



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Outreach and advocacy

Goal of Parish Social Ministry program is to help those in need, page 3.

CriterionOnline.com

September 14, 2018

Vol. LVIII, No. 48 75¢



Clear response to abuse crisis is urgently needed, cardinal says

VATICAN CITY (CNS)—Responding quickly and appropriately to the problem of abuse must be a priority for the Catholic Church, said Cardinal Sean P. O'Malley, president of the Vatican's Pontifical

Commission for the Protection of Minors.



Cardinal Sean P. O'Malley

"Recent events in the Church have us all focused on the urgent need for a clear response on the part of the Church for the sexual abuse of minors" and vulnerable adults, he told Vatican News on Sept. 9.

"Bringing the voice of survivors to leadership of the Church is crucial if people are going to have an understanding of how important it is for the Church to respond quickly and correctly anytime a situation of abuse may arise," he said.

The cardinal, who is the archbishop of Boston, spoke at the end of the papal commission's plenary assembly in Rome on Sept. 7-9. Afterward, Cardinal O'Malley remained in Rome for the meeting on Sept. 10-12 of Pope Francis' international Council of Cardinals.

Cardinal O'Malley told Vatican News that in cases of abuse "if the Church is unable to respond wholeheartedly and make this a priority, all of our other activities of evangelization, works of mercy, education are all going to suffer. This must be the priority that we concentrate on right now."

The pontifical commission, he explained, is an advisory body set up to make recommendations to the pope and to develop and offer guidelines, best practices and formation to Church leaders throughout the world, including bishops' conferences, religious orders and offices in the Roman Curia.

The commission is not an investigative body and does not deal with past abuses or current allegations, but its expert-members

See ABUSE, page 8

High school student-athletes give their hearts to the game, and their souls to the faith

By John Shaughnessy

First of two parts

In sports, perhaps the greatest compliment that athletes receive can be summed up in these words: "They give their heart and their soul."

As another fall season of high school sports unfolds, *The Criterion* is featuring some of the Catholic school student-athletes from across the archdiocese who give their hearts to their game, and who give their souls to their faith.

To help with the project, athletic directors at each of the Catholic high

schools in central and southern Indiana were asked to nominate student-athletes who represent that heart-and-soul combination. From these nominations, *The Criterion* has selected one athlete from each school to feature, with the added focus of making sure that each high school sport played in the fall is represented.

We realize this story doesn't do justice to all the student-athletes who approach their sports with a heart-and-soul attitude, but we believe our readers will be inspired by the ones who are featured here.

'I could see the love we were showing'

The turning point for Maggie Schoening came in an unusual way this past summer—repairing roofs on homes in a struggling part of Mississippi.

Before that week in July, Maggie had been searching for something more in her life as she prepared for her senior year at Roncalli High School in Indianapolis.

She wanted to reignite her Catholic faith and her relationship with God. She wanted to live in a way that brought out her best qualities, the ones that would draw her closer to other people.

See ATHLETES, page 8

Holy Hour for Prayer, Penance and Healing with Archbishop Thompson scheduled for Sept. 15

A Holy Hour for Prayer, Penance and Healing with Archbishop Charles C. Thompson will be held at 11 a.m. on Sept. 15, the memorial of Our Lady of Sorrows, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Archbishop Thompson will gather in solidarity to pray for victims of sexual abuse and their families, and to acknowledge the pain caused by the failure of the Church in the past.

This prayer service, which will include a celebration of the Word with the solemn exposition of the Most Blessed Sacrament, is for the purpose of seeking God's mercy, healing and grace upon our local Church in central and southern Indiana.

Doors will open at 10 a.m., and the service will conclude at approximately noon.

Parking will be available behind the cathedral and across the street at the Archbishop Edward T. O'Meara Catholic Center parking lot, 1400 N. Meridian Street, Indianapolis.

For more information, please call the Cathedral parish office at 317-634-4519. †

Archbishop Charles C. Thompson of Indianapolis prays during Ash Wednesday Mass on Feb. 14 at SS. Peter and Paul Cathedral in Indianapolis. The archbishop will gather in solidarity to pray for victims of sexual abuse and their families during a Holy Hour for Prayer, Penance and Healing at 11 a.m. on Sept. 15 at the cathedral.

(File photo by Sean Gallagher)



St. Thomas More Society to host Red Mass and dinner on Oct. 1

By Sean Gallagher

The St. Thomas More Society of Central Indiana, an organization for Catholic legal professionals and students in the region, will host its annual Red Mass at 5:30 p.m. on Oct. 1 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis.

Dating back to the Middle Ages, a votive Mass of the Holy Spirit has been celebrated at the start of a legal term, which is ordinarily in early fall, as a way for legal professionals to call on the aid of the Holy Spirit in their work. The title of the liturgy took on the name “Red Mass” because of the celebrant’s red vestments, which symbolize the Holy Spirit.

Archbishop Charles C. Thompson is scheduled to be the principal celebrant of the Mass, which will also be attended by members of the Indiana Supreme Court.



Jim McClelland

All people interested in the Red Mass are encouraged to attend it, and a dinner which will follow. Participants need not be a legal professional or Catholic.

The dinner will take place at 6:45 p.m. following the liturgy at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. Keynote speaker Jim McClelland, executive director of the state’s

Commission to Combat Drug Abuse, will address the opioid crisis in Indiana. Patrick Olmstead, president of the St. Thomas More Society and a member of SS. Francis and Clare of Assisi Parish in Greenwood, said that this crisis is an important issue to address.



Patrick Olmstead

“This is a special concern for all society,” Olmstead said. “We are seeing an enormous strain on our legal and charitable infrastructure due to the opioid crisis. In the Church, we have families torn apart by these addictions.

“We have opened crisis centers, trying to find a place for someone to safely detox and assimilate back into society. Our judicial system has reacted with

new programs—such as Drug Court and Re-entry Court—that focus on trying to help those who are ready to help themselves.”

He said that Catholics and other people of faith can make an important contribution to seeking solutions to the crisis.

“The government cannot solve all of the problems itself,” Olmstead said. “Personally, I think one of the reasons we have so many crises in this day and age is because too much of society has been unmoored from the worship of God. We all need to know that there is a purpose to our life.

“People of faith—especially those running the homes and centers who are treating the addicted—understand that and can teach that God loves us and is watching over us.”

The society will award its annual “Man for All Seasons Award” posthumously to Tom Spencer, a member of St. Luke the Evangelist Parish in Indianapolis who died on Feb. 23.



Tom Spencer

The award is taken from the play and movie *A Man for All Seasons*, which portrayed the life of St. Thomas More, the 16th-century English lawyer and statesman, who died as a martyr for refusing to consent to King Henry VIII’s claim to be the leader of the Church in England.

Spencer, a business owner, was highly involved in the Church and broader community in the Women’s Care Center in Indianapolis, the Indianapolis Serra Club and the Notre Dame Club of Indianapolis. He was also a 2017 recipient of a Celebrating Catholic Schools Values Award from the Archdiocese of Indianapolis.

“His loss was felt deeply throughout the community,” Olmstead said. “He was easily one of the best men I have ever known. He always had a smile on his face, and he lived his faith.”

(Tickets for the dinner are \$75 per person or \$600 per table. They can be purchased online at indyredmass.eventbee.com. For more information about the St. Thomas More Society of Central Indiana, visit www.stmsindy.org.) †

Rev. John A. Meyer, pastor of St. Mary Parish in Greensburg, appointed priest moderator of Immaculate Conception Parish in Millhousen while continuing as pastor of St. Mary Parish.

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



Public Schedule of Archbishop Charles C. Thompson

September 17 - 27, 2018

Sept. 17 — 6 p.m.
Bishop Simon Bruté College Seminary Celebration and Donor Recognition Event at Bishop Simon Bruté College Seminary, Indianapolis

Sept. 18 — 10 a.m.
Mass for Co-workers in the Vineyard Gathering, at SS. Peter and Paul Cathedral, Indianapolis

Sept. 18 — 6 p.m.
Saint Meinrad Alumni and Friends Dinner at Valle Vista, Greenwood

Sept. 20-23
Fifth National *Encuentro* of Hispanic/Latino Ministry in Grapevine, Texas

Sept. 25 — 7 p.m.
Confirmation for youths of Holy Angels and St. Rita parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

Sept. 26 — noon
Indianapolis North Deanery Priests Meeting at Christ the King Parish, Indianapolis

Sept. 26 — 7 p.m.
Confirmation for youths of St. Joseph Parish, Shelbyville, and St. Vincent de Paul Parish, Shelby County, at SS. Peter and Paul Cathedral

Sept. 27 — 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Sept. 27 — 11:30 a.m.
Legal Review Meeting at Archbishop Edward T. O’Meara Catholic Center

Sept. 27 — 6 p.m.
United Catholic Appeal Mass and Dinner at Our Lady of Perpetual Help Parish, New Albany

(Schedule subject to change.)

Archdiocesan priest is suspended after misconduct claim

Father Patrick Doyle, a priest of the Archdiocese of Indianapolis, has been suspended after a report of sexual misconduct several decades ago was received by the archdiocese’s victim assistance coordinator on Sept. 4. The archdiocese immediately made a report to civil authorities and has notified the Archdiocesan Review Board of the allegation.

Father Doyle has had numerous ministry assignments. The complete list of his assignments is as follows: 1975, associate pastor, St. Mary-St. Michael Parish, Madison, and part-time instructor, Father Michael Shawe Memorial Jr./Sr. High School, also in Madison; 1979, director, Christian Formation Program, Bishop Chatard High School, Indianapolis, and part-time instructor; 1987, administrator, Holy Cross Parish, Indianapolis, and continuing as full-time instructor, Bishop Chatard High School; 1989, administrator, St. Patrick and Holy Rosary parishes, Indianapolis, while continuing as administrator, Holy Cross, Indianapolis; 1993, priest moderator and sacramental minister, Holy Rosary and St. Patrick, Indianapolis, while continuing as administrator, Holy Cross, Indianapolis; 1993, dean, Indianapolis East Deanery; 1994, sabbatical; 1995, pastor, St. Joan of Arc Parish, Indianapolis; 1996, dean, Indianapolis North Deanery, while continuing as pastor, St. Joan of Arc, Indianapolis; 1999, reappointed dean, Indianapolis

North Deanery, while continuing as pastor, St. Joan of Arc, Indianapolis; 2000, priest moderator, St. Andrew the Apostle Parish, Indianapolis, while continuing as pastor, St. Joan of Arc and dean, Indianapolis North Deanery; 2001, reappointed pastor, St. Joan of Arc, Indianapolis, while continuing as dean, Indianapolis North Deanery and priest moderator, St. Andrew the Apostle, Indianapolis; 2005, pastor, Nativity of Our Lord Jesus Christ Parish, Indianapolis; 2010, priest moderator, St. Maurice Parish, Napoleon, while continuing as pastor, Nativity of Our Lord Jesus Christ, Indianapolis; 2011, reappointed pastor, Nativity of Our Lord Jesus Christ, Indianapolis, while continuing as priest moderator, St. Maurice, Napoleon.

Father Doyle is prohibited from all public ministry while an investigation is pending.

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and the Archdiocesan Victim Assistance Coordinator Carla Hill.

There are two ways to make a report to the archdiocese:

- Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator, P.O. Box 1410, Indianapolis, IN 46206-1410, call 317-236-1548 or 800-382-9836, ext. 1548, or e-mail carlahill@archindy.org.

- Ethics Point Confidential, Online Reporting, www.archdioceseofindianapolis.ethicspoint.com or call 888-393-6810.

Let us hold all victims of sexual abuse and misconduct and their families in prayer. †

Official Appointments

Effective immediately

Rev. Msgr. Anthony R. Volz, pastor of St. Barnabas Parish in Indianapolis, appointed administrator pro tem of Nativity of Our Lord Jesus Christ Parish in Indianapolis while continuing as pastor of St. Barnabas Parish.



Phone Numbers:
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Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy
Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2018 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.
1400 N. Meridian St. Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org
Periodical postage paid at Indianapolis, IN.
Copyright © 2018
Criterion Press Inc.
POSTMASTER:
Send address changes to: Criterion Press Inc. 1400 N. Meridian St. Indianapolis, IN 46202-2367

The Criterion 9/14/18

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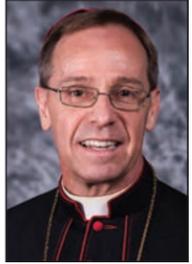
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Helping those in need is goal of Parish Social Ministry program

By Bob Kelly

Special to *The Criterion*

BEECH GROVE—Archbishop Charles C. Thompson shared a defining story about helping people in need during the archdiocese’s inaugural Parish Social Ministry program in Beech Grove on Aug. 25.



Archbishop Charles C. Thompson

He told the more than 200 people in attendance about a time when he was stopped at a red light in Evansville while driving with a teenage passenger in his vehicle. Seeing someone on the corner needing help, the archbishop wanted to set an

example for the teenager, so he gave the man \$5.

Archbishop Thompson said he felt good about setting an example. Then the teenager mentioned it was too bad that the man did not have a coat. The archbishop said the teen’s remark drove home the point that in all situations, everyone sees things differently, including our ministries.

It is why we need each other, he said.

“We need to minister to everyone, and we need to be aware of various things in our lives that can help teach us about the various aspects of our Catholic social ministry,” Archbishop Thompson said.

That sentiment became part of the focus of the Parish Social Ministry program that drew representatives from 54 parishes and 24 ministries from across central and southern Indiana.

The event, which was held at Holy Name of Jesus Parish in Beech Grove, brought attention to archdiocesan

efforts to help people—and their families—struggling with situations that include illness, divorce, poverty and incarceration.

The Parish Social Ministry effort, an initiative of Catholic Charities in the archdiocese, started in the fall of 2017, according to Theresa Chamblee, archdiocesan director of social concerns.

During the Aug. 25 program, Chamblee told the attendees how parish social ministry is the action that the faith community takes to live out the Gospel, with the goal of growing in love with God and neighbor.

She added that by working with parishes, the ministry aims to foster greater outreach and advocacy efforts, to educate parishioners to serve the poor and vulnerable, and to provide opportunities for spiritual growth.

“We are a resource for you and everyone,” she said. “We have some people who are here who are stuck, and we are here to help everyone hone their skills. We need to make sure they see Christ.”

David Bethuram, executive director of Catholic Charities in the archdiocese, shared his perspective on why the ministry is important: “We may have people who go to different parishes, but we serve everyone. The program deals with stuff from parenting, [the] opioid epidemic to education and much more. The forum helps everyone to address these issues.”

Deacon John Hosier of Nativity of Our Lord Jesus Christ Parish in Indianapolis attended the program to gain insights for a new effort to stop human trafficking and to help its victims.

“I saw the archdiocese did not have a program dealing with it,” he said, “so me and my wife, Ada, are starting the program.”



Above, more than 200 people attended the inaugural Parish Social Ministry program at Holy Name of Jesus Parish in Beech Grove on Aug. 25. They represented 54 parishes and 24 ministries from across central and southern Indiana. (Photos by Bob Kelly)



Left, Theresa Chamblee, archdiocesan director of social concerns, said the archdiocese’s Parish Social Ministry outreach aims to foster greater outreach and advocacy efforts, to educate parishioners to serve the poor and vulnerable, and to provide opportunities for spiritual growth.

Deacon Gary Blackwell, a member of Holy Name Parish, said it is the duty of Catholics to help people and lend them support.

Pete Cava of St. Luke the Evangelist Parish in Indianapolis attended the program as part of the Cuba 2000 and Beyond effort. In 2000, Cava organized an archdiocesan trip there. The group works to get medical supplies to Cuba, and hopes to do more in the future.

Chamblee summed up the inaugural

program by saying, “This is just the beginning of our message about how we can love our neighbor, but these kinds of things are not done overnight.”

(Bob Kelly is a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. Anyone interested in learning more about Parish Social Ministry should visit www.archindy.org/psm or contact Theresa Chamblee at tchamblee@archindy.org.) †

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Christopher Hoyt is a Professor of Law at the University of Missouri (Kansas City) School of Law where he teaches courses in the area of federal income taxation, charitable organizations and retirement plans.

featuring **Chris Hoyt**



Previously, he was with the law firm of Spencer, Fane, Britt & Browne in Kansas City, Missouri. He received an undergraduate degree in economics from Northwestern University and he received dual law and accounting degrees from the University of Wisconsin.

Professor Hoyt is the Vice-Chair of the RPTE Charitable Group and he serves on the editorial board of Trusts and Estates magazine. He is an ACTEC fellow and has been designated by his peers as a “Best Lawyer”. He was elected to the Estate Planning Hall of Fame by the National Association of Estate Planners & Councils.

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Wednesday, November 7
8am - 3:30pm
at Bose McKinney & Evans
111 Monument Circle, Suite 2700, Indianapolis
(breakfast and lunch will be provided)

or

Thursday, November 8
8am - 3:30pm
at St. Mary-of-the-Knobs Parish Hall
5719 Saint Mary's Road, Floyd's Knobs
(breakfast and lunch will be provided)

“RETIREMENT ASSETS FOR MARRIAGE: LET THE FUN BEGIN” Strategies and solutions for challenging situations that estate planners frequently face. Professor Hoyt will address the different rules that apply to IRAs compared to 401(k) plans, and solutions to obstacles that arise in marriages where a client may have assets in both types of retirement plans.

“INCOME TAX SAVINGS WITH CHARITABLE BEQUESTS: IRD AND INCOME-BASED BEQUESTS” Update on planning lifetime charitable gifts from IRAs in 2018. Planning for the best way to structure charitable bequests of retirement assets. What strategies work best, and what are the most common problems estate planners encounter?

“SO YOU WANNA BE A PHILANTHROPIST”, PLUS APPENDIX-“PROPOSED NEW RULES FOR DAF’S: IRS NOTICE 2017-73” Cost-benefit choices for the philanthropist when choosing between a private foundation, a supporting organization, or a donor advised fund. A summary of various legal, tax, and administrative advantages and disadvantages of each type of philanthropic vehicle to help a donor make the best decision. With emphasis on the new rules for donor advised funds.



The Criterion

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Editorial



Participants in a 40 Days for Life midpoint rally hold signs in front of the Planned Parenthood abortion facility in Indianapolis on March 14, 2015. (File photo by Natalie Hoefler)

Power of prayer is at the heart of 40 Days for Life campaign

September is a time when we turn the calendar from summer to fall.

We look forward to watching football and seeing the splendor of God's creation come alive yet again through a brilliant changing of colors on our landscape.

But this year, our thoughts are also focused on our Church as it continues to be burdened by clergy sexual abuse scandals that have left many of us turning to our all-loving God to help us overcome these painful trials and tribulations.

While we pray for the victims of abuse, our Church, its leaders and our universal family of faith, we seek God's wisdom, healing and grace to guide us through these turbulent times. Yet, we also remember our petitions must not end there.

Each September offers us the opportunity to step up as Christians to offer heartfelt prayers to end abortion.

The annual fall 40 Days for Life campaign starts later this month on Sept. 26 and runs through Nov. 4. It is an international, multi-faith effort that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion. An annual 40 Days for Life campaign also occurs each spring.

During the campaign, individuals silently pray during one-hour time slots in front of abortion centers around the world, including in Indianapolis and Bloomington in central and southern Indiana.

The six-week period provides each of us a grace-filled opportunity to offer special petitions to end abortion. Besides Indianapolis and Bloomington, there are 40 Days for Life sites located throughout Indiana and the surrounding region for anyone interested in prayerfully standing up for life. All campaigns are in need of volunteers to sign up to pray.

According to Sean Carney, the president of 40 Days for Life, nearly 14,650 lives have been saved since the campaign was initiated in 2007. Worldwide, 96 abortion facilities and more than a dozen abortion referral agencies have closed their doors following a 40 Days for Life campaign, including the Planned Parenthood facility in Fort Wayne, Ind., which closed in July. Talk about the power of prayer!

"Planned Parenthood blamed the [Fort Wayne] closure on 'intimidation'

from local pro-lifers. Of course, there's no intimidation at a 40 Days for Life campaign," Carney noted on the 40 Days for Life website.

"Allen County Right to Life, which hosts 40 Days for Life campaigns in Fort Wayne, noted a more likely explanation for the closure: client visits to the Planned Parenthood facility had dropped by 67 percent in the last decade."

The Fort Wayne closure provides crystal-clear evidence that our pro-life efforts are making a difference. During the next 40 Days for Life effort beginning in a few weeks, we can continue standing up for all life—from conception to natural death—which our faith implores.

The Central Indiana 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood abortion facility, at 8590 Georgetown Road, in Indianapolis.

A kickoff rally will take place at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 7 p.m. on Sept. 23, featuring Rev. Randy Hunt III, pastor of New Life Community Church in Indianapolis. Also, at noon on Sept. 26, the public is invited to join David Bereit, co-founder and former CEO of 40 Days for Life, for an hour of prayer outside the Indianapolis Planned Parenthood facility.

For more information or to sign up to pray, contact Debra Minott at 317-709-1502 or debra@goangels.org or go to 40daysforlife.com/local-campaigns/indianapolis.

In Bloomington, the 40 Days for Life campaign will take place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave. For more information or to sign up to pray, contact Monica Siefker at 812-330-1535 or 812-345-7988, or monica.siefker@gmail.com, or go to 40daysforlife.com/local-campaigns/Bloomington.

For more information or to sign up at other sites, log onto 40daysforlife.com and click on "Find a Campaign."

Our hearts break whenever we learn of another innocent, unborn child losing their life through abortion.

May we again use our worldwide 40 Days for Life campaign to shine a light on the darkness of abortion, and continue our mission of evangelization by working to end this evil.

—Mike Krokos

Be Our Guest/Bruce Scifres

Rely on roots of faith to shield us against current storm we face

In this time of much turbulence and turmoil in our Catholic Church, I find myself reflecting more deeply on the conflict that the 12 Apostles must have felt in the time after the crucifixion of Jesus.

A primary question I have contemplated is how would the world as we know it today be different if the Apostles had chosen to run away from their faith in Jesus and his teachings when faced with the turmoil of the first century. Certainly, walking away from their faith and just going on with their lives would have been the easiest thing to do at that point in our



Church's history.

Thank God they chose not to abandon each other and run from their faith!

Imagine how different the world would be today if they did not have the courage and resolve to continue to spread the message of Jesus, even through tumultuous times in the early history of the Church. Because of their faith, fortitude, integrity and courage, the history of mankind was changed forever for the better!

Today is not the first time of turbulence and stormy weather for our Church, nor will it be the last. I can't help but think of the mighty oak tree, which can withstand severe storms and still stand strong. Heavy winds might blow away some of the leaves and weaker branches, but the oak tree remains standing because of a deep root system as its foundation.

Like the mighty oak, if we keep our

roots planted firmly in the teachings of Jesus as our foundation, we too will withstand this storm! Let us not be like leaves or weak branches that are not attached firmly to our faith and are easily broken off and blown away. May we instead be rooted deeply in our Catholic beliefs and stand strong during the storm our Church is currently enduring.

Finally, over the years, much strength has been gained by the unity of Catholic communities across the globe. Especially in difficult times, families pull together to love and support one another. That's what Catholic families do.

May we be mindful of the human hand. When the hand is open and fingers are spread, the palm is exposed and each of the fingers, individually, are weak. However, when each of the fingers come together and close tightly into a fist, the hand becomes much stronger and forges a formidable weapon.

Perhaps these are the "weapons" we need to endure these tumultuous times for the Catholic Church. Relying on our family roots in our Catholic faith will help shield us against the current storm we are facing.

Likewise, instead of separating ourselves from other members of the faith by spreading our "fingers" in different directions and exposing a vulnerable palm of the hand, let us all close in together and join one another as a strong and mighty fist. ... One fist, one family, one faith!

May God bless each of us and our Catholic Church as we weather this ensuing storm!

(Bruce Scifres is executive director of the archdiocesan Catholic Youth Organization.) †

Letter to the Editor

A heartfelt 'thank you' to our priests who answered the call to ministry

(Editor's note: This letter was submitted by a reader, and we share it with all the priests who serve the Church in central and southern Indiana.)

Dear parish priest, my friend,

I wanted to take this opportunity to say "thank you" for all that you have done for me and my family.

I wanted to say thanks for listening to the call of God and becoming his earthly servant, but most of all I wanted to tell you thanks for being there in our time of need. You should know that thousands of us love you, and we will always be grateful.

You chose to be a servant of Christ. You are at our baptisms, our confirmations, our weddings, our funerals. You are with us in our time of need and our time of celebrations. We take you for granted too many times, and we fail to express our sincere appreciation. Please forgive us for our faults.

You never fail to tell us that God loves us so much, and that he sent his only Son because of his love. Because of that love and a parish priest telling us of that love and sharing that love, most of us have felt his love in one form or another. We are blessed because of your commitment.

You may be feeling a little overwhelmed by what is happening in our Church. As you retire at night in the quiet of your own mind, you may ask why, what purpose is to be served, and perhaps a thousand unanswerable other questions, questions that any human would ask.

I don't pretend to have any answers nor

any insight nor meaningful advice. I only know that a parish priest has been a part of every significant step of my life.

I hope you, as a priest, will listen to your own words that you have spoken to us, words of love through Jesus Christ, words of hope and a belief that Christ has a plan. Out of the dark, there will be light.

Thanks again for all you do and for listening to the call to be a priest. May you always feel his love and the love of the people to whom you give so much.

Charles (Bud) Doyle
Indianapolis

Letters Policy

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Encountering Christ in the Hispanic community

More than 200 dioceses will be engaged in the Fifth National *Encuentro* of Hispanic/Latino Ministry (*V Encuentro*), which will be celebrated in Grapevine, Texas, on Sept. 20-23. This is the fifth *encuentro* (the Spanish word for “encounter”) since 1972.

Encuentros involve evangelization, consultation and mission, and are intended to discern ways for the Church in the United States to better respond to the growing Hispanic presence, and to help Hispanic Catholics to strengthen their identity and their role as missionary disciples.

V Encuentro began in local parishes several years ago with more than 250,000 missionary disciples getting involved, accompanying, bearing fruit and rejoicing with their sisters and brothers in need of hearing the Good News of Jesus Christ. More than 40,000 of these leaders have now been selected as delegates to represent their parishes in diocesan *Encuentros*. These include long-standing as well as emerging leaders and people who were encountered during missionary activities.

As reported in *The Criterion* recently, nearly 200 Hispanic ministry leaders from 13 dioceses in Illinois, Wisconsin and Indiana—including the Archdiocese of Indianapolis—gathered at the University of Notre Dame for the Region VII *Encuentro* on June 8-10. I

was privileged to attend this important gathering.

Among the main issues participants considered as priorities for our region were: evangelization and leadership development among youths and young adults; support and care for immigrants in the country without documents; accompaniment of families; the development of intercultural competencies in parishes; and the need to grow more vocations.

Like other regional *Encuentros* being held around the country, the gathering at Notre Dame was part of the process leading up to *V Encuentro*, the Fifth National *Encuentro* of Hispanic/Latino Ministry which will take place later this month.

Oscar Castellanos, director of our archdiocesan Office of Intercultural Ministry, says the gathering had a feeling of “openness and collaboration,” and a “sense of brotherhood and festivity.” I agree!

The purpose of the regional meeting was to continue the *V Encuentro* process initiated by the United States Conference of Catholic Bishops (USCCB). It encourages the Hispanic community to understand its call in the Church of the United States. Participants working in small groups selected their main challenges, priorities and strategies in

ministerial areas that were discussed and agreed upon by all participants.

During the large-group sessions, participants in the different ministerial areas stressed the importance of reaching out to families at all ages and stages. They discussed ways to provide support in faith formation, access to sacraments, strengthening marriages, getting to know their struggles and the reasons why some might stop going to church—as well as ways to invite them back.

Strategies on how to develop and promote Hispanic vocations to the priesthood and the diaconate from within their communities also were considered. Many leaders expressed a hope to see more access to opportunities in Spanish to deepen and strengthen their knowledge of the Catholic faith at all levels.

Many participants also voiced the need to have priests, bishops and parish staffs be open to understanding their cultures, and they highlighted the need for more intercultural training and collaboration at all levels within parishes and dioceses.

Sixteen dioceses make up episcopal Region VII. It is estimated that more than 3 million Hispanics live in the region, according to U.S. census numbers. The population of Hispanics in the area has grown by 56 percent since 2000, and about 54 percent of them are

Catholic, according to the National *V Encuentro* team.

Hispanic immigrants in the region are predominantly from Mexico; others are from countries in Central and South America. U.S. census figures show that the Archdiocese of Indianapolis has the fastest growing Hispanic population, with the number up by 185 percent since 2000. The Archdiocese of Chicago and the dioceses of Joliet and Rockford, Ill., have the largest Hispanic populations in the area.

High numbers of unskilled immigrants work on farms and in meatpacking industries in the region. They are among those considered to be on the peripheries; they face hardships such as the lack of an immigration status, fears of deportation and lack of access to the Mass and the sacraments.

Strategies and recommendations resulting from the regional *Encuentros* will be included in a final report to be submitted to the national *V Encuentro* team, and will be part of a working document to be used during the national Fifth *Encuentro* gathering later this month. The recommendations that emerge at the national level will provide a basis for a pastoral plan for Hispanic ministry in the U.S. for the coming years.

Let’s pray for the success of this important national encounter! †



Cristo, la piedra angular

Encontrar a Cristo en la comunidad hispana

Más de 200 diócesis participarán en el Quinto Encuentro Nacional de Ministerios Hispanos/Latinos (el *V Encuentro*), que se celebrará en Grapevine, Texas, entre el 20 y el 23 de septiembre. Este será el quinto encuentro desde 1972.

Los Encuentros incluyen evangelización, consulta y misión, y tienen como finalidad discernir formas para que la Iglesia en los Estados Unidos pueda responder mejor a la presencia cada vez más amplia de hispanos, y para contribuir a que los católicos hispanos fortalezcan su identidad y su función como discípulos misioneros.

El *V Encuentro* comenzó hace varios años en las parroquias locales y en él participan más de 250,000 discípulos misioneros que se han involucrado, que acompañan, comparten los frutos y se regocian con sus hermanos que necesitan escuchar la Buena Nueva de Jesucristo. Más de 40,000 de estos líderes han sido seleccionados como delegados para representar a sus parroquias en los Encuentros diocesanos. Entre estos se cuentan líderes consagrados así como también nuevos líderes y personas que fueron descubiertas durante las actividades misioneras.

Según se informó recientemente en el *The Criterion*, casi 200 líderes del ministerio hispano procedentes de 13 diócesis de Illinois, Wisconsin e Indiana—including la arquidiócesis de Indianápolis—se reunieron en la Universidad de Notre Dame para celebrar el Encuentro de la Región VII entre el 8 y

el 10 de junio. Tuve el privilegio de acudir a esta importante reunión.

Entre los principales asuntos que los participantes consideraron como prioridades para nuestra región se encuentran: el desarrollo de actividades de evangelización y liderazgo entre los jóvenes y jóvenes adultos; el apoyo y atención a los inmigrantes indocumentados en el país; apoyo a las familias; desarrollo de competencias interculturales en las parroquias y la necesidad de fomentar más las vocaciones.

Al igual que otros Encuentros regionales que se llevan a cabo en todo el país, la reunión en Notre Dame formó parte del proceso que conlleva al *V Encuentro* de ministerios hispanos/latinos que se celebrará más adelante este mes.

Oscar Castellanos, director de la Oficina para el ministerio intercultural, comenta que durante la reunión se percibía una sensación de “apertura y colaboración” y un “sentido de hermandad y festividad.” ¡Y estoy de acuerdo!

La finalidad de la reunión regional fue continuar con el proceso del *V Encuentro* que inició la Conferencia de Obispos Católicos de los Estados Unidos (USCCB), para exhortar a la comunidad hispana a comprender su llamado dentro de la Iglesia de los Estados Unidos. Los participantes trabajaban en grupos pequeños y elegían los principales desafíos, las prioridades y las estrategias en las áreas ministeriales examinadas y acordadas

por todos los participantes.

Durante las sesiones en grupos grandes, los participantes de las distintas áreas ministeriales hicieron énfasis en la importancia de acercarse a las familias en todas las edades y las etapas. Hablaron acerca de reformas para brindar apoyo a la formación de fe, acceso a los sacramentos, fortalecimiento del matrimonio, comprender las dificultades y los motivos por los cuales algunos dejan de asistir a la iglesia, así como también formas para invitarlos a que regresen.

También se tomaron en cuenta estrategias para desarrollar y promover las vocaciones hispanas al sacerdocio y al diaconato desde dentro de las comunidades. Muchos líderes expresaron la esperanza de ver un mayor acceso a oportunidades en español a fin de profundizar y fortalecer su conocimiento en la fe católica a todo nivel.

Muchos participantes también expresaron la necesidad de tener sacerdotes, obispos y personal parroquial que estén dispuestos a entender su cultura y destacaron la necesidad de más capacitación intercultural y colaboración a todo nivel dentro de las parroquias y las diócesis.

La región episcopal VII está conformada por 16 diócesis. De acuerdo con las cifras del censo de los Estados Unidos, se calcula que en esa región viven más de 3 millones de hispanos. Desde el año 2000 la población de hispanos en la región ha aumentado en

un 56% y de ellos, alrededor del 54% son católicos, de acuerdo con el equipo nacional del *V Encuentro*.

Los inmigrantes hispanos de la región son predominantemente mexicanos, en tanto que otros provienen de países de Centro y Suramérica. Las cifras del censo de los Estados Unidos indican que la arquidiócesis de Indianápolis tiene la población hispana de más rápido crecimiento, la cual ha aumentado en un 185% desde el año 2000. La arquidiócesis de Chicago y la diócesis de Joliet y de Rockford, Illinois, tienen las poblaciones hispanas más numerosas de la zona.

Una gran cantidad de inmigrantes no calificados trabaja en granjas y en la industria cárnica de la región. A estos se les considera parte de la periferia: enfrentan dificultades tales como la falta de estatus migratorio, temor a la deportación y ausencia de acceso a la misa y los sacramentos.

Las estrategias y las recomendaciones derivados de los Encuentros regionales se incluirán en un informe final que se presentará al equipo nacional del *V Encuentro* y formará parte de un documento de trabajo que se utilizará durante la reunión del *V Encuentro* que se celebrará más adelante este mes. Las recomendaciones que surjan en el ámbito nacional servirán de base para un plan pastoral para el ministerio hispano en los Estados Unidos durante los próximos años.

¡Oremos por el éxito de este importante encuentro nacional! †

Events Calendar

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

September 19

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

September 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

September 21-22

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Rummage and Bake Sale**, Thurs. 8 a.m.-4:30 p.m., Fri. 8 a.m.-3 p.m., furniture, clothing, kitchen items, books, baked goods and more. Information: 765-653-5678.

September 21

Knights of Columbus Hall, 2100 E. 71st. St., Indianapolis. **Catholic Business Exchange**, Truth at Work CEO Dave

Holly presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Sept. 20. Information and registration: www.catholicbusinessexchange.org.

September 21-22

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Applefest**, Fri. 5-9 p.m., Sat. 9 a.m.-9 p.m., food, pancake breakfast, craft vendors, kids' games, horse rides, basket raffle, silent auction. Information: 317-831-4142.

September 21-23

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Father/Son Weekend**, Fri. 7 p.m.-Sun. 2 p.m., canoeing, hiking, fishing, climbing, games, horseback riding corral rides, archery, Mass, \$50 per child less than age 18, \$75 per adult; Saturday only option: check in 8-9 a.m., check out after campfire, \$25 per child up to age 17, \$45 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839, ext. 122.

September 22

St. Luke the Evangelist Parish, 7575 Holliday Dr. E.,

Indianapolis. **Fall Fest**, 3-10 p.m., food, beverages, entertainment, games, bingo, sports bar. Information: 317-259-4373.

September 22-23

St. Gabriel Parish, 232 W. 9th St., Connerville. **Festival**, Sat. 6-11 p.m., Sun. 11 a.m.-4 p.m., fried chicken dinners, German food, cash raffle, bands, beer tent, horse rides, children's games, corn hole tournament, quilt and basket raffle, farmers market, face painting, cash bingo. Information: 765-825-8578.

September 23

St. Michael Parish, 11400 Farmers Ln., Bradford. **Festival**, 10:30 a.m.-2:30 p.m., ham and chicken dinner, homemade dumplings, raffles, quilts, booths, bingo, silent auction, beer garden Fri. night 7 p.m.-midnight, music, food available for purchase. Information: 812-364-6646.

September 25

Indianapolis Marriott Downtown, 350 W Maryland St, Indianapolis. **Celebrate Life Dinner**, sponsored by Right to Life of Indianapolis, co-founder and former CEO of 40 Days for Life David Bereit speaking, 6 p.m. registration, 6:45 p.m. dinner and awards,

8 p.m. keynote, \$75 per person, sponsorships available. Information and registration: www.rtlindy.org, 317-582-1526.

September 26

St. Mary Parish "Spaghetti Dinner" at Lawrence County Persimmon Festival, Main St., Mitchell, 2:30-6 p.m. Information: 812-849-3570.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, amiller@archindy.org.

St. Mary-of-the-Knobs Parish, 5719 Saint Mary's Rd., Floyds Knobs. **Dessert Card Party**, door prizes, raffles, pull tabs, 7-10 p.m., \$5. Information: 812-923-2492, mhartlage@yoursmk.org.

September 27

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, Fall Card Party and Quilt Raffle**, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

September 28-29

St. Maria Goretti Parish, 17102 Springmill Road, Westfield (Lafayette Diocese). **Grieving**

with **Great Hope Workshop**, presented by Good Mourning Ministry, Fri. 7-9 p.m., Sat. 10 a.m.-4 p.m., \$20 per person, registration required by Sept. 21. Registration: www.goodmourningministry.net. Information: Connie Anderson, c.anderson@smgoline.org, 317-867-3213.

September 28-29

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Fall Festival**, Fri. 5-10 p.m., Sat. noon-10 p.m., food, live music, rides, children's games, silent auction, Monte Carlo, art and homemade crafts area, beer and wine tent, wristband Sat., \$15,000 raffle. Information: 317-859-4673.

September 29

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **Michaelmas, A Celebration of St. Michael**, 5 p.m. Mass followed by free catered dinner, silent auction and raffle, \$10,00 grand prize, \$50 raffle tickets available for purchase at parish office during business hours or by mailing the parish office, tickets will be returned by mail, need not be present to win. Information: 317-462-4240, cmurphy@stmichaelsgrfld.org.

St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. **Pumpkinfest**, 11 a.m.-9:30 p.m., live entertainment, games and prizes, food, desserts, beer, bounce houses, pumpkin patch, pumpkin recipe contest, face painting, arts and crafts bazaar. Information: 317-926-7359.

St. Bartholomew School, 1306 27th St., Columbus. School **Fall Festival**, 4-8 p.m., games and activities for ages K-8th grade, food. Information: 812-379-9353.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **St. Rita Raffle, Auction and Dance**, 6-10 p.m., \$25 advance tickets include 50/50 tickets, \$30 at the door. Information: 317-632-6349.

Primo Banquet and Conference Center, 2615 National Ave., Indianapolis. **Angels of Grace Awards Luncheon**, sponsored by Benedict Inn Retreat & Conference Center in Beech Grove, style show, lunch, award ceremony, 10:30 a.m.-2 p.m., \$35 per person, \$260 table of eight. Information and registration: 317-788-7581, www.benedictinn.org. †

Bishop Chatard class of 1968 hosting 50-year reunion on Oct. 5 and 6

Members of the class of 1968 of Bishop Chatard High School in Indianapolis are planning a 50-year reunion on the weekend of Oct. 5 and 6.

Unless otherwise noted, all activities will take place at the school at 5885 N. Crittenden Dr., in Indianapolis.

The Oct. 5 activities include:

- 7 p.m., homecoming and varsity football game; meet at alumni tent at 5:45 p.m.

- Informal gathering at the Blind Owl Brewery, 5014 E. 62nd St., in Indianapolis, immediately following the game.

Activities scheduled for Oct. 6 are as follows:

- 4 p.m. tour of school; meet in main lobby.

- 5:30 p.m. Mass in the gymnasium celebrated by Father Paul Hulsman.

- 6:30 p.m. cocktail hour and appetizers in the cafeteria, followed by catered buffet dinner and dancing.

A cash bar will be open until 10:30 p.m.

The registration fee is \$50 per person, which includes all activities on Oct. 5 and 6 held at the school.

Reservations are requested by Sept. 28.

For additional information or to make reservations contact Ann Fox at 317-903-9373 or afoxvannice@gmail.com, or Robin Kontor at 317-251-1451, ext. 3220, or rkontor@bishopchatard.org. †

Retreats and Programs

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

VIPs



Alfred and Bernice (Volk) Diekhoff, members of Immaculate Conception Parish in Millhousen, celebrated their 60th wedding anniversary on Sept. 1.

The couple was married in St. Maurice Church in Decatur County, now a campus of St. Catherine of Siena Parish in Decatur County, on Sept. 1, 1958.

They have five children: Marcia Kramer, Michelle Veerkamp, Mark, Matthew and Michael Diekhoff.

The couple also has 11 grandchildren. †

Attend Marian Forum via computer or in Dayton at research institute on Oct. 12

"Have We Lost Mary, Mother of the Church?" is the title of a Marian Forum being presented by the International Marian Research Institute at the University of Dayton, 300 College Park, in Dayton, Ohio, from 2:30-4:30 p.m. on Oct. 12.

The Marian Forum is a continuing series of academic gatherings designed to promote the study of the Blessed Virgin Mary.

Dr. Elizabeth M. Farley, adjunct professor of systematic theology at Mount

Angel Seminary in Oregon, and Dr. Michael Scherschligt, president and founder of the Holy Family School of Faith Institute in Kansas, are the scheduled presenters.

Participants can attend in person or via teleconference.

There is no charge; however, registration is required by Sept. 28.

For more information and to register, visit www.udayton.edu/imri/marian-forum or call 937-229-1000. †

Office of Marriage and Family Life to host All Soul's Day best practices workshop on Sept. 26

The archdiocesan Ministry of Consolation in the Office of Marriage and Family Life is hosting a workshop focusing on best practices for observing All Soul's Day at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8:30 p.m. on Sept. 26.

This workshop is an opportunity to network, share and create ideas on the various ways individuals and

parishes remember or can remember loved ones on All Soul's Day and during November, the month of remembrance.

There is no charge to attend.

To register, e-mail Deb VanVelse at dvanvelse@archindy.org or call 317-236-1586 or 800-382-9836, ext. 1586.

To learn more about the Office of Marriage and Family Life, visit www.archindy.org/marriageandfamily. †

40 Days for Life fall campaign set for Sept. 26-Nov. 4, rally scheduled for Sept. 23

40 Days for Life is a campaign of prayer, fasting, and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life, and bringing an end to abortion.

The fall campaign runs from Sept. 26-Nov. 4. Two locations in the archdiocese are participating: Bloomington, in front of the Planned Parenthood abortion facility at 421 S. College Ave.; and Indianapolis, in front of the Planned Parenthood abortion facility at 8590 Georgetown Road. Other

nearby campaigns include Evansville, Cincinnati and Louisville.

Indianapolis will have an opening rally sponsored by Great Lakes Gabriel Project at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 7 p.m. on Sept. 23. The event is free of charge.

For additional information on the rally, contact Sheryl Dye by calling 317-407-6881 or e-mail smdye1@gmail.com.

To sign up for an hour of prayer per week with any 40 Days for Life campaign location, go to 40daysforlife.com. †

Holy Angels revival to feature Msgr. Ray East on Sept. 16-18

A tent revival with the theme "There is a Balm in Gilead" will be held at Holy Angels Parish, 740 W. 28th St.,

in Indianapolis, on the evenings of Sept. 16-18. Each evening will begin with praise and worship at 6:30 p.m., followed by the revival event at 7 p.m.

The revival will be presented by nationally acclaimed

revivalist and motivational speaker Msgr. Ray East of the Archdiocese of Washington, where he serves as executive director of the Office of Black Catholics and as vicar for evangelization, as well as serving as pastor of a vibrant African-American parish.

Each evening, the revival will also feature local Gospel choirs and liturgical dance.

All are welcome, and there is no charge.

For more information, contact Daryl Whitley at dpdunsonwhitley@yahoo.com or 317-946-5636. †



Msgr. Ray East

CCF honored for ‘telling archdiocese’s story’ through funds

By Natalie Hoefler

It was an evening celebrating stories, an historical event and the people who helped make history happen.

So, said Archbishop Charles C. Thompson, “I think it’s fitting that we’re gathered at the Indiana Historical Society [in Indianapolis] tonight to celebrate the 30th anniversary of the Catholic Community Foundation.”

Noting that the Indiana Historical Society describes itself as “Indiana’s storyteller,” he said, the Catholic Community Foundation (CCF) “is the Archdiocese of Indianapolis’ storyteller. ... [Its nearly 500] endowments tell a story about how the Catholic faith is being lived throughout central and southern Indiana.”

The dinner, held on Aug. 16 in honor of—and in gratitude for—CCF’s past and current board members, was the final event of a year celebrating three decades since the creation of the foundation in 1987.

‘That was an exciting time’

“Fundraising seemed so much simpler” prior to 1987, said Msgr. William Stumpf, archdiocesan vicar general, earlier in the evening. “You made a budget, you went out and raised the money you needed, and then you did it all over again the next year.

“But the truth is, even back in 1987 I think we all knew that wasn’t a good way in which to operate. We needed to start thinking more long term, and how we were going to provide the needed resources to carry out the Church’s mission in the archdiocese.”

It was during that year, he said, “Archbishop [Edward T.] O’Meara, with the help of many faith-filled people in the archdiocese, had the vision to create a foundation that would allow people to create a lasting legacy.”

Among those present at the event was Dr. Eugene Tempel, professor of philanthropic studies, founding dean



Dr. Eugene Tempel

emeritus of the Lilly family School of Philanthropy, and special assistant to the chancellor of Indiana University–Purdue University Indianapolis. Having served as vice-president and president of the Indiana University

Foundation, Tempel had expertise in board-building and fundraising, and was asked to help create CCF.

“We know from research, and it’s still true today, that people make these planned gifts, estate gifts, but they don’t leave them to the Church,” he said. “They leave them to secular causes most of the time.”

‘They had to learn that ... if they put something aside and have money producing interest over a whole period of years, they would recoup the original endowment funding for their project and still have money producing interest.’



—Sandra Behringer, the Catholic Community Foundation’s first planned giving coordinator

The goal was to try to “work with [potential donors] deliberately and have people become conscientious about leaving money for the Church.”

Tempel, now a member of St. Joan of Arc Parish in Indianapolis, was still involved with CCF when Archbishop Daniel M. Buechlein became the shepherd of the Archdiocese of Indianapolis in 1992.

“That was an exciting time,” he said with enthusiasm. Archbishop Buechlein had spent years as president-rector of Saint Meinrad Seminary and School of Theology in St. Meinrad, so “he knew what a successful development plan looked like and what was possible,” Tempel explained. “He really wanted this thing to succeed and wanted to see a lot of money come in for the good causes that could be funded by philanthropy.”

‘Money producing interest’

One of Tempel’s first jobs was to hire a planned giving coordinator. He selected Sandra Behringer, a 25-year speech and language pathologist and former newspaper editor.

“They were looking for someone to go out to the parishes and talk about the foundation,” explained Behringer, a member of St. Luke the Evangelist Parish in Indianapolis. “Communication has always been my strong suit.”

She spent the next “year or two” learning about planned giving then educating the foundation staff.

“Then I got busy about the business of meeting donors and starting the foundation,” Behringer said.

“Our parishes needed funding just to operate. So to go in and suggest that they take a certain amount of money from a bequest and set it aside so they couldn’t touch the principal and only receive the interest income was difficult for them.

“They had to learn that ... if they put something aside and have money producing interest over a whole period of years, they would recoup the original endowment funding for their project and still have money producing interest.”

It took parishes “four or five years” to become comfortable with the concept and practice, and “to trust that the archdiocese was trying to help them,” Behringer added.

‘The donor who never dies’

Individuals also needed help with understanding the long-term value of their planned gift to the Church.

First, said Behringer, potential donors needed to grasp that planned gifts could reflect a “particular Catholic value, like a Catholic school they wanted to support, or a vessel of service or outreach,” and that establishing a cause-benefiting endowment “would be a good way to remember someone or something they loved.”

As for those “who had been committed Catholics all their lives,” she said, they had to learn that they “could give this one gift that would last forever, because [when] the person dies, so [too] the amount they gave every Sunday is gone. But if that person sets up an endowment, they become the donor who never dies.”

The message of Behringer—who went on to serve about 15 years as director of planned giving—obviously worked. The foundation launched with initial investments totaling \$1.2 million. Today it stands at more than \$184 million in nearly 500 endowment funds benefitting parishes, parish schools, archdiocesan agencies and ministries across central and southern Indiana.

Many of those funds memorialize loved ones. One example is the Jerome W. DeChant Memorial Endowment Fund for St. Malachy School in Brownsburg. It was established by DeChant’s brother in memory of Jerome, who died of cancer.

Tempel, too, set up an endowment in memory of his parents to help their faith community of St. Meinrad Parish after they passed away.

Third place ranking is ‘quite a tribute’

Throughout the past year, the Catholic Community Foundation’s



Archbishop Charles C. Thompson on Aug. 16 tells past and current board members that the Catholic Community Foundation’s nearly 500 endowments “tell a story about how the Catholic faith is being lived throughout central and southern Indiana.” (Photos by Natalie Hoefler)



‘“For God” refers to the fact that legacy giving is a way to honor God. “For Others” refers to our Christian duty to serve others. And “Forever” refers to the enduring and everlasting nature of endowment funds.’

—Elisa Smith, Catholic Community Foundation, explaining the slogan added to the CCF logo

30-year milestone has been celebrated or marked in several ways. One example is a rebranding of the logo to include the words, “For God. For Others. Forever.” At the Aug. 16 event, current CCF director Elisa Smith explained the new slogan.

“‘For God’ refers to the fact that legacy giving is a way to honor God,” she said. “‘For Others’ refers to our Christian duty to serve others. And ‘Forever’ refers to the enduring and everlasting nature of endowment funds.

“Collectively, these three elements provide an excellent summation of the Catholic Community Foundation and its purpose in our archdiocese.”

In her address during the event, current CCF board president Christine Vujovich, a member of St. Bartholomew Parish in Columbus, offered a “proud” fact.

“According to a research study conducted in 2015 by Wilmington Trust—and we’re all proud of this—we were the third largest Catholic [community] foundation in the country, based on asset value. And we follow the [Catholic community foundations] of Minnesota and of Los Angeles, so that’s quite a tribute.”

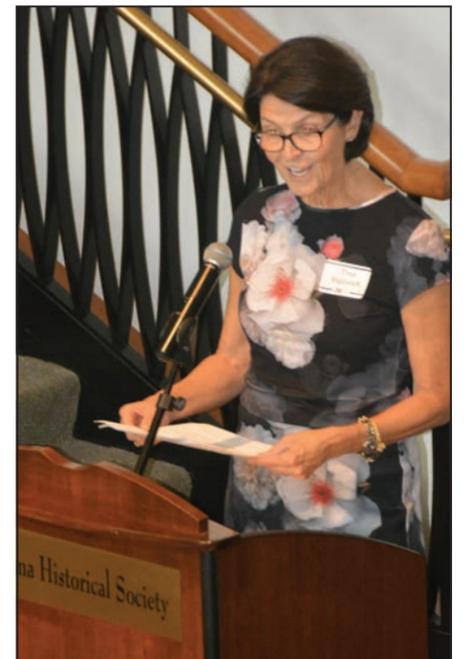
Such financial resources are “critical ... to strengthen Christ’s mission” in central and southern Indiana, said Archbishop Thompson.

He cited a story about the Servant of God Bishop Simon Bruté, first shepherd of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis.

The bishop set out “during a treacherous winter night some 170 years ago to bring Communion to an elderly man who was near death,” Archbishop Thompson said. “Bishop Bruté brought a guide with him to show him the way to the dying man’s home.”

But in the “pitch-black, freezing night,” the guide soon despaired.

“Bishop Bruté told the guide, ‘Let me walk ahead of you. Follow in my



Christine Vujovich addresses those attending a thank-you dinner for past and current board members of the archdiocese’s Catholic Community Foundation at the Indiana Historical Society in Indianapolis on Aug. 16.

footsteps,’” the archbishop continued. “And together, they were able to reach the dying man’s house. ...

“Under the most trying circumstances, Bishop Bruté remained faithful and committed to answering God’s call to carry on Christ’s mission in our part of the world ...

“Each of us has the opportunity to be like [him] and to say, ‘Let me walk ahead of you. Follow in my footsteps.’ And ultimately, we follow in the footsteps of Christ.”

(For more information on the Catholic Community Foundation, the funds it offers or to donate, go to www.archindy.org/CCF, email CCF@archindy.org, or call 800-382-9836, ext. 1482, or 317-236-1482.) †

ATHLETES

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In making the repairs for people in need, Maggie also restored herself.



Maggie Schoening

“That mission trip touched my life,” says Maggie about the work she did with 30 girls from across the nation. “I could see the love we were showing to help these people. Now I’m striving to become a better version of myself every day.”

She’s followed that approach as a member of Roncalli’s volleyball team, providing leadership and an upbeat attitude for her teammates while showing sportsmanship for their opponents.

She has also begun to use her voice in a distinctive way, in addition to how she sings “The Star Spangled Banner” before every home volleyball game.

“Because my faith in Christ is stronger, I’ve been trying to live out my faith in my daily actions,” says Maggie, 17, a member of Holy Name Parish in Beech Grove.

“I need to step up for my Catholic faith with my classmates and teachers. And I’m starting to do that. Through the Church and the people of the Church, I can be the person Christ wants me to be.”

‘Make sure the glory is not your own’

As the athletic director for Seton Catholic High School in Richmond, Trent Tremain offers the best tribute an adult can give when he talks about senior soccer player Trent Reichley: “I tell my own kids to watch the example that Trent sets. He lives out his faith in Jesus Christ every day.”

At 17, Trent directs the credit for his approach in life to his family, his community and the Catholic schools he’s attended since preschool.

“Selflessness and determination and real love are so much a part of the Christian faith,” Trent says. “I’ve always been taught to show great love. You can be great in life, but make sure the glory is not your own. When you figure out what you want to do in life, you have to do it for something bigger than yourself.”



Trent Reichley

Trent kept that approach early in this season even as he scored the game-winning penalty kick to help upset the top-ranked team in a contest of Class 1A schools in Indiana.

“Doing it for yourself is empty. Doing it for something else, someone else, makes you push harder. When I step on the field, I do it for the glory of my God, my faith, my family and my school.”

‘I find God most of all in other people’

The powerful reminder for Claire Williams came right before the golf match against one of her school’s biggest rivals.

Claire and her teammates from Bishop Chatard High School in Indianapolis joined with the members of the team from



Claire Williams

Heritage Christian High School in Indianapolis, sharing a prayer and listening to one of the coaches offer this thought: “It’s not all about golf. It’s not all about today. Our true purpose is beyond this golf course. We’re here to serve God.”

It’s a perspective that Claire tries to embrace.

“My Catholic faith plays a reality check for me,” says the 17-year-old senior, a member of Christ the King

Parish in Indianapolis. “It keeps me grounded. If I’m having a rough day, I know God is there for me, that’s it’s just a bump in the road on my journey of faith.”

Claire focuses on sharing that journey with others.

“I find God most of all in other people. Some people don’t recognize Jesus in those relationships, but I do. I think God works through you, especially if you’re speaking from your heart.

“With sports teams, you get a family feeling. Those strong relationships always have the potential to carry the presence of Christ.”

‘I always ask God for help’

The time right before the start of a race is nerve-racking for Natalie Boesing, knowing all the mental and physical challenges that she and her teammates will face throughout the 3.1-mile course.



Natalie Boesing

To ease the tension, Natalie has established two rituals as the captain of the girls’ cross country team at Our Lady of Providence High School in Clarksville. The first is to pray together. The second is to write a shared Bible verse on their wrists.

“When it’s a tough part of the race, we’ll look down at our wrist, and we’ll know that God is there for us and will help us with whatever we need to finish the race,” says the 16-year-old junior, a member of Holy Family Parish in New Albany.

Natalie learned the Bible-verse-on-the-wrist ritual from a senior runner when she was a freshman. She made it a priority for this year’s team, and hopes the tradition will continue even after she graduates.

It all reflects her relationship with God.

“I always ask God for help because he guides me. I’m a strong believer that he

has a plan for all of us. I put my full trust and belief in him.”

‘There’s no limit to what we can do’

Timmy Godsil has a way of finding God in every part of his life.

The 15-year-old youth finds God when he brings food and clothing to the



Timmy Godsil

homeless in downtown Indianapolis on many Saturdays throughout the year.

“In our Catholic faith, the Lord saved the world one person at a time,” Timmy says. “That’s how we can imitate him.”

The sophomore at Cardinal Ritter Jr./

Sr. High School in Indianapolis seeks to move closer to God by being there for eucharistic adoration when it’s scheduled on early mornings at the school.

“He’s someone I can talk to all the time. He’s full of wisdom. I thank him.”

A member of St. Susanna Parish in Plainfield, Timmy also sees God when he steps onto the football field as a tight end for the Raiders.

“Football is the greatest team sport. It’s like our Catholic faith. You have to believe everyone on your team will be working together, staying together. When we do it as one body, there’s no limit to what we can do.”

There’s also no limit to the impact his Catholic faith has on his life.

“It’s my rock. I try to base everything I do on my Catholic faith. It gives me inspiration. It gives me wisdom. It’s everything.”

(Student-athletes from Brebeuf Jesuit, Cathedral, Father Thomas Sccecina Memorial, Father Michael Shawe Memorial, Oldenburg Academy of the Immaculate Conception and Providence Cristo Rey high schools will be featured in an upcoming issue.) †

ABUSE

continued from page 1

try, through education, leadership training and advocacy, to “change the future so that it will not be a repeat of the sad history” the Church has experienced, he said.

“There are other dicasteries of the Holy See that have the responsibility for dealing with the cases and dealing with individual circumstances of abuse or negligence on the part of authority, and our commission cannot be held accountable for their activities,” he said.

Most allegations of clerical sexual abuse are handled through the Congregation for the Doctrine of the Faith.

Commission members, however, have spoken with officials at various Vatican offices, including the doctrinal congregation. For those meetings, Cardinal O’Malley said he always brings a survivor with him “to talk to them about the Church’s mission of safeguarding, and I think those [moments] have been very successful.”

Safeguarding training for bishops, priests and religious around the world is meant to help them become “aware of the seriousness” of abuse and negligence, “to be equipped to be able to respond” and to be able “to put the safeguarding of children and the pastoral care of victims as their priority,” said the cardinal.

A critical part of building awareness, he said, has been making the voice of

survivors be heard directly by leadership. Every year when new bishops attend a course in Rome, the commission also addresses the group.

Cardinal O’Malley said he usually invites former commission member, Marie Collins—a survivor of Irish clerical sex abuse—to speak to the new bishops “so that they can hear directly from someone who has experienced this horror in their own life, to explain to them the consequences and repercussions for the individual, their family and the whole community.”

Even though Collins was unable to attend this year, she made “a wonderful video” that the cardinal shared with the approximately 200 bishops appointed in the past year, he said.

Year after year, the cardinal said, “so

many bishops have come up to me and told me that Marie Collins’ testimony was the most important conference that they had heard during their entire week of conferences for the new bishops.” That is why, he said, it is so crucial for the voices of survivors to be heard by leaders if they are ever to understand the importance of responding quickly and appropriately.

The cardinal also mentioned a number of new initiatives and resources the commission has been working on, such as special auditing instruments for bishops’ conferences to measure the implementation and compliance of safeguarding policies, as well as the idea of setting up “survivor advisory panels” in different countries to advise local bishops and the papal commission. †

Marian University to open two-year college in the fall of 2019

Special to The Criterion

Marian University in Indianapolis will open a two-year college near its campus in the fall of 2019, university officials announced on Sept. 5.

Marian’s president Daniel Elsener said the new college fits the university’s efforts to meet the needs of diverse student populations.

“The Lumina Foundation’s goal of increasing the proportion of Americans with high-quality degrees, certificates and other credentials to 60 percent by 2025 will not be achieved if higher education maintains the status quo,” Elsener said. “We require revolutionary responses that address the populations of students who aren’t going to college or aren’t finishing.”

The new two-year college, which is yet to be named, has set a goal of enrolling 75-125 students in the first year. Students will have an option of pursuing one of three associate’s degrees—in liberal arts, information technology or business. The college will be fully accredited by the Higher Learning Commission (HLC), and credits earned will be transferrable to other HLC accredited institutions, including Marian University.

“We are confident that we’ve landed on three focused areas of study that are relevant to employers, are true to our liberal arts foundation, and are easily transferable for students who may want to later pursue a four-year degree,” Elsener said. “We will always have the option of

adding more degrees as our economy and the needs of employers shift.”

Elsener said that the personal attention and one-on-one mentoring for which Marian University is renowned will be the hallmark of the new two-year college.

“Marian University has always been committed to creating a strong sense of community between our students and their professors,” Elsener said. “Students who are looking for an innovative approach to learning and possess the grit and determination needed to succeed will be attracted to our two-year college.”

One feature of the two-year college is the employer partnerships that are being established to help students make connections between learning and earning. Marian faculty will work closely with specific central Indiana employers to ensure that students of the two-year college will be able to recognize connections in what they are learning in the classroom and their future jobs.

Flexible class schedules will be established, allowing students to work, if they choose. “Our students will earn while they learn,” Elsener said.

The exact cost of tuition will be set later this fall, but students will be eligible to apply for state and federal funding that will, in many cases, cover more than 90 percent of their tuition, Elsener noted. Students will be able to use the wages earned from their jobs and internships to cover the remainder of tuition.

For at least the first year, Marian’s two-year college will be located at a property owned by the university on West 30th Street, less than a mile west of the main campus.

Marlene Dotson, president and CEO of the Indiana Latino Institute, joined Elsener at a press conference on Sept. 5 to offer support for the two-year college.

“Advancing education for the Latino community is a big part of Indiana Latino Institute’s mission,” Dotson said. “There are many Latinos in central Indiana who choose to pursue an associate’s degree after high school. Marian’s two-year college will increase access to higher education and will prove to be an attractive option for many Latinos.”

Applications are being accepted now for fall 2019 enrollment at marian.edu/twoyearcollege. †

‘Students who are looking for an innovative approach to learning and possess the grit and determination needed to succeed will be attracted to our two-year college.’



—Daniel Elsener, president of Marian University in Indianapolis

Angels of Grace recipients reflect dignity for those on the margins

By Natalie Hoefler

Throughout the Bible, three archangels are listed by name: Gabriel, messenger of good news to Mary and Zechariah; Michael, defender of heaven who cast the devil into hell; and Raphael, the traveling companion of Tobias.

Since 2007, the Sisters of St. Benedict in Beech Grove have annually identified three women serving heroically in the roles of messenger, defender and companion, and recognized their service with an "Angels of Grace" award.

This year's recipients are longtime Helping Our Own People (HOOP) volunteer Karen Beckwith for the



Karen Beckwith

"defender" Archangel Michael Award; community organizer and social justice advocate Providence Sister Tracey Horan for the "messenger" Archangel Gabriel Award; and GiGi's Playhouse Down Syndrome Achievement Center

volunteer coordinator and board member Kathleen Yohe for the "companion" Archangel Raphael Award.

These women will receive their awards on Sept. 29 at a fashion show and luncheon fundraiser honoring all women and benefiting women's programs at the Benedict Inn Retreat & Conference Center in Beech Grove.

Fashions by The Secret Ingredient in Indianapolis will be modeled by friends of the Benedict Inn and will be available for purchase, with 10 percent of the proceeds going toward the cause. Gift baskets and prizes will be raffled.

Here are the stories of this year's messenger, defender and companion.

'That human connection'

What started out as a volunteer effort with her small church community (SCC) at St. Barnabas Parish in Indianapolis has become a passionate cause for Karen Beckwith.

In 2004, she learned of HOOP's efforts to collect and deliver needed items to those living on the streets of Indianapolis.

Her SCC group and members of the parish collected items for the cause.

"It was stacking in my garage and growing beyond what I had imagined," says Beckwith. "This went on for about three months. I just felt like I was asking all these people to collect, but I didn't know the group. I thought maybe I needed to get more involved."

But she resisted until she received a phone call from someone inviting her to help deliver items for HOOP.

"It was God speaking to me saying, 'You know you need to do this,'" says Beckwith.

She and her husband Don started to help delivering items and food to the homeless through the organization.

"We go out in the evenings, so it's dark, and the places we went were scary," she says of that first experience. "I was scared and nervous, but I still felt it was God calling us to go do this."

That first night, Beckwith recalls thinking, "We've got 50 sandwiches and 50 bananas, and we're going to find 50 people."

"I realized after a while, the people we were meeting just wanted to talk—about the Colts game, the weather, what's going on. They wanted to tell their story. They were happy to get the stuff, but they were really wanting that human connection."

Fourteen years later, Beckwith is still involved with fundraising, collecting, sorting, and delivering items—and sharing that human connection—with HOOP. She says her parish is "a huge part of HOOP," and her husband is currently president of the organization's board.

"We get so much support from our parish and other [parishes and faith communities]," says Beckwith. "We just couldn't do it without all the support we get. This award is not just for me, but for my husband and the parish and all those who help."

For more information on HOOP, go to www.hoopindy.weebly.com.

'It's about announcing the dignity of people'

In her four short years as a member of the Sisters of Providence of Saint Mary-of-the-Woods, Sister Tracey Horan has made headlines for leading peaceful protests and efforts of nonviolent action on behalf of immigrants. At 31, she has only just begun sharing the message of support and dignity to those seeking a better life.



Sr. Tracey Horan, S.P.

"What drives me most is the courage of the people I work with who take risks," says Sister Tracey, who is a bilingual community organizer for Faith in Indiana (formerly known as Indy-Congregation Action Network, or Indy-CAN) and the

contact for the archdiocese's Justice for Immigrants ministry. "People who every day live in fear of being pulled over, just going through their daily lives and knowing they are at risk, and putting themselves at risk by being public figures and recognizable around the city."

Sister Tracey appreciates that she was chosen specifically for the Archangel Gabriel "messenger" award.

"So much of the work we do at Faith in Indiana and with the archdiocese is about sending a message," she explains. "It's about announcing the dignity of people and really fighting against some hateful rhetoric against people of color and immigrants."

"A big piece of [what we do] is telling stories, sharing the good news of who people are, the immigrant family in our community and all the ways they contribute to making our community better."

Receiving the award left Sister Tracey "surprised, and also just affirmed. I think it speaks to not just the work I've been doing, but the work we've been building with people of color and immigrants in the city and now the state."

She admits she "was a little hesitant at first to receive it because I see myself as a coach for people who are doing the real leading. I feel like I am receiving it on behalf of the hundreds out there having conversations, sitting in rooms across from leaders, those sitting in the pews."

Sister Tracey also has the unique perspective of being a religious sister receiving an award from another order of sisters.

"It was special to be affirmed from a group of women religious," she says. "I see this common mission and what women religious have done. It's great to have that connection to religious women."

For more information on Faith in Indiana, go to faithinindiana.org. For more information on the archdiocesan Justice for Immigrants ministry, go to www.archindy.org/immigration/index.html.

'Companionship on this road'

Kathleen Yohe, the recipient of the Archangel Raphael "companion" award, appreciates the value of having fellow travelers on a journey.



Kathleen Yohe

"Since having our daughter with Down syndrome [four years ago], companionship has been absolutely instrumental in the

sense that so many of us families have so many emotions from the moment our kiddos are born, or [from when] you get the diagnosis," she says. "It's so important to have the feeling of knowing you're not alone on the journey."

Yohe receives, and more importantly offers, such companionship by offering her time as the volunteer coordinator and serving on the board for GiGi's Playhouse Down Syndrome Achievement Center facility on the northeast side of Indianapolis. The organization, which operates 24 locations in the United States and Mexico, provides free programming to those with Down syndrome and to their families.

"GiGi's Playhouse is a place for companionship to really take place," says Yohe, who with her husband and children is a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette diocese. "The programming is of course beneficial, and we're very thankful for those [programs] for our kids and families. But number one is the sense of companionship and community on this road."

Raising a family of three children ages 6 and younger takes time and energy. One of them having special needs is even more challenging. But Yohe continues to serve at GiGi's Playhouse.

"I've always been raised to be a servant of God and to always give back, to realize the blessings we have in our lives and to be that blessing for others," says the graduate of St. Pius X School, Cathedral High School and Marian University, all in Indianapolis.

Because of her belief in serving others, Yohe says she was "humbled" and "really taken aback" when she was informed of the award.

"I don't really feel like what I do is that much out of the ordinary, lending a helping hand as people do every day."

"For me, this is more about an opportunity to tell people about GiGi's. ... [The organization] gives you so much more hope, and that's what other moms have done for me and continue to do for me, and what I hope to do for those to come after me."

For more information on GiGi's Playhouse Down Syndrome Achievement Centers, go to gigisplayhouse.org.

(The Angels of Grace awards luncheon and fashion show will take place at Primo Banquet and Conference Center, 2615 National Ave., in Indianapolis, from 10:30 a.m.-2 p.m. on Sept. 29. The cost is \$35 per person, or \$260 for a table of eight. For more information or to register, call 317-788-7581 or go to www.benedictinn.org.) †

Grandparents must be evangelizers, leave legacy of faith, speaker says

WAVERLY, Iowa (CNS)—Now more than ever, grandparents have an essential role in their families, particularly when it comes to passing on the faith to future generations.

"We had to realize that while society doesn't value grandparents, God does," said Crystal Crocker, to a group of about 120 people at St. Mary Parish in Waverly. "You're needed. You still have a job to do."

Crocker, director of the Office of Evangelization for the Archdiocese of St. Paul and Minneapolis, was the keynote speaker at a daylong conference on Aug. 25 called "Grandparenting: Leaving a Legacy of Faith"—the first event of its kind in the Archdiocese of Dubuque.

Crocker is known for spearheading one of the first diocesan ministries in the nation focused on grandparents. She realized it was necessary to reach out to the elder members of the Church because of the unique wisdom they can provide their families.

"You have to be a spiritual grandparent," urged Crocker. "Our goal is to get our children and grandchildren to heaven."

She spoke to the conference participants in the morning and afternoon on God's call to grandparents and on passing on a legacy

of faith. The day also featured Mass with Dubuque Archbishop Michael O. Jackels and three breakout sessions that focused on tough questions facing grandparents such as: What do you do if your adult children have stopped practicing their faith?

Deacon Gary and Kay Aitchison, two pioneers in grandparenting ministry in the archdiocese, were joined by other archdiocesan Church leaders: Mary Pedersen, director of Adult Faith Formation, and Matt Selby, director of the Office of Marriage and Family Life, in leading breakout sessions. The Aitchisons have written a six-session small group program for grandparents called "The Grand Adventure: A New Call to Grandparenting," based on their experience with the Christian Family Movement.

"Fifty-four percent of Americans over 50 are grandparents," said Deacon Aitchison.

"We like to think that grandparents are blessings and anchors to our grandchildren," his wife added.

In his homily, Archbishop Jackels shared some of his own experiences with family members who are not practicing the faith, saying that he could identify with many at the conference as one of six

children who were raised Catholic.

"I'm the only one who still goes to church," he said.

He encouraged people to show people the truth and power of Jesus' love by their own actions.

"The wagging finger doesn't work so well with adult children," said the archbishop. "The most effective thing is the example, the imitation of Christ."

Some of the attendees, like Jill and Dean Rowell of St. Isidore Parish in Springville, were brand new grandparents.

"We have a 3-month-old grandson," said Jill. "Our son did have his baby baptized, but they aren't actively attending Mass, so we're hoping to hear some ideas on how to encourage him and our grandson in faith and knowing God."

During his session, Selby, a convert to Catholicism from evangelical Protestantism, offered guidance on reaching out to adult children and other family members.

He and Crocker offered several practical "do's and don'ts," when reaching out to adult children and other family members who are not practicing their faith.

Both speakers emphasized the importance of prayer, fasting and



Deacon Gary Aitchison and his wife, Kay, pose on Aug. 25 with a photo of their grandchildren. The couple spoke about a ministry for grandparents they started at St. Cecilia Parish in Ames, Iowa, during a conference called "Grandparenting: Leaving a Legacy of Faith," at St. Mary Church in Waverly. (CNS photo/Dan Russo, The Witness)

sacrificing for children and grandchildren. They also offered this tip: Let parents be parents.

"Let the parents discipline and you can come in and be the consoler," said Crocker. "Understand that it's tough to be a parent. You can continue to influence, but you no longer have control. We can't change people. God can change them." †

If confirmed, some say Kavanaugh won't make major changes

WASHINGTON (CNS)—The four days of Senate confirmation hearings for Supreme Court nominee Judge Brett Kavanaugh were as heated as the unusually high temperatures in Washington during this first week of September.

A lot of the passion against the federal judge centered on concern that if Kavanaugh gets a seat on the Supreme Court, he could vote to overturn the court's 1973 *Roe v. Wade* decision that legalized abortion.

Richard Garnett, professor of law and political science at the University of Notre Dame in northern Indiana, said he has watched confirmation hearings for at least 32 years—which he admits makes him somewhat of a geek—but he described this particular hearing as “the worst I’ve ever seen” not only for the interruptions and protests, but “grandstanding and misrepresenting” a judge with a long paper trial of decisions—more than 440,000 public pages of records.

Garnett said he was impressed with how “very calm and patient” Kavanaugh was during the long hours of often-interrupted questioning.

He said it's important to remember that Kavanaugh, 53, is a young man, and if he gets the Senate votes to become the 114th justice, he will “be there for a long time and will write clear opinions.” He also pointed out that half of the Supreme Court cases are not the 5-4 decisions, or cases about hot button issues.

Similarly, Michael Moreland, professor of law and religion at Villanova University in Pennsylvania, said he thinks there is a “a tendency to overstate how much change” Kavanaugh will make to the court.

Moreland described Kavanaugh as a well-regarded judge and smart lawyer who performed well under the pressure of the Senate hearings, which he describes as good civic lessons.



WASHINGTON LETTER



Richard Garnett



U.S. Supreme Court nominee Judge Brett Kavanaugh is sworn in before the Senate Judiciary Committee during his Supreme Court confirmation hearing on Sept. 4 on Capitol Hill in Washington. President Donald Trump named Kavanaugh, a Catholic, on July 9 to succeed 81-year-old Justice Anthony Kennedy, who retired on July 31. (CNS photo/Doug Mills, pool via Reuters)

Both Moreland and Garnett stressed Kavanaugh's record as pointing to a desire to limit Congress' ability to support administrative agencies like the Environmental Protection Agency, the Food and Drug Administration, the Federal Trade Commission and the Federal Communications Commission to function independently of the executive branch.

On abortion, Moreland said the *Roe* decision wouldn't change quickly and that laws were already changing for this to become more of a state legislative issue. Garnett said he felt confident Kavanaugh would take seriously religious freedom rights and would respect the right of states to pass abortion legislation.

In the hearings themselves, Kavanaugh affirmed that *Roe v. Wade* and *Planned Parenthood v. Casey* are “an important precedent of the Supreme Court.” He also said on Sept 5 that being able to “participate in the public square with religious speech” is a part of American tradition.

In response to a question about abortion from Sen. Dianne Feinstein, D-California, Kavanaugh said the *Roe* decision “is settled as a precedent of the

Supreme Court” and has been “reaffirmed many times over the past 45 years, as you know, and most prominently, most importantly, reaffirmed in *Planned Parenthood v. Casey* in 1992.”

When pressed by the senator about his view on a woman's right to choose, he said: “As a judge, it is an important precedent of the Supreme Court. By it, I mean *Roe v. Wade* and *Planned Parenthood v. Casey*. [It's] been reaffirmed many times. *Casey* is precedent on precedent, which itself is an important factor to remember. And I understand the significance of the issue, the jurisprudential issue, and I understand the significance as best I can. I always try, and I do hear, of the real-world effects of that decision, as I tried to do all of the decisions of my court, and of the Supreme Court.”

That same day, when he was asked about religious liberty by Sen. Ted Cruz, R-Texas, Kavanaugh said: “In other countries around the world you're not free to take your religion into the public square,” and can only practice in your own home. “Being able to participate in the public square is a part of the American tradition. I think

as a religious person, religious speech, religious ideas, religious thoughts, that's important.”

After numerous protestors were escorted out of the committee hearing room, Kavanaugh was greeted with guests who needed no escort out on the late afternoon of Sept. 6: members of the CYO basketball team he coaches.

The judge, who is Catholic, also spoke about putting his faith in action during the Senate questioning period.

He said he regularly serves meals with Catholic Charities' St. Maria's Meals program in Washington, and that talking to the people there helps him to understand the situation that they are in.

“We are all God's children. We are all equal,” he said. “People have gotten there because maybe they have a mental illness; maybe they had a terrible family situation; maybe they lost a job and had no family. But every person you serve a meal to is just as good as me or better.”

The committee could vote on Kavanaugh's nomination on Sept. 13, but it could also be delayed, making the final committee vote take place on Sept. 20, followed by a full Senate vote the next week. †

Letter confirms Vatican officials knew of McCarrick allegations in 2000

VATICAN CITY (CNS)—A top official from the Vatican Secretariat of State acknowledged allegations made by a New York priest in 2000 concerning Archbishop Theodore E. McCarrick, according to a letter obtained by Catholic News Service (CNS).

Father Boniface Ramsey, pastor of St. Joseph Parish in Yorkville in New York City, told CNS on Sept. 7 that he received the letter dated Oct. 11, 2006, from then-Archbishop Leonardo Sandri, the former Vatican substitute for general affairs, asking for information regarding a priest of the Archdiocese of Newark who studied at Immaculate Conception Seminary and was being vetted for a post at a Vatican office. He made the letter available to CNS.

Then-Archbishop Sandri wrote to Father Ramsey, “I ask with particular reference to the serious matters involving some of the students of the Immaculate Conception Seminary, which in November 2000 you were good enough to bring

confidentially to the attention of the then Apostolic Nuncio in the United States, the late Archbishop Gabriel Montalvo.”

Father Ramsey had been on the faculty of the seminary from 1986 to 1996 and had sent a letter in 2000 to Archbishop Montalvo informing him of complaints he heard from seminarians studying at the seminary, located in South Orange, N.J.

In the letter, Father Ramsey told CNS, “I complained about McCarrick's relationships with seminarians and the whole business with sleeping with seminarians and all of that; the whole business that everyone knows about,” Father Ramsey said.

Father Ramsey said he assumed the reason the letter from then-Archbishop Sandri, who is now a cardinal and prefect of the Congregation for Eastern Churches, only mentioned “serious matters involving” seminarians and not Archbishop McCarrick's behavior was because accusations against the former

cardinal were “too sensitive.”

“My letter November 22, 2000, was about McCarrick and it wasn't accusing seminarians of anything; it was accusing McCarrick.”

While Father Ramsey has said he never received a formal response to the letter he sent in 2000, he told CNS he was certain the letter had been received because of the note he got from then-Archbishop Sandri in 2006 acknowledging the allegations he had raised in 2000.

The 2006 letter not only confirms past remarks made by Father Ramsey, but also elements of a document written by Archbishop Carlo Maria Viganò, who served as nuncio to the United States from 2011 to 2016.

In an 11-page statement, published on Aug. 26, Archbishop Viganò accused Church officials, including Pope Francis, of failing to act on accusations of sexual abuse, as well as abuse of conscience and power by now-Archbishop McCarrick.

Archbishop Viganò stated that

the Vatican was informed as early as 2000—when he was an official at the Secretariat of State—of allegations that Archbishop McCarrick “shared his bed with seminarians.” Archbishop Viganò said the Vatican heard the allegation from the U.S. nuncios at the time: Archbishop Montalvo, who served from 1998 to 2005 and Archbishop Pietro Sambì, who served from 2005 to 2011.

In late June, then-Cardinal McCarrick, the 88-year-old retired archbishop of Washington, said he would no longer exercise any public ministry “in obedience” to the Vatican after an allegation he abused a teenager 47 years ago in the Archdiocese of New York was found credible. The then-cardinal has said he is innocent.

Since then, several former seminarians have claimed that the then-cardinal would invite groups of them to a beach house and insist individual members of the group share a bed with him. †

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Faith *Alive!*

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Classical education uses faith, reason to seek the good, true and beautiful

By Effie Caldarola

Any parent who ever grappled with the “new” math knows that education often falls victim to the latest trend.

But one growing trend in Catholic education is actually taking students back to what’s enduring and unchanging, according to Catherine Neumayr, who just completed seven years as principal of Holy Rosary Academy, an independent Catholic classical school in Anchorage, Alaska.

Classical Catholic education isn’t for everyone, and it hasn’t yet caught fire across the country. But, according to Neumayr, “there’s a resurgence in interest. Almost every major U.S. city has at least one Catholic school offering a classical education.”

Lumen Christi Catholic School in Indianapolis, a pre-K-12 school, incorporates many elements of classical Catholic education.

Classical education begins with the premise that there is objective truth and that faith, reason and a rigorous education lead there.

There’s a heavy emphasis on classical Greek and Roman sources, along with the works of the early Church fathers and of later doctors of the Church, such as St. Thomas Aquinas. Students read primarily original sources rather than a synopsis of writings.

Proponents of classical education assert that theirs is a search for truth, goodness and beauty.

At Holy Rosary, students are introduced to Greek and take several years of Latin, all in an effort to establish what Neumayr calls “good habits of the mind and pure mental calisthenics.”

In a K-12 environment, a classical education is in some cases divided into three stages called a “trivium”: grammar, logic and rhetoric. Younger students learn facts and definitions and do much memorization, from prayers to the Gettysburg Address.

Beginning early, said Neumayr, there is “a de-emphasis on textbooks and an emphasis on primary sources.”

Junior high ushers in the logic stage, in which students learn to argue all sides of an issue, including opposing their own views. There’s an emphasis on parts of speech and language.

High school brings the rhetorical stage, with an emphasis on elegant writing, debate and oral presentations. Students read Shakespeare and engage in drama.

While some Catholic schools broaden their curriculum to accommodate a growing number of non-Catholic students, offering religion classes with titles like “World Religions,” a classical school adheres to a very basic education in Catholic faith and doctrine.

In the case of Holy Rosary Academy, parents of non-Catholic students are made aware that their children will be expected to attend Mass and participate in Catholic education classes. But no one is encouraged to convert. On the contrary, a true classical education encourages students to think for themselves.

The popularity of classical education began among evangelical Christians and the Catholic homeschool community. But it’s been embraced increasingly by Catholic parents seeking an alternative to public education or to Catholic schools criticized as being weak on “Catholic identity” or rigorous academics.

Neumayr’s love for classical education runs in the family. Her father, John Neumayr, a philosophy professor, was a founder in 1971 of Thomas Aquinas College in Santa Paula, Calif., a leader in offering a liberal arts curriculum that promises, according to its website, to “strive for fidelity to the magisterium” of the Church through original sources and a strong Catholic education.

While there is enthusiasm among many for classical education, others see drawbacks.

Some may chafe at all that memorization. Do we need to memorize the Gettysburg Address, for instance, to have a deep appreciation for its beauty and significance?

A similar argument might be made about reading everything in its original source. Certainly, a history student



Students take part in a May crowning on May 5, 2017, in a grotto at Our Lady of Lourdes Catholic Classical School in Denver. Classical education begins with the premise that there is objective truth and that faith, reason and a rigorous education lead there. (CNS photo/Our Lady of Lourdes Catholic Classical School)

should read the U.S. Constitution and its amendments. But is reading the “Magna Carta” in its original language really better than a textbook synopsis? Shakespeare? Yes, but how about all of Chaucer’s *Canterbury Tales*? The argument might be made that some things are better left surveyed, if only for lack of time.

A classical education leaves little room for special education, and because of its emphasis on intense reading it can be tough for anyone with dyslexia or other learning or developmental disabilities. It also leaves less time for what many kids see as a pillar of high school—sports.

Small class size offers room for individual attention, but sometimes makes socialization difficult.

“Some kids never find a friend,” Neumayr admits.

Another aspect of a classical education that may deter some Catholic parents is that the educational philosophy sometimes attracts a niche community.

A message of the Second Vatican Council was that the Church should engage with the modern world, or as

Pope Francis has phrased it, act as a “field hospital” to treat society’s pain. As such, many Catholic parents may hope that their children are exposed to the writings of a broad variety of theologians, those active in the 20th century as well as St. Thomas Aquinas. Will classical education provide that?

And although Catholic parents want their children well-schooled in their faith, a look at world religions might offer a welcome bromide to the divides we face.

On the other hand, parents have seen schools—public and private—increasingly teaching far from their original mandate: think sex education, balancing your checkbook or an overemphasis on popular current events. Many parents want schools to get back to the basics and feel classical education achieves that goal.

One way or the other, the growing popularity of classical education presents an opportunity to look critically at Catholic education as it’s offered in the U.S. today.

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †

Homeschooling families emphasize the faith in all fields, areas of learning

By Josephine von Dohlen

Praying before the Blessed Sacrament at Holy Family Church in St. Louis Park, Minn., Linda Fahnlander asked God one question, “Do you want us to homeschool?”

She heard an immediate “yes.”

Catholic families choose to homeschool their children for the flexibility it offers and the opportunity to hand the faith to their children in a personal, yet radical way.

Homeschooling allowed Fahnlander to cultivate strong, close-knit relationships with her six children, ranging from grades three to 11, and for them to spend time with each other.

“They’re able to build close relationships and become each other’s best friends,” Fahnlander said.

The Fahnlander family uses Seton Home Study School, a program that builds a Catholic curriculum for families to use in their homes. From textbooks adorned with religious artwork to writing prayers to practice handwriting, the curriculum provides a Catholic homeschool experience.

Fahnlander said she appreciates the thorough education Seton has given her children, and the Catholic faith that it teaches. Her family is also involved in co-op programs throughout the Minneapolis-St. Paul area. The outlets provide an opportunity for her children to experience situations similar to classrooms, she said.

“They’re exposed to teachers who are excited about their faith and the subjects that they’re teaching,” Fahnlander said.

Maria Navedo-Merkt, a homeschooling mother of four from Floral City, Fla., also uses the Seton curriculum,

alongside co-ops. While she loves the rich Catholic faith taught throughout the subjects, she admitted to not wanting to use Seton at first, thinking it was too Catholic.

“My husband said that if we were going to do this, we were going to do it all the way,” Navedo-Merkt said.

Catholic homeschooling influenced Navedo-Merkt’s faith life, she said. She recalled her children talking with their parish priest about Scripture.

“They have conversations that are so deep,” Navedo-Merkt said. “That came with homeschooling, and that also came with Seton. It has been a gift, a blessing, truly.”

Homeschooling has allowed Fahnlander’s family to have more time for prayer together. When her children were younger, she said, they started each day in their family room, discussing a saint. At lunch, they pray the *Angelus*. They also attend daily Mass.

Homeschooling does come with its own challenges. “My job description includes a lot, and homeschooling is at the center of it all,” Fahnlander said.

Navedo-Merkt said the only negative thing about homeschooling is the exhaustion that comes from the job.

“Those things are not the end of the world,” she said. “God gave us the opportunity for sacrifice. We pray and find a way.”

While battling cancer in 2013, Navedo-Merkt sent her oldest child to a Catholic high school. Her son performed well and received several academic recognitions during that year. She said that’s when she knew she was doing it right at home.

Fahnlander said she loves the doors that homeschooling opened for her family in the community, from taking nature classes to volunteering.



Meghan Hackett and her husband, Richard, work on a summer homeschooling assignment with their daughters, Emma, 16, and Kathleen, 8, at their home in Highland, Md. Catholic families choose to homeschool their children for the flexibility it offers and the opportunity to hand the faith to their children in a personal, yet radical way. (CNS photo/Bob Roller)

“There are lots of ways to school,” Fahnlander said. “We did one way, and through all of this imperfection, we really did enjoy each other and learn. We know families who have had beautiful Catholic school experiences, and great public schools as well. I hope my children are open to whatever the Lord might lead them to in parenting.”

(Josephine von Dohlen is a freelance journalist from Minnesota.) †

Faith at Home/Laura Kelly Fanucci

When hard conversations have to happen with our kids

“I wish we didn’t have to talk about this.”

What parent hasn’t thought or uttered these words, taking a deep breath before jumping into a hard conversation with their child? Whether a crisis at home, a conflict at school or an atrocity in the news, tough subjects are unavoidable in families.



The recent sex abuse scandals that are rocking our Church are no exception.

Much as we may wish to shield our children entirely, we cannot. The world is broken in more ways than we can count. As youth grow, they will come to know these hard and horrible truths, too.

So how can we broach this topic faithfully at home? Here are three ways to start the hard conversations about what’s happening in our Church.

First, talk with your spouse.

Today most of our news comes straight to the phones in our pockets. Instead of sharing the morning newspaper, couples are now more likely to scroll through news headlines on their own computers or devices. We can quickly become isolated in our echo chambers of social media—even in our outrage.

But if you make a point to connect with your spouse regularly about your reactions

to the news, you can talk together about how to respond.

This may be the time to commit ourselves to deeper prayer as couples, too. In marriage, asking how God calls us to act in the world involves the spouse to whom we have committed our lives.

St. Teresa of Avila wrote to her sisters with words that exhort us in our own callings: “This is your vocation; this must be your business; these must be your desires; these your tears; these your petitions. ... The world is on fire.”

If the world is burning, let the love of our marriages burn even stronger.

Second, talk with your children.

Tackling sensitive, scary subjects like sexual abuse must be done in age-appropriate ways. But we can start when children are small and continue as they grow, circling back to the most important topics over and over, in a thousand ordinary conversations.

When the daunting becomes daily, we grow into the truth that nothing lies beyond the scope of our concern as families and as followers of Christ. Everything awful in the news can call us forth in faith—not to hide, but to act.

“We’ve had enough of exhortations to be silent! Cry out with a hundred thousand tongues. I see that the world is rotten because of silence,” wrote St. Catherine of Siena.

Cornucopia/Cynthia Dewes

Remember, no matter where we are, God is still in charge

When I was a kid, the first day of school in the fall was really a big deal for me. As an only child, and being a social person,



I craved the attention and interaction of being with other children. And living outside of town didn’t lend itself to daily contact with others.

Now, don’t get me wrong. I loved being an “only” because the advantages were

greater than the disadvantages. I could observe and listen to the grownups talking about events, people and life in general more or less unobserved. I was kind of a third adult in the arrangement, with the added responsibilities and perks of being the oldest child, so to speak.

Another factor at the time was the certainty of things. School always followed Labor Day, and continued more or less until Memorial Day. The long summer vacation was possible because moms usually did not work outside the home, and there were few single moms because divorce was frowned on except for infidelity or some other egregious reason.

Besides that, the economic prospects for a single mom were very few because

most women were not educated or trained for much except housework or baby-sitting. And most men had jobs with companies offering long-term employment with decent wages, health benefits and retirement income, thus making the stay-at-home mom possible.

Another certainty was that the government was benevolent, looking out for us and our welfare with the Food and Drug Administration checking our food and the Department of the Interior keeping our forests pristine, for example. We didn’t worry about the health of our environment or our finances or whatever concerns came up. And we always thought our country was not only justified in its actions, but even noble and inspiring to other nations.

It seems to me that all this certainty, or rigidity as some might call it, resulted from the traumas of the Great Depression followed by the devastation of World War II. People were anxious for stability in their lives, for comfort and security for themselves and their families. They even elected as president the general who led us to victory in the war. He was a proven winner.

Today we seem to have swung in the other direction. For some reason, naïve optimism has been replaced by paranoid

She refused to relent in calling the Church to reform in her day. Her witness reminds us that part of our vocation as parents is to teach our children to speak up and not remain silent in the face of evil and injustice.

Third, keep talking.

Today’s 24/7 news cycle will soon forget and lunge after the next scandal. We who are left behind must continue to live with the aftermath.

But if we refuse to forget, if we keep praying for healing, if we keep fighting for justice, then our conversations at home can become part of wider conversations in the Church for conversion and change.

“The power of evil men lives on in the cowardice of the good,” said St. John Bosco, who dedicated his life to caring for vulnerable children.

For children’s sake, for our Church’s sake, for the sake of our own souls, we cannot choose the easy way out and avoid what is difficult to say or do.

Let us pray for the strength to speak with compassion and courage, at home and at Church, today and always.

(Laura Kelly Fanucci is a mother, writer and director of a project on vocation at the Collegeville Institute in Collegeville, Minn. She is the author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*, and blogs at www.motheringspirit.com.) †

Twenty Something/

Christina Capecchi

Breaking up with your phone

I’ve been e-mailing my friend Becky, a newspaper editor in South Dakota, about our growing desire to unplug. We used



to compare notes on “Dancing With the Stars,” but lately we’re both watching less TV.

“My eyes have started to reject going from screen to screen,” she e-mailed me. Instead, she said, she’s been reading, cooking and walking her dog,

which led to the discovery of downtown trails and encounters with bison, deer and bighorn sheep.

“I notice a difference,” she wrote. “It has gotten to the point where my phone is strictly for texting and calling people on Sundays. I can’t keep up with it all, and I’m not sure it’s worth trying.”

I told her about my weeklong hiatus from social media, which retrained my thumb from tapping on Instagram feeds. I used that free time online to enjoy personality profiles and read substantive articles on mental illness, gender identity and child development. I found myself looking up the definition of words like *ersatz*, which means artificial or synthetic, an inferior substitute used to replace something natural or genuine.

Just as soon as I had landed on this snazzy new word—a word that says so much in six letters and has that novel “z” ending—I uncovered an application for it, one that got to the root of my iPhone addiction. Our screen time provides stimulation that is *ersatz* to real human connection.

Social media apps purport to connect us with others, but actually impair and isolate us, turning us into the kind of people who don’t answer a phone call but text the caller shortly later, only to enter into a rapid-fire exchange that feels urgent but not fulfilling.

It was time to turn to Catherine Price’s 2018 bestseller *How to Break Up with your Phone: The 30-Day Plan to Take Back your Life*. Reading this book was like eating broccoli: I knew I was doing something good for myself. It offers an eye-opening assessment of the mental, social and physical effects of extended phone use—the way it fractures our attention spans, hinders our ability to form new memories and undercuts our sleep.

The biggest takeaway, for me, was the fact that we do not think critically about the impact of our phones. How do certain apps make us feel? Why is it hard to put down our phones? What are they doing to our brains? Who benefits from our addiction? I was disappointed in myself for being lulled, like an unblinking toddler, into all the scrolling and swiping.

Heeding Price’s advice and cutting back on phone time has made me feel more in control, more engaged with my life. It empowers me to tackle other off-balance areas as I head into fall, which will be a season of change. I’m setting better sleep habits and healthier snacking, replacing Dove milk chocolates with peanuts and pecans. One positive change begets another.

I recently read about a priest who hits the gym several times a week and weight lifts 350 pounds. “It gets you used to doing hard things,” he said. “And when you’re doing hard things in this controlled environment, it’s way easier to do hard things elsewhere in your life.”

When praying is hard, I focus on the simple prayers that ground me, beginning and ending my day.

But I’m also realizing that being disciplined can turn the day into one continuous prayer: an act of appreciation for life, for God’s gifts, a love for something greater than self. And that’s a good reason to set aside the phone.

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

Our Works of Charity/David Bethuram

In today’s America, poverty isn’t someone else’s problem, it’s ours

Food is a gift. For many, gratitude for that gift is expressed in a blessing before meals. We are grateful for the



gift of nourishment and strength for the active, healthy life it provides.

Whether it’s a meal at home or in a restaurant, odds are most people choose the foods that support their unique tastes and nutritional needs.

But what if poverty robbed you of that choice? Would you have the health and energy for school or work? Who would you turn to for help?

The connection is simple: food equals health, and health aids in wealth and security. Catholic Charities understands that connection and works to provide a choice of foods through our various food programs.

Poverty and hunger go hand in hand. According to Census.gov, the poverty rate in 2017 was 14.8 percent of the U.S. population. Sounds low until you realize this is 46.7 million people.

That means one out of every five children in our country is living in poverty.

Poverty isn’t someone else’s problem, it’s ours. Feeding Indiana’s Hungry revealed in May that food insecurity exists in every county in Indiana. Overall food insecurity in Indiana ranges from a low of 8.8 percent of the population in Hamilton County up to 18.3 percent in Marion County. The statewide average food insecurity rate is 13.7 percent; the national average is 14 percent.

Compounding the financial constraints poverty brings is the problem of food deserts (areas without nearby supermarkets or food outlets). Without a personal vehicle or mass transit, getting groceries can be problematic.

Families living in poverty often only have access to convenience stores, and for those living on the streets, the challenges become even greater due to the lack of refrigeration. We also have experienced individuals requesting a can opener to open the items. They may have canned goods but can’t open them.

Food is health. Without quality food, physical and emotional well-being can suffer. People in poverty worry about their ability to survive and find their next meal. Few choices mean compromising on basic health concerns. Does this have too much salt? Is this safe to eat? Getting sick or having a sick child means missing work. A domino effect begins when missed hours equals less pay. Less pay means not being able to pay rent, and missing a rent payment can lead to eviction and even homelessness.

See POVERTY, page 15

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

The Sunday Readings

September 16, 2018

- Isaiah 50:5-9a
- James 2:14-18
- Mark 8:27-35

The last and third section of the Book of Isaiah provides the first reading for Mass on this weekend in Ordinary Time.



This passage is one of several similar ones from this section of Isaiah. These sections together are called the songs of the suffering servant. Poetic and expressive, they figure in the liturgies of Holy Week, including Good Friday, because

Christians historically have applied them to Christ.

Who was in the mind of the author of Isaiah as these songs were written? Was he thinking of himself? Was he thinking of another loyal and devoted follower of the Covenant who faced many difficulties? Was he thinking collectively of the chosen people?

In any case, the picture of the servant is complete. The servant is steadfast. Hardships and obstacles abound in the servant's path to fidelity. But God unfailingly provides strength and guidance.

Assured of God's help and resolute in faith, the servant is undaunted in obeying God.

For its second reading, the Church this weekend gives us a passage from the Epistle of St. James. At the time of the Reformation, the differing opinions regarding texts such as this reading literally caused wars. It affirms the classic Catholic interpretation of revelation. God gives us the healing and empowering grace so that we can believe.

However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations. Rather, it is to conduct ourselves so that in everything we replicate Christ.

St. Mark's Gospel furnishes the last reading.

In this story, Jesus and the Apostles have gone to the region of Caesarea Philippi. This region has been the scene of much violence in the past 30 years. In general, it is the region now called the Golan Heights, territory claimed by Syria but taken militarily by Israel about

40 years ago. It is part of the modern, turbulent Middle East, although the overall conflict in Syria recently has eclipsed strife in the Golan.

At the origin of the Jordan River, it is picturesque and placid.

Such was it at the time of the Lord. Jesus questions the Apostles. His identity is the issue. They respond by reporting the various answers people put forward as to the Lord's identity. "Some say John the Baptist, others Elijah, others one of the prophets" (Mk 8:28).

Then Jesus bluntly asks the Apostles about their thoughts about himself. Note that St. Peter speaks for the group. Also note Peter's firm answer. "You are the Messiah!" (Mk 8:29).

Jesus then gives the Twelve a special lesson. It is one of many occasions within the New Testament in which the Apostles appear as special students. They heard from Jesus lessons not given to the rank and file. They were special.

When Peter interjects his own, human thinking into the discussion, Jesus reprimands him. The Lord's message is divine.

Then Jesus tells the crowd that discipleship means carrying personal crosses. To follow Christ means the willingness to sacrifice everything, even earthly life itself.

Reflection

Living the Christian life by acts of genuine love and deep faith, all in reflection of Jesus, always has been challenging. Certainly the martyrs, from those who died in ancient Rome to those dying today, know very well this aspect of discipleship.

Blessedly, Americans do not face this test of discipleship, but, they still face the mighty attacks to the Gospel from our culture. Therefore, we too must sacrifice and be strong if we wish to follow the Lord. However the challenges come, overcoming opposition and being loyal to Christ results in peace in this life and joy in the life eternal.

Our example is Jesus, the crucified and risen one, so beautifully depicted as the suffering servant. His story is of victory, not defeat, life not death. †

Daily Readings

Monday, September 17

St. Robert Bellarmine, bishop and doctor of the Church
1 Corinthians 11:17-26, 33
Psalm 40:7-10, 17
Luke 7:1-10

Tuesday, September 18

1 Corinthians 12:12-14, 27-31a
Psalm 100:1-5
Luke 7:11-17

Wednesday, September 19

St. Januarius, bishop and martyr
1 Corinthians 12:31-13:13
Psalm 33:2-5, 12, 22
Luke 7:7:31-35

Thursday, September 20

St. Andrew Kim Tae-gön, priest, St. Paul Chōng Ha-sang and their companions, martyrs
1 Corinthians 15:1-11
Psalm 118:1b-2, 16ab-17, 28
Luke 7:36-50

Friday, September 21

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

Saturday, September 22

1 Corinthians 15:33-37, 42-49
Psalm 56:10-14
Luke 8:4-15

Sunday, September 23

Twenty-fifth Sunday in Ordinary Time
Wisdom 2:12, 17-20
Psalm 54:3-4, 5, 6-8
James 3:16-4:3
Mark 9:30-37

Question Corner/Fr. Kenneth Doyle

The Church offers guidance in offering sacraments to people with disabilities

QI bring holy Communion to a local nursing home. Of the 66 Catholics who reside there, many of them have no visitors. Those with dementia are asked whether they would like to receive the Eucharist, and if they say yes, I give them the host.



It saddens me that Jesus suffered to give us his mercy in confession and in anointing, and yet I don't feel that I can ask a priest to bring these sacraments because I don't know whether the people were attending church prior to their dementia. Am I correct, and what can be done for these individuals other than praying for them to the Lord? (City of origin withheld)

A Helpful guidance is available on these matters in "Guidelines for the Celebration of the Sacraments with Persons with Disabilities," published by the U.S. Conference of Catholic Bishops and revised most recently in June 2017.

You are right to ask residents with dementia whether they would like to receive the Eucharist. According to the guidelines, all that is required is that they simply be able to distinguish holy Communion from ordinary food—and sometimes that is shown not by words but by a gesture, even by reverential silence.

The guidelines note, too, that "cases of doubt should be resolved in favor of the right of the Catholic to receive the sacrament."

As for confession and anointing of the sick, why would you demand as a prerequisite that the person had been attending church prior to the onset of the dementia? What's essential, I would think, is not history, but the current state of the person's soul—and who are we to measure that?

By all means, try to arrange for a priest to offer these other sacraments. The priest will ask Catholics if they would like to go to confession, and, according to the guidelines, "as long as the individual is capable of having a sense of contrition for having committed sin, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution."

And finally, the anointing of the sick has, as one of its effects, "the forgiveness of sins, if the sick person was not able

to obtain it through the sacrament of penance" (*Catechism of the Catholic Church*, #1532).

Yes, I know that for forgiveness to take effect one must be properly disposed (i.e., sincerely contrite), but I would always give the person the benefit of the doubt and let God sort it out!

QAt my parish, the extraordinary ministers of holy Communion wear jeans and T-shirts with printed messages having nothing to do with religion. The lectors wear Bermuda shorts and casual shoes. The priest and servers wear regular altar attire. The snare drummer plays the cymbals so loudly that the choir cannot be heard when they are singing.

I am a lifelong Catholic, and are these the changes I must accept as the new norm for the celebration of the Mass? I have not spoken yet to our parish priest about this, because I wanted to see your answer first. (Hawaii)

A There is nothing in the Church's *Code of Canon Law* that regulates the specific apparel of ministers of the Eucharist—wisely, I would think, since standards of dress differ somewhat throughout the world.

The website of the bishops of the United States says simply that "all ministers of holy Communion should show the greatest reverence for the most holy Eucharist by their demeanor, their attire and the manner in which they handle the consecrated bread or wine."

I would suggest that you speak to your pastor about your own feelings. (You might mention the snare drummer, too.)

(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

Prayer of Thanksgiving after Receiving Holy Communion

By Carol Smith

Oh, my Jesus,
 Thank you for your great love,
 which compelled you
 to leave the glory of your Father
 and come to Earth
 as a helpless baby.
 Thank you for suffering the trials
 and temptations of human life
 without sin.
 Thank you for enduring humiliation,
 and torture,
 and death on the cross
 to pay the debt for my sin.
 Thank you for your resurrection power,
 which raised you
 and raises us.
 Thank you for feeding us
 with your Body and Blood,
 Soul and Divinity
 in the Holy Eucharist.
 Lord, I am not worthy
 that you should enter under my roof,
 but you are the Word who heals my soul.
 Amen.



(Carol Smith is a member of St. Augustine Parish in Jeffersonville. Photo: A youth from Orlando, Fla., prays after Communion during the closing Mass of the National Catholic Youth Conference in Lucas Oil Stadium in Indianapolis on Nov. 20, 2017.)

(File photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

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

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

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

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.

ALYEA, Jayne A., 65, St. Pius X, Indianapolis, Aug. 19. Wife of Lewis Alyea. Mother of Brian, Mike and Tom Alyea. Daughter of June Pedigo Kress. Sister of Jody Pelley and Jim Kress. Grandmother of six.

BEAUREGARD, Rita A., 73, St. Roch, Indianapolis, Aug. 31. Wife of David Beauregard. Mother of Nichole Vanator, Craig, David and Douglas Beauregard. Sister of Jerry and William Turk. Grandmother of six.

BELL, Ben J., 79, Holy Angels, Indianapolis, Aug. 14. Brother of Catherine Folsom, Mary, Rita and David Bell. Uncle of several.

BOGEMAN, Velma M. (Wicker), 90, St. Joseph, Shelbyville, Aug. 20. Sister of Evelyn Pitts and Sueann Wonn. Aunt of several.

DARRAGH, Richard J., Jr., 92, Holy Spirit, Indianapolis, Aug. 28. Husband of Roselle Darragh. Father of Terry Kluempers, Robin Leach, Marie Miller, Mark, Mike and Rick Darragh. Brother of Tom Darragh. Grandfather of 16. Great-grandfather of three.

ERNSTES, Paul J., 93, St. Mary, Greensburg, Aug. 16. Husband of Barbara Ernestes. Father of Marilyn Ebbinghouse, Paula Fox, Kathy Henry and Nancy Ernestes. Grandfather of six. Great-grandfather of six.

FEENZLE, Stanley D., 83, St. Pius X, Indianapolis, Aug. 25. Husband of Lori Feenzle. Father of Jennifer Feenzle-Kooper, Jeffrey and Steven Feenzle. Brother of Anne Beadell and James Feenzle.

HAMMER, Irene E., 88, St. Mary-of-the-Knobs, Floyd County, Sept. 3. Mother of Joan Conrad, Cheryl Elder, Beverly Tucker and E. Wayne Hammer. Sister of Orville

Barr, Jr. Grandmother of seven. Great-grandmother of five.

IRMER, Bernhard, 82, St. Jude, Indianapolis, Sept. 3. Father of Cindy Bell, Mike and Rick Irmer. Brother of several. Grandfather of six.

ISRAEL, Dixie L., 82, St. Christopher, Indianapolis, Aug. 29. Mother of Sue Ann Hayden, Donna Sue Kleis, David and Kenneth Israel. Sister of Christina Agee, Diana Kowalski, Patricia White and Brenton Hoyt. Grandmother of 13. Great-grandmother of 19. Great-great-grandmother of one.

KEGLEY, Thomas L., 83, St. Barnabas, Indianapolis, Aug. 31. Husband of Suzanne Kegley. Father of Sara Butterfield, Christine Stocks, Garry, John and Tim Kegley. Grandfather of 18. Great-grandfather of 17.

KEITH, Martha A., 97, St. Joseph, Shelbyville, Aug. 17. Mother of Diane Keith-Prohl, Douglas and Stephen Keith. Sister of Mary Patricia Thompson and Dorothy Williams. Grandmother of eight. Great-grandmother of eight.

KIEFFER, Ruth, 55, St. Charles Borromeo, Milan, Aug. 17. Wife of Mark Kieffer. Mother of Cassie Hunger and Jason Kieffer. Daughter of Henry Sieverding. Sister of Teresa Meyer, Ann Vogel, Maria, Ben, Keith and Mike Sieverding. Grandmother of three.

KINKER, Omer F., 90, St. Catherine of Siena, Decatur County, Sept. 1. Father of Patty Kohrman, Mary Land, Jean Lynch, Nancy Wallpe, Jerry, Mike and Steve Kinker. Brother of Rosemary Cook, Julie Pumphrey, Loretta and Louis Kinker. Grandfather of 25. Great-grandfather of 30.

LAGRANGE, Dorothy M., 93, St. Paul, Tell City, Aug. 24. Mother of Sandy Cail, Denny and Ron



Papal Vespa

Pope Francis waves after meeting with members of the Vespa Club of Italy on Sept. 2 at the Vatican. The Vespa enthusiasts gave the pope a customized 1971 Vespa 50R scooter with a special license plate: BF362918 (Bergoglio-Francis-his birth year-the date). (CNS photo/Vatican Media)

LaGrange. Sister of Polly Sprinkle. Grandmother of seven.

LAVAN, Phyllis (Siu), 66, St. Michael the Archangel, Indianapolis, Aug. 19. Wife of Harry Lavan. Sister of Sylvia, David and Frank Siu. Aunt of several.

MASTERTSON, Bob, 84, St. Vincent de Paul, Bedford, Aug. 31. Husband of Sue Masterson. Father of Lynn Masterson-Brinegar, Terry Rogan, Kelly, Kevin and Kyle Masterson. Brother of Helen Jean Kleeman. Grandfather of 10. Great-grandfather of four.

MCCRIDE, Clay B., 85, Holy Spirit, Indianapolis, Aug. 26. Father of Diane Powers, Sandy Satterfield and Stephen McBride. Brother of Wanda Jones. Grandfather of six. Great-grandfather of two.

PECHETTE, Charles A., 91, St. Pius X, Indianapolis, Aug. 22. Husband of Jacqueline Pechette. Father of Charles, John, Michael and Thomas Pechette. Brother of Edna Murphy. Grandfather of 10. Great-grandfather of two.

PUND, Dorothy, 80, St. Paul, Tell City, Aug. 30. Sister of Mary Blunk, Joyce Holman, Linda Peter, Rose Riddle, Jerry, Joseph and Paul Pund. Aunt, great-aunt and great-great aunt of several.

SERIGHT, Delores E. (Miner), 69, St. Joseph, Shelbyville, Aug. 24. Wife of James King. Mother of Jennifer and John Seright. Daughter of Angela Miner. Sister of Carolyn Roberts, Jane Schmidt, Alan and James Miner. Grandmother of 10.

STOCK, Susan, 70, All Saints, Dearborn County, Sept. 3. Wife of Jim Stock. Mother of Krista Hutzel and Steve Stock. Sister of Jeanne McDaniel, Bill, Bob and Jim Richards. Grandmother of six.

WHEELER, Lura, 72, St. Joseph, Shelbyville, Aug. 20. Mother of Anthony Veath, Tanya and Chuck Wheeler. Grandmother and great-grandmother of several.

WORRELL, Patricia E., 96, Holy Spirit, Indianapolis, Aug. 20. Mother of Barbara, Patti, James and Mark Worrell. Sister of James

Pfau. Grandmother of seven. Great-grandmother of one.

ZICKLER, Janet L., 72, St. Mark the Evangelist, Indianapolis, Aug. 21. Sister of Leonard Zickler. Aunt of two. †

Jean Ann McCaslin, 81, mother of Father John McCaslin, died on Aug. 25

Jean Ann (Wolbert) McCaslin, the mother of Father John McCaslin, pastor of St. Simon the Apostle Parish in Indianapolis, died on Aug. 25 at Methodist Hospital in Indianapolis. She was 81.

The Mass of Christian Burial was celebrated on Aug. 30 at St. Simon the Apostle Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

McCaslin was born on March 24, 1937, in Springfield, Ohio. She grew up in Indianapolis where she attended Holy Cross School (now Holy Cross Central School) and the former St. Mary Academy.

In 1956, she married her husband, John, who died in 1995. She is survived by her daughters Joan Davis, Kathleen Sanders, and Helen, sons Michael, Stephen and Father John McCaslin, and 12 grandchildren.

McCaslin and her husband were founding members of St. Simon the Apostle Parish. She later became a member of St. Lawrence Parish in Indianapolis. McCaslin worked in Indianapolis at the Fort Harrison Finance Center, Capitol Consolidated, Peoples Bank and Trust, and Fifth Third Bank and was a member of the Starting Over Group, the Goldenaires Club and participated in the Young at Heart group.

Memorial gifts may be sent to the Archdiocesan Priests' Retirement and Benefit Endowment, 1400 N. Meridian St., Indianapolis, IN 46202, or to Holy Family Shelter, 907 N. Holmes Ave., Indianapolis, IN 46222. †

Cardinal Tobin addresses immigration, abuse scandal at Notre Dame lecture

SOUTH BEND, Ind. (CNS)—The Catholic Church in the United States is living through two storms, observed Cardinal Joseph W. Tobin, archbishop of the Newark, N.J., archdiocese. He said there is the policy of “zero tolerance” toward undocumented immigrants, which has plunged communities into fear, and the Holy Spirit working “like a hurricane” to smash structures of clericalism through the current clergy sexual abuse crisis.

Cardinal Tobin devoted his remarks in the Aug. 30 lecture at the University of Notre Dame to immigration, discussing the impacts of a corrosive political discourse and secularism, and drawing on Pope Francis' teaching on the dangers of societies driven by money and social exclusion.

But the question-and-answer period

following his remarks focused heavily on the abuse crisis in the Church. On both issues, Cardinal Tobin said Catholics are asking how we got to this point.

Anti-immigrant sentiment, he said in his remarks, “is but one highly visible manifestation of the overall harsh, merciless edge we are so quick to apply to our discourse.” He added that this harshness has animated the Trump administration's hardline immigration policies, which he said sadly fit “the current zero-sum nature of our politics.”

The cardinal cited the 2010 words of the late Cardinal Francis E. George of Chicago, who said: “For too many, politics is the ultimate horizon of their thinking and acting.” Building on this, Cardinal Tobin said it's a “first commandment issue” when political agendas occupy a place of importance that belongs to God and the values that flow from our faith. He noted that the bishops, in their “Forming Consciences for Faithful Citizenship” document, have advocated that people's faith should inform their political views, not the other way around.

The cardinal said using Scripture to justify the separation of children from their parents at the border is an example of faith warped by ideology. He also quoted from Pope Francis' messages to the World Meeting of Popular Movements in 2016 and 2017, where he said “Fear your neighbor” is the new commandment for those who manipulate people's fear and frustration.

In response to challenges posed by immigration, Cardinal Tobin cited St. John Paul II's 1996 message on immigration, which said the social and economic imbalances that fuel migration “should not be seen as something inevitable, but as a challenge to the human race's sense of responsibility.”

Cardinal Tobin said the response of U.S. Catholics opposed to family separations at the border gives him hope that Americans can still have a change of heart on immigration.

“We see the ongoing good work of Catholic Charities, the Catholic Legal Immigration Network and other grassroots

efforts aimed at accompanying the frankly terrified members of our immigrant communities as they weather the storm,” he said.

In the question-and-answer period, the cardinal said he agreed with Pope Francis' Aug. 20 letter that clericalism is the root cause of the abuse crisis. He said setting clergy apart as an elevated caste was particularly enabling not just to abuse, but to the cultures of secrecy and avoiding scandal that lead to cover-up.

“The Church has been turned upside down,” he said, referring to recent abuse and cover-up scandals. He said he welcomed laypeople demanding a leadership role in their Church, something he said reflects the vision of the Second Vatican Council.

The council's fruits, he added, have been crammed into old structures for the past 50 years. He said the movement of the Holy Spirit isn't always a gentle breeze but more like a hurricane and that, “on good days,” he can look at the headlines and see the Holy Spirit “smashing structures.” †



Cardinal Joseph W. Tobin

Lucky there's a 'Catholic Guy': Radio host taps into male zeitgeist

MINNEAPOLIS (CNS)—Lino Rulli doesn't have any children of his own. Married two years ago, the 46-year-old and his wife, Jill, are hoping that changes soon.

But the Minnesota native and Catholic media personality is already the *pater familias* of his own unique brood: a devoted community of listeners to "The Catholic Guy," a weekday afternoon drive program on Sirius XM Radio's Catholic Channel, which Rulli has hosted since it started in 2006.

About 200 members of this tight-knit crew came to the Twin Cities on Aug. 17-18 for "Catholic Guy Con," which sold out in 24 hours. The main event consisted of a recorded show and presentations from Rulli and his co-hosts, preceded the night before by a meet-up at a downtown Minneapolis brewpub. Mass celebrated by co-host Father Jim Chern, dinner catered by a St. Paul Italian eatery, and a visit to Rulli's high school alma mater, Hill-Murray in Maplewood, were other features.

"My biggest takeaway from this experience is just a feeling of gratitude," said Rulli, who admitted he had no idea the event would be such a success when it was being planned. "I've found myself thanking God over and over again for this career, and for our audience, and how lucky I am to be able to be in people's lives."

While the event was the first official Catholic Guy Con, for many fans it was not the first time they had gathered with each other and Rulli, who hosts several pilgrimages for Catholic Guy devotees each year. One Catholic Guy Con attendee had been on five.

But for listeners like Chuck Fanelli, who went to the Holy Land with Rulli in 2017, Catholic Guy Con was something special, a unique opportunity to be together with all four current members of the show and hundreds of other Catholic Guy fans.

"I said there's no way I'm missing this," recalled the 33-year-old New Jersey native, who has listened to every episode of "The Catholic Guy" since he first came across the program two years ago—and

still came even after he found out his wife was due to deliver their third child only days after the fan fest.

"[The Catholic Guy community] energizes me, renews my faith, and really helps me get back to being a better husband and father," said Fanelli, who made it home in time for the birth of his son, Michael Paul. "We all feel like family. A big, weird family."

For many Catholic Guy followers, the show provides the type of community they don't find elsewhere. When they listen to "The Catholic Guy," they're plugged into a relatable community of Catholics, and are encouraged in their Catholic faith.

During the show recording at a Minneapolis comedy club, attendees wore shirts with Catholic Guy catch-phrases, tweeted from Twitter accounts named after on-air gags, and called on Rulli to play favorite sound bites from the show.

"Wow, I feel like I'm the leader of my own cult," joked Tyler Veghte, the show's quirky but beloved atheist producer, after attendees sang along by heart to the musical introduction of the popular "What's on Tyler's Mind?" segment.

But while Veghte and co-hosts Father Chern and Mark Hart have their own unique followings among fans, make no mistake about it: "The Catholic Guy" begins and ends with Rulli, the Catholic Guy himself.

The show is infused with his personality, from the sarcastic, self-deprecating sense of humor that targets his big nose and his co-hosts alike, to the soundtrack provided by the Foo Fighters, his favorite band.

The show's approach to Catholicism is also Rulli's own. He believes being Catholic shouldn't be "compartmentalized," and mixes faith freely on air with humor and discussions on everything from sports to what he's watching on Netflix. It's this playful and occasionally irreverent style that makes



Radio host Lino Rulli, center, talks with Rob Hedrick of Louisburg, Kan., and Chuck Fanelli of Bergenfield, N.J., on Aug. 17 at Rock Bottom Restaurant and Brewery in downtown Minneapolis. (CNS photo/Dave Hrbacek, *The Catholic Spirit*)

"The Catholic Guy" "your home for pure Catholic pleasure," as its tagline states.

But the show isn't all laughs. For Rulli, who has won three Emmy awards for his previous media work as a television host and producer, it's also a craft he takes seriously. As his co-hosts noted at Catholic Guy Con, Rulli's goal is first and foremost to make a great radio show, one that normal people will want to listen to.

Rulli acknowledged this might be especially important now, in the midst of the unfolding crisis of cover-ups of clerical sex abuse. He briefly addressed the controversy on-air recently, but also recognizes that his program has a different role to play than news analysis.

"I think people need a respite from the bad news," he said. "So, without saying it explicitly, every day I go on the air and say—in as entertaining a way as possible—'Here's why I'm Catholic. Here's why I love it. In spite of it all, here's what's beautiful and true about the faith.'"

"The bottom line is I host a funny Catholic radio show," Rulli told *The Catholic Spirit*, newspaper of the Archdiocese of St. Paul and Minneapolis. "That's what I get paid to do, and people seem to enjoy it."

Rulli began honing the skills from his days in theater at Hill-Murray, to the campus radio program he hosted at St. John's University in Collegeville, where he earned a bachelor's degree in communications and a master's in theology. Rulli also got his television start in the Twin Cities, working for WCCO and KMSB before launching "Generation Cross," a Catholic TV show that combined fun and faith.

Though Rulli now resides in New York City, where he also serves as media advisor to Cardinal Timothy M. Dolan of New York, he says his Minnesota upbringing shapes the way he sees the world and the Church. As he put it, "If it wasn't for my time on TV here, there wouldn't be 'The Catholic Guy' show anywhere." †

POVERTY

continued from page 12

The Church provides much needed food programs through Catholic Charities, parish food pantries and the Society of St. Vincent de Paul. Catholic Charities also provides summer food programs for children and youths, and with the generosity of donors and thousands of volunteers, prepares

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

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Connersville Youth Deanery Day

This photo depicts teens attending a Connersville Youth Deanery Day at the Golay Center in Cambridge City on Aug. 21, 1983. The event included Mass, dinner, discussion groups and social activities. The event was made possible through grants from the archdiocese for youth ministry programs that were received by four deaneries in central and southern Indiana that year.

(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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Build unity, shun clericalism, Pope Francis tells new bishops

VATICAN CITY (CNS)—The Catholic Church needs bishops who promote unity, “not soloists singing their own tune or captains fighting personal battles,” Pope Francis told new bishops from the Church’s mission territories.

“And, dear brothers, flee from clericalism, an anomalous way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred,” the pope told the bishops on Sept. 8.

While some bishops, “poor things,” think they have “all the talents, all the charisms” necessary to run the Church, the pope said that is never true. But what a good bishop does have, he said, is passion for communion with the Church and with each and every member of his flock.

On the other hand, clericalism “generates a division in the Church body that supports and helps perpetuate many of the evils that we are condemning today,” he said, quoting from his letter on Aug. 20 to the Church about the clergy abuse scandal.

The pope was meeting with 74 bishops from 34 countries in Africa, Asia, Oceania and Latin America. The prelates had been in Rome for a course for new bishops sponsored by the Congregation for the Evangelization of Peoples.

A bishop, Pope Francis told them, must be “a man of prayer, a man of proclamation and a man of communion,” and he must show special care and concern for families, for the defense of life from the moment of conception, for seminarians, for young people and for the poor.

“Don’t think you are lords of the flock—you are not the masters of the flock, even if some people would like



‘It is easy to wear a cross on your chest, but the Lord is asking you to carry a much heavier one on your shoulders and in your heart: he asks you to share his cross.’

—Pope Francis in his address to new bishops from the Church’s mission territories

you to be or certain local customs promote that,” the pope told them. “Be men who are poor in things and rich in relationships, never harsh or surly, but friendly, patient, simple and open.”

Prayer is not just one of a bishop’s daily tasks, but rather must be the foundation of everything a bishop does, he said. And the chief concern in a bishop’s prayer must be his people and their needs. They must come first.

“It is easy to wear a cross on your chest,” the pope said, “but the Lord is asking you to carry a much heavier one on your shoulders and in your heart: he asks you to share his cross.”

The task of a bishop also involves proclaiming to the world the good news of salvation in Jesus and that cannot be done from one’s desk, he said. “A bishop doesn’t live in his office like a company administrator, but among the people on the roads of the world.” †



Pope Francis attends a meeting with new bishops from mission territories at the Vatican on Sept. 8. The pope told them that the Church needs bishops who promote unity, not “soloists singing their own tune or captains fighting personal battles.” (CNS photo/Vatican Media)

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