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

Door 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’Meary 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.

By Sean Gallagher

†These events are sponsored by the Archdiocese of Indianapolis Office of Parish Social Ministry.
**Official Appointments**

**Effective immediately**

**Rev. Msgr. Anthony R. Volz**

Pastor of St. Barnabas Parish, appointed administrator pro tem of Nativity of Our Lord Jesus Christ Parish in Indianapolis while continuing as pastor of St. Barnabas Parish.

**Rev. John A. Meyer**

Pastor of St. Mary Parish in Greensburg, appointed administrator of Immaculate Conception Parish in Millhouses while continuing as pastor of St. Mary Parish.

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

**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, director, Holy Cross Parish, Indianapolis, and continuing as full-time instructor, Bishop Chatard High School; 1989, administrator; 1991, pastor, St. Patrick’s Holy Rosary parishes, Indianapolis, while continuing as administrator, Holy Cross Parish; 1993, priest premier and sacramental minister, Holy Rosary and St. Patrick, Indianapolis; 1999, dean, Indianapolis East Deanery; 1994, subrabbil; 1995, pastor, St. Joan of Arc Parish, Indianapolis; 1996, dean, Indianapolis North Deanery, while continuing as pastor; 1999, reappointed dean, Indianapolis North Deanery, while continuing as pastor, St. Joan of Arc, Indianapolis, 2001, priest moderator, St. Andrew the Apostle Parish, Indianapolis, while continuing as pastor, St. Joan of Arc and de Paul Parish, Shelby County, 2001, reappointed pastor, St. Joan of Arc, Indianapolis, 2005, pastor, Nativity of Our Lord Jesus Christ Parish, Indianapolis, 2010, priest moderator, St. Maurice, Indianapolis, 2011, reappointed pastor, Nativity of Our Lord Jesus Christ, Indianapolis, while continuing as pastor moderator, St. Maurice, Indianapolis.

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 800-382-9386, ext. 1548, or e-mail carlahill@archindy.org
- Ethics Point Confidential, Online Reporting at www.archdioceseofindy.org or call 888-393-6810

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

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 Berhara, 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, to 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.”

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.”

(Chris 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. 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.)
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. In all the questions one could contemplate 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 following the events 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! Maybe the difference 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 continue our mission of evangelization, we have the hope and strength to weather the storm.

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 in the archdiocese 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 for us. It is a loving and a parish priest telling us that of love and sharing that love, most of us have felt it. We are one for another and can be blessed because of your commitment.

You may be feeling a little overwhelmed by all that 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 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, as a way of realizing the words of Christ, words of hope and a belief that Christ has a plan. Out of the dark, there will be light. Thank you 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 to ensure politeness and decorum. Letters submitted online via our web site can be approved for publication by clicking 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

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 Young)

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 40 Days for Life campaign starts later this month on Sept. 26 and runs through Nov. 4. It is an all-out effort to pray and seek 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 4,500 lives have been saved since the campaign was initiated in 2007. The 40 Days for Life site located near the Planned Parenthood abortion facility, 8590 Georgetown Road, in Indianapolis is one of 40 Days for Life campaign 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.

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

The Fort Wayne rally will take place at St. Luke the Evangelist Church, 7575 Holliday Dr. E., in Indianapolis, at 7 p.m. on Sept. 26, according to 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 Monnet 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 Sieffert at 812-330-1535 or 812-345-7988, or monica.sieffert@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
More than 200 dioceses will be engaged in the Fifth National Encuentro of Hispanic/Latino Ministry, 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 11 dioceses in 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; 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 groups selected their main challenges, priorities and strategies in ministerial areas that were discussed and agreed upon by all participants.

During the larger sessions, participants in the different ministerial areas stressed the importance of reaching out to families at all stages of life. 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 this area, and about 30 percent of them are Catholic, according to the National V Encuentro team.

Encuentros in the region are predominantly from Mexico; others are from countries in Central and South America. 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, III., 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 recommendtions 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 the fifth encuentro 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.

Let’s pray for the success of this important national Encuentro!
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 8855 N. Crittenden Dr., in Indianapolis.

The reunion activities include:

- **Friday, Oct. 5:**
  - **4 p.m.** tour of school; meet in main lobby.
  - **5:30 p.m.** Mass in the gymnasium celebrated by Father Paul Hulsmans.
  - **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.

- **Saturday, Oct. 6:**
  - **7 a.m.** continental breakfast in the cafeteria, followed by a continental breakfast in the cafeteria, followed by a continental breakfast.
  - **10 a.m.**-11 a.m. **10:30 a.m.** reunion meeting.
  - **11:30 a.m.**-12:30 p.m. **12:15 p.m.** reunion meeting.
  - **1:00 p.m.**-2:00 p.m. **12:30 p.m.** reunion meeting.
  - **2:00 p.m.**-3:00 p.m. **1:30 p.m.** reunion meeting.
  - **3:00 p.m.**-4:00 p.m. **3:00 p.m.** reunion meeting.
  - **4:00 p.m.**-5:00 p.m. **3:30 p.m.** reunion meeting.
  - **5:00 p.m.**-6:00 p.m. **5:00 p.m.** reunion meeting.
  - **6:00 p.m.**-7:00 p.m. **6:00 p.m.** reunion meeting.
  - **7:00 p.m.**-8:00 p.m. **7:00 p.m.** reunion meeting.
  - **8:00 p.m.**-9:00 p.m. **8:00 p.m.** reunion meeting.
  - **9:00 p.m.**-10:00 p.m. **9:00 p.m.** reunion meeting.
  - **10:00 p.m.**-11:00 p.m. **10:00 p.m.** reunion meeting.

Office of Marriage and Family Life to host All Souls’ 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 Souls’ Day at the Archdiocesan Office on Sept. 26. The workshop will be held from 9 a.m. to 1:30 p.m. at the office of the Office of Marriage and Family Life, 300 College Park, Indianapolis, IN 46222. The workshop is free and open to anyone interested in observing All Souls’ Day.

The workshop will include discussions on best practices for observing All Souls’ Day, including ways to honor loved ones who have passed away. Participants will also have the opportunity to participate in a prayer service, and there will be a Continental breakfast served. The workshop is open to anyone interested in learning more about observing All Souls’ Day.

For more information, contact Dr. Michelle Veerkamp at micheleveerkamp@archindy.org or visit the Office of Marriage and Family Life’s website at www.archindy.org/marriageandfamilylife.
It was an evening celebrating stories, an historical event and the people who helped make history happen.

So, said Archbishop Charles C. Thompson on Aug. 15, “It was a great day.”

That day, Aug. 15, 2018, was a day that “we’re gathered at the Indiana Historical Society,” where a “blue-ribbon panel” of speakers talked about “the history of gifts, estate gifts, but they don’t leave a story for people today,” that people make these planned endowments tell a story “about how the Catholic Church is being lived throughout central and southern Indiana.”

The dinner, held on Aug. 16 in honor of — and in gratitude for —CFC’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,” 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 emeritus of the Lilly family School of Philanthropy, and special assistant to the chancellor of Indiana University—Purdue University Indianapolis.

Hansing 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.”

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 CFC when Archbishop Daniel M. Buechlein became the shepherd of the Archdiocese of Indianapolis in 1992.

“That was an exciting time,” Tempel expressed 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.

“Their 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 helped 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—was, “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 foundation launched with initial investments totaling $1.2 million. Today it stands at more than $148 million in nearly 500 endowment funds benefiting parishes, parish schools, archdiocesan agencies and ministries “nationally 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 Brownstown. 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 brother, “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 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 Christine Vujovich 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, who later became the Archdiocese of Indianapolis.

The bishop set out “during a treacherous wintertime 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 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.

“Thelemma you are facing is the opportunity to be like [him] and to say to ‘Let me walk ahead of you. Follow me in the 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 800-382-9036, ext. 1482, or 317-236-1482.)
Athletes

Trent Reichley

Maggie Scheuring

“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 so many ways, 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 kept that approach early in this season even scoring a game-winning penalty kick to help upset the top-ranked team in a contest of Class 1A sectional in Indianapolis.

“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 just before the gold match against one of her school’s biggest rivals.

Claire and her teammates from Bishop Chatard High School in Indianapolis joined with members of the team from Heritage Christian High School in Indianapolis, sharing a prayer and listening to one of the coaches offer this thought: “It’s not all about gold. It’s not about today. Our true purpose is beyond this, and it is 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 it’s just a bump. The road is a journey with Christ.”

Claire focuses on sharing that journey with others.

“Some people don’t recognize Jesus in those relationships, but I do. I think God works through you, even if you’re speaking from your heart.

“With sports teams, you get a family feel. 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 or serving a free-kick for Notre Dame, knowing all the mental and physical challenges that she and her teammates will face throughout the 11-month course.

To ease the tension, Natalie has established two rituals as the captain of the girls’ country team.

Natalie learned the Bible-verse-on-the-wall 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 pray for belief and trust in him.”

“Trent’s old junior, a 30 girls from across the nation. I could see the love we were showing to help these opponents. Now I’m working to become a better version of myself every day.”

She’s followed that advice 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 Redeemer 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 by going 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 Plainfield, Trent O’Malley offers the best advice an adult can give when he talks about senior soccer player Trent Reichley. It is a quick reminder for anyone to watch the example that Trent sets.

He lives out his faith in Jesus Christ every day.

“At 17, don’t forget to give the credit for his approach in life to his family, his community and the Catholic schools he’s attended since preschool.”

ABUSE

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 helpful.”

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 protection of their rights as their priority,” said the cardinal.

A critical part of building awareness, he said, has been making the voice of survivors 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 type of victimization in 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 was able to send. Collins, who serves on an 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 for bishops’ conferences to measure the implementation and compliance of safeguarding guidelines. The cardinal has set 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.

“Students who are looking for an intensive 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

The Lumina Foundation’s goal of increasing the percentage of adult Americans with high-quality degrees, certificates and other credentials to 60 percent by 2025 will not be achieved without the participation of two-year institutions, the foundation maintains the status quo,” Elsener said. We require revolutionary responses that address the aspirations 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 transferable to other HLC accredited institutions, including Marian University.

Marian university is confident that we’ve landed on three focused areas of study that are relevant to employers, is 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 be able to add more degrees as our economy and the job market dictate,” Elsener said. “The new college will continue to be fully accredited by the Higher Learning Commission (HLC), and credits earned will be transferable to other HLC accredited institutions, including Marian University.

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

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

One feature of the two-year college is the employer partnerships that are being established by our students. The college will be fully accredited by the Higher Learning Commission (HLC), and credits earned will be transferable to other HLC accredited institutions, including Marian University.

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

For at least the first year, Marian’s two-year college will be located at a property owned by the university at 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 new 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 University’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 Marion.edu/twoyear.

Page 8 The Criterion Friday, September 14, 2018
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.

That human connection

What started out as a volunteer effort with her small church community (SCC) and 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.

“Fashions by The Secret Ingredient in Beech Grove—and benefiting women’s programs at the Benedict Inn Retreat & Conference Center in Beech Grove—remove that barrier,” Crocker said.

“Food has been a key 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. There are three groups: the archbishop’s messenger, defender and companion.

‘That human connection’

“What we are doing is helping people who 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 if I think it speaks to not just the work I’ve been doing, but the work we’ve been building with the hundreds of people that are conversations, sitting in rooms across from leaders, those sitting in the pew.

Sister Tracey also felt that perspective of being a religious sister receiving an award from another order of sisters.

“It was special to be affirmed by a group of women religious,” she says.

For more information on Faith in Immigration, go to www.fairimmigration.org.

Companionship on this road

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

“Since having our daughter with Down Syndrome, five years ago,” companionship has been absolutely instrumental in the contact for the archdiocese’s Justice for Immigrants ministry. “People who every day live in fear of being pulled over, just driving through town. They know they are at risk, and putting themselves at risk by being public figures and recognizable around the city and the now and the state.”

She admits she was “a little hesitant at first” to receive it and Strayer Horan, president of the organization’s board.

“We get so much support from our parish and other religious communities,” says Beckwith. “We just couldn’t do it without all the support we get.”

“Fashions by TSI,” Beckwith says, “giving them the perspective of being a religious sister receiving an award from another order of sisters.”

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 “to realize the message of support and dignity to those who are seeking a better life.”

“When drives me most is the courage of the people I work with who take risks,” says Beckwith, who has been the community organizer for Faith in Indiana (formerly known as Indy-Congregation Action Network, or IN-CAN) and the contact for the archdiocese’s Justice for Immigrants ministry.

“People who every day live in fear of being pulled over, just driving through town. They know they are at risk, and putting themselves at risk by being public figures and recognizable around the city and recognizable around the city,” she says.

The programming is of course giving you so much more hope, and that’s what our moms have experienced. We sit down and talk about how we feel, and 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.

(Top right) The archbishop’s “messenger” award.

(Top left) “You're needed. You still have a job to do.”

Indeed, Crocker offered several practical ideas on how to encourage him and our faith. He and Crocker offered several practical ideas on how to encourage him and our faith. He and Crocker offered several practical ideas on how to encourage him and our faith.
WASHINGTON—The four days of Senate confirmation hearings for Supreme Court nominee Judge Brett Kavanaugh were marred by 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 South Bend, 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 trail of decisions—more than 440,000 public pages of records.

Garnett said he was impressed with how “vocal 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 does get Senate confirmation votes to become the 114th justice, he will “be hearing for a long time and will write clear opinions.”

He also observed that half of the Supreme Court cases are not 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 tendency to overstate how much change” Kavanaugh would bring to the court.

Moreland described Kavanaugh as a “good civic lessons.”

“Kavanaugh will make to the court. Moreland acknowledged that if he gets the Senate decision wouldn’t change quickly and that branch. “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 food. But every person you serve a meal to is just as good as me or better.”

The judge would 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 concerning Archbishop Theodore E. McCarrick, a New York priest in 2000 concerning State acknowledged allegations made by Letter confirms Vatican officials knew of McCarrick allegations in 2000

Dr. Anthony Kennedy, a Catholic, to succeed 81-year-old Justice Anthony Kennedy, who retired on July 31. (CNS photo/Doug Mills, pool via Reuters)

Richard Garnett

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 helps him to understand the situation that they are in.

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Online Lay Ministry Formation

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) to offer not-for-credit online theology classes:

• CDU offers classes on Catechism of the Catholic Church
• Complete 12 courses online with ND STEP program

(www.archindy.org/layministry)

O U T L I N E

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Letter confirms Vatican officials knew of McCarrick allegations in 2000
Any parent who ever grappled with the "new" math knows that education often falls victim to the latest trend. By Effie Caldarola

"Those things are not the end of the world," she said. "They’re the start of the world." While battling cancer in 2013, Navedo-Merkt sent her daughter out to seek the good, the true and the beautiful.

Faith

Classical education uses faith, reason to seek the good, true and beautiful. By Effie Caldarola

"There are lots of ways to school," Fahnlander said. "My husband said that if we were going to do this, we were going to do it all the way," Navedo-Merkt said.

Junior high users 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.

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.”

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 the Latin words for primary sources rather than a synopsis of writings.

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

As St. Thomas Aquinas. Students read it, memorize it, and significance? Have a deep appreciation for its beauty.

Faithfulness is encouraged. 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 secular schools. It’s also left surveyed, if only for lack of time.

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 Chaucer’s “Magna Charta” in its original language, really better than a textbook synopsis?

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.

Classical Catholic education isn’t encouraged to convert. On the contrary, Strive for fidelity to the magisterium of Church leaders in offering a liberal arts curriculum.

From textbooks to in parenting. "There are lots of ways to school," Fahnlander said. "My husband said that if we were going to do this, we were going to do it all the way," Navedo-Merkt said.

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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 array of theologians, some 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.

(Jeff 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

Whether a Catholic school or secular, all parents have seen something that makes them want to be involved. Some parents have even realized that their children are exposed to the world religions, and want a subsystem to get them back to the basics.

There’s an emphasis on parts of speech and language. A high school class meets the rhetorical stage, with an emphasis on elegant writing, debate and oral presentations. Students read Shakespeare’s "Macbeth".

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 proponent of classical education, begun among evangelical Christians and the Catholic homeschool community, has since been embraced increasingly by Catholic parents seeking an alternative to public education or secular schools. It also left survey, if only for lack of time.

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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”.

For families that choose to school their children for the flexibility it offers and the opportunity to hand the faith and their children’s education to people, and not to the public schools.

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Faith at Home/Laura Kelly Fanucci

When hard conversations have conversations with our kids

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

What parent hasn’t uttered or thought the words, “Can’t we just jump into a hard conversation with their child? Whether it’s about a conflict at school or an addiction in the news, we’re all about getting the job done, no matter how unavoidable in families.

The recent sex abuse scandals are rocking our Church. And being a social person, in the fall was really a big deal for me. As St. Teresa of Avila wrote to her sisters with words that echo in our own calling: “This is your vocation; this must be your business; these are your concerns; your voices. Whether 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 abuse at school or at home—age-appropriate ways. But we can start when children are small and continue as they grow. And we have to talk about 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 society at large. Everything awful in the news can call us forth—in faith, but to act with care and tend our children 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.

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. That we call their attention first, so to speak.

Today’s 24/7 news cycle will soon forget and linger after the next scandal. We want our children to flourish, continue to live with the aftermath.

But if we refuse to forget, if we keep pressing for healing and 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 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 society, 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 St. Elizabeth Ann Seton High School in Dallas, Texas. She is the author of several books, including Everyday Sacrament: The Practice of Place, and blogs at www.motheringspirit.com.)

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, the new friends and the new learning that came with it.

As 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 fairly and 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 news, couples are now more likely to scroll through news headlines on their own computers or devices. We can find our way to rock the drumbeats in our echo chambers of social media—even in our ovaries.

But if you make it a point to connect with your spouse regularly about your reactions to the news, you can talk together about how to respond.

Second, be the time to commit ourselves to deeper prayer as couples, too. In marriage, asking how God calls us to respond is a deepening grace. And, those you share your prayers. …The world is on fire.”

It can only be better than the past. We hope our children will be better off than we are, but wouldn’t be surprised if it didn’t happen.

As I’ve ranted on before, I think much of this comes from the decline of religion in our society. We seem to have no moral anchors to keep us on the tightrope of life anymore. I also think that this accounts for the outsourcing of admiration for the natural world—people who classified this very quality of moral certainty.

Whether we’re Christian or not, the vocation to love others as ourselves is not only a kindly statement, but also an admonition to love others as ourselves.

“Gods are not only a kindly statement, but also an admonition to love others as ourselves.”

I craved the attention and interaction of being around other children. And living outside of town didn’t help. I was a “phone girl” at home, in 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, single child.

Another factor at the time was the certainty of things. School always followed Labor Day, and school always ended by Memorial Day. The long summer vacation was possible because most summers usually did not work outside the home, and there were few single moms because of silence, even in our ovaries.

Besides that, the economic prospects for the future was a word that so much in six letters and has that novel “end”—I uncovered an application for it, one that got to the root of my addiction.

Our screen time provides stimulation that is ersatz, which means artificial or synthetic, in our ovaries.

Our Works of Charities/David Bethuram

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

Food is a gift. For many, gratitude for this gift is expressed by eating too much before meals. We are grateful for the gift of nourishment and the freedom to enjoy our food. We are active, healthy life it provides.

It provides—whether it’s a meal at home or in a restaurant, odds are many of these meals are predesigned as the foods that support our 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 for food throughout our food programs.

Poverty and hunger go hand in hand.

According to Catholic Charities, the poverty rate in 2017 was 14.8 percent of the U.S. population. Sound low until you realize this is the largest number of food insecure children ever reported. That means one out of every five children in our country is living in poverty.

Poverty isn’t just someone else’s problem, it’s ours. Feeding America’s Hungry revealed in May that food insecurity exists in every county in the U.S. Overall food insecurity in U.S. ranges from a low of 8.8 percent of the population in Hennepin County in Minnesota to a high of 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 prohibitive.

Families living in poverty often have limited resources to spend on food, and for those living on the streets, the challenges become even greater due to their lack of access to refrigeration. People who have experienced individuals requesting a can opener to open the items. They may even have good quality brands but can’t open them.

Food is health. Without quality food, physical and emotional health suffer. People in poverty worry about their ability to survive and find their next meal. For Chicos means compromising on their 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.

Twenty Something/Christina Caprice

Breaking up with your phone

I’ve been e-mailing my friend Becky, a newcomer to the United States, about our growing desire to unplug. We used to compare notes on “Dinner At The Statue of Liberty,” but lately we’re both watching less TV.

I told her about my weekly hiatus from social media, which retracted my thumb from tapping on Instagram feeds. I used to check in with people regularly to keep up with personality profiles and read substantive articles on mental illness, gender identity and anxiety, but now I’m looking up the definition of words like ersatz, which means artificial or synthetic, and antisocial behavior.

Just as soon as I had landed on this sneaky new word—a word that says so much in six letters and has that novel “end”—I uncovered an application for it, one that got to the root of my addiction.

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To the news, you can talk together about what’s happening in our Church.

Second, talk with your children. Tackling sensitive, scary subjects like abuse at school or at home—age-appropriate ways. But we can start when children are small and continue as they grow. And we have to talk about 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 society at large. Everything awful in the news can call us forth—in faith, but to act with care and tend our children 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.

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. That we call their attention first, so to speak.

Today’s 24/7 news cycle will soon forget and linger after the next scandal. We want our children to flourish, continue to live with the aftermath.

But if we refuse to forget, if we keep pressing for healing and 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 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 society, 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 St. Elizabeth Ann Seton High School in Dallas, Texas. She is the author of several books, including Everyday Sacrament: The Practice of Place, and blogs at www.motheringspirit.com.)
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 together are called the songs of the suffering servant. Poetically and expressively, they figure in the liturgies of the Church. This 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 abundantly provides strength and guidance.

Assured of God’s help and resolve 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 as this reading literally caused war. 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 worthy Christian conduct. It is not a question of following rules and regulations.

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.

Living the Christian life by acts of genuine love and 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 challenge. However, we must ratify our belief in our worthy Christian conduct. It is not a question simply of following rules and regulations.

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Reflection

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However, the challenges come overcome opposing 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.†

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 permission 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 have an “imposition of hands,” and, according to the guidelines, “as long as the individual is capable of having a sense of contrition for bound committed sins, 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.” (Instruction on the Liturgy 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!

At my parish, the extraordinary ministers of holy Communion wear casual 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 as 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, but I wanted to see your answer first ( Hawai’i).

There is nothing in the Church’s Code of Canon Law that regulates the specific apparel of ministers of the Eucharist. The Church wisely left this up to 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 give 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 kfdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.)

Readers may submit prose or poetry for possible publication in the “My Journey to God” column.

Prayer of Thanksgiving receiving Holy Communion

By Carol Smith

Oh, my Jesus,
Thank you for your great love,
which compelled you to leave the glory of Father God and come to Earth as a helpless baby.
Thank you for enduring 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 raised me.
Thank you for feeding us with your Body and Blood, Soul and divine life, 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 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)

Question Corner

Fr. Kenneth Doyle

The Church offers guidance in offering sacraments to people with disabilities.

Q: 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 not sure whether they would like to receive the Eucharist, and if they say yes, I give them the host.

A: This episode amazes me that Jesus suffered to give us his mercy in the most personal anointing, and yet I don’t feel that I can ask a priest to bring these sacraments to these individuals other than those I pray for them to the Lord? (City of origin withheld)

The Church offers guidance in offering sacraments to people with disabilities.

Q: As for confession and anointing of the sick, why would you demand permission that the person had been attending church prior to the onset of the dementia?

A: 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 have an “imposition of hands,” and, according to the guidelines, “as long as the individual is capable of having a sense of contrition for bound committed sins, even if he or she cannot describe the sin precisely in words, the person may receive sacramental absolution.”

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(Carol Smith is a member of St. Augustine Parish in Jeffersonville. Photo: A youth from Orlando, Fla., prays 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)
Cardinal Tobin addresses immigration, abuse scandal at Notre Dame lecture

SOUTH BEND, Ind. (CNS)—The Catholic Church in the United States is facing “two storms” that, observed Cardinal Joseph W. Tobin, archbishop of the Newark, N.J., archdiocese, “are quite related” and “are there the policy of ‘zero tolerance’ that has undermined immigrants, which has plunged communities into fear, and the Holy Spirit working ‘like a hurricane’ to smash structures of clericalism through the current clerical 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 fits “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 paramount 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, “in 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.

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Lucky there’s a “Catholic Guy”: Radio host taps into male zeitgeist

MINNEAPOLIS (CNS) — Lino Rulli doesn’t have any enemies 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 pariah family 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 launched since it started in 2006.

About 200 members of this tight-knit crew came to the Twin Cities on Aug. 17 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 by 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 show and for our audience, and how lucky I am to be able to be in people’s lives.”

But 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 the scene.

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 reliable community of Catholics, and are encouraged in their Catholic faith.

During the show recording at a Minnesota comedy club, attendees wore shirts with Catholic Guy catch-phrase 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 Veghite, the show’s quirky but beloved atheist producer, after attendes sang along by heart 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 the present day that he’s watching on Netflix. It’s this playful and occasionally irreverent style that makes “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.’

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“People need that kind of escape. I’m not
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, the 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 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 attended 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)

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.)