bigotry, Little Flower parishioners, who were mostly of Irish and German descent, went about assembling lay groups that would become the heart of their community."

That's not all they did. Another report was that, hearing of KKK plans to burn down the church, some of the male parishioners hid in weeds with guns—just in case.

However, most of the defense by Catholics against anti-Catholicism took place elsewhere in Indiana—the small city of Huntington, 25 miles from Fort Wayne. The pastor of St. Mary Church

there, Father John Noll, had been battling anti-Catholicism since the first part of the 20th century, often appearing at talks given by false ex-priests and exposing them.

In 1912, Father Noll founded the weekly newspaper *Our Sunday Visitor* specifically to combat anti-Catholicism. He had his printer reproduce two pages of the anti-Catholic periodical *The Menace*. On the reverse side, he printed a proposed Catholic answer. He mailed this to nearly ever Catholic pastor in the United States and asked if they would support a newspaper that refuted anti-Catholic libels. It would then provide instruction in Catholicism.

The response was immediate. *Our Sunday Visitor* had a circulation of 200,000 within a year, and it continued to grow until it reached a circulation of more than 800,000. Meanwhile, *The Menace* went into receivership, its publishing plant burned down, and its insurance company refused to honor the claim.

Father Noll became bishop of Fort Wayne in 1925, but continued to edit *Our Sunday Visitor* until his death in 1956. *Our Sunday Visitor* eventually became the largest Catholic publishing company in the country. †

Our Works of Charity/David Bethuram

Prayer and action: Caring for our vulnerable sisters and brothers

(Editor's note: This week, The Criterion begins a new monthly column by Catholic Charities executive director David Bethuram titled "Our Works of Charity.")



As the executive director of the archdiocesan Secretariat for Catholic Charities, I am challenged daily to think about how Catholic Charities can

not only sustain our work but also look to the future to expand our efforts and partnerships in order to address the tremendous needs of the poor and vulnerable in our archdiocese.

Equally challenging is the task of finding funding, facilities and volunteers to help us in this mission. I am reminded, though, through our Church teachings and holy Scripture, to rely on God's grace and abundance.

Today I read and reflected yet again on the story of the loaves and fishes in the sixth chapter of the Gospel of Mark and thought about how often I feel like one of the disciples. Imagine that you too are one of the disciples and all you have available to feed thousands of hungry people are five measly loaves of bread and two fish!

Like the disciples, all of us might have been inclined to say, "Let them take care of their own needs; we don't have enough resources." But that is not what Jesus asks us to do. In Mark chapter 6, Jesus prayed, and through a miracle, there was enough to feed the multitude. Jesus prayed with the right intention—to do his Father's work to care for his vulnerable brothers and sisters in need. This faith led to a unique opportunity for the disciples to see, witness and experience God's abundant love.

I am always encouraged by reading Pope Benedict XVI's "*Deus Caritas Est*" ("God is Love"). In his encyclical, he clearly puts care for the poor at the heart of the Catholic Church. Pope Benedict says three things make the Church the Church: proclaiming the Gospel, celebrating the sacraments, and caring for the poor. This love of the poor is an essential and defining activity of the Church.

In fact, Pope Benedict writes in the encyclical that: "Love for widows and orphans, prisoners, and the sick and needy of every kind is as essential to her [the Church] as the ministry of the sacraments and preaching of the Gospel. The Church cannot neglect the service of charity any more than she can neglect the sacraments and the word" (#22).

The month of September is "Hunger Awareness Month." This is a good time to reflect anew on the miracle of the loaves and fishes as it relates to the women, men and children in need in our communities. Did you know that Indiana is ranked 23rd out of 50 states for food hardship in households with one or more children?

According to a report by the Food Research & Action Center (FRAC), one in five Indiana households with children struggles to afford enough food. This means that every night in our communities children go to bed hungry because their family doesn't have enough food. Our faith and our stewardship—in partnership with donors, volunteers and individuals—lead to this important work of charity in our parishes and within the services provided through Catholic Charities.

Let's encourage one another, as Catholic faithful, to seek to live out "*Deus Caritas Est*" through all our ministries of charity. Let's pray and take action to support those who are hungry in our communities.

You are the reason that people in our communities can go to food pantries at parishes and at Catholic Charities. You make a difference!

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

That All May Be One/Fr. Rick Ginther

Unity is at heart of efforts to transform Lutheran-Catholic relations

From conflict to communion. Words to live by in this year of the 500th anniversary of the beginning of the Reformation. Words to live by from this day forward.



We witness conflict every day, all too often dramatically through sight and sound engulfing screens large and small. From Charlottesville to

Myanmar to Syria, the world grapples with how to bring an end to such conflicts.

What if the churches were to lead the way by demonstrating the healing power of communion?

At 4 p.m. on Sept. 17, the presiding bishop of the Evangelical Lutheran Church in America Synod of Indiana and Kentucky, Bishop William Gafkjen, will speak about the Reformation in Lecture Hall 150 of the Evans Center at Marian University in Indianapolis. Archbishop Charles C. Thompson will be present to greet the bishop.

One of the focal texts Bishop Gafkjen will cite will be "From Conflict

to Communion: Lutheran-Catholic Common Commemoration of the Reformation in 2017." This report is a work of the Lutheran-Roman Catholic Commission on Unity. Let me briefly outline its content.

In its first chapter, the authors reflect on the character of previous commemorations (angry, condemnatory, and continuing to promote division rather than unity).

They then state that in this new ecumenical age, the character must change. They propose that any commemoration in this new age must reflect four elements: thanksgiving, repentance, common witness and commitment.

Chapter two outlines new perspectives on Martin Luther and the Reformation. It notes the deeper research on the Middle Ages and 20th-century Catholic research on Martin Luther. It points to the many dialogue sessions and ecumenical projects which have resulted in a richer, more complete picture of the historical moment and realities at the time of the Reformation.

Chapter three provides an historical sketch of the Lutheran Reformation and

the Catholic response, sometimes called the Counter Reformation.

Chapter four outlines basic themes of Martin Luther's theology "in light of the Lutheran-Roman Catholic Dialogues." This section is most important to understand the benefits of dialogue and how it moves folks to common understanding—and then toward unity.

Chapter five states that baptism is the basis for unity and common commemoration. There follows a call for preparations. Those involved are to note their shared joy in the Gospel, reasons for regret and lament, evaluation of the past, and confession of sins against unity by both Catholics and Lutherans.

Chapter six is quite profound. It outlines five "ecumenical imperatives." They are:

- "Catholics and Lutherans should always begin from the perspective of unity, and not from the point of view of division in order to strengthen what is held in common even though the differences are more easily seen and experienced."

- "Lutherans and Catholics must

See UNITY, page 16

Worship and Evangelization Outreach/Cheryl McSweeney

Time at Our Lady of Fatima Retreat House offers a place to be with God

It's easy to go to Mass and feel connected to God. His presence is real and perfect. Most people leave knowing that



they have just been as close to God as you can be. You are filled with peace, gratitude and love. But what next? Where do we find God outside of Mass?

After working at Our Lady of Fatima Retreat House in

Indianapolis for 13 years, I have walked just about every inch of the building, as well as the many trails that we have winding through our woods. I have found the chapel to be a place of true grace: simple, intimate and welcoming.

I've seen lives changed as a result of spending time with Jesus in our chapel. Engaged couples begin to grasp the sacrament they are entering into, recovering alcoholics find forgiveness, high school students realize they are never really alone, and those who grieve find comfort and peace. It is truly a

sacred space.

About a year ago, we were forced to close our trails at Fatima, due to a large number of dying trees that were snapping and falling down, as well as serious erosion problems on part of our trails by a creek. It was a difficult, but necessary decision for the safety of everyone who walks or runs on our trails.

Over the past year, we had a company come in to remove more than 100 trees and build retaining walls to stop erosion. When the trails were closed, we never anticipated that it would be a yearlong process.

I knew I would miss walking the trails, but I had no idea how much I would miss it until they were actually closed. There were days that I found myself at a complete loss to feel the presence of God. I would get glimpses of God, but I knew something was missing.

It wasn't until the trails were partially opened two weeks ago that I realized that, for me, those trails are my sanctuary. It's where I connect with God. It's where I go with my hopes, my hurts and my joy.

I walk in every season because I can

always find God there. I find him in the breeze, in the heat, in the crunching of the snow beneath my feet, and in the occasional meetings with a deer along a path. There is never a time that I go in that I don't come out feeling more at peace, more comforted or more loved.

Don't misunderstand, I still attend Mass, as that is the only place to be in the true presence of Christ, but walking our trails is something different for me. It's a place to reflect, to talk to God, to listen and to discover the true journey that God calls me to. It's sacred space for me.

It made me realize that what our trails went through is much like what many of our retreatants go through. They arrive tired, worn down and often broken, and they leave renewed, refreshed and back on their journey.

We pray that everyone can find that at Fatima because we truly are, a place to be ... with God.

(Cheryl McSweeney is the associate director of programs at Our Lady of Fatima Retreat House and can be reached at cmcsweeney@archindy.org.) †

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

The Sunday Readings

Sunday, September 17, 2017

- Sirach 27:30-28:7
- Romans 14:7-9
- Matthew 18:21-35

The Book of Sirach is the source of the first reading for this weekend's Mass. Sirach's author was Joshua, the son of



Sirach. (He should not be confused with Joshua, active centuries earlier as a disciple of Moses and leader of the Hebrews as they passed into the Promised Land.)

Written in Jerusalem, originally in Hebrew, Protestant

Christians do not regard Sirach as inspired and part of the Bible because some scholars presumed that the book had first been written in Greek, instead of Hebrew. In fact, its Hebrew original later was translated into Greek.

Evidently Joshua, son of Sirach, operated a school in Jerusalem for young men. (Young women received no formal education.) His great interest was to teach ethics to his students. Thus, this book is a testament of Jewish belief in God and of Jewish belief in right and wrong.

Likely composed less than 200 years before Christ, Sirach indicates the intellectual environment in which it appeared. It was an environment affecting even pious Jews, filled with regard for human logic, a circumstance taken from the Greeks whose military exploits had overtaken much of the Middle East, including the Holy Land.

The reading frankly calls upon its audience to forgive the faults of others, and to trust in the merciful God. Wrath and anger are hateful things, the reading insists. No one who succumbs to these faults should expect mercy from God.

St. Paul's Epistle to the Romans provides the second reading.

Probably the great majority of Christian Romans, to whom this epistle was written, were among the poorer classes, tempted to look longingly at the rich and aristocratic, assuming that the privileged controlled their own destinies.

Instead, Paul insists that God controls the lives of all. All belong to the Lord.

For its last reading this weekend, from the Gospel of St. Matthew, Jesus answers

the question of how often, and to what extent, must disciples forgive wrongs done to them.

Although particular circumstances have obviously changed, people in Jesus' day hurt each other much like we do today. We owe debts, material or otherwise, to others. We yearn. We suffer. We despair.

How should we react to hurts? The Lord answers that disciples must forgive, not "seven" times, but "seventy times seven" (Mt 18:21-22.) The number meant complete, absolute and total.

True Christian forgiveness, however, must in all things take account of, and resemble, God. Those stingy with forgiveness are not of God.

Christian forgiveness, so powerfully noted here, but also elsewhere in the Gospels, reveals the essence of the Redemption, that in Christ we as sinners are forgiven. In turn, this reveals again that "God is love," and that always God's will for us is that we should live eternally (Mt 18:22).

Reflection

The Church, these weeks on the threshold of fall, calls us to be good disciples, but it takes no one down a primrose path. St. Paul's Epistle to the Romans, source of the second reading, reminds us also of who we are. We are humans. All of us must cope with human imperfections.

In the last analysis, we belong to God. God created us. God invites us to eternal life. God loves us. God's will to forgive us never ends nor even pauses.

Indeed, the fact that we may choose to seek forgiveness, or not, underscores the reality of our humanity. We are free. It also shows our foolhardiness and sinfulness at times.

While this reading from Matthew comforts us with promises of God's mercy, it more broadly calls us to discipleship. As disciples, we must bear witness to God's love by loving others. We must love ourselves by determining to live forever with God!

In a phrase, we must follow Jesus. The Lord loved us, even to death on the cross. †

Daily Readings

Monday, September 18

1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, September 19

St. Januarius, bishop and martyr
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, September 20

St. Andrew Kim Tae-gõn, priest,
St. Paul Chõng Ha-sang and
their companions, martyrs
1 Timothy 3:14-16
Psalm 111:1-6
Luke 7:31-35

Thursday, September 21

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

Friday, September 22

1 Timothy 6:2c-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, September 23

St. Pius of Pietrelcina, priest
1 Timothy 6:13-16
Psalm 100:1-5
Luke 8:4-15

Sunday, September 24

Twenty-fifth Sunday in
Ordinary Time
Isaiah 55:6-9
Psalm 145:2-3, 8-9, 17-18
Philippians 1:20c-24, 27a
Matthew 20:1-16a

Question Corner/Fr. Kenneth Doyle

The Church's teachings on purgatory, praying for the dead can be comforting

Q My mother passed away some time ago, and I wonder whether she is



now in God's eternal embrace. How can I be sure?

She was a good mother and she dearly loved the Church, but we have been taught that everyone has some imperfections and, upon death, must be sent to purgatory

before they can enjoy heaven. I would rest more easily if I knew that my mother were not suffering any longer. (Virginia)

A The Church does not teach that everyone who dies must necessarily pass through purgatory before reaching heaven.

As a matter of fact, the *Catechism of the Catholic Church* says specifically that the punishment due for venial sins can be meted out "either here on earth, or after death" (#1472). It goes on to say in the same paragraph that "fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain."

Even for those who must undergo some punishment after death—which, I would think, includes most of us—we have no idea as to just what purgatory involves or how long it lasts. It could even be instantaneous.

So even though you cannot have infallible certitude that your mother is already in heaven, she may well be. Jesus said in St. Matthew's Gospel, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Mt 7:21). Since your mother, in your words, was a good mother and loved the Church dearly, she obviously tried to do what the Lord asked of her.

In any case, you might find comfort in knowing that anyone in purgatory will eventually reach heaven. Their ultimate destination has already been irrevocably determined by our merciful God.

But I would continue to pray for her, nonetheless. Praying for the dead is a sacred and long-held practice that even predates the Church—in the Old Testament. Judas Maccabeus "made atonement for the dead that they might be delivered from their sin" (2 Mc 12:46).

And if your mother is already experiencing the eternal wedding banquet in heaven, then God will surely welcome

your prayers nonetheless and apply them to others in purgatory.

Q My widowed mother is getting ready to remarry, and she is very concerned that her fiancé has never been baptized. How hard is it to get a dispensation to marry someone like that in the Catholic Church, and is it a lengthy process? (Kentucky)

A As you indicate, a Catholic who wishes to marry a non-Catholic (whether baptized or unbaptized) must first obtain permission from the proper Church authority. This requirement is rooted in a bishop's responsibility to safeguard the religious faith and practice of the Catholic party.

For such a dispensation to be granted, the Catholic party must promise to continue to remain faithful to the Catholic faith and to do all within his or her power to see that any children of the marriage are baptized and raised as Catholics.

Beyond that pledge, it is not difficult to obtain the permission your mother seeks, and such dispensations are regularly granted.

As to the time required, there is some variation from diocese to diocese (depending on the volume of requests and the size of the tribunal staff), but generally such permissions are granted within a matter of a few weeks. Your mother should contact her parish priest and get the process started.

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

Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to criterion@archindy.org. †

My Journey to God

Sanitized

By Susie McAllister

Crucifixes hang from freshly painted walls.
No blood, no dust, no grime, no tears are
Displayed on the timbers.
No sounds of anguish, no agony, no animosity
Are heard.
No odors of torn flesh, of sweat, of vinegar,
Of burning embers.
Just smooth porcelain
On two pieces of olive wood.
A reminder, nonetheless.



(Susie McAllister is a member of St. Joan of Arc Parish in Indianapolis. A life-size crucifix stands along a Stations of the Cross path at the Shrine of Christ's Passion in St. John, Ind., in the Diocese of Gary. The Church's Feast of the Exaltation of the Holy Cross was on Sept. 14.)

(File photo by Natalie Hoefler)

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.

BRAUN, Lawrence C., Sr., 69, Most Sorrowful Mother of God, Vevay, Sept. 1. Husband of Christine Braun. Father of Roxanne McEntire, Jacqueline, Laura and Lawrence Braun, Jr. Brother of Gary Braun. Grandfather of four.

CANCILLA, Thomas W., 67, St. Joan of Arc, Indianapolis, July 26. Husband of Robin Cancilla. Uncle of one.

FEY, Gilbert W., 84, St. Vincent de Paul, Bedford, Aug. 30. Husband of Ruth Fey. Father of Marcy Johnson, Mindy Kinser, Michelle Pullano and Mike Fey. Grandfather of 12. Great-grandfather of one.

GIGLIOTTI, Joseph, 91, St. Joseph, Shelbyville, Aug. 28. Father of Janis Aichinger, Christopher, David and William Gigliotti. Brother of William Gigliotti. Grandfather of 11. Great-grandfather of five.

HARRISON, Richard H., 81, St. Charles Borromeo, Bloomington, Aug. 30. Husband of Marian Harrison. Father of Christina James. Brother of Sue Squires and Paul Harrison. Grandfather of four.

HEACOX, Mary E. (King), 80, SS. Francis and Clare of Assisi, Greenwood, Aug. 25. Mother of Cindy Crafton and Donna Lebow. Sister of Steve Thomas. Grandmother of six. Great-grandmother of four.

HUNGERFORD, Mary E., 85, SS. Francis and Clare of Assisi, Greenwood, Aug. 28. Mother of Beth White, Janet and Mike Hungerford. Sister of Ellen Stewart. Grandmother of four.

JOHNSON, Sandra, 81, St. Lawrence, Lawrenceburg, Sept. 5. Aunt and great-aunt of several.

JORDAN, Marilyn M., 84, St. Michael the Archangel, Indianapolis, Sept. 2. Mother of Rebecca Barrett, Joan Hauk, Amy Jordan-Barton, Susan Lay, Laura and Tom Jordan. Sister of Dorothy Sipes, Jenny Wheatley and Ivy Logsdon, Jr. Grandmother of nine. Great-grandmother of eight.

LYNCH, Janette, 64, St. Michael the Archangel, Indianapolis, Sept. 2. Mother of Sarah Fishburn, Ali Smith, Ashley and Samantha Lynch. Sister of Joyce and Tim Ellinger, Beth Luster, Chris O'Donnell and Kathy Sparks. Grandmother of three.

MARTIN, Peggy, 82, St. Lawrence, Indianapolis, Aug. 29. Wife of Wilbert Martin. Mother of Kay Bland and Wilbert Martin. Grandmother of five. Great-grandmother of one.

MCGUIRE, Timothy C., 83, Good Shepherd, Indianapolis, Aug. 27. Husband of Myrtle McGuire. Father of Laura Bryan, Marcy Calvin, Moneta Curry, Cathy Fitzgerald, Matt and Shawn McGuire. Grandfather of 23. Great-grandfather of 35. Great-great-grandfather of two.

PORTER, Michelle A., 58, Holy Spirit, Indianapolis, Aug. 28. Daughter of Rosalyn Doyle. Sister of Stacie Porter-Bilger, Gayle Porter-Key and Kelly Porter. Aunt of several.

ROSICH, John, Sr., 77, St. Paul the Apostle, Greencastle, Aug. 7. Father of John Rosich, Jr. Brother of Anna, Katherine and Michelle Rosich.

RUTLEDGE, John W., 92, St. Michael the Archangel, Indianapolis, Aug. 31. Husband of Mary Rutledge. Father of Kathleen Crecelius and Stephen Rutledge. Grandfather of two.

SZWED, Dr. James, J., 78, St. Michael the Archangel, Indianapolis, Sept. 4. Husband of Mary Szwed. Father of Dr. Ellen Szwed, Dr. Kathryn Szwed Thompson, Dr. Joseph and Dr. Thomas Szwed. Brother of Beverly Palermino. Grandfather of five.

WALSER, Margaret, 89, St. Lawrence, Lawrenceburg, Sept. 1. Sister of Helen Brede, Julia Klinchok and Irene Minger. Aunt of several.

WUENSCH, William J., 76, St. Agnes, Nashville, Sept. 3. Father of Michele Dagenais, Melissa Wood, Eric and Karl Wuensch. Brother of Lita Jones, Barb Pierle, Mike, Phil and Tom Wuensch. Grandfather of 27. Great-grandfather of 13. †



Historic flood

A boy walks along the flooded area on Aug. 14 in the Saptari district of Nepal. The heaviest rainfall in over a century caused massive flooding across the region, including India and Bangladesh, driving thousands from their homes. (CNS photo/Navesh Chitrakar, Reuters)

Franciscan Sister Margaretta Black served at Marian University for 46 years

Franciscan Sister Margaretta Black died on Sept. 1 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 83.

The Mass of Christian Burial was celebrated on Sept. 15 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Margaretta was born on Oct. 26, 1933, in Chicago. Her family later moved to Indianapolis, where she grew up as a member of

St. Joan of Arc Parish and attended the former St. Mary Academy, then operated by the Oldenburg Franciscans.

She entered the Sisters of St. Francis on Sept. 8, 1951, and professed final vows on Aug. 12, 1957.

Sister Margaretta was a graduate of Marian University in Indianapolis, the University of Cincinnati, Case Western Reserve University in Cleveland and the University of Wisconsin in Madison, Wis.

During 66 years as a Sister of St. Francis, Sister

Margaretta ministered as an educator for 53 years in Catholic schools in Indiana and Ohio, serving in various capacities at Marian University from 1966 until her retirement in 2012. After retiring, she continued to minister at the motherhouse.

Elsewhere in the archdiocese, she served at St. Mary School in Greensburg from 1955-57, at St. Mary School in North Vernon from 1957-58, at St. Lawrence School in Indianapolis from 1958-62 and the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1962-65.

At Marian, Sister Margaretta served as a French professor, academic dean, chair of the language department and director of its study abroad program. She also served on Marian's Board of Trustees.

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



Invites you to the **35th Annual**

Celebrate Life Dinner



Keynote Speaker
Pam Stenzel

An international, pro-life speaker. She is co-founder of Enlighten Communications, Inc, an organization focused and committed to the betterment of children and families in America and around the world by empowering parents, youth leaders and educators to lead formal discussions on abstinence.

Drawing on her personal experience of being conceived in rape and adopted she co-founded Living Exceptions, whose goal is to educate and empower individuals by strengthening their pro-life beliefs and their ability to articulate their convictions.

Tuesday, October 3, 2017
Marriott Downtown Indianapolis

Registration - 6:00 p.m.
Dinner and Awards - 6:45 p.m.
Pam Stenzel - 8:00 p.m.

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SUPPORT

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cannot be fully comprehended or adequately addressed in the immediate aftermath of the storms.

“At this time of initial recovery, we mourn the loss of life, homes and other property, and the harm to the natural environment, and we pray for all those affected and in need of assistance. We also pray for the safety of, and in thanksgiving for, the first responders who are risking their lives at this very moment in care for their neighbors, especially those who are elderly, sick, homeless, or otherwise already in need of special assistance.”

The bishops also echoed the sentiments of Pope Francis who shared his belief that Catholics in the United States would respond to the devastation of hurricanes Harvey and Irma with a “vast outpouring of solidarity and mutual aid in the best traditions of the nation.”

The bishops encouraged “the faithful to respond generously with prayers, financial support, and for those who have the opportunity, the volunteering of time and talents in support of those in need.”



People walk in floodwater caused by Hurricane Irma in Romeo Et Malfety, Haiti, on Sept. 8. (CNS photo/Jean Marc Herve Abelard, EPA)

The bishops shared their statement as the remnants of Hurricane Irma continued to wreak havoc along the southeastern coast of the United States, days after it leveled entire islands in the eastern Caribbean, snapped construction cranes in downtown Miami, and brought unprecedented flooding on Cuba’s north coast. It also later resulted in flooding in parts of Georgia and South Carolina.

As *The Criterion* went to press, millions in Florida, Georgia and South Carolina were still without power, and many schools remained closed as city officials continued assessing the damage done to their area. Cuba was also still reeling.

“The hurricane has caused serious damage in the towns, villages and farms of the north coast of our island, from Camaguey to Havana,” said Maritza Sanchez, director of Caritas Cuba. “Flooding was caused by hurricane force winds and rains all the way from Camaguey to Santa Clara in the middle of the country, reaching as far as Matanzas and Havana along the northwest coast.”

By the evening on Sept. 10, roughly 5.7 million Florida residents were left without power. Aerial footage showed large swaths of cities like Miami and Naples, on the Gulf Coast, under water. State officials had ordered 6.3 million of the state’s approximately 21 million residents to evacuate; many headed north to stay with relatives.

“Millions of Floridians are being impacted by this storm,” Florida Gov. Rick Scott said during a news conference on Sept. 10.

Earlier, the president of the USCCB



Trees are blown by heavy wind from Hurricane Irma in Miami on Sept. 10. (CNS photo/Carlos Barria)

called for prayers for all those in the path of Hurricane Irma.

Cardinal Daniel N. DiNardo of Galveston-Houston, whose archdiocese was hit by flooding from Hurricane Harvey, noted that people in the Caribbean had “felt Hurricane Irma’s full force.”

“Let us join in prayer for those who are in the path of Hurricane Irma, and may God bless and protect you,” he said in a statement on Sept. 9. “At a time like this, when our endurance is tested, we implore God to direct us to yet unknown reserves of strength and human compassion for those suffering so deeply. May our manifestations of love and solidarity be lasting signs in the midst of this crisis.”

The cardinal noted that, as with Harvey, the bishops’ conference would work with local dioceses, Catholic relief agencies and other groups to offer assistance.

The storm had already left a path of destruction in the Caribbean. Disaster risk

analyst Center for Disaster Management and Risk Reduction Technology, based in Germany, estimated more than \$10 billion in damages in the Caribbean, making it the costliest storm ever in the region.

The Netherlands estimated that 70 percent of the houses on St. Maarten were badly damaged or destroyed. That left 40,000 people in public shelters as Hurricane Jose approached.

The Pentagon mobilized the military to respond to the U.S. Virgin Islands, where at least four people died and devastation was widespread.

In Antigua and Barbuda, Arthur Nibbs, minister of Barbuda Affairs who was on Barbuda when Irma hit, said it was the worst storm he had ever seen.

“It was enormous. There’s nothing that is comparable. It destroyed everything that was in its path,” he said.

(For information on how to help people affected by hurricanes Harvey and Irma, go to goo.gl/Zs5CgT or visit catholiccharitiesusa.org.) †

POPE

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but said they were “general guidelines,” which should continue to be followed to ensure “integrity and accurate faithfulness, especially in translating some texts of major importance in each liturgical book.”

However, the pope seemed to indicate a willingness to allow some space for the translation principle known as “dynamic equivalence,” which focuses on rendering the sense of a phrase rather than translating

each individual word and even maintaining the original language’s syntax.

“While fidelity cannot always be judged by individual words, but must be sought in the context of the whole communicative act and according to its literary genre,” the pope wrote, “nevertheless some particular terms must also be considered in the context of the entire Catholic faith, because each translation of texts must be congruent with sound doctrine.”

The pope said the changes would go into effect on Oct. 1, and he ordered

the Congregation for Divine Worship and the Sacraments to “modify its own ‘Regulations’ on the basis of the new discipline and help the episcopal conferences to fulfill their task as well as working to promote ever more the liturgical life of the Latin Church.”

The greater oversight provided earlier by the Vatican was understandable, Pope Francis said, given the supreme importance of the Mass and other liturgies in the life of the Church.

The main concerns, he said, were to preserve “the substantial unity of the

Roman rite,” even without universal celebrations in Latin, but also to recognize that vernacular languages themselves could “become liturgical languages, standing out in a not-dissimilar way to liturgical Latin for their elegance of style and the profundity of their concepts with the aim of nourishing the faith.”

Another teaching of the Second Vatican Council that needed to be strengthened, he said, was a recognition of “the right and duty of episcopal conferences,” which are called to collaborate with the Vatican. †

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From the ARCHIVES

All Souls Day pilgrimage to graves offers connection to local Church's past

Special to *The Criterion*

An archdiocesan All Souls Day pilgrimage to the graves of archdiocesan priests will give pilgrims an opportunity to pray for the souls of those priests who have served the faithful of the archdiocese in previous years, and to learn about the history of the Church in central and southern Indiana.

Julie Motyka, archdiocesan archivist, and Father Eric Augenstein, archdiocesan vocations director, will lead the one-day pilgrimage on Nov. 2.

The pilgrimage will feature a visit to St. Joseph University Parish in Terre Haute, which is the burial place of Father Simon Lalumière, the first resident priest in the state of Indiana. Pilgrims will also celebrate Mass at the church.

From St. Joseph, the group will proceed to Saint Mary-of-the-Woods, with a visit to the priests' circle in the cemetery and also to the shrine and burial site of St. Mother Theodore Guérin. The trip will conclude with a visit to Calvary Cemetery in Indianapolis to pray at the graves of priests buried there, especially several former bishops and archbishops.

Pilgrims will have the opportunity to explore these sites and to learn about the priests buried there. The archdiocesan archives also hopes to use this pilgrimage as a starting point for a project to collect photographs of the graves of archdiocesan priests buried throughout the archdiocese. Pilgrims, as well as those unable to attend the pilgrimage, are encouraged to photograph the graves of priests buried near them and send these images to the archdiocesan archives.

Motyka said the pilgrimage will help individuals feel a stronger connection to the Catholics of the local Church's past, and to grow in their lives of faith.

"As we continue the work of the Catholic Church in central and southern Indiana, it is important to remember those who have gone before us in faith," Motyka said. "This pilgrimage will allow us to learn about the priests who served our parishes in the past and inspire us to continue to build upon the foundation they laid. Also, a pilgrimage to priests' graves on All Souls Day will remind us of the importance of praying for the souls of those who have died."

Pilgrims will board the bus at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, at 7:45 a.m. and will return at approximately 5:30 p.m.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428, or e-mail cnoone@archindy.org. The pilgrimage fee is \$69 per person, which includes deluxe motor coach transportation, bag breakfast, and lunch. The trip will be filled on a first-come basis. To register online, log on to www.archindy.org/pilgrimage.) †



Cornerstone blessing for Little Flower church

This photo depicts the blessing of the cornerstone of St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on Nov. 26, 1961. Archbishop Paul C. Schulte can be seen in procession to the area where the future altar would stand, which is marked by a cross made from construction materials. The new church, which was completed in July 1962, was the first permanent church building for the parish, which was founded in 1925. The church building is still in use today.

UNITY

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let themselves continuously be transformed by the encounter with the other and by the mutual witness of faith."

- "Catholics and Lutherans should again commit themselves to seek visible unity, to elaborate together what this means in concrete steps, and to strive repeatedly toward this goal."

- "Lutherans and Catholics should jointly rediscover the power of the Gospel of Jesus Christ for our time."

- "Catholics and Lutherans should witness together to the mercy of God in proclamation and service to the world."

The full text of the report can be found at goo.gl/KuHq8h. It is an enlightening read.

Our world could use more such transformative words, leading to communion, unity, respect and common purpose.

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

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
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