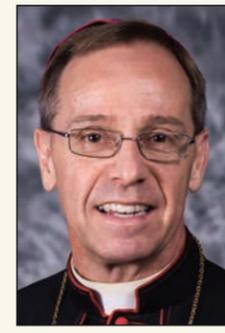




The

Criterion

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Christ the Cornerstone

Marian pilgrimages are good for the soul, writes Archbishop Charles C. Thompson, page 5.

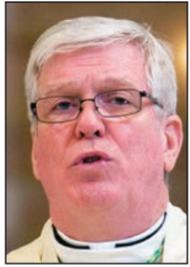
CriterionOnline.com

October 20, 2017

Vol. LVIII, No. 3 75¢

U.S. bishop concerned about impact of Trump's health care order on the poor

WASHINGTON (CNS)—A part of President Donald J. Trump's Oct. 13 executive order on health care that would end subsidies to health insurance companies aimed at helping individuals with low to modest incomes is of "grave concern," a U.S. bishop said.



Bishop Frank J. Dewane

"The Affordable Care Act is by no means perfect," said Bishop Frank J. Dewane of Venice, Fla., but he warned that attempts to improve it "must not use people's health care as leverage or as a bargaining chip."

"To do so would be to strike at the heart

of human dignity and the fundamental right to health care. The poor and vulnerable will bear the brunt of such an approach," he said in an Oct. 14 statement.

Bishop Dewane, chairman of the U.S. Conference of Catholic Bishops' (USCCB) Committee on Domestic Justice and Human Development, said the USCCB "will closely monitor the implementation and impacts of this executive order by the relevant administrative agencies."

He said flexible options for people to obtain health coverage are important strategies, but he also cautioned that "great care must be taken to avoid risk of additional harm to those who now receive health care coverage through exchanges formed under the Affordable Care Act."

He also noted that the order "ignores many more significant problems in the nation's health care system," stressing that Congress must still act on comprehensive reform that would provide a framework for health care as well as solutions for conscience, immigrant access, market

See HEALTH CARE, page 2

Respect Life Month



Pam Stenzel addresses more than 900 people—including more than 400 students and seminarians—during Right to Life of Indianapolis' annual "Celebrate Life Dinner" in Indianapolis on Oct. 3. (Photo by Natalie Hoefler)

International speaker outlines costs of sexual relations outside of marriage

Compiled by Natalie Hoefler

Pam Stenzel, who creates DVDs, books and curriculums on chastity and sexual integrity and speaks annually to more than 500,000 students around the world on the topic, spoke at Right to Life of Indianapolis' annual "Celebrate Life Dinner" at the Marriott Downtown in Indianapolis on Oct. 3.

Below are excerpts from her talk:

'Educate a generation on chastity'

"For nine years, I would have girls in [the pregnancy center she directed in Minnesota] say, 'Pam, I didn't know. If someone had told me this would be the result of the choice I made, I would have

made a different choice.'

"I began to realize that we had a lot of students out there making decisions about sex, having no idea what the ultimate consequence would be. ...

"Part of building a culture of life is that we educate a generation on sexual integrity, on chastity. This is the root of the problem [of youths making bad decisions]. ...

"I got a call from the HHS [U.S. Department of [Health and Human Services] asking if I would come and keynote [their] conference for all of the abstinence educators that they're required to go through. ...

"I was talking to some of my colleagues [after the first day of

the conference] and they said, '... Kathleen Sebelius got in front of 300 educators from across this country and said, 'I don't care what you teach your kids at home, but if you're going to take government money to teach sex education in school, you're going to teach abortion, birth control and condoms, or you will lose your funding.' And then she said, 'Abstinence doesn't work.'

"[The next day at the conference] I said, 'I heard that last night somebody told you that abstinence doesn't work. I don't know what medical information you have that I am not aware of, but last I checked abstinence works 99.99999999 percent of the time!' ..."

See RESPECT, page 8

Rosary, devotion to Blessed Mother inspire heartfelt faith lessons passed down in families

(Editor's note: 100 years ago, the Blessed Mother appeared to three children in Fatima, Portugal, instructing them 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 has invited readers to share their stories of how praying the rosary has made a difference in their lives. Here are some of their stories.)

By John Shaughnessy

Second of three parts

It started as a moment of sadness for Deacon Rick Wagner—and then it became a powerful moment of love and peace.

On that day in 2007, Deacon Wagner had come to spend time with his

father-in-law, Joe Lyons, who was in a hospice facility. As he thought about how his wife's 81-year-old father wasn't expected to live much longer, he also considered his father-in-law's life, his wife and their five children. They were all great reasons to celebrate the man. But there was also the sorrow that came from seeing him "move closer to death."

"I took Tuesday afternoon off to go sit with Joe," Deacon Wagner recalled about that day. "I wanted not only to spend time with him, but also to give my wife and her mom and sisters a chance to step away from the situation for a time."

Alone in the room with his father-in-law, Deacon Wagner began to pray the rosary.

"I prayed in a whisper, but audibly," notes Deacon Wagner, the vice president of mission and ministry at Bishop Chatard High School in Indianapolis.

"Joe's body was shutting down and was reacting to this with involuntary twitching, agitated movements and shallow, uneven breathing. As I prayed the rosary, he became visibly calmer. As I increased the volume of my prayer, he became calmer still. Finally, I moved my chair closer to Joe, leaned forward and simply prayed the rosary aloud. His body movements all but stopped, his breathing slowed, and there was a sense of peace."

Deacon Wagner felt the peace, too.

See ROSARY, page 10



Deacon Rick Wagner

Bishop at Mass recalls aunt's story of being at Fatima for miracle of sun

MIDDLETOWN, N.Y. (CNS)—Auxiliary Bishop Dominick J. Lagonegro of New York celebrated Mass on Oct. 13 at the National Shrine of Our Lady of Mount Carmel in Middletown to mark the 100th anniversary of the last vision at Fatima and the miracle of the sun.

During his homily, Bishop Lagonegro held up one of the iconic Fatima photographs of the crowd estimated at 70,000 people, and pointed to two figures. "This is my uncle, and this is my aunt," he said of the late Herminia and Antonia Caixerio, who remarkably were in Fatima, Portugal, for the miracle of the sun.

Though the couple was married in the United States, they happened to be visiting family in Portugal on Oct. 13, 1917. They "heard what was going on" at Fatima and went to see for themselves, he said, once again telling the incredible story that his aunt had told him multiple times during his life.

"My aunt emphasized how absolutely dreadful the weather was that day," said Bishop Lagonegro, of his coveted family story. "She told me that the rain kept coming and coming, soaking everything."

They tracked through mud to get to the "cova," or field, where the visionaries saw Mary and by the time they arrived, "they were drenched," the bishop said.

"But when the [three Fatima] children arrived, the rains stopped, the clouds opened and there was the sun," he said, telling his aunt's story. "It went up and down and turned back and forth, almost as if it were dancing."

"Who else but the Blessed Mother could make the sun dance," he laughed. But then it got big and "started

coming to the Earth," Bishop Lagonegro continued. "My aunt recalled that "it looked as if everyone's clothes were bright yellow from the sun."

"It continued to fall to the Earth for a few minutes," he said, telling her story, "and then stopped" going back into its ordinary place in the sky.

He said his aunt was stunned when she saw in amazement that not only were her clothes completely dry, but the previously muddy ground was now dry and hard.

"She told me, 'The more I think about it, the more I can't believe it.'"

Wearing a crucifix given to him by St. John Paul II, who was a lifelong devotee of Mary and Fatima, Bishop Lagonegro said that the message of Fatima is as important today as it was 100 years ago.

"Peace will only come through prayer and penance," he said. "It's important for us to pray the rosary and offer acts of penance," such as a kind gesture, a smile or an offering of daily anxieties to God.

"I truly believe that one day we will find peace in our world, but only through prayer and sacrifice," said Bishop Lagonegro.

The National Shrine of Our Lady of Mount Carmel houses one of only three statues in the world that depicts the last vision of Fatima, which is based upon the interpretation of Fatima visionary Servant of God Lucia dos Santos.

In the final vision on Oct. 13, 1917, Mary appeared to Lucia and her cousins Jacinta and Francisco Marto with the infant Jesus in her arms. She was clothed as Our Lady of Mount Carmel and holding the brown scapular in her hands. Sister Lucia joined the Discalced Carmelite Nuns in 1947. †



Public Schedule of Archbishop Charles C. Thompson

October 21-November 3, 2017

October 21 — 9:30 a.m.

Mass—Equestrian Order of the Holy Sepulchre of Jerusalem, St. John the Evangelist Church, 126 Georgia St., Indianapolis

October 21 — 6 p.m.

Franciscan Foundation for the Holy Land Gala, JW Marriott, 10 S. West St., Indianapolis

October 22 — 11 a.m.

Mass—70th anniversary of the establishment of the Knights and Ladies of Peter Claver at St. Rita Parish, St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis

October 23 - November 3

Pilgrimage to Italy, previously scheduled with Diocese of Evansville.

(Schedule subject to change.)

HEALTH CARE

continued from page 1

stability and underlying affordability problems which he said continue to be unaddressed.

Trump has said the lower health insurance premiums will allow more consumers to buy health insurance through association health plans across state lines. His order also plans to lift limits on short-term health care plans and directs agencies to write new rules.

Some experts are saying Trump's order could destabilize the Affordable Care Act markets as cheaper but less effective plans drive people away. Health insurance companies have said that without the payment subsidies, they will either have to increase premiums or get out of the individual markets.

The National Association of Insurance

Commissioners has estimated that the health care order would cause a 12 to 15 percent increase in premium costs, and the Congressional Budget Office has put that figure at 20 percent.

Democrat leaders strongly criticized the order, particularly for its plan to end subsidies. Senate Minority Leader Charles Schumer, D-New York, and House Minority Leader Nancy Pelosi, D-California, said in a joint statement that the order was a "spiteful act of vast, pointless sabotage."

The federal government pays out subsidies monthly, and this year that will amount to \$7 billion. A federal judge has already ruled the subsidy payments are illegal without further congressional action.

Nineteen states, and the District of Columbia, have filed a lawsuit challenging the president's decision to end the subsidies. †



President Donald J. Trump

November talks on pre-planning funeral Mass, leaving legacy set

Special to The Criterion

The archdiocese's Catholic Community Foundation (CCF) is offering sessions in the Indianapolis North, South and West deaneries on pre-planning a funeral Mass and how to leave a legacy.

The sessions will address the elements of the anointing of the sick; cremation; the funeral Mass and its Scripture readings, hymns and symbols; and burial.

Information will also be presented on estate planning basics, the CCF and its opportunities for establishing or

supporting funds that help parishes, schools and agencies in central and southern Indiana.

The sessions are free, but due to limited seating, advance registration is requested.

The Indianapolis North Deanery session will be held at St. Luke the Evangelist Parish, 7575 Holliday Drive E., in Indianapolis, on Nov. 11.

Check-in begins at 9 a.m., and the presentation is from 9:30-11:30 a.m. Light refreshments will be served. Speakers will include Msgr. Joseph Schaedel, St. Luke's pastor. For registration or additional questions, call

the parish office at 317-259-4373.

The Indianapolis West Deanery session will be held in the St. Malachy School cafeteria, 9833 E. County Road 750 N., in Brownsburg, on Nov. 12. Check-in begins at 8:30 a.m., and the presentation is from 8:45-9:45 a.m. Coffee and doughnuts will be served. Father Vincent Lampert, St. Malachy's pastor, will speak. All are invited to worship in Mass at St. Malachy Church at 7:30 a.m. or 10 a.m. For registration or additional questions, call the parish office at 317-852-3195, ext. 7108.

The Indianapolis South Deanery session will be held at Holy Name of Jesus Parish, 89 N. 17th. Ave., in Beech

Grove, on Nov. 15 as the last of a three-part series on "Leaving a Legacy—Are Your Plans in Order? Helpful Ideas for Planning for Yourself, Loved Ones and Leaving a Legacy." Check-in begins at 6:45 p.m., and the presentation is from 7-8:15 p.m. For registration or additional questions, call the parish office 317-784-9078.

For questions about the sessions, e-mail the Catholic Community Foundation at ccf@archindy.org, or call 317-236-1482 or 800-382-9836, ext. 1482.

Please bring any family or friends who have an interest in this learning opportunity. †

St. Martin de Porres Mass celebrating multicultural saint is set for Nov. 3

The annual St. Martin de Porres Mass, sponsored by the archdiocesan Black Catholic and Hispanic ministries, will be held at St. Lawrence Church, 6944 E. 46th St., in Indianapolis, at 7 p.m. on Nov. 3. A reception will follow the liturgy.

The Mass celebrates the feast day

of St. Martin de Porres, a saint of both Black and Peruvian heritage. He was born in Lima, Peru, in 1579, the illegitimate son of a Spanish knight and a freed African slave. He grew up in poverty and struggled with the stigma of being of mixed race in a time

of great prejudice.

He is the patron saint of hairdressers, race relations, innkeepers, African-Americans, public schools, interracial harmony, Peru, people of mixed race, social justice and more.

Bring a dish to share at the reception

following the Mass.

For more information, contact Pearllette Springer, Black Catholic Ministry coordinator, at 317-236-1474 or pspringer@archindy.org, or Saul Llasca, Hispanic Ministry coordinator, at 317-236-7312 or sllasca@archindy.org. †



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Archbishop says appeal 'brings hope to people society pushes aside'

By Natalie Hoefler

Mary Omosogbon smiles in the bright yellow and red of her native Nigerian garb.

She may be from Africa, but the concept of a United Catholic Appeal (UCA) is far from foreign to her.

"Oh, yes, it's huge!" she says of the appeal she contributed to in the Church in Nigeria, where she was raised Catholic.

She likened donating to the appeal to the Gospel story of the widow who gave all she had—just a coin—to the treasury of the temple in Jerusalem.

"That [concept] still holds to today," said the member of St. Monica Parish in Indianapolis in terms of contributing to the UCA. "Whatever you can give, you give, and God knows that."

She shared this story after the Mass at SS. Peter and Paul Cathedral in Indianapolis on Oct. 3 for members of the Miter Society—those who contribute \$1,500 or more to the UCA.

In his homily during the Mass, Archbishop Charles C. Thompson spoke of one who was the opposite of the generous widow—Jonah, the not-so-eager prophet mentioned in the evening's first reading.

"Jonah is clearly a very reluctant prophet, especially where the [people of Nineveh] are concerned," he told the roughly 400 people present.

"The Lord came to Jonah [twice]. The first time resulted in the well-known story of Jonah running away, being cast over the side of a boat, eaten by a fish and three days later being spit out on a beach.

"Having learned a lesson, Jonah now reluctantly carries out the mission that is given to him."

The archbishop noted that, "Like Jonah, each of us is given a mission. As Pope Francis has emphasized, the Church is missionary by nature. In turn, each and every baptized member is called to be a missionary disciple. We constantly rely upon divine grace to persevere in faith, hope and charity, lest we become reluctant disciples, stewards and witnesses.

"The United Catholic Appeal is a wonderfully unique way for us to show forth our unity in proclamation of the

word, celebrating of the sacraments and outreach of service as a Church that takes seriously its mission without hesitation or reluctance."

Archbishop Thompson took his message to an even more personal level when he addressed the record crowd of 380 during the reception at the Archbishop Edward T. O'Meara Catholic Center following the Mass.

He said when he considered the theme—"All it takes is one good person to restore hope"—for this year's \$6.5 million appeal, he thought of the final line of paragraph #12 of Pope Francis' 2015 encyclical "Laudato Si'," on Care for Our Common Home: "Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness and praise."

He invited all to consider that phrase in terms of the United Catholic Appeal, but to substitute the word "world" with "human person," so that the line reads: "Rather than a problem to be solved, the human person is a joyful mystery to be contemplated with gladness and praise."

In other words, he said, "Rather than a problem, the unborn, the immigrant, the poor, the vulnerable, the elderly, the sick, the dying—rather than a problem, they're human persons whose joyful mystery is to be contemplated with gladness and praise."

"For me, that's what diocesan appeals are all about. It's about how we continue to reach out to the dignity of persons through our ministries and services.

"All it takes is one good person to bring hope to all those people who society so often pushes aside. On behalf of all of those who do not have a voice, I thank you for being their voice."

The ministries and services funded by the UCA are those which no single parish or deanery could support, such as seminarian and deacon formation; priest retirement; adoption services; refugee and immigration assistance; all the ministries of Catholic Charities in Indianapolis, New Albany, Tell City and Terre Haute; support for Catholic schools, and more.

Catholic education is one of the reasons Omosogbon finds joy in contributing to the appeal.

"What joy is not there to find in



Deacon Steven Gretencord holds the chalice while Archbishop Charles C. Thompson holds the paten during the Miter Society Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Oct. 10. Assisting at the altar is Deacon Bob Beyke, left. Msgr. William F. Stumpf, archdiocesan vicar general, right, concelebrates. (Photos by Natalie Hoefler)

giving?" she asked. "Think of the Catholic schools. Where I come from, the Church schools were not for Church members. I see my Church [in central and southern Indiana] trying to make it [Catholic education] accessible to today's generation, so I'm very pleased about that."

Supporting Catholic education is also important to Anthony and Susie Geswein of St. Susanna Parish in Plainfield.

"We like the values they were taught," Susie said of the couple's three children, now grown, who graduated from St. Susanna School. "It was a great family atmosphere, a great education, and of course the opportunities to attend Mass."

The Gesweins, however, choose not



A record 380 people of the Miter Society watch a video about the United Catholic Appeal at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on Oct. 10.

to designate a specific ministry for their UCA contributions.

"I feel like [our gift has] more outreach, more people benefit from it when we let [the archdiocese] decide," Anthony said. "We both just enjoy being able to give back what we receive."

See APPEAL, page 16

Mary & Martha Celebration

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What: Coffee House & Dessert Bar

When: Sunday, October 22, 2017 from 3-5pm

Where: Our Lady of Grace Monastery
(1402 Southern Ave | Beech Grove, IN)

Why: To Celebrate and Honor Young Adult Women As They Grow in Holiness

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Editorial



Demonstrators hold a sign at a rally calling for the passage of a clean Dream Act with no conditions included near the U.S. Capitol in Washington on Sept. 26. (CNS photo/Tyler Orsburn)

We must welcome the stranger

“You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself” (Lv 19:34).

This is one of about 137 verses in the Bible that tell us to be kind to the stranger, or the “alien who lives with you.” In Chapter 25 of Matthew’s Gospel, Jesus said that one who does not welcome the stranger does not welcome him “and will go off to eternal punishment” (Mt 25:46).

Despite that, there are those in the United States who not only do not welcome aliens or strangers, but are determined to keep them out and sometimes expel those who are here.

President Donald J. Trump is now using the “Dreamers” as a bargaining point in his effort to establish a wall between the United States and Mexico to keep Latinos from entering the country there.

“Dreamers” are those who were brought into the United States as children, who grew up as Americans but without documents, and are now making contributions to our country.

Nearly 800,000 of these Dreamers signed on to the Deferred Action for Childhood Arrivals program (DACA) during the Obama administration. Now they are being threatened with deportation if Congress doesn’t act to protect them.

When the Dreamers signed up for the program, they had to give their personal information, including fingerprints, to the government, so now Immigration and Customs Enforcement knows exactly where they are.

President Trump has indicated that he feels sorry for them, but is demanding funding for his wall and other tightening of our immigration laws in exchange for his support of a bill to protect them.

During his campaign for the presidency, Trump discovered that a lot of Americans oppose our welcoming the stranger, especially, apparently, if they are Latinos. His call for a wall struck a nerve with those in opposition and helped him win the election. Now he wants to keep his campaign promise to build that wall.

Attorney General Jeff Sessions said that Dreamers are “aliens” taking the jobs of Americans. These people are no more aliens than are their younger

brothers and sisters who were born in the United States. They were raised here as Americans, and it’s the only country they know.

And with the unemployment rate now around 4 percent, they are hardly taking jobs away from others. Companies are hurting for lack of good employees, and 91 percent of the Dreamers are employed. Heads of more than 500 major companies sent a letter to Trump telling him that the U.S. could lose up to \$460 billion if the companies have to lay off those workers.

Of course, employed workers are also consumers. Illegal immigrants pay \$3.6 billion in property taxes and more than \$1 billion in income taxes. They add \$37 billion to the gross domestic product, much more than the benefits they receive. And they often accept jobs that American citizens refuse to do.

We don’t need that wall. It would be nearly impossible to build since the border is about 1,900 miles long and crosses rivers, mountains, deserts and other terrain. It would cost between \$12 and \$15 billion, and it likely would not be effective in keeping people out in the long run. Surely technology can find better ways to protect the border than a wall.

Illegal crossing of our border with Mexico was a big problem 10 years ago, but it isn’t today. Today, more Mexicans are returning to Mexico than are coming into the United States because of the improving economy in Mexico.

Most of those crossing lately have been refugees from Guatemala, Honduras and El Salvador. For a while there was a problem of unaccompanied children being sent to the United States from those countries to escape gangs. But even they are now stopping in Mexico instead of continuing on to the United States.

Yes, Congress should pass laws reforming immigration policy. It tried during the George W. Bush administration, but failed. Those who view immigration reform as rewarding illegal border crossings prevented such efforts. Because of our low birth rate, we must have more immigrants, not fewer.

Welcoming the alien is not only following biblical commands, but it is also the best policy for our country.

—John F. Fink

Be Our Guest/Ronald Bohannon

More volunteers needed to bring light of Christ into prison ministry, inmate says

First, I would like to say thanks be to God and to his son, Jesus Christ. Praise and glory belong to them.

This is the first time I’ve ever written a column for a newspaper. I feel as though I were called to enlighten those who have never been to prison—or know someone in prison—about the importance of evangelization in prison ministry.

Pope Francis has stated that there is a great need for evangelization in prison ministry. And here recently, there has been a task force put together by our previous Archbishop (Joseph W.) Tobin—now Cardinal Tobin—laypersons, and priests, and continued forward by our new Archbishop (Charles C.) Thompson for a re-entry program designed for people coming out of prison.

This is where prison evangelization takes on its role because re-entry doesn’t start once the prisoner gets released, but while they’re still incarcerated. The task force is working toward the goal of being able to help men and women feel welcomed back into society and their local parishes.

This re-entry program is also an opportunity for the layperson to help a brother or sister get the help we need in obtaining a mentor, find employment or just needing someone to attend a Bible study class with.

In Matthew 25:31-46, Jesus talks about the goats and sheep being separated, and he says, “My good and faithful servants, when I was thirsty, you gave me drink, when I was hungry, you gave me food, when I was naked, you clothed me, when I was sick, you took care of me, and when I was in prison, you visited me. The sheep

respond, ‘When did we do this for you?’ Jesus answers, ‘When you have done this for the least, you have done this for me.’” This is my paraphrasing of this Gospel.

There is so much spiritual, emotional and physical darkness in prison. There are all types in this dark place, and the devil is able to feed off of this darkness and ruin souls. The biggest challenge in prison is not being able to get away from this darkness. This is where Jesus Christ comes in. He gave a commandment to love our neighbor, not judge others and in the Lord’s Prayer “to forgive us our trespasses as we forgive those who trespass against us.”

Jesus also calls us to be the light of the world, and the only way to destroy darkness is to bring the light of Christ into the prisons through volunteers.

As Catholics, we are taught not just to keep the word of God but to act out the word of God in our daily lives. I know when we are told to go evangelize, we become frightened by the prospect of having to go someplace where we’re not comfortable. However, Jesus never said that we should follow him because life would become comfortable or easy.

Jesus said that there would be tests, trials and tribulations. But through prayer and the love of neighbor, all things become possible through God and his son Jesus Christ. I want to invite all Catholics to consider being a part of prison ministry and to bring the light of Christ to those who are sick and in need of Jesus, the greatest physician known to man.

(Ronald Bohannon is an inmate at the Putnamville Correctional Facility in Putnam County.) †



In 2015, then-Archbishop Joseph W. Tobin of Indianapolis visited the Putnamville Correctional Facility in Greencastle to baptize and confirm inmates there. Here, he confirms Ronald Bohannon. (Submitted photo)

Letter to the Editor

Column about assisting those in need should be shared in parishes, schools

I read the Sept. 15th column by David Bethuram, executive director of the archdiocesan Secretariat for Catholic Charities. It was well written and informative about the Church’s basic belief about assisting those with insufficient income to meet the food needs of their families.

It would be great to print it as a pamphlet that could be passed out in our parishes. It is a concise and clearly

presented statement of our Catholic response to needs that can be met by our collective action and monetary donations.

I suggest that Catholic high school students should receive and discuss this column in religious study classes. Thank you, David, for such fine writing.

Daryl Fry
Indianapolis



Christ the Cornerstone

Marian pilgrimages are good for the soul

“By her complete adherence to the Father’s will, to his Son’s redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church’s model of faith and charity. Thus she is a ‘pre-eminent and wholly unique member of the Church’; indeed, she is the ‘exemplary realization’ of the Church.” (Catechism of the Catholic Church, #967)

Mary, the Mother of God and our mother, occupies an absolutely unique place in the history of our salvation, and in our daily lives as Christians.

The Second Vatican Council document *“Lumen Gentium”* (“Light of the Nations”) calls Mary “a pre-eminent and wholly unique member of the Church,” and “the exemplary realization” of the Church (#53).

We are right to honor Mary and to follow her example. Mary leads us to Jesus, as St. Teresa of Calcutta reminded us often. When we go to Mary, we find Jesus. This is the purpose for all Marian pilgrimages—to find Jesus by seeking out and following Mary.

Last week, I mentioned the Monte Cassino Shrine at Saint Meinrad which

has been a site for Marian pilgrimages since 1870. The history of the Monte Cassino Shrine (named for the historic Benedictine Abbey in central Italy) gives witness to a miraculous event that saved the village of St. Meinrad in southern Indiana from a smallpox epidemic in 1871. Mary’s intercession was sought through a novena to Our Lady of Monte Cassino, and for the past 140 years thousands of pilgrims have traveled to the shrine each Sunday during May and October.

Throughout the history of Christianity, people of faith have made pilgrimages to holy sites to pray and to seek some favor (such as relief from the smallpox epidemic that threatened the people of St. Meinrad in the 1870s). There is a strong scriptural foundation for these religious journeys.

In the Old Testament, for example, the Ark of the Covenant was taken on pilgrimage by David (see 2 Sm 6 and 2 Sm 7), and, in the New Testament, St. Luke presents Christ’s journey to Jerusalem (see Lk 2:22 and Lk 19:28–38) as a form of pilgrimage that models for us the journey all of us must make to the heavenly kingdom.

For more than 20 years now, our archdiocese has sponsored

pilgrimages to holy places close to home and as far away as Mexico (the Shrine of Our Lady of Guadalupe), Europe (including shrines in Germany, France, Spain, Switzerland and Italy) and, of course, the Holy Land. Although the number of people who can travel on these journeys is necessarily limited, *The Criterion* does an outstanding job of sharing these pilgrimages with everyone in central and southern Indiana through excellent reporting and photography in the newspaper and online.

I strongly recommend that everyone who can should set aside time for a pilgrimage. This does not have to be expensive or time-consuming. A day trip to Saint Meinrad to visit the Monte Cassino Shrine can do wonders for busy people who want to step outside their day-to-day life and seek the comfort and assistance of the Mother of God.

Slightly longer pilgrimages can be made to Belleville, Ill., or Green Bay, Wis., to pray at two very special Marian sites, the National Shrine of Our Lady of the Snows just east of St. Louis in the Diocese of Belleville, and the National Shrine of Our Lady of

Good Help in Champion, Wis., in the Diocese of Green Bay. Both of these shrines have fascinating histories, and each year they are visited by thousands of pilgrims from all over the world. From central or southern Indiana, Our Lady of the Snows is a four- to five-hour drive, and Our Lady of Good Help can be reached in about six to seven hours.

Marian pilgrimages are good for the soul. They remind us that Mary is the gateway to her divine son, our Lord Jesus Christ.

When we travel to any of these Marian shrines, we gain strength for the journey that is our life’s primary purpose. When we pray the rosary—meditating on the mysteries that recap the key moments in the lives of Jesus and his holy mother—we come closer to him. Through Mary, we encounter Jesus. By her intercession, we experience the tenderness and mercy that Pope Francis tells us reveals the face of God.

Especially during this month, but at all times, let’s go to the Mother of God—physically through a pilgrimage or spiritually through prayer and meditation. Let’s ask her to show us the way to her Son. †



Cristo, la piedra angular

Las peregrinaciones marianas reconfortan el alma

“Por su total adhesión a la voluntad del Padre, a la obra redentora de su Hijo, a toda moción del Espíritu Santo, la Virgen María es para la Iglesia el modelo de la fe y de la caridad. Por eso es ‘miembro supereminente y del todo singular de la Iglesia,’ incluso constituye ‘la figura de la Iglesia.’” (Catecismo de la Iglesia Católica, #967)

María, Madre de Dios y nuestra madre, ocupa un lugar extraordinario en la historia de nuestra salvación, así como en nuestras vidas cotidianas como cristianos.

El documento del Concilio Vaticano II, titulado *“Lumen Gentium”* (“Luz de las Naciones”), llama a María “miembro supereminente y del todo singular de la Iglesia” y “la figura” de la Iglesia (#53).

Con razón veneramos a María y seguimos su ejemplo. Ella nos guía hacia Jesús, tal como nos lo recuerda a menudo santa Teresa de Calcuta. Al acudir a María, encontramos a Jesús. Este es el objetivo de todas las peregrinaciones marianas: encontrar a Jesús al buscar y seguir a María.

La semana pasada mencioné el santuario de Monte Cassino en Saint Meinrad que ha sido un lugar de peregrinación desde 1870. La historia de este santuario, que debe su nombre a la histórica abadía benedictina de la

región central de Italia, es testimonio del milagroso evento que salvó al poblado de Saint Meinrad, en el sur de Indiana, de la epidemia de viruela de 1871. En aquel entonces, solicitaron la intercesión de María mediante una novena a Nuestra Señora de Monte Cassino, y desde hace 140 años, miles de peregrinos han viajado al santuario cada domingo durante los meses de mayo y octubre.

A lo largo de la historia de la cristiandad, la gente de fe ha realizado peregrinaciones a tierras santas para rezar y pedir alguna gracia (como salvarlos de la epidemia de viruela que amenazaba al pueblo de Saint Meinrad en la década de 1870). Estas travesías religiosas tienen una base sólida en las Escrituras.

Por ejemplo, en el Antiguo Testamento, David trasladó el Arca de la Alianza en una peregrinación (véase 2 Sam 6 y 2 Sam 7) y, en el Nuevo Testamento, san Lucas presenta la travesía de Cristo hacia Jerusalén (véase Lc 2:22 y Lc 19:28–38) como una forma de peregrinación que ejemplifica el camino que todos debemos recorrer para llegar al reino celestial.

Desde hace más de 20 años nuestra Arquidiócesis ha patrocinado peregrinaciones a lugares sagrados, tanto cerca de casa como en sitios distantes, tales como a México (el

Santuario de Nuestra Señora de Guadalupe), Europa (santuarios en Alemania, Francia, España, Suiza e Italia) y, por supuesto, a Tierra Santa. Si bien la cantidad de personas que pueden viajar en esas travesías es, forzosamente, limitada, *The Criterion* realiza una labor excepcional al compartir las peregrinaciones con todos los habitantes del centro y del sur de Indiana, mediante excelentes reportajes y fotografías que se publican en el periódico y por Internet.

Animo a todos aquellos que estén en condiciones de hacerlo, a que aparten un tiempo para realizar una peregrinación, que no tiene que ser algo costoso ni que requiera mucho tiempo. Un viaje por el día a Saint Meinrad para visitar el santuario de Monte Cassino puede obrar maravillas en el alma de las personas ocupadas que desean apartarse del fragor de la vida diaria y procurar el consuelo y el auxilio de la Madre de Dios.

También se pueden hacer peregrinaciones un poco más largas a Belleville, Illinois, o a Green Bay, Wisconsin, para rezar en dos sitios marianos muy especiales: el Santuario Nacional de Nuestra Señora de las Nieves, justo al este de St. Louis, en la diócesis de Belleville, y el Santuario Nacional de Nuestra Señora del Buen Socorro, en Champion, Wisconsin, en la

diócesis de Green Bay. Las historias de estos dos santuarios son fascinantes y cada año los visitan miles de peregrinos procedentes de todo el mundo. Desde el centro o el sur de Indiana, Nuestra Señora de las Nieves se encuentra a cuatro o cinco horas en auto, y a Nuestra Señora del Buen Socorro se puede llegar en cuestión de seis o siete horas.

Las peregrinaciones marianas reconfortan el alma: nos recuerdan que María es el portal hacia su divino Hijo, nuestro Señor Jesucristo.

Al viajar a cualquiera de estos santuarios marianos adquirimos la fortaleza para recorrer el camino que representa la finalidad principal de nuestra vida. Al rezar el Rosario y meditar acerca de los misterios que recuerdan los momentos clave en las vidas de Jesús y de su santa madre, nos acercamos más a Él. A través de María encontramos a Jesús. Mediante su intercesión sentimos la ternura y la misericordia que se revelan en el rostro de Dios, tal como nos dice el papa Francisco.

En todo momento, pero durante este mes en especial, acudamos físicamente a la Madre de Dios a través de una peregrinación, o espiritualmente mediante la oración y la meditación. Pidámosle que nos muestre el camino hacia su Hijo. †

Events Calendar

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

October 25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Annulments: What the Catholic Church Teaches**, Father Joseph Newton, archdiocesan judicial vicar, presenting, 7-9 p.m., no cost, registration not required. Information: 317-236-1586, dvanvelse@archindy.org.

St. Susanna Parish, 1210 E. Main St., Plainfield. **Annual October Respect Life Ministry Speaker**, members of Carmel High School's Teens for Life Club will discuss their battle with Carmel High School last school year over their freedom of speech to hang a pro-life banner, 6:30-8 p.m. Information: 317-507-4249, jayork@ameritech.net.

October 26

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Monthly Ecumenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaelindy.org.

October 28

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Pro-Life Dinner and Speaker**, 6 p.m., chicken dinner from Kopper Kettle, Healing Hurts President Debbie Miller speaking. No charge, reservations requested by Oct. 20: 317-462-4240.

November 1

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

Information: 317-243-0777.

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **All Souls Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 3

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **14th Annual St. Martin de Porres Mass and Fiesta**, sponsored by archdiocesan Black Catholic and Hispanic ministries, 7 p.m. Mass, reception following, bring a dish to share, freewill offering. Information: Pearllette

Springer, 317-236-1474 or pspringer@archindy.org, or Saul Llasca, 317-236-7312 or sllasca@archindy.org.

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

SS. Peter and Paul Cathedral chapel, 1347 N. Meridian St., Indianapolis. **Lumen Dei Catholic Business Group**, 6:30 a.m. Mass, 7:15-8:30 a.m. breakfast at Lincoln Square Pancake House, 2330 N. Meridian, Indianapolis. Information: 317-435-3447 or lumen.dei@comcast.net.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most

Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-888-2861 or info@olgreenwood.org.

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

November 3 and 4

Renditions Fine Art Gallery, 6935 Lake Plaza Dr., Indianapolis. **All Saints/All Souls Exhibit: 2 Artists, 2 Perspectives, 2 Sacred Days**, featuring art of Catholics Jill Metz and Ron Wise, Nov. 3, 6-9 p.m.; Nov. 4, 10 a.m.-4 p.m. Information: 317-253-5754, ron@renditionsfineart.com.

St. Agnes Parish, 1008 McLary Road, Nashville. **Christmas Bazaar**, Nov. 3, 9 a.m.-5 p.m.; Nov. 4, 9 a.m.-4:30 p.m.; hand-made décor and gift items, silent auction, quilt raffle, local vendors and artists, kids' corner, grandma's kitchen, free admission and parking, elevator accessible. Information: 812-988-2778, stagneschurchnashville.org (under "Announcements").

November 3-5

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **Scrooge! The Musical**, presented by the Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish, Nov. 3, 7:30 p.m.; Nov. 4, 2:30 and 7:30 p.m.; Nov. 5, 4:30 p.m. (see Nov. 10-12 for additional performance times), \$4-15 per person. Information and tickets: agapeshows.org. †

Retreats and Programs

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

November 3-5

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Gratitude**, Benedictine Father Zachary Wilberding presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

November 4

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Grieving Gracefully ... Into a Future Full of Hope**, Providence Sister Connie Kramer presenting, 10 a.m.-3 p.m., \$45 includes lunch. Registration deadline Oct. 30. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

November 7-9

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **On Becoming the Publican in the Temple: St. Benedict's Degrees of Humility**, Benedictine Father Colman Grabert presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

CYO Football Alumni Reunion set for Nov. 4 at Colts practice facility

The Catholic Youth Organization (CYO) will host a CYO Football Alumni Reunion at the Indianapolis Colts' practice facility in the Indiana Farm Bureau Football Center, 7001 W. 56th St., in Indianapolis, at 7 p.m. on Nov. 4.

All former CYO players and former and current football coaches are invited. There will be activities

followed by fellowship in the pavilion. Recently retired Colts player Joe Reitz, who is a CYO football alumnus, will be the featured speaker. Awards will be given toward the end of the evening.

The cost is \$10. For more information or to RSVP, e-mail cyoindy@gmail.com. †

Seminar on spirituality and direction for retired Catholic physicians set for Nov. 18

A seminar titled "Redefining Retirement from Medicine as a Spiritual Journey: Finding New Purpose, New Meaning and New Directions, in Whatever Retirement May Bring" will be held at St. Elizabeth Seton Church, 10655 Haverstick Road, in Carmel, Ind., in the Lafayette Diocese, from 8:30 a.m.-3:30 p.m. on Nov. 18.

As Catholics, the concept of retirement includes two crucial aspects: that the second half of life is the most spiritually fertile time for humans, and that when spiritual stirrings are combined with the wisdom of years, retirement can be an opportunity to live joyfully with purpose and meaning.

With that in mind, this seminar is designed for Catholic physicians considering retirement in the next 10 years or who have already retired, as well as their spouses. It provides an opportunity to learn how to make the most effective choices regarding the how, when, where and why of retirement transition.

The day includes sessions on life meaning and spirituality, an overview

of the Christian Retirement Profile and ResiliencyScan, career reorientation, personal empowerment, present and future quality of life, respect for leisure, personal flexibility, home life, stewardship, connection opportunities and more.

It will be led by Forbes Well-Being Advisors founder Rachel Forbes Kaufman, who retired after more than 30 years in the ministry of health care, then earned an advanced theology degree from Saint Meinrad Seminary and School of Theology in St. Meinrad. Her full-time ministry is now dedicated to the formation, well-being and support of medical practitioners.

Kaufman is a member of the Catholic Medical Association (CMA) and the Coalition for Physician Well-Being.

The cost, which includes lunch, is \$125 per person, or \$195 per couple.

The deadline to register is Nov. 1. Registration is available at bit.ly/MedPrac2017.

For more information, contact Kaufman at 812-459-1058 or kaufman@twc.com. †

VIPs



Don and Joanne (Harrieder) Austill, members of St. Malachy Parish in Brownsburg, celebrated their 60th wedding anniversary on Oct. 19.

The couple was married at St. Mark the Evangelist Church in Indianapolis on Oct. 19, 1957.

They have four children: Susan Fields, Kathleen Piper, Dennis and Steven Austill.

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

They celebrated with Mass and a renewal of vows. †



Frederick and Joan (Grow) McAninch, members of St. Susanna Parish in Plainfield, celebrated their 50th wedding anniversary on Oct. 14.

The couple was married at St. Susanna Church in Plainfield on Oct. 14, 1967.

They have three children: Sandra Garrison, Sharon Lanier and Scott McAninch.

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

They celebrated with a Mass and renewal of vows followed by a dinner with family and friends. The couple is also planning a trip to Hawaii. †

Catholic Radio Indy 89.1/90.9 FM will host a radio telethon on Nov. 1-2

Catholic Radio Indy, at 89.1 FM and 90.9 FM, will host a radio telethon from 6:30-9 a.m. and 3:30-6 p.m. on Nov. 1-2.

For those not within range of the station, Catholic Radio Indy can be heard throughout the archdiocese by calling 641-552-5881 (a free service on cellphones with unlimited talk or minutes, and the service doesn't use data), or by downloading the free Catholic Radio Indy app for Apple and Android devices.

Money raised through the telethon will help fund the station, its free services and its evangelical mission.

The morning segments will feature the members of the 89.1 FM show

"Catholic Cave" and various guests.

The afternoon segments will have a Catholic High School Challenge between current challenge champion Cardinal Ritter Jr./Sr. High School in Indianapolis on Nov. 1 and Cathedral High School in Indianapolis on Nov. 2.

All are invited to participate in the telethon, and all donations are tax-deductible.

Tune in during the telethon for the number to call to contribute, or donate anytime at catholicradioindy.org or by sending a check payable to "Catholic Radio 89.1 FM/90.9 FM" to Catholic Radio 89.1 FM/90.9 FM, 8383 Craig St., Suite 280, Indianapolis, IN 46250. †

Christmas Bazaar for Little Sisters of the Poor St. Augustine Home set for Nov. 3-4

A Christmas Bazaar to benefit the Little Sisters of the Poor's St. Augustine Home for the Aged will be held at the St. Augustine Home, 2345 W. 86th St., in Indianapolis, from 9 a.m.-6 p.m. on Nov. 3, and from 9 a.m.-3 p.m. on Nov. 4.

Items for sale include Thanksgiving and Christmas décor, painted children's furniture, gifts for sports fans, hostess gifts, kitchen and home items, garden

and nature items, homemade baked goods and more.

All proceeds benefit the Little Sisters of the Poor in their efforts to care for the poor elderly in the state of Indiana. The bazaar is a fundraising effort of the St. Augustine Guild.

For more information, contact Sally Littlejohn at sallylittlejohn4@gmail.com. †

Faith of Lawrenceburg parish endures through 175 years

By Sean Gallagher

LAWRENCEBURG—A deep and abiding faith is necessary for any parish to persevere through 175 years.

The faith of many generations of believers of St. Lawrence Parish in Lawrenceburg, which was founded in 1842, was celebrated in a festive anniversary Mass in the Batesville Deanery faith community during an Aug. 13 liturgy. Archbishop Charles C. Thompson, the principal celebrant of the liturgy, was joined in it by Father J. Peter Gallagher, St. Lawrence pastor since 2009.

The faith of the parish which stands along the Ohio River in southeastern Indiana has been dramatically tested by four severe floods throughout the history of St. Lawrence Parish, which was founded by German Catholic immigrants to the area.

Despite the disasters they experienced, the parishioners refused to let the mighty waters of the Ohio deter them from their service of God and the broader community in their parish.

St. Lawrence parishioner Frank Savage, 96, was a 16-year-old high school sophomore when the worst of the floods to hit Lawrenceburg occurred in January 1937, with waters rising some 20 feet above flood stage.

He and his family escaped to the home of relatives who lived on high ground outside the town. When the water started to recede a month later, he and his father took a boat to their flooded house.

"There were about six inches of water on the second floor at the time," Savage recalled. "We started to scrub the mud off of the walls by using the water we were standing in."

They could see a hay barn in their backyard through a window in the room in which they were working.

"While we were in the house cleaning, it [the barn] popped up like a cork and floated off," Savage said. "Dad and I watched it. We were afraid that it was going to hit the house. We'd have been gone. But it floated between us and the next house and down the river."

St. Lawrence was severely affected by the flood, as it had been as a result of the three previous ones to ravage the town.

"It ruined a lot of the altar which was quite ornate," Savage said. "It was built in pieces of wood that all fit into place. And, of course, it all fell apart."

Yet the parishioners saw to the restoration of their beloved church, which was built in 1867. They were directed in their efforts by their longtime pastor Father William Kreis, who led the faith community from 1917-54.

Savage recalled him as "a strict priest, very strict," but also "a gentle man." He was often an altar server at Masses the pastor celebrated.

"If we did a good job serving at Mass, we had to stand in the back while he was de-robing," Savage said. "If he reached into his trousers through his cassock to pull out his little snap button wallet, we knew that we were going to get a nickel. He would pick out two nickels, hand them to us and say, 'You did a good job today.'"

Savage went on to serve in the U.S. Army during World War II and returned to Lawrenceburg after the conflict to raise a family there during the Baby Boom generation like many other veterans.

He and his wife Magdalene raised five sons. She died in 2007 a few months shy of their 60th wedding anniversary.

The faith that had been instilled in Savage at St. Lawrence helped him when one of his sons faced a serious medical condition.

"There were times when I went into the church when no one else was in there," he said. "I would step into the last pew and would sit down. It would clear out my head as quick as could be. It was good for me to talk to Christ. I seemed to have a personal conversation with him on several occasions."

Although Savage witnessed his fellow parishioners work hard to restore their faith community 80 years ago and to help it grow in the following decades, he is impressed by its ministry today, which includes its longstanding school, serving meals to people in need and ministering to inmates in Dearborn County's jail.

"There's always a lot of activity," Savage said. "They [parishioners] always participate in that willingly. It appears to me that it's even more so now than it's ever been. There's a lot of people right in there digging in and providing assistance."

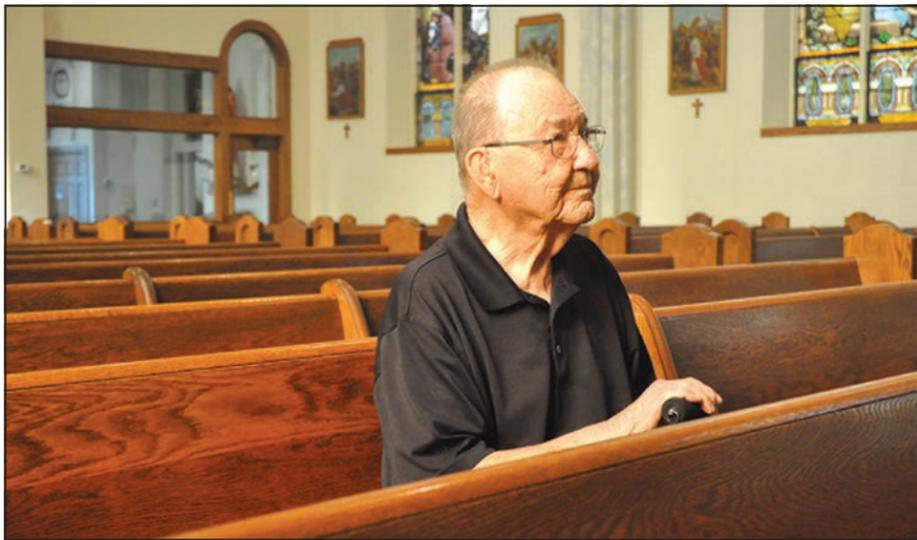
Many parishioners pitched in to celebrate the 175th anniversary of its founding during the past year in a series of events that culminated with the anniversary Mass.

The faith of the parish that has endured is being carried on by young members such as 18-year-old Grant Bagshaw, a freshman at Indiana University in Bloomington. His family has worshipped at St. Lawrence for four generations.

"If I didn't have that community, I wouldn't even have a faith," Bagshaw said. "I know everybody there. They know me and have seen me grow up. I think the positive influence of having those people in my life, seeing how they carry themselves, inspired me. That's how I grew up and the values and morals that I grew up with."

Bagshaw has high hopes for St. Lawrence's future.

"I hope that we're able to bring more people in," he said, "a younger generation that will start their families in Lawrenceburg so that it can keep going generation after generation like it already has for 175 years." †



Frank Savage sits on Sept. 28 in St. Lawrence Church in Lawrenceburg. The 96-year-old is a lifelong member of St. Lawrence Parish, which is celebrating the 175th anniversary of its founding. He lived through a massive flood in 1937 that ravaged the parish and Lawrenceburg, and joined parishioners in the following decades to help it grow. (Photo by Sean Gallagher)



The buildings of St. Lawrence Parish in Lawrenceburg stand in flood waters that devastated the southeastern Indiana town in January 1937. (Submitted photo)



Father J. Peter Gallagher and Archbishop Charles C. Thompson participate in an Aug. 13 Mass at St. Lawrence Church in Lawrenceburg that celebrated the 175th anniversary of the founding of the Batesville Deanery faith community. (Submitted photo)

UNITED CATHOLIC APPEAL

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St. Elizabeth Catholic Charities is a social services agency in New Albany that has been helping those in need for 38 years. The agency has 8 programs that help women, children and families throughout Southern Indiana and Metro Louisville:

- Women & Children's Emergency Shelter
- Family Stability Program
- Affordable Supportive Housing
- Counseling
- Marie's Community Distribution Program
- Court Appointed Special Advocates (CASA)
- Supported Living
- Adoption Bridges of Kentuckiana

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Hope"

—POPE FRANCIS

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Right to Life dinner celebrates ‘lifesavers’ and drop in abortions

By Natalie Hoefler

For 35 years, Right to Life of Indianapolis has hosted its annual “Celebrate Life Dinner” to celebrate those who promote respect for life, and to bring those present up to speed on the status of the cause.

On Oct. 3, Right to Life of Indianapolis president Marc Tuttle had good news to share with the more than 900 people who gathered for the event at the Downtown Marriott in Indianapolis: the number of abortions in Marion County dropped by 9 percent last year, and the number of abortions performed in each of the city’s three abortion centers decreased.

“I want to highlight why I think the abortion numbers are dropping, and why I think the number of youth who are embracing life is increasing,” Tuttle said.

“Many women who face an unplanned pregnancy don’t need the resources and counseling provided by our pregnancy resource centers. What they need is the support of a community that respects life.

“They need an encouraging word from a co-worker. They need a smile. ... They need men who talk to soon-to-be fathers about the joys and privileges and responsibilities of fatherhood.

“In short, most women who face an unplanned crisis pregnancy need the support and encouragement of a pro-life community around them. And that is the change I see taking place in the last few years in Indianapolis.”

Tuttle noted that each person “has the capacity to be a lifesaver, to be at the right time in the right place to offer encouragement when it is truly needed.

“And that’s really the goal of Right to Life of Indianapolis—to create a city of lifesavers, a city where every life is welcomed, and cherished and nurtured and encouraged.”

When it comes to supporting respect for life from a legal perspective, Tuttle said that “Indiana has one of the most proactively pro-life legislatures in the country.” He went on to list 14 federal and state senators, representatives, judges and other elected officials who were either present at the dinner or sent a representative.

They comprised just a small portion of the more than the large group present for the event, which included about 400 grade school, high school and university students, and 27 seminarians.

Those in attendance also included two award winners: Harry Steele, winner of the 2017 Charles E. Stimming, Sr., Pro-Life Award, and Dolores Tucker, winner of the 2017 Respect for Life Award.

The Charles E. Stimming, Sr., Pro-Life Award is given “in recognition of outstanding service in fostering protection of innocent human life,” according to event organizers.

Steele, a member of Our Lady of the Greenwood Parish in Greenwood, became associated with the respect life movement in 2010 when he began working as a part-time accountant for Right to Life of Indianapolis.

According to the program, he “has brought a servant’s heart and a deep love of his faith and dedication to the pro-life cause to the Right to Life of Indianapolis office. Even in the midst of life’s trials and difficulties, Harry has remained steadfast in his commitment” to the cause and the organization.

The Respect for Life Award, as stated by event organizers, is given to “outstanding persons or organizations in the community who have had a profound impact on the pro-life movement [and] are not afraid to embody pro-life values in the public arena.”

Tucker is the founder and executive director of Truth and Compassion Ministries, Inc., a non-profit organization that trains sidewalk counselors, who not only provide a pro-life, prayerful presence at abortion centers, but also offer expectant mothers information on alternatives to abortion. She has advocated for sidewalk



Father Rick Nagel, front row, right, poses with a group of young adults from his parish, St. John the Evangelist in Indianapolis, and students from Indiana University-Purdue University Indianapolis at the Right to Life of Indianapolis annual “Celebrate Life Dinner” on Oct. 3. (Submitted photo by Jacob Day)



Harry Steele, left, receives the Charles E. Stimming, Sr., Pro-Life Award from Right to Life of Indianapolis president Marc Tuttle at the organization’s annual dinner on Oct. 3. (Photo by Natalie Hoefler)



Dolores Tucker, right, poses with Jodi Smith of Bread of Life Church in Avon after receiving the Respect for Life Award at the Right to Life of Indianapolis annual dinner on Oct. 3. (Photo by Natalie Hoefler)

counselors for more than two decades.

The member of Grace Assembly of God Church in Greenwood has also been active with Bartholomew County Right to Life, the Central Indiana Life Chain and the Save One Life Foundation.

Another feature of the annual fundraising dinner is the keynote address provided by a noted national figure in the cause for respect for life. This year’s speaker was Pam Stenzel, who gives talks to more than 500,000 students throughout the world every year promoting chastity and awareness of sexually transmitted diseases associated with an unchaste lifestyle. (See related article.)

Earlier that day, Stenzel spoke to the students of Cardinal Ritter Jr./Sr. High School in Indianapolis.

“I thought [her talk] was very powerful,” said

Five STD’s in 1950s, more than 30 now

“What’s the biggest fear of teenagers having sex? Pregnancy. I’ve got a news flash for you: pregnancy is not a disease! It’s actually survivable!

“Girls will come into our pregnancy clinics scared to death, waiting for the results of that test. I walk in, look at that little girl and say, ‘Your pregnancy test is negative, sweetheart. You’re not pregnant.’ She gets this look of relief over her face. ‘I’m not pregnant? Thank you very much. Let me out of your clinic.’ ...

“This girl is in my clinic and thinks she could be pregnant, but doesn’t think she could have an STD [sexually transmitted disease]. ...

“I wish I could tell you it was different in the Christian and Catholic high schools than it is in the public, but I cannot—every single high school, I’ll have a girl write me or e-mail or come right up to me and say, ‘My mom thought I was having sex and so she put me on the Pill.’ What’s that

protecting the girl from? Pregnancy. That hormone, pill or shot that this girl is taking has just made her 10 times more likely to contract an STD than if she were not taking that drug. This little girl could end up sterile or dead.

“Is pregnancy the worst thing that could happen to a kid today if they have sex? Never. The CDC [Centers for Disease Control] released its stats [on Sept. 26]: we have the highest STD infection [rate] we have ever seen since we’ve been studying this. We had over 20 million new infections last year of STDs, and 62 percent of them are people between the ages of 15-24.

“In the 1950s, we had five sexually transmitted diseases. Welcome to 2017—we now have over 30 sexually transmitted infections, 30 percent of them absolutely incurable. That means you get this thing, and you’ve got it for life. ...

“Guys, when you’re getting ready to get married ... look her in the eye and

Chastity speaker conceived through rape finds home in Church

By Natalie Hoefler

When Pam Stenzel speaks around the world about chastity and sexual integrity, she does so with more than two decades of experience.

She’s learned of many stories in those years. More than 900 people were riveted as she shared one of those stories at the Right to Life of Indianapolis dinner on Oct. 3 in Indianapolis.

“Fifty-two years ago a young 15-year-old [girl] in Michigan became pregnant,” she began. “She had a lot of difficult decisions to make, maybe more than some 15-year-olds—she was raped.

“But this young girl chose to give her child life, and to place that child with an adoptive family.

“And that child is me.”

Stenzel now speaks to a half million students around the globe every year about the physical, emotional and spiritual importance of chastity. She shared with *The Criterion* the story of how she came to champion this cause—and to enter into the full communion of the Catholic Church along the way.

‘Walking alongside these girls’

That Stenzel was born at all is a reality she attributes in part to when she was born.

“At the time of my birth, my birthmother was in foster care,” she says. “Had I been born in 1975, not ‘65, I’d have been killed by the state.”

Instead, Stenzel was adopted by a Baptist family in Grand Rapids, Mich.

“I was at church every day it was open,” she says. “I loved the church. One of the things I’m so grateful for in my upbringing is we were given a strong reverence for Scripture ... [and] faith.”

Stenzel also describes her family as “very pro-life”—in a family of eight children, only one of her siblings is not adopted.

And it was through her mother’s volunteering efforts at a pregnancy center starting in 1981 that Stenzel first felt the call to work with young pregnant women.

“At Moody Bible Institute [a three-year Bible college in Chicago], I really wanted to work at a pregnancy center for practicing Christian ministry,” she says. “That’s where I really fell in love with that part of ministry—walking alongside these girls making a decision, through nine months, helping them make decisions good for them and the baby, not just telling them, ‘Don’t have an abortion.’”

Moody Bible Institute is also where she met her husband, Dave. They moved to Minnesota, where Stenzel worked for nine years as director of Alpha Women’s Center, a counseling center for women in crisis pregnancies.

It was while working there that she was asked by Youths for Christ to make a video of a chastity talk that she gave. “Eventually that 1996 version [of the video] was translated into 11 languages and used in 41 countries in the world,” she says.

Stenzel, who has a bachelor’s degree in clinical psychology and a master’s degree in marriage and

family therapy, started traveling nationally and internationally, speaking on chastity and sexual integrity.

“Eventually, my husband said, ‘You can’t speak and run a pregnancy center—you need to choose,’” she recalls.

Thus in 2001 she created Enlighten Communications, a company through which her DVDs, books and curricula are sold and through which she schedules her speaking engagements. Currently, the mother of three and grandmother of one speaks to more than 500,000 students each year all around the world.

‘Had to go to Mass to experience reverence’

Speaking internationally is not the only form of journeying that Stenzel has experienced in life. She also traveled a long road of faith that eventually led her to the Catholic Church.

Dave was raised Catholic, became an evangelical Christian in college, then came back to Catholicism after serving for several years as a Protestant pastor.

“I really wanted to understand the faith system my husband had come from,” she says.

Meanwhile, Stenzel notes she was “deeply involved in the pro-life movement, and came across so many faithful Catholics who challenged my experience with people who didn’t really know Jesus or live their faith.”

She started studying, reading and having discussions with her in-laws. She learned about Church history and the teachings of the “Theology of the Body.”

“I just fell in love with the way John Paul expressed our sexuality and God’s creation,” she says.

One of her neighbors in Minnesota might have had something to do with Stenzel coming into the full communion of the Church. His name is Jeff Cavins—a leading evangelist for the Eternal Word Television Network and, like Stenzel’s husband, someone who came back to Catholicism after years as an evangelical pastor.

“Jeff Cavins always used to tell me, ‘You’re Catholic, Pam. You just don’t know it yet,’” she recalls.

After seeing the Protestant church “slide into moral relativism [where] ‘if we don’t like one church, we’ll just find another,’” says Stenzel, she and Dave started going to Sunday Mass in addition to attending services at a Protestant church on Saturday evenings.

“I think it was the Easter Vigil, [at the Protestant service] there was a disco ball and a band was playing,” she recalls. “We felt like we had to go to Mass to

experience reverence. That was the moment we said, ‘This is getting too much.’”

Stenzel was received into the full communion of the Church during the Easter Vigil in 2005.

‘A strong call to honor God and his law’

While Stenzel is Catholic, she notes that her ministry is ecumenical.

She calls youths to chastity through information relayed



Pam Stenzel poses with Archbishop Charles C. Thompson prior to the Right to Life of Indianapolis “Celebrate Life Dinner” in Indianapolis on Oct. 3. Stenzel served as the keynote speaker addressing the topic of chastity. (Photo by Natalie Hoefler)

in her talks and other media. She relates statistics about sexually transmitted diseases, correlations of early single parenthood to poverty, and the emotional and spiritual ramifications of disobeying God’s boundaries for sexuality. She also offers practical advice for how to remain chaste.

“I tell kids, especially girls, when you first decide to date this person, you need to lay down the boundaries in the beginning,” says Stenzel. “You need to say, ‘Here’s what I value. This is why I intend to save myself for marriage. Here’s my boundary—don’t cross it.’ If in a month they’re pushing, they have no respect for you.”

She also encourages teens to “write down the 10 qualities [a person they’re dating] must have, then 10 things they can’t have. If you know in one to two dates they don’t meet those, they’re gone.

“This is going to be the [parent] of your children. You’ll be with this person for *life*, forever! You have to have standards.

Also, Stenzel tells teens, “If you’re dating and you laid things out, don’t be alone. ... My husband and I knew how hard it is. We said we will never be alone. We could be private, but in a public place. Clothes aren’t coming off in McDonald’s.”

“And saying no to [drinking] would be 1,000 times in the right direction.

“Taking those kind of precautions [of setting boundaries, knowing what you value, avoiding being alone and not drinking] can prevent 95 percent of the problems, just by addressing things on the front end.” Stenzel also offer advice to parents.

“Don’t let your kids date until they’re 16,” she says. “Before that, they don’t have the maturity. They need to be in at least their junior or senior year [of high school]. It forces them to date age-mates. Before that, they can’t handle the pressure.

“That age is about building a relationship. Before that, kids need to be involved, be busy so this dating thing isn’t an option—then you can’t have hours and hours for dating.”

She also encourages parents to “teach kids what is the purpose of dating. This generation is born to hookup then decide if anything is worth pursuing.”

Whether citing statistics or offering advice, Stenzel says her “call to kids to chastity or sexual integrity is a strong call to honor God and his law in order that they can avoid all the pain and consequence of doing the opposite.”

(For more information on Pam Stenzel’s books, DVDs and more, go to www.pamstenzel.com.) †

RESPECT

continued from page 1

‘There will be a cost’ for extra-marital relations

“We live in a culture that believes you can sin safely. It cannot be done. ‘Do not be deceived. God is not mocked. You will reap what you sow’ [Gal 6:7]. And the wages of sin is death. Every single time. Not occasionally, not once in a while. Every single time.

“So when we talk about a culture of death, what we are actually talking about is a culture that has rejected God, rejected his law, rejected his truth ...

“God created sex, but he created it with a boundary. And when sex happens in that boundary, it’s awesome. Outside that boundary it’s horribly destructive.

“What is the boundary, the context for which God created sex? Marriage. Can I tell you something—your kids don’t

believe that. Do you know how many kids I’ve had in my clinic go to church every week, go to Mass, be confirmed, show up in my clinic and say, ‘But we loved each other?’

“God did not create sex for love—that is not the boundary. He created sex for one context and one context only: permanent and lifetime commitment, marriage. ...

“I love God’s law because it’s easy: either you’re married, or you’re not. You can’t be almost married or kind of married any more than you can be kind of pregnant.

“And this is not just a teenage issue. No matter what your age is, if you’re not married, don’t do it! If you are married, go for it—with the person you’re married to.

“Here’s the thing we all have to understand—that if you have sex outside of marriage, there will be a cost—physically, emotionally, spiritually, there’s a cost. ...”

‘I tell kids, especially girls, when you first decide to date this person, you need to lay down the boundaries in the beginning. You need to say, “Here’s what I value. This is why I intend to save myself for marriage. Here’s my boundary—don’t cross it.” If in a month they’re pushing, they have no respect for you.’

—Pam Stenzel, Right to Life speaker

say, ‘Marry me! By the way, I’ve got genital warts. You and me will need to be treated for the rest of our lives. In fact, you’ll probably end up needing a radical hysterectomy, get cervical cancer and end up dead. But marry me!’ ...

“Right now, they estimate that in our high schools, one in four students is infected with an STD today. One of the primary problems of STD’s today is future infertility. Infertility in women has risen 500 percent in one decade. ... Now at 26, you’re desperately trying to have children and you cannot. ... You think that STDs are no big deal, but our kids are experiencing cancer, cervical cancer, hysterectomies and massive infertility because of the choices they made.”

‘All choices will be really difficult’

“Pregnancy is a consequence, though. When I had girls that I had to tell their best was positive, immediately they wanted the easiest, most painless way out of this pregnancy they didn’t plan. I have to look

at this little girl and say, ‘Guess what? All of your choices at this point are going to be really difficult. ... Abortion is painful. Abortion hurts women. Abortion fixes nothing. It not only takes the life of the child, but also damages that woman and damages a lot of fathers as well.

“Parenting is not an easy choice. Eighty percent of teen girls who choose to parent their child will live below the poverty level for at least 10 years, and 90 percent will never attend or graduate from college. ...

“Today, the number one indicator of poverty is single-parent households and the age of that young girl when she began parenting alone.

“The third option a young girl has which I think is best, but not without pain, is adoption. ... Two million requests for adoption will go unanswered this year in our country. ...”

Don’t end child’s life—end the crisis

After sharing her adoption story (see

related article above), Stenzel said:

“I’ve heard this said [by Catholics] in the Church: ‘Well, I wouldn’t have an abortion, I wouldn’t kill my child, but if it were raped...’

“I don’t believe that. I believe that every child is wanted by someone, and I believe that God in his mercy had a plan for me. ...

“My God is so awesome and so amazing that he is capable of taking your worst pain, whether it was something you chose or it was something that was done to you, and my God can make something very beautiful come from that.

“The answer to an unplanned pregnancy is not to end the life of the child—it’s to end the crisis.

“What we’ve learned is that we have to love the mother. We need to walk alongside her and love her. ... We need to make sure they understand that no matter what they’ve done or what mistake that they’ve made, that there is a God who

loves them, who is willing to forgive them, has forgiven them, and that there’s healing and redemption, and they can pick up and move on. ...

“My Bible says, ‘If you will confess your sin, he who is faithful in judgment will forgive you, will save you from all unrighteousness, will throw your sin as far away as the east is from the west’ (1 Jn 1:9).

“But the sacrament of penance is not about saying ‘I’m sorry’ to God about your sin on Tuesday night so you can do it again on Friday. It is a 180-degree turn from sin to righteousness. ...

“So if we’re going to build a culture of life ... and end abortion, [we need to bring] grace—and that’s the Gospel, and mercy, and compassion, and this is what the Church of Jesus Christ is called to do. ...

“[St.] Mother Teresa of Calcutta said these words ...: ‘God did not call us to be successful. He called us to be faithful.’ May we continue to be faithful in our cause.” †

ROSARY

continued from page 1

“For those 15 minutes of prayer, Joe and I experienced in a very real way the presence of God. Being part of such an intimate experience was powerful. The message was powerful as well—love of family, the power of prayer, and the presence of God in our lives.”

A direct link to the Blessed Mother

As a youth, Peg Nieman noticed that her mother had begun to head into their family’s living room every evening to pray the rosary.

“I asked her why she began this daily ritual,” recalls Nieman, a member of St. Mary Parish in Greensburg. “She explained that her new faith practice resulted as a plea to the Blessed Mother to spare her life when she nearly died after having my baby brother.”

Nieman’s own path to praying the rosary started later, after a devastating moment in American history—the tragedy of terrorists deliberately crashing planes into the World Trade Center in New York and the Pentagon in Washington on Sept. 11, 2001.

“I saw the devastation it caused in our nation, in terms of lives lost and dreams shattered. Remembering the requests of Mary to pray for peace, I began the daily habit of saying the rosary. While I found it trying initially to set aside time, it became automatic when I couldn’t sleep, when I drove a distance or during my morning walks.”

In praying for peace in the world, she also felt a change in her heart.

“I found such an inner peace and contentment—a letting go of worry about war, violence and turmoil in the United States, placing those anxieties in the hands of a greater power.

“I also felt a real connection to my mom, who had passed away too soon of cancer—and a reminder of her faith-filled example to me. I was 25 when Mom died, and pregnant with my first child. I always felt like I had a direct link to the Blessed Mother through Mom. I called on Mom

to intercede for me that I would be a good mom and raise my three children well. My prayers were answered.”

‘They help me feel God’s presence’

Dolores Francis admits that in her younger years as a mother of eight children that she rarely looked to the Blessed Mother as a “model and guide for motherhood.”

“How could I, the mother of a growing family, relate to a woman with one child, and that child the Son of God?” explains Francis, a member of St. Agnes Parish in Nashville.

Yet as Francis went through the different stages of her life, the more she realized the common ground she shared with the Blessed Mother.

“When job changes required a move, I remembered that Mary and her family moved from Bethlehem to Egypt to Nazareth. I knew the frantic worry of lost children, thankfully not for the three days she endured. We have both adjusted to a child leaving home; perhaps that is more difficult with an only child.

“She, too, knows the heartache of losing a spouse. Though I continue to live alone, I find I must be more willing to accept the help of others as Mary did in living with her Son’s good friend, St. John.”

These shared experiences have led Francis to pray the rosary with a more personal connection to Mary. Adding to the regular mysteries of the rosary, she formed her own mysteries—what she calls “the Holy Family mysteries”—based upon the defining life moments that she and Mary have both experienced.

“They emphasize the humanity of Jesus more than the divinity,” Francis says. “They help me feel God’s presence in my life as I recall his presence in Mary’s.”

‘A journey into mystery’

Recalling her childhood, Peggy Frey remembers that “one of my favorite pastimes was exploring the mysterious world that was my mother’s purse during Mass on Sundays.”

“She kept lots of stuff in her purse:



Peggy Frey of SS. Peter and Paul Cathedral Parish in Indianapolis shows her 5-year-old great-niece Clara Messier how to make a rosary. (Submitted photo by Tony Messier)

tissues for her eight children’s runny noses, dollar bills for each child to drop in the basket at the offertory, a comb, a rose petal relic of St. Rose of Lima encased in plastic,” says Frey, a member of SS. Peter and Paul Cathedral Parish in Indianapolis. “Most mysterious of all was the little black leather case that had settled at the bottom of her purse. This case held her red, cut-glass rosary beads. I loved holding her rosary.”

Fifty years later, when her mother died, Frey found that same red rosary—“broken and missing beads by now”—in the same black leather case at the bottom of her mother’s purse.

“I’ve grown old now, almost the same age as my mother when she died these many years ago,” Frey notes. “Praying the rosary is a journey into mystery, and

has deepened my faith. The rosary has comforted me during long days when I have been lonely and sad. Praying the rosary helps me express thanks for the special joys I’ve encountered on the pilgrimage that is my life.

“I return the favor of the rosary’s joy and comfort by making rosaries to send to military men and women who are fighting the profound loneliness, boredom and horror of war; by creating rosaries with special beads for family members struggling with illness; and for family members and friends celebrating special joys.

“Each bead I place on a rosary—whether it is a knot made from string, a pearl, a gemstone or plastic—is an ‘Ave Maria’ for the person who will be praying with that rosary.” †

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Luther sparked the Protestant Reformation 500 years ago

By Joseph E. Kelly

Martin Luther (1483-1546) was a German monk of the Order of St. Augustine. He was a biblical scholar and a successful preacher. He taught at a university and had a pastoral assignment as well. This latter assignment helped him to become a famous homilist.

For much of his life, he worried about his personal salvation and did not find the theological traditions of the Church, including indulgences, to be satisfactory to explain salvation. He concluded that only God could justify a sinner, and that the traditional Catholic methods of preaching salvation were insufficient.

He finally concluded that humans were saved when God justifies them, and that traditional religious practices like indulgences and grace gained via the sacraments would not do. People were justified through divine grace given directly by God.

Luther knew that he disagreed with most if not all Catholic theologians on this point, and he needed a methodology to justify his conclusions. He decided upon “Scripture alone,” that is, he would accept as his method what could be found in the Bible and there alone.

“Scripture alone” could not work for Catholics because Church authorities, from Rome down to the parish level, accepted Scripture but only as interpreted by leading theologians, such as the Scholastic scholar Thomas Aquinas (1225-1274) in the universities and theological schools. Also, there were centuries of papal teachings that also had to be included on this topic.

These privileged scriptural interpretations and papal teachings were expressions of sacred tradition, seen by the Church as one mode alongside Scripture of God’s revelation of himself.

Luther hoped to explain his views via a theological debate, which usually meant two or more theologians would debate religious theses. On Oct. 31, 1517, Luther tacked on a church door in Wittenburg a

list of 95 theses that he would debate if any other theologian would take up his challenge.

But a debate would never take place because in that era there was no separation of Church and state. To threaten one was to threaten both. The civil authorities became concerned about Luther’s views, not because of their theology but because if he challenged the Church, he was also challenging them.

Luther soon found himself both excommunicated and an outlaw in the Holy Roman Empire who frequently had to hide. But a sympathetic nobleman, the elector of Saxony, protected him, even though both the elector and Luther realized how dangerous the situation was becoming. The emperor labeled Luther an outlaw and one possibly subject to the death penalty, a charge that haunted his life.

But Luther’s views were spreading in Germany, and the number of his followers grew. Luther had a great pastoral sense, and he wrote some marvelous sermons and hymn texts. But perhaps his greatest step was to translate the New Testament into German because he felt it would show that the Scriptures make no reference to the indulgences, the papacy or the Church’s understanding of the sacraments.

To be sure, the Church has always accepted the development of doctrine and not a simple adherence to the Bible, but Luther’s translation was a sensation and won over many to his cause. Even some Catholics purchased his Bible so that they could read the scriptural texts. The popularity of Luther’s translation forced the German bishops to authorize an approved Catholic translation.

By the 1530s, it became clear that the schism in Germany would persist. Significantly, other reformers appeared, such as Luther’s associate Philip Melancthon, the Swiss preacher Ulrich Zwingli, and the French theologian John

Calvin. All called for reform of the Church and broke away from Church authorities. Even a non-theologian, Henry VIII, king of England, broke off from Rome. The split in the Church would not be healed.

One minor event would have a significant future. In 1529, some followers of Luther and other dissidents demonstrated against the Holy Roman emperor, who referred to the dissidents as “those who are protesting,” which in Latin is “*protestantes*.” The name caught on and then stuck for good—Protestants.

Later on, Luther married and had children; his writings about family piety have long been considered as guidelines for German Lutherans.

Many practices that Luther introduced were adopted, although much later, by Roman Catholics, such as the liturgy in the vernacular, a fruit of the reforms initiated by the Second Vatican Council (1962-1965).

Luther was a remarkable man who risked his life for what he believed to be the truth. For centuries, Catholics considered him a heretic at best and a resident of hell at the worst.

To be sure, the Church still does not accept many of his teachings, such as those on the nature of the Church and ordained ministry and papal authority.

But over the past 50 years, the Church and most Lutheran communions around the world have through ecumenical dialogue agreed that the doctrine of justification, which precipitated the split



Shown is a portrait of Martin Luther by 16th-century German Renaissance painter Lucas Cranach the Elder. Later this year, Christians begin marking the 500th anniversary of the start of the Protestant Reformation, traditionally dated from the Oct. 31, 1517 publication of Luther’s “95 Theses.” Contemporary Catholic scholars and Church leaders acknowledge that Luther and his work deserve an open, honest evaluation. (CNS photo/Public domain)

in the Church in the 16th century no longer divides them.

Divisions still remain, however, divisions which are rooted in the Reformation that Luther began 500 years ago.

People have joked that Catholic ecumenism will some day produce a St. Martin Luther. That’s not likely, but contemporary Catholic scholars and Church leaders acknowledge that Luther was not the unvarnished villain presented in the past, and that he and his work deserve an open, honest evaluation.

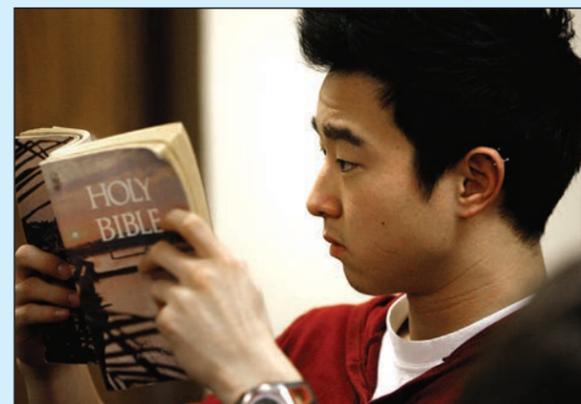
(Joseph F. Kelly is a retired professor at John Carroll University in University Heights, Ohio.) †

Scripture has brought Catholics and Lutherans closer together

By David Gibson

Future Church historians will explain to my great-grandchildren how an age of ecumenical dialogue arose during the 20th and 21st centuries, displacing the hostile, suspicious age of polemics that for 400 years shaped relationships between Catholics and members of faith communities springing from the Reformation.

Divided Christians during the age of polemics shied away from examining faith together, or remembering



Andy Park looks up a Scripture passage during a 2010 Bible study at the University of Illinois at Chicago. Martin Luther, considered the Reformation’s 16th-century founder, taught that Scripture is the sole standard for Church teaching. Centuries later, the Second Vatican Council’s “Dogmatic Constitution on Divine Revelation” stressed that Scripture must nourish and regulate all Catholic preaching. (CNS photo/Karen Callaway, Catholic New World)

that Scripture constitutes a shared treasure.

The Bible became a point of contention.

Martin Luther, considered the Reformation’s 16th-century founder, taught that Scripture is the sole standard for Church teaching. The Reformation maxim “Scripture alone” (“*sola Scriptura*” in Latin) came to reflect this conviction.

Catholics and Luther’s followers increasingly found themselves at loggerheads over this. While Catholics insisted that sacred tradition and Scripture work hand in hand, Luther’s followers feared that tradition coupled with Church authority risked abuses.

Defensive oversimplifications and misunderstandings peppered the age of polemics. Ordinary Catholics and Lutherans for centuries knew little about each other’s beliefs.

Some Catholics suspected that Luther’s accent on Scripture fostered an arbitrary, individualized faith. Some Lutherans doubted Catholics ever heard or read Scripture.

But let’s fast-forward to later times when dialogue and efforts to understand the Protestant Reformation and the Catholic response to it more accurately began opening windows in the walls dividing Christians.

Consider the 1999 Catholic-Lutheran World Federation “Joint Declaration on the Doctrine of Justification.” How did Catholic-Lutheran dialogue leaders manage to agree for the most part that little divided them in Luther’s teaching that God saves Christians through faith and not through merit on their part?

Moreover, this dialogue largely agreed that Christians naturally should express Christian faith through good works.

Lutherans and Catholics “together listened to the good news proclaimed in Holy Scripture,” the declaration explains. This led to a “shared understanding.”

So, divided Christians in the age of dialogue did something they tended not to do in the age of polemics: listened together to Scripture.

Here the Second Vatican Council was hugely influential among Catholics. Its 1964 “Decree on Ecumenism” welcomed the “love and reverence” for Scripture witnessed among other Christians. Its “Dogmatic Constitution on Divine Revelation” stressed that Scripture must nourish and regulate all Catholic preaching.

Scripture study groups popped up in Catholic parishes everywhere after the council.

In 1983, the international Roman Catholic-Lutheran Commission acknowledged that “elements of Luther’s concerns” are reflected in Vatican II’s documents, including his emphasis on Scripture’s “decisive importance” for Church life.

Together with gratitude for Luther’s contributions, the statement said that Lutheran communities today are “aware of his limitations in person and work.” In citing Luther’s important strengths, it noted how he “directs us to the priority of God’s word.”

Not every troublesome question for Christians of various traditions is confined yet to history’s annals. Pope Francis and Bishop Munib Younan, president of the Lutheran World Federation, prayed in a 2016 joint statement for healing of “the memories that cloud our view of one another.”

But these leaders affirmed that “while the past cannot be changed, what is remembered and how it is remembered can be transformed.”

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

From the Editor Emeritus/John F. Fink

How the Pill affected Catholic married women in the 1960s

Last week, I wrote about the Sexual Revolution that began in the 1960s. I noted how important the development of the birth control pill in 1960 was to that revolution, by enabling single women to enjoy the sexual freedoms that men always enjoyed. This week, I want to examine specifically how the Pill affected Catholic married women in the 1960s.



Until the 1960s, it was common for someone to say to the parents of a large family, "You must be Catholics." Unlike their neighbors, faithful Catholics—and almost all of them were faithful then—did not use condoms or other devices to limit the size of their families. They tried the "rhythm method," but unlike today's natural family planning methods, it didn't work very well.

Then came the Pill. It made women infertile the whole month, instead of only most of the month, so they wouldn't get pregnant after intercourse. Many women believed that this method of birth control would surely be approved by the Church since couples did nothing during intercourse

to prevent sperm from reaching an egg.

By 1962, when the Second Vatican Council began, the Pill was in common usage. But was it moral? Theologians were divided on the issue. Therefore, in 1963, Pope John XXIII appointed a six-member Commission on Population and Family Life to study the issue.

As I wrote here last November during my series of columns about the 20th-century Church, bishops at the council asked for reconsideration of the Church's prohibition of artificial contraception. But Pope Paul VI intervened to remove that item from the agenda, saying that the commission appointed by Pope John XXIII would study the issue after the council ended.

The commission was greatly expanded, eventually to 72 members. It met over a period of three years before issuing two reports, a majority report and a minority report. Although these reports were intended only for the pope, they were leaked to the press, which caused confusion among the faithful and the broader public.

The majority said that artificial birth control is not intrinsically evil and that Catholic couples should be allowed to decide for themselves about the methods

to be employed. It said that contraceptives should be regarded as an extension of the already accepted cycle method.

The minority report, drafted by American Jesuit theologian John Ford and American theologian Germain Grisez, said that declaring that contraception is not evil in itself would mean that the Church would have to admit "that for half a century the Spirit failed to protect Pius XI, Pius XII, and a large part of the Catholic hierarchy from a very serious error."

Then nothing happened for two years. Many bishops, priests and laity alike more or less assumed that Pope Paul VI would accept the majority report. Priests in confession often advised married couples to use their own judgment.

But then, on July 29, 1968, Pope Paul issued the encyclical "*Humanae Vitae*," which upheld the long-standing teaching that artificial contraception, including the Pill, was forbidden. The reaction was unprecedented as theologians dissented openly. Many Catholic women continued to use the Pill they thought would be approved, and polls today indicate that most of them have continued to do so 49 years later.

Catholic families today usually are much smaller. †

That All May Be One/Fr. Rick Ginther

Reflection on Compostela leads to statement on the way to unity

I recently returned from pilgrimage. Our group visited many Marian Shrines: Fatima, Portugal; Lourdes, France; Barcelona's Basilica of Mary, Star of the Sea and the monastery of Montserrat, both in Spain.



The time away was a gift from God to us 19 fellow pilgrims. It was a time for reflection, conversion and devotion. (You can catch a glimpse of the experience by visiting Facebook. Search for Richard

Ginther, and check out my personal posts from Sept. 18-29).

Our paths as pilgrims crossed that of other millions who have journeyed in like manner.

For me, most significantly, my path repeatedly intersected "The Way," the "*Via Compostela*" of St. James.

Most assume that there is but one "Way," from southern France (*Camino Francés*). I learned, however, that the "Way" has a variety of routes.

One traces from Lisbon, Portugal, (*Camino Portugués*), while others originate elsewhere—*Camino de Finisterre* and *Muxia*, *Camino Aragones*, *Le Puy Route*, *Camí de Sant Jaume*, *Camino de Madrid*, *Camino Ingles* (English Way), *Camino Primitivo*, *Tunnel Route*, *Via de la Plata*, *Camino del Salvador* and *Camino del Norte* (Northern Way).

So many ways—longer, shorter, mountainous, flatland, dry, moist, arduous, easier—with a common goal.

As I transected the varied ways to Compostela, I reflected on a Lutheran/Catholic document titled "Declaration on the Way." In a sense, it is a pilgrims' statement on the way to unity.

Released in October of 2015, it is "... both an expression of the consensus achieved by Lutherans and Catholics on the central topics of church, ministry and Eucharist and an indication of differences still remaining to be resolved." (Executive Summary)

The U.S. Conference of Catholic Bishops' Committee for Ecumenical and Interreligious Affairs and the Evangelical Lutheran Church in America jointly published the document.

Lutherans and Catholics have for 500 years been traveling divergent roads, both seeking salvation in Christ. Today, however, we have begun to see our divergent ways intersecting at a point where we walk together yet separately.

The document has five sections. After the introduction, Section II presents 32 statements of agreement drawn "from the international and regional dialogues of the last 50 years." It is, as the summary says, "... a powerful litany of consensus reflect[ing] the real, if still incomplete, common affirmation possible in these crucial ... areas."

Section III "elaborates and documents

each of the 32 consensus affirmations which comprise the statement of agreements."

Section IV speaks to 15 topics "that have arisen in dialogue." Many are not seen as "church dividing," and "some ways forward are sketched." Clearly, here we see the "on the way" character of the declaration.

Section V offers practical, next steps. "It recommends that the LWF [Lutheran World Federation] and the PCPCU [Pontifical Council for Promoting Christian Unity] 'together receive, affirm and create a process to implement consequences of the 32 statements.'" Such a recognition would itself be a "further step on the way to unity."

Finally, the declaration invites the PCPCU and LWF to "create a process and timetable for addressing the remaining issues." These could include the expansion of opportunities for Catholics and Lutherans to receive holy Communion together (e.g. couples in a Lutheran/Catholic marriage).

The Second Vatican Council repeatedly employed the image of "the pilgrim Church." I would hope that reflecting that, the "Declaration on the Way" will become an engine to move us toward fulfilling Jesus' call: that all may be one.

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

Worship and Evangelization Outreach/
Fr. Patrick Beidelman

Commission assists archbishop in guiding parishes in building, renovating churches

From time to time in the life of a parish community, the decision is made for the construction of a new church or chapel or for the renovation of an existing worship space.



We know from the *General Instruction of the Roman Missal* (GIRM) (2011) that "churches or other places should be suitable for carrying out the sacred action

[of liturgy] and for ensuring the active participation of the faithful. Moreover, sacred buildings and requisites for divine worship should be truly worthy and beautiful and be signs and symbols of heavenly realities" (288).

These signs and symbols of heavenly realities can come in many styles and forms, and making good decisions about the art and architecture of a space for the worship of God can be challenging, especially when you set out to build something beautiful and in accord with what the Church teaches.

Since the promulgation of the "Constitution on the Sacred Liturgy" (1963) at the Second Vatican Council, the Archbishop of Indianapolis has utilized the services of a commission to evaluate and guide the plans for the building and/or renovation of churches, chapels and devotional spaces in the archdiocese.

Established after Vatican II, the Archdiocesan Church Art and Architecture Commission meets with pastors and parish life coordinators (and those who assist them) when they are considering or planning a project in a parish. This follows the guidance of GIRM: "For the proper construction, restoration, and arrangement of sacred buildings, all those involved should consult the diocesan commission for the Sacred Liturgy and sacred art. Moreover, the Diocesan Bishop should employ the counsel and help of this commission whenever it comes to laying down norms on this matter, approving plans for new buildings, and making decisions on the more important matters" (#291).

So, all work must be reviewed by the Archdiocesan Church Art and Architecture Commission and approved by the archbishop before construction may begin.

Currently, three priests and three members of the laity who have knowledge of the Church's instructions have been appointed by the archbishop and serve on this commission. Generally, the pastoral leaders of the parish and those who assist them will meet with the commission two or three times over the course of several months as a project is developed. As soon as the archbishop reviews and gives approval to the project, then construction can begin.

Finally, it is best that the parish community also spends some time in catechetical and spiritual formation as the building or renovation project is being considered. The liturgical rite of "Dedication of a Church and an Altar" (1989) is a wonderful resource that expresses what we believe about the arrangement of and the sign and symbols within the churches we build to the honor and glory of God. Further, the guidelines contained within "Built of Living Stones: Art, Architecture and Worship" (2000) explores the specifics and ideals for which we should strive in projects of this sort.

In this time of reflection and prayer, the faith family working on the enhancement of a physical space can also accomplish something greater: their hearts can be renovated and enlarged in their love for God and for others.

This conversion is the best "renovation" project for any of us!

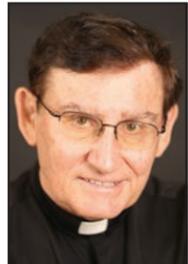
(Father Patrick Beidelman is executive director of the archdiocesan Secretariat for Worship and Evangelization.) †

The Human Side/Fr. Eugene Hemrick

To be or not to be addicted? That is the question thanks to technology

As old as the poem "The Sorcerer's Apprentice" is, its lesson is very apropos for our technological age.

Upon leaving his workshop, an old sorcerer appoints his apprentice to clean it. Tired of fetching pails of waters, the apprentice, who is not fully schooled in magic, magically employs a broom to fetch water.



The floor is suddenly flooded with water that the apprentice cannot stop. To counter this, he splits the broom, but in doing so, a number of brooms appear fetching water at twice the speed. The old sorcerer finally returns and breaks the spell. He then states that powerful spirits should be controlled only by the master himself.

One look at our age of technology reveals

we have entered it hook, line and sinker. Once hooked on technological gadgets, we tend to desire even faster and more improved ones. Often there is a feverish pitch to be the first to purchase them.

Undoubtedly, technological advances have saved lives and reduced laborious tasks. And no doubt they represent progress and the best of humanity's creativity. But the fate of the sorcerer's apprentice raises a serious question: how to maintain control.

In the book, *Habits of the Heart*, Robert Bellah and colleagues studied the foundations of America built on democracy and freedom. In a section on freedom we read, "Freedom turns out to mean being left alone by others, not having other people's values, ideas or styles of life forced upon one, being free of arbitrary authority in work, family and political life. What it is that one might do with that freedom is much more difficult for Americans to define."

One way to define it is to see the magnificent breakthroughs in science as releasing powerful spirits that need control of a master.

I ride public transportation. More often than not, almost everyone on a bus will have their heads bowed and eyes fixed on their phones. I have also experienced cyclists riding single-handed while texting.

Some would contend technological advances like these help us better put our lives in order. This may be true, but the bigger question is who is controlling whom?

Do we "have to be" on our phones continuously, or do we employ moderation? Do we have governing rules or feel we have freedom to do whatever we desire? Are we not awash in the new age of technology in need of innovative mastery?

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

Twenty-ninth Sunday in Ordinary Times/Msgr. Owen F. Campion

The Sunday Readings

Sunday, October 22, 2017

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

The second part of the Book of Isaiah provides the first reading for Mass on this weekend. The context is a bad time for



God's people. The two Hebrew kingdoms no longer existed, both having been victims of a military onslaught from neighboring and very strong Babylonia.

The invasions swept away the structures of the two kingdoms.

Their dynasties were eradicated. The Hebrews lost their independence. Many people died. Survivors were at the mercy of the invaders.

Victorious invaders took many of the survivors to Babylon, the capital of the empire, where the Hebrews were kept. They were not exactly hostages, but their lives were miserable.

Times eventually changed, however. The Babylonians fell before the intrusion of a powerful neighbor, Persia.

Cyrus, the Persian king, had no interest in the Hebrew exiles, so he allowed them to return home. For the exiles, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's depiction of King Cyrus as an instrument of God. It was a novelty since Cyrus was a pagan. He was not in any sense a son of Abraham. He had no knowledge of, or regard for, the One God of Israel. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus.

Yet, God used Cyrus to accomplish his divine will. The divine will was responsible for the survival and return to peace and security of the children of Abraham.

This weekend's second reading is from St. Paul's First Epistle to the Thessalonians. Thessalonica was a city on the Greek mainland of the Balkan Peninsula. It is one of the few New Testament cities still existing as an important center, site of the modern Greek city of Saloniki.

The epistle comes from Paul, along with his disciples Silvanus and Timothy.

Paul had to reassure, encourage and

strengthen Thessalonica's Christian community, trying to exist in the midst of a hostile, pagan culture. He also had to assert his own credentials. Paul insisted that he was a most devout believer in the message of the Lord Jesus.

He was an Apostle, specially chosen by Christ. So, his authority came from the Lord.

St. Matthew's Gospel provides the last reading. It is one of the best-known passages in the New Testament.

Again and again, this text is used to defend the principle of separation of Church and state, almost as if to say the reading declares that two reservoirs of authority exist on Earth, equal but distinct, one the state, the other God.

This is not the meaning of the passage.

Jesus was presented with a text.

Detractors thought that they could trick the Lord. If the Lord spoke against paying taxes, then Roman law would be violated. The Romans were unforgiving. He would be doomed. On the other hand, if Jesus approved paying taxes, then he would endorse the Roman conquest and occupation so hated by his fellow Jews.

Jesus deftly avoided this trap. He bluntly stated that the spiritual, God's law, is the supreme. Consider first and last the kingdom of God.

Reflection

Sadly this magnificent lesson from Matthew's Gospel often is distorted into considering the separation of Church and state, in the modern context, arguing that God is on one side, civil authority on the other.

Reigning supreme over everything is the Gospel. Even civil authority must submit to God's law and revelation. Civil power must serve divine law and order.

Church-state relations and differences of course are real, with serious implications. Surely, the state deserves respect, but "render to God the things of God" (Mt 22:21). Everything is subject to God. First, last and always, God alone deserves homage.

The image on the coin was important. It bore Caesar's profile, making it contemptible for Jews.

Give the emperor the detested, filthy coin. Give God true devotion. †

Daily Readings

Monday, October 23

St. John of Capistrano, priest
Romans 4:20-25
(Response) Luke 1:69-75
Luke 12:13-21

Tuesday, October 24

St. Anthony Mary Claret, bishop
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, October 25

Romans 6:12-18
Psalm 124:1-8
Luke 12:39-48

Thursday, October 26

Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, October 27

Romans 7:18-25a
Psalm 119:60, 68, 76-77, 93-94
Luke 12:54-59

Saturday, October 28

St. Simon, Apostle
St. Jude, Apostle
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Sunday, October 29

Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

Question Corner/Fr. Kenneth Doyle

Mystery is at the heart of prayer and God's infinite foreknowledge

QI'm confused about something and would be grateful for your help. Does prayer change God's mind? (Missouri)



ATo answer this question, we first need to admit our limitations. I cannot pretend to know the mind of God. No one can,

so long as we are still on this side of heaven.

But what I do know is that Jesus told us to pray. He said that whatever we ask for in prayer will be granted (Mk 11:24; Jn 15:7), and he even said that we should pray for those who persecute us (Mt 5:44).

Throughout the Scriptures, which we believe to be inspired by God, we are instructed to pray for the sick (Jas 5:14), for leaders of government (1 Tm 2:2), for ministers of the Gospel (Eph 6:19).

I do not think that prayer changes God's mind. In his infinite wisdom and foreknowledge, God already knows what's going to happen.

But that divine plan, I believe, takes into account the fact that we will pray for certain things and is guided in advance by the prayers that we will offer.

As I said, I don't purport to know exactly how it all works, and I look forward to grasping it better when, hopefully, I arrive in God's presence. Meanwhile I will continue to pray for others, especially those in particular need, because Jesus told me to—and I trust that they will continue to pray for me.

QWhen I was a Protestant, I was told that a young Joseph and Mary would later go on to have other children together, after Jesus. Jesus would have been the eldest, and these other children would have been his half-brothers and sisters.

Now, as a Catholic, I've been told that Joseph was significantly older than Mary, was more of a guardian than a husband, that he had children from a previous marriage and that his first wife had passed away. These children would have been older than Christ and would have been his stepbrothers and sisters. I'm also told that Joseph and Mary never had any children of their own, and that Mary remained a perpetual virgin.

I have also heard that in the Scriptures, where it talks about the "brothers and

sisters" of Jesus, those words could be just generic, meaning "relatives." Any help? (Indiana)

AYou are correct that the belief of the Catholic Church is that Mary was a perpetual virgin—before, during and after the birth of Jesus. That doctrine is reflected when we pray in the *Confiteor* at Mass "blessed Mary ever-virgin."

What are we to say, then, of the fact that the New Testament refers in several places to the "brothers and sisters" of Jesus? In the Gospel of Mark, for example, when onlookers were marveling at the wisdom and works of Jesus, they asked: "Is he not the carpenter, the son of Mary, and the brother of James and Joses and Judas and Simon? And are not his sisters here with us?" (Mk 6:3)

The explanation most commonly offered by Catholic scriptural scholars is that the Greek words in the original language of the Gospels ("adelphos" and "adelphē") can mean not only biological siblings (what we understand as "brother" and "sister") but cousins or even close friends or associates.

Another explanation, though—likewise acceptable in the Church's eyes—is that Joseph was a widower at the time he was betrothed to Mary, and that these Gospel passages refer to children of Joseph from that previous marriage. This theory finds support in that Joseph is nearly always portrayed in art as much older than Mary, and that he had evidently died before the public life of Christ or he would have been mentioned by the evangelists for his role at that time.

What I find a bit puzzling, though, about this second theory is that, moments before he died on the cross, Jesus entrusted Mary to the care of the Apostle John—rather than to one of his "brothers," as the law would have prescribed.

Finally, allow me to comment, if I may, on your description of Joseph as "more of a guardian than a husband." I quite imagine that Joseph and Mary were true spouses in that they were bound by a covenant of love expressed in mutual support for each other for the whole of their life together, a covenant that can be a model for all called to the sacrament of marriage.

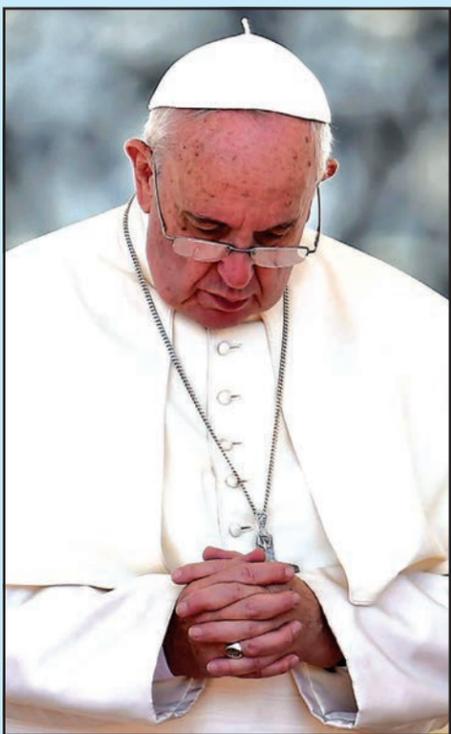
(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr., Albany, New York 12203.) †

My Journey to God

You Will Never Be the Same

By Gayle Schrank

All souls are united,
through a God we cannot see.
His Love pours out,
to all the world.
It's freely given to you and me.
Your soul knows His goodness.
You were fashioned then set free.
God longs for your return.
Friendship with God is meant to be.
When you are seeking fulfillment,
listen for His Voice.
Call out His Name.
In the silence,
you will find Him.
YOU WILL NEVER BE THE SAME.



(Gayle Schrank is a member of St. Mary Parish in Navilleton. Pope Francis prays during his weekly audience in St. Peter's Square at the Vatican on Aug. 26, 2015.)
(CNS photo/Ettore Ferrari, EPA)

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.

BRINKMOELLER, Robert, 74, All Saints, Dearborn County, Sept. 28. Uncle of one.

BURKHART, Ralph J., 84, St. Mary, Greensburg, Oct. 3. Father of Karen and David Menkedick and Steve Burkart. Brother of Rita Dickman, Margie Eldridge, Thelma Greiwe, Stella Vanderpohl, Paul, Richard and Russell Burkart. Grandfather of three. Great-grandfather of two.

FALLON, Thomas J., 81, Christ the King, Indianapolis, Oct. 6. Husband of Anne Fallon. Father of Catherine Schernekau, Anne Marie Stoner and James Fallon. Grandfather of eight. Great-grandfather of two.

GIOSCIO, John W., 81, St. Michael the Archangel, Indianapolis, Oct. 3. Father of Vicki Schwab, Fred, Jeffrey and John Gioscio. Grandfather of six.

GROVE, Marilyn M., 78, St. Agnes, Nashville, Oct. 7. Sister of Franklin and James Grove. Aunt of several.

HEIMANN, Andrew R., 38, St. Bartholomew, Columbus, Aug. 15. Son of Stephen and Ann Heimann. Brother of Emily VanOsdol. Grandson of Cletus and Dorothy Heimann. Uncle of one.



Padre Pio, pray for us

Worshippers venerate relics of St. Pio of Pietrelcina, popularly known as Padre Pio, at St. Francis Borgia Church in Chicago on Sept. 25. His relics were on a nationwide tour from Sept. 16-Oct. 8 to mark the 130th anniversary of the birth and the 15th anniversary of the canonization of the popular Italian saint, who was a Capuchin Franciscan friar known especially for his ministry in the sacrament of penance. (CNS photo/Karen Callaway, Chicago Catholic)

HELD, Elbert J., 73, St. Bartholomew, Columbus, Oct. 6. Father of Kathryn Schuman and Karen Sorrels. Stepfather of Jeff Adams. Grandfather of five. Step-grandfather of two.

HERBERT, Paul F., 92, St. Mary, Greensburg, Oct. 7. Husband of Marjorie Herbert. Father of Ann Kunz, Gary and Rick Herbert. Brother of Dennis, Lotus and Robert Herbert. Grandfather of eight.

JUNE, Phyllis M. (White), 92, St. Christopher, Indianapolis, Oct. 5. Mother of Michael June. Grandmother of two.

KIEFFER, Gary L., 78, Nativity of Our Lord Jesus Christ, Indianapolis, Oct. 4. Husband of Sue Kieffer. Father of Kelly and Kevin Kieffer. Brother of Carol Jackson.

KLARICH, Beatrice, 82, St. Christopher, Indianapolis, Oct. 5. Mother of Theresa Russello, Diana, Dan and John Klarich. Grandmother of seven. Great-grandmother of five.

LONGEST, Owen D., 78, St. John Paul II, Sellersburg, Oct. 6. Husband of Mae Longest. Father of Pamela Maples. Brother of Dolores Hamm, Opal Thomas and

Norman Longest. Grandfather of three. Great-grandfather of four.

PAGE, Anna (Freiberger), 90, St. Mary-of-the-Knobs, Floyd County, Oct. 10. Mother of Michael Page. Grandmother of one.

RAINBOLT, Paul N., Sr., 93, St. Anthony of Padua, Clarksville, Sept. 23. Husband of Elizabeth Rainbolt. Father of Mike and Paul Rainbolt, Jr. Brother of Dorothy Pickard. Grandfather of seven. Great-grandfather of 11. Great-great-grandfather of four.

RAYL, Stephen J., 19, St. Lawrence, Indianapolis,

Oct. 26. Son of Roger and Nancy Rayl. Brother of Emily Elrod, Cathy Williams, Benjamin and Christopher Rayl. Uncle of two.

RITTER, Mary Jane, 93, St. Matthew the Apostle, Indianapolis, Oct. 5. Mother of Lucy Cahill, Julie Wylonis and Linda Ritter. Grandmother of eight. Great-grandmother of seven.

THORNE, Richard C., 68, St. Pius X, Indianapolis, Sept. 30. Husband of Carol Gossett Thorne. Father of Trish Thorne Nuzzo, Tera Thorne Schuetta and Richard Thorne. Stepfather of Jennifer

Truex Powell, Andy and Chris Truex. Grandfather of five. Step-grandfather of one.

TORELLA, Hilda P., 103, St. Christopher, Indianapolis, Oct. 4. Mother of Dr. Roxann Tanner, Regina and Carlos Torrella. Grandmother of nine. Great-grandmother of 13.

WERNER, Elizabeth L., 78, St. Gabriel, Connersville, Oct. 10. Mother of Patricia Morgan, Daniel and Douglas Werner. Sister of Jenny Amrhein, Millie Isaacs, Mary Ann Harlan, Patty Howard, Donald and Fred Hilbert. Grandmother of six. Great-grandmother of one. †

Death penalty is 'contrary to the Gospel,' Pope Francis says

The death penalty, no matter how it is carried out, "is, in itself, contrary to the Gospel," Pope Francis said.

Marking the 25th anniversary of the *Catechism of the Catholic Church* at the Vatican on Oct. 11, Pope Francis said the catechism's discussion of the death

penalty, already formally amended by St. John Paul II, needs to be even more explicitly against capital punishment.

Capital punishment, he said, "heavily wounds human dignity" and is an "inhuman measure."

"It is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and of whom, in the last analysis, only God can be the true judge and guarantor," the pope said.

The death penalty, he said, not only extinguishes a human life, but also extinguishes the possibility that the person, recognizing his or her errors, will request forgiveness and begin a new life.

The Church's position on the death penalty, he said, is one example of how Church teaching is not static, but grows and deepens along with a growth in faith and in response to modern questions and concerns.

In the past, when people did not see any other way for society to defend itself against serious crime and when "social maturity" was lacking, he said, people accepted the death penalty as "a logical

consequence of the application of justice."

In fact, he said, the Church itself believed that, and the death penalty was a possible punishment in the Papal States. It was only in 1969 that Pope Paul VI formally banned the death penalty, even though it had not been imposed since 1870.

"Let us take responsibility for the past and recognize" that use of the death penalty was "dictated by a mentality that was more legalistic than Christian," Pope Francis said. "Remaining neutral today when there is a new need to reaffirm personal dignity would make us even more guilty."

The first edition of the *Catechism of the Catholic Church*, published by St. John Paul II in 1992, recognized "as well-founded the right and duty of legitimate public authority to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty." At the same time, it said, "bloodless means" that could protect human life should be used when possible.

But the language was formally changed in 1997 after St. John Paul II issued his pro-life encyclical, "*Evangelium Vitae*"

("The Gospel of Life"). Since then, the catechism has specified that the use of the death penalty is permissible only when the identity and responsibility of the condemned is certain and when capital punishment "is the only possible way of effectively defending human lives against the unjust aggressor."

The development of Church teaching, Pope Francis insisted, is not the same as contradicting or changing Church teaching. "Tradition is a living reality, and only a partial vision would lead to thinking of 'the deposit of faith' as something static."

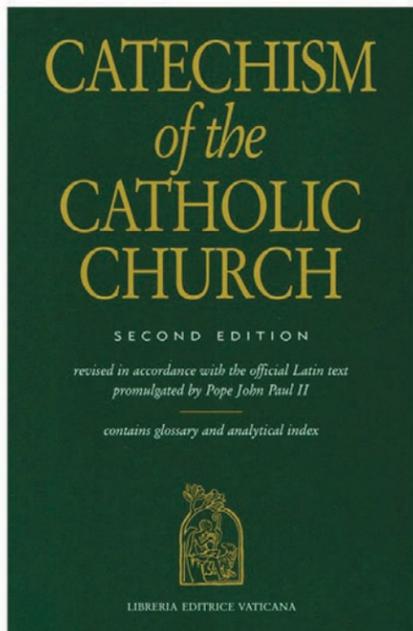
"The word of God," he said, "cannot be saved in mothballs as if it were an old blanket to protect against insects."

The Christian faith, he said, always has insisted on the dignity of human life from the moment of conception to natural death. So, the Church has a continuing obligation to speak out when it realizes something that was accepted in the past actually contradicts Church teaching.

"Therefore, it is necessary to reiterate that, no matter how serious the crime committed, the death penalty is inadmissible, because it attacks the inviolability and dignity of the person," Pope Francis said. †



Pope Francis



Hundreds at blessing of shrine awed by church's restored beauty

By Katie Rutter
Catholic News Service

ST. MEINRAD—A steady stream of vehicles climbed the narrow, winding road that dead-ends on the hilltop named Monte Cassino Hill.

Beginning more than an hour before the appointed time, hundreds alighted from their cars on the outskirts of the town of St. Meinrad and headed toward a small sandstone building that crowns the landscape.

“We just wanted to peek at the shrine before everything started,” laughed St. Meinrad resident Jennifer Kunkler as she watched the bustle. “I guess that’s what everyone else thought too.”

The pilgrims struggled to squeeze past one another in the single aisle of the 24-by-50-foot chapel. Eyes and fingers pointed upward with hushed exclamations of “wow” and “beautiful.”

“To see what they’ve done now, it is absolutely—it brings tears to my eyes it’s so gorgeous,” Kunkler said.

The gathering on Oct. 1 marked the conclusion of a more than two-year restoration project. The small sandstone building, named the Monte Cassino Shrine after the famous Italian monastery founded by St. Benedict in the sixth century, has a history nearly as long as the nearby Benedictine Saint Meinrad Archabbey.

“The chapel actually started with the picture of Our Lady being tacked to a tree by one of the monks [in 1857],” explained Benedictine Archabbot Kurt Stasiak.

Over the next decade, word spread about the makeshift shrine, and pilgrims journeyed to the hilltop to pray to Our Lady of Monte Cassino. The archabbey dedicated the present structure in 1870.

Less than two years later, the shrine gained fame for what is widely believed to be a miracle. An epidemic of smallpox broke out in St. Meinrad, taking the lives of several townspeople. As members of the monastery and its seminary fell ill, the community processed to the shrine and began a novena to Our Lady of Monte Cassino.

“After that novena, the infirmary emptied out and no more people either in the seminary

or the archabbey contracted smallpox,” said Archabbot Kurt, “and so we attribute the good recovery, the health, to the intercession of Our Lady.”

Thus began regular pilgrimages up the hill to the Monte Cassino Shrine. Every Sunday in October and May, months traditionally dedicated to Mary, hundreds flock to southern Indiana from as far as Indianapolis, Cincinnati and Louisville, Ky., for a sermon and a rosary procession.

“We’ve brought my family here from out of state to see it,” said Lucy Himstedt, a parishioner of St. Benedict Cathedral Parish in Evansville, Ind., in the Diocese of Evansville. “It’s special.”

“People have come up here during times of war, during times of peace,” Archabbot Kurt told CNS. “It’s a place that’s made holy because of the things that people have done up here: pray, expressing their dependence on God, asking God’s favor.”

Two years ago, a donor offered to help fund a full restoration of the weather-worn shrine. A year of planning led to the start of work in the spring of 2016. It concluded just before this year’s first fall pilgrimage on Oct. 1, which was attended by an excited crowd of about 500 people.

Most pilgrims arrived well before the prayer service began and took dozens of pictures in the crowded shrine. Many commented on the now-vibrant, gold-accented murals that cover the chapel’s walls and the ceiling.

“When you walked in, it was stunning,” said Himstedt. “The whole thing was beautifully done.”

Originally painted in 1931, these intricate depictions of Mary had been cracked, worn and damaged by moisture in the building. They were thoroughly cleaned and retouched by the professional restoration company Conrad Schmitt Studios Inc., based in New Berlin, Wis.

Modern lighting installed throughout the interior also gave new life to the images.

The lower portion of the walls was previously a stark white that contrasted with the decor of the rest of the space. These were decorated with period artwork designed by Benedictine Brother Martin Erspamer, a Saint Meinrad monk.

“[The project] cost in excess of \$600,000. A large portion of that was the art restoration,” said Andy Hagedorn, director of physical facilities at Saint Meinrad. “We were very fortunate to be able to go all out and get it done right.”

Essential repairs included the stabilization



Nearly 500 people gather outside Monte Cassino Shrine in St. Meinrad during the Oct. 1 blessing of the shrine after two years of restoration efforts. The shrine is named after the famous Italian monastery founded by St. Benedict. (CNS photo/Katie Rutter)



The interior of Monte Cassino Shrine in St. Meinrad is seen on Oct. 1 after two years of restoration efforts. (CNS photo/Katie Rutter)

of the shrine’s foundation as well as filling and sealing the mortar joints of the sandstone walls. Workers also installed a heating and cooling system to protect the artwork from temperature changes and add to the comfort of visitors.

The grounds, formerly composed of gravel and grass, were reworked and now feature a new prayer garden, a large paved area around the chapel and a surrounding sandstone wall.

“We cut sandstone from the quarry which is just right over the hill—there’s an old quarry where the sandstone came for the shrine years ago in 1870,” Hagedorn said.

The visitors seated themselves in newly installed benches around the shrine, crowded onto the low sandstone wall surrounding the shrine’s grounds or set out their own lawn chairs for the outdoor prayer service.

Archabbot Kurt blessed the grounds and the chapel with holy water, the group

sang several hymns and pilgrims prayed the rosary as they processed around the hilltop carrying a statue of Mary.

Attendees lingered long after the conclusion of the service. Many had personally donated to the restoration effort to preserve the beloved location for future generations.

“This will last through our grandchildren now,” said Himstedt, “so we’ll bring them here to spend time.”

“It’s important to the abbey, but I think it’s equally important to the community. Not just this community here [in St. Meinrad], but a much larger community,” explained Michael Edwards, a resident of the area.

“This is our cathedral.”

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. To watch a related video, go to youtu.be/gYfgkIyfgA.) †

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Employment

Our Lady of Fatima Retreat House

EMPLOYMENT OPPORTUNITIES

Our Lady of Fatima Retreat House is seeking to fill the following positions:

Guest Services Manager

Our Lady of Fatima Retreat House is seeking a full time Guest Services Manager who is responsible for maintaining the schedule for the retreat house in conjunction with the Director and the Associate Director of Programs. Responsibilities include booking and contracting hosted groups, securing all details for the hosted events, communicating those details to the various departments of the retreat house, and ensuring the details are executed. Hours will vary for required presence.

Applicants must have excellent organizational skills, great attention to detail, excellent communication skills, better than average computer skills, and a heart for ministry and the mission of Fatima Retreat House.

Office Manager/Receptionist

Our Lady of Fatima Retreat House is seeking a full time Office Manager/Receptionist who is responsible for the hospitality of all guests, greeting them in person or on the phone. Other responsibilities include providing the Director and Associate Directors with clerical support, organizing the front office, work room and storage areas, ordering office supplies, ensuring the proper functioning of all office equipment, be familiar with the ongoing programs of the retreat house, train and supervise part time office personnel, open and close the bookstore, and assist with registrations. Some light bookkeeping duties and record keeping may be required. Hours may vary for required presence.

Applicants must have excellent organizational skills, great attention to detail, excellent communication skills, good computer skills, a flexible schedule and a heart for ministry and the mission of Fatima Retreat House.

Persons interested in either position may send their cover letter, resume and list of references to:

Georgene Beiriger, Director, Our Lady of Fatima Retreat House
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gbeiriger@archindy.org or call (317) 545-7681, Ext. 105 for more information
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APPEAL

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Norman and Kathy Krueer of Most Sacred Heart of Jesus Parish in Jeffersonville also appreciate the far-reaching aspect of the appeal. They donate because of “all the ministries it helps, what it’s able to do with the money, the diverse support it gives to all the deaneries and parishes,” Norman said.

Kathy noted that two ministries of particular importance to them are St. Elizabeth Catholic Charities in New Albany—where she served on the advisory council for 11 years—and priest retirement.

“The priests provide a lot to the members of the parishes, so we need to take care of them in the later part of their lives,” she said.

Funding priest retirement is also why Father John Hall contributes to the UCA at the Miter Society level. He is pastor of St. Elizabeth of Hungary Parish in Cambridge City and St. Anne Parish in New Castle, which includes St. Rose of Lima Church in Knightstown.

“I basically give to support my brother priests who are retired, and the seminarians,” he said. “And also to give a leadership example to the members in my parish, asking them to join me in giving.”

He said when he considers the UCA, he recalls a phrase that he once heard: “‘Give ‘til it feels good.’ So you go past the hurt part. I write my check out quarterly, and I know it’s going to the service of the Church, not just in Henry County and Wayne County, but throughout the archdiocese.”

Despite being a young couple with children ages 3 and 18 months, Andy and Rachel Miller of St. Matthew the Apostle Parish in Indianapolis still make it a priority to contribute to the UCA.

Although he is archdiocesan associate director of vocations, Andy, 34, said the couple does not limit their contribution to seminarian formation.

“What’s most important to us is that the money goes where it’s most needed,” he said. “We feel that by giving to UCA, they’re able to designate those dollars to a place that’s most needed in a way that we don’t see. We like knowing that it’s the greater, broader picture that we’re donating to.”

Giving to the United Catholic Appeal “is a reflection of where our values are as a family,” added Rachel, 31. “It’s a reminder to our family that our spiritual life sets the foundation, and that [priority] needs to be reflected in our contributions, both spiritually and financially.”

(For more on the archdiocesan United Catholic Appeal, go to www.archindy.org/uca.) †



Senior citizen dinner in Connersville

This photograph was taken at an event honoring senior citizens at St. Gabriel Parish in Connersville in May 1981. Following Mass said by Archbishop Edward T. O’Meara, several priests served dinner to 300 seniors in attendance. The priests are, from left to right, Fathers Harold Kneeven, Stephen Jarrell, Glenn O’Connor, Robert Mazzola, and Archbishop O’Meara. Seated in front of the priests are Mistress of Ceremonies Karolyn Buckler and Elizabeth Mazzola, the mother of Father Mazzola, who made the archbishop’s apron. This photo originally appeared in the *Connersville News Examiner*.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538, 317-236-1538, or by e-mail at jmotyka@archindy.org.)

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