As a Colts’ chaplain, Father Douglas Hunter focuses on players’ lives and their faith

By John Shaughnessy

As the Catholic chaplain for the Indianapolis Colts, Father Douglas Hunter has access to the training facility, the team meetings and the sidelines during games. He’s even there in the locker room when head coach Frank Reich talks to the players, including the times the Colts’ leader has shared this constant message: “Get 1 percent better every day.”

Father Hunter also stays in contact with Chris Ballard, the Colts’ general manager and a fellow Catholic—a relationship that led Father Hunter to send Ballard a text as the team was making cuts at the end of the preseason.

“I texted Chris to say, ‘Hey, I’m praying for you. I know you’re having a lot of praying.’”

At the same time, Father Hunter added, with a note of humor, “I made a shameful appeal to Chris, ‘Leave the Catholics alone!’”

Father Hunter shared those stories as the keynote speaker at the 15th anniversary celebration of Catholic Radio Indy on Aug. 27. (Submitted photo by Brigid Curtis Ayer)

Archbishop Paul D. Etienne, former archbishop of Anchorage, Alaska, to the role of coadjutor archbishop of the Archdiocese of Seattle. He was welcomed by the archdiocese during a Mass of reception on June 7 at St. James Cathedral in Seattle. Archbishop Etienne was ordained a priest of the Archdiocese of Indianapolis in 1992.

The June 7 liturgy began with Archbishop Pierre welcoming the new coadjutor and prasing Archbishop Sartain for asking for help, saying that takes “a lot of courage.”

Archbishop Sartain had asked Pope Francis to appoint a coadjutor because of spinal problems he suffered that required several surgeries.

Archbishop Etienne, who turned 60 in June, had been in Anchorage since October 2016. Archbishop Sartain, 67, has led the Seattle Archdiocese since 2010. In an April 29 letter to archdiocesan Catholics, Archbishop Sartain said: “To say that I am delighted by the Holy Father’s choice would be an understatement.”

Archbishop Etienne is a wonderful shepherd whose love for the Lord is expressed through a deep life of prayer and devotion to the sacraments, as well as contagious enthusiasm for the proclamation of the Gospel and service to those in need in the name of Jesus.”

When the appointment was first announced, Archbishop Etienne also had words of praise for Archbishop Sartain, saying: “We’ve known each other since we were priests, before either one of us were ever named bishops, and he’s just a great, great man. And I have no doubt that I’m going to love working with him.”

The appointment became official on Sept. 3, when Pope Francis named Archbishop Etienne, former archbishop of Anchorage, Alaska, to the role of coadjutor archbishop of the Archdiocese of Seattle.

VATICAN CITY (CNS)—After the consistory to create new cardinals in early October, Pope Francis will have chosen more than half of the men who will enter the Sistine Chapel to elect his successor.

Personal opinions about the needs of the Church at any given moment and about who would be the best person to lead obviously are at play in a conclave.

But the cardinals also invoke the inspiration of the Holy Spirit and make a solemn oath in casting their ballots: “I call as my witness Christ the Lord, who will be my judge, that my vote is given to the one who before God I think should be elected.”

After arriving late for the midday recitation of the Angelus prayer on Sept. 1 about him setting up the college to elect a successor just like him, it should be remembered that then-Archbishop Jorge Mario Bergoglio was created a cardinal by St. John Paul II. And he was elected pope in 2013 in a conclave where 42 percent of the cardinal electors were created cardinals by St. John Paul and the remaining 58 percent of the voters were named by Pope Benedict XVI.
Repent, convert, pray, give up fossil fuels, Pope Francis says

VATICAN CITY (CNS)—“Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, toward forms of clean energy,” Pope Francis said as he marked the World Day of Prayer for the Care of Creation.

“We have caused a climate emergency that gravely threatens nature and life itself, including our own,” the pope said in his message for the Sept. 1 ecumenical day of prayer.

Pope Francis urged Catholics to find “a naturally beautiful path and think about how God created the universe and declared it good; then he created human beings and gave them creation “as a precious gift” to safeguard.

“Tragically, the human response to this gift has been marked by sin,” he said. Selfishness and self-interest have turned creation, which was meant to be a place of encounter and sharing, into “an area of competition and conflict.”

People have forgotten that they, too, are God’s creation and not lords of the universe free to exploit anything they want, the pope said.

Pollution, the incessant use of fossil fuels, deforestation and intensive farming are causing global temperatures to rise and adversely through the planet and the world’s poorest people, he said. Melting glaciers, a lack of clean drinking water, the development of more frequent super storms and “the considerable presence of plastics and microplastics in the oceans” are all signs of how human greed is making the planet increasingly hostile to life.

“We have forgotten who we are; creatures made in the image of God, called to dwell as brothers and sisters in a common home,” Pope Francis said.

“Now is the time to rediscover our vocation as children of God, brothers and sisters, and stewards of creation,” he said. “Now is the time to repent, to be converted.”

Pope Francis suggested Catholics join the ecumenical “Season of Creation” initiative, which runs from the Sept. 1 day of prayer through the feast of St. Francis of Assisi on Oct. 4. The initiative, explained at www季节ofcreation.org, includes prayer and practical action to clean up the environment, promote recycling and lobby governments for action to mitigate climate change.

In silence and prayer, he said, people should recognize the beauty that God has created and given to all people, but they also should pause to consider how the choices they make about what to eat, what to buy, how they do travel and how they use energy and water impact God’s creation, including other people.

Pope Francis asked Catholics to listen especially to young people who are calling on everyone to make “courageous decisions” and undertake “prophetic actions” to fulfill longstanding promises to stop polluting the environment and to protect all life.

Politicians and government leaders also should be held accountable in their prayers, he said, pointing particularly to world leaders, who must make real changes toward life, not death.”

The United Nations’ Climate Action Summit on Sept. 23 will be especially important for reaffirming the Paris Climate Accord and taking “drastic measures” to end greenhouse gas emissions and slow global warming.

Pope Francis said as he marked the World Day of Prayer for the Care of Creation.

In the Archdiocese of Indianapolis, Father Etienne served as pastor of several parishes, vocation director, vice rector of VATICAN CITY (CNS)—“Now is the time to abandon our dependence on fossil fuels and move, quickly and decisively, toward forms of clean energy,” Pope Francis said as he marked the World Day of Prayer for the Care of Creation.

“We have caused a climate emergency that gravely threatens nature and life itself, including our own,” the pope said in his message for the Sept. 1 ecumenical day of prayer.

Pope Francis urged Catholics to find “a naturally beautiful path and think about how God created the universe and declared it good; then he created human beings and gave them creation “as a precious gift” to safeguard.

“Tragically, the human response to this gift has been marked by sin,” he said. Selfishness and self-interest have turned creation, which was meant to be a place of encounter and sharing, into “an area of competition and conflict.”

People have forgotten that they, too, are God’s creation and not lords of the universe free to exploit anything they want, the pope said.

Pollution, the incessant use of fossil fuels, deforestation and intensive farming are causing global temperatures to rise and adversely through the planet and the world’s poorest people, he said. Melting glaciers, a lack of clean drinking water, the development of more frequent super storms and “the considerable presence of plastics and microplastics in the oceans” are all signs of how human greed is making the planet increasingly hostile to life.

“We have forgotten who we are; creatures made in the image of God, called to dwell as brothers and sisters in a common home,” Pope Francis said.

“Now is the time to rediscover our vocation as children of God, brothers and sisters, and stewards of creation,” he said. “Now is the time to repent, to be converted.”

Pope Francis suggested Catholics join the ecumenical “Season of Creation” initiative, which runs from the Sept. 1 day of prayer through the feast of St. Francis of Assisi on Oct. 4. The initiative, explained at www季节ofcreation.org, includes prayer and practical action to clean up the environment, promote recycling and lobby governments for action to mitigate climate change.

In silence and prayer, he said, people should recognize the beauty that God has created and given to all people, but they also should pause to consider how the choices they make about what to eat, what to buy, how they do travel and how they use energy and water impact God’s creation, including other people.

Pope Francis asked Catholics to listen especially to young people who are calling on everyone to make “courageous decisions” and undertake “prophetic actions” to fulfill longstanding promises to stop polluting the environment and to protect all life.

Politicians and government leaders also should be held accountable in their prayers, he said, pointing particularly to world leaders, who must make real changes toward life, not death.”

The United Nations’ Climate Action Summit on Sept. 23 will be especially important for reaffirming the Paris Climate Accord and taking “drastic measures” to end greenhouse gas emissions and slow global warming.

Pope Francis said as he marked the World Day of Prayer for the Care of Creation.

In the Archdiocese of Indianapolis, Father Etienne served as pastor of several parishes, vocation director, vice rector of

is Lebanese archbishop Sigfus Tamkevicius, who, a year ago, joined Pope Francis on a prayerful tour of the former KGB headquarters in Vilnius.

The archbishop had been imprisoned from 1983 to 1985. He was the first anti-communist of Lebanon who worked “to overthrow the Baathist regime.”

As a Jesuit priest, in 1972 he began publishing the Chronicle of the Catholic Church in Lithuania, an underground newsletter documenting communist repression of the Church. Despite repeated questioning by the KGB, he managed to publish and distribute the chronicle for more than 10 years and, once he was arrested, other colleagues continued his work.

One of the new cardinal electors will be Guatemalan Bishop Alvaro Ramazzini Ileri of Huehuetenango, a human rights defender whose support for environmental activists has earned him death threats. Two Roman Carter officials tapped to become cardinals hold positions that would have been considered automatic red-hat posts before Pope Francis came on the scene: Spanish Bishop Miguel Angel Ayuso Guixot, 67, president of the Pontifical Council for Interreligious Dialogue; and Portuguese Archbishop Jose Tolentino Medonca, 53, Vatican archivist and librarian.

The surprising Carta pick was Jesuit Father Nabil Merhi Czerny, one of two undersecretaries for migrants and refugees in the Dicastery for Promoting Integral Human Development. Cardinal-designate Czerny, who was born in 1949 in what was Czechoslovakia and who migrated with his family to Canada when he was 2, worked in a variety of social justice ministries in Canada, Central America and Africa before coming to the Vatican.

In the Archdiocese of Indianapolis, Father Etienne served as pastor of several parishes, vocation director, vice rector of
WASHINGTON (CNS)—Catholic leaders across the United States reacted with sorrow and “heavy hearts” to a mass shooting in west Texas on Aug. 31 that authorities said claimed seven lives and wounded 25 others.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said in a statement on Sept. 1 that he was “deeply saddened to witness yet again scenes of violence and contempt for human life being repeated in our nation’s streets.”

He said Catholics attending Sunday Mass on Sept. 1 “do so with heavy hearts” thinking of these victims and victims of recent “gun violence in California, Texas and Ohio.”

He said the Aug. 31 shooting, which occurred as the gunman sped along highways in Odessa and Midland, Texas, “demonstrates unequivocally the undeniable existence of evil in our society.”

“As people of faith, we must continue to pray for all victims, and for healing in all these shattered communities that now extend across the length and breadth of our land,” he added.

Law enforcement authorities said Seth Ator, 36, carried out the shooting as he drove along 10 miles of highways in the two communities, spreading panic in a normally calm Saturday afternoon.

The shooting was the second in west Texas in a month. The first occurred in El Paso on Aug. 3 when a gunman shot and killed 22 people and injured 24 others. Police killed the gunman in the Aug. 31 shooting as he fired at them from a postal van he had hijacked after shooting and killing its driver.

Odessa Police Chief Michael Gerke said the gunman was fired from his trucking job the morning of the shooting, called the FBI tipline and was on the phone with emergency dispatchers as the attack continued.

Bishop Michael J. Sis of San Angelo, Texas, where Odessa and Midland are located, announced that three Masses had been scheduled at diocesan churches in upcoming days to pray for peace and healing from the tragedy, including a Mass on Sept. 8 at Sacred Heart Cathedral in San Angelo.

Bishop Sis offered prayers for those who died and were injured in the incident in a statement following the shooting.

“My prayers are also for the great people of those communities directly impacted by this senseless act of violence, especially the courageous first responder and the local medical teams,” he said.

The shooting was the second in west Texas to occur in a month. The first occurred in El Paso on Aug. 3 when a gunman shot and killed 22 people and injured 24 others. Police killed the gunman as he fired at them from a postal van he had hijacked after shooting and killing its driver.

Odessa Police Chief Michael Gerke said the gunman was fired from his trucking job the morning of the shooting, called the FBI tipline and was on the phone with emergency dispatchers as the attack continued.

Bishop Michael J. Sis of San Angelo, Texas, where Odessa and Midland are located, announced that three Masses had been scheduled at diocesan churches in upcoming days to pray for peace and healing from the tragedy, including a Mass on Sept. 8 at Sacred Heart Cathedral in San Angelo.

Bishop Sis offered prayers for those who died and were injured in the incident in a statement following the shooting.

“My prayers are also for the great people of those communities directly impacted by this senseless act of violence, especially the courageous first responder and the local medical teams,” he said.

“The Lord is close to the brokenhearted, he saves those whose spirit is crushed,” the statement said, quoting Psalm 34.

Bishop Sis committed diocesan parishes to assisting the community in its healing.

“There are no easy answers as to how to end this epidemic of gun violence in our state and in our country. I ask the Lord to enlighten all of our hearts and minds, especially our government leaders, so that we can have the insight and the courage to move from a culture of death to a culture of life,” the bishop said.

Bishops also took to social media to voice concerns after this shooting.

Cardinal Blase J. Cupich of Chicago said in a Sept. 1 tweet: “Prayers alone are not the answer.”

“I join my brother bishops in condemning such horrific crimes against humanity and I encourage all people of goodwill to demand action now by our elected leaders,” he said.

“May the victims of the Odessa shooting rest in peace, may the injured recover and find comfort in the Lord, and may their families and friends find the strength to support their surviving loved ones,” he added.

Bishop Frank J. Dewane of Venice, Fla., chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development, also offered prayers for the victims in a Sept. 1 tweet for those who lost their lives “and the many injured during another violent act.”

Messages written in sidewalk chalk are seen as people gather for a Sept. 1 vigil following an Aug. 31 mass shooting in Odessa and Midland, Texas. (CNS photo/Callaghan O’Hare, Reuters)
Youth camp a reminder faith must be at the center of all we do

Imagine a group of athletes hearing bells ringing and dropping to their knees. They reverently become silent as a priest processes onto a practice field with a monstrance containing the Eucharist.

For the next 15 minutes, the football players and Father Michael Daly, associate pastor of St. Olalla Parish in Shoreview, Minn., are silent, offering prayers on a summer afternoon.

The act of faith took place in August at the start of an afternoon session during the inaugural Faith and Football Camp at Cretin-Derham Hall High School in St. Paul, Minn.

According to a story from Catholic News Service, the three-day camp featured football drills and scrimmages mixed in with Mass, the rosary, Stations of the Cross and adoration.

Father Michael Daly holds a monastic vial of Eucharist during Faith and Football Camp on Aug. 7 at Cretin-Derham Hall High School in St. Paul, Minn. The three-day camp featured football drills and scrimmages mixed in with Mass, rosary, Stations of the Cross and adoration. (John Bokhoven, The Catholic Spirit)

"I mean, these are 10- and 11-year-olds," Birk said. "We're just spending too much time, we're putting an inordinate amount of time and energy into sports...It's a race to nowhere, if you ask me."

He also said "80 percent of kids are dropping out of organized sports by middle school. And, the number one reason is they're not having any fun."

Faith and fun were the overarching themes of this endeavor. Camp was held six hours each day, with plenty of breaks and free time. Birk and other adults played quarterback, and during scrimmages some were not kept. Near the end of the day, parents showed up in the bleachers to watch. The spiritual component, they said, was a draw for them in registering their sons for the camp.

The faith component comes from Birk's own journey. He was brought up Catholic, but fell away from the faith. His road back began in 2002, just after he had signed a $31 million, seven-year contract with the Vikings, which at the time was the largest-ever NFL contract for a center.

"I had worldly success beyond my wildest dreams, yet I was still empty inside," said Birk, who came back to the Church when his wife, Adrianna, was pregnant with their first child. He said playing in the NFL showed him that money or pleasure or power or fame is the road to happiness.

He, along with Providence Sister Janice, Mrs. Bormann, Ms. Hall and Mrs. Bormann, at our little chapel here. All of this because of the dedication of the volunteers that come here every week, in week-out—not searching for their own glory and notoriety—but concerned for the men here at prayer. Attending Mass here every Sunday

Inmate offers ‘thank you’ to all who have ministered at federal prison in Terre Haute

I read with much interest the article in the Aug. 2 issue of The Criterion by Sean Gallagher and Natalie Hoefer. I am an inmate at the Federal Prison Camp at Terre Haute.

According to a story from Catholic News Service, the three-day camp featured football drills and scrimmages mixed in with Mass, the rosary, Stations of the Cross and adoration.

"I mean, these are 10- and 11-year-olds," Birk said. "We're just spending too much time, we're putting an inordinate amount of time and energy into sports...It's a race to nowhere, if you ask me."

He also said "80 percent of kids are dropping out of organized sports by middle school. And, the number one reason is they're not having any fun."

Faith and fun were the overarching themes of this endeavor. Camp was held six hours each day, with plenty of breaks and free time. Birk and other adults played quarterback, and during scrimmages some were not kept. Near the end of the day, parents showed up in the bleachers to watch. The spiritual component, they said, was a draw for them in registering their sons for the camp.

The faith component comes from Birk's own journey. He was brought up Catholic, but fell away from the faith. His road back began in 2002, just after he had signed a $31 million, seven-year contract with the Vikings, which at the time was the largest-ever NFL contract for a center.

"I had worldly success beyond my wildest dreams, yet I was still empty inside," said Birk, who came back to the Church when his wife, Adrianna, was pregnant with their first child. He said playing in the NFL showed him that money or pleasure or power or fame is the road to happiness.

He, along with Providence Sister Janice, Mrs. Bormann, Ms. Hall and Mrs. Bormann, at our little chapel here. All of this because of the dedication of the volunteers that come here every week, in week-out—not searching for their own glory and notoriety—but concerned for the men here at prayer. Attending Mass here every Sunday

With Benedictine Father Mark O’Keefe is a pleasure. We Christians are not doing a good job of proclaiming Jesus’ message. The number of “nones” (i.e., those people with no religious affiliation) is growing. What can we do to deal with the root cause?

First, live our lives as we truly do believe in Jesus’ message. St. Francis of Assisi encourages us to “preach the Gospel and, if necessary, use words. Be kind to your neighbors, give to the poor, spend time volunteering. Attract the “nones” with the happiness of our lives.

Second, fight the message of hate that is increasingly pervading our society. Speak out when we see prejudice or hear spiteful words.

Finally, don’t be afraid to speak to other parents and athletes about what Jesus did for us when the opportunity arises.

Protestant Bishop Fredric Pignere suggests that it is important for us to be in touch with our story, and to be prepared to share it in an appealing way in one minute or less so that if someone asks why you are a Catholic or why you go to church, we can be ready to share our faith.

It would also be good for us to ask ourselves the same question: Are we living our faith out of habit or fear, or are we aware of God’s grace transforming our self-centeredness into an active concern for the welfare of others?

There is a risk that we will be rebuffed, but how else is Jesus message going to be proclaimed if we are not the ones who deliver it.
God is love, and love must be shared

“As G. K. Chesterton observed, the Trinitarian doctrine is simply a technically precise way of saying that God is love and that love is God. This is a reason for staying in the Church because God is love and love is God. The Church is the body of Christ, which is the sacrament of God’s love for the world. The mystery of the Most Holy Trinity is a reason for staying in the Church because God is love and love is God. The Church is the body of Christ, which is the sacrament of God’s love for the world.”

The mystery of the Most Holy Trinity is a reason for staying in the Church because God is love and love is God. The Church is the body of Christ, which is the sacrament of God’s love for the world.

The Criterion, Friday, September 6, 2019

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON

Christ the Cornerstone

Dios es amor, y el amor se debe compartir

“ Así como G. K. Chesterton ha escrito en un texto técnico muy preciso de afirmar que Dios es amor,” (Obispo Robert E. Barron, Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales).

Como hombres y mujeres de fe, aceptamos el maravilloso misterio de que Dios es puro amor y bondad, por lo que no puede limitarse a nuestras categorías humanas de individualidad y separación.

Tal como lo dice el Evangelio según san Juan, ni siquiera el Espíritu Santo habla o actúa por sí solo. Dios siempre actúa como una comunión de personas, una divina unidad diversa que está totalmente fuera de nuestra comprensión, aunque requiere nuestra entera aceptación en la fe.

En su libro, Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales, el obispo auxiliar de Los Ángeles, Robert E. Barron, cita “la extraña doctrina de la Trinidad, que presenta al único Dios como una unidad de tres personas” como una de las razones por las cuales los católicos deben permanecer fieles a la Iglesia.

“Por qué el misterio de la vida interior de Dios, la Trinidad, es una razón de peso para que los católicos que, comprendiblemente, se sienten desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar” permanezcan como miembros activos de una Iglesia contra la cual se sienten desilusionados?

Encontramos la respuesta en una percepción más profunda de quién es Dios y quiénes somos nosotros como participantes en el misterio del amor y la bondad de Dios.

“Estamos salvados—escribe el obispo Barron—precisamente porque el propio Dios se abrió a sí mismo en el acto de amor, el Padre y el Hijo, y en la inspiración que recibimos a través de todas las personas, adivinando la maravillosa profundidad del amor de Dios. En verdad es muy sencillo. La Trinidad es quien Dios es y como compartir su vida divina con los demás. Sí, es un misterio, pero también es un enorme regalo para nosotros y para toda la creación. Dios es amor y el amor se debe compartir. Dios comparte su amor entre sí, y en la esencia misma de las personas, intercambios libres y constantes de amor y creatividad.

Los cristianos celebramos la Trinidad, no porque entendemos el misterio, sino porque lo hemos vivido en el amor misericordioso del Dios Padre, en las palabras de Jesús el Hijo, y en la inspiración que hemos recibido a través del poder del Espíritu Santo. Si abandonamos la Iglesia que, a pesar de todas sus imperfecciones humanas y pecados, sigue siendo la fuente más perfecta de gracia trinitaria, nos separamos de lo que el obispo Barron describe como "la gracia de Cristo, en quien encontramos la vida eterna."

Cree en el Dios trino no es un ejercicio académico, ni una enseñanza abstracta, ni un dogma o un credo estático. El misterio de la Santísima Trinidad revela la amplitud y la profundidad del amor de Dios. En verdad es muy sencillo. La Trinidad es quien Dios es y como compartir su vida divina con los demás. Sí, es un misterio, pero también es un enorme regalo para nosotros y para toda la creación. Dios es amor y el amor se debe compartir. Dios comparte su amor entre sí, y en la esencia misma de las personas, intercambios libres y constantes de amor y creatividad.

El obispo Barron escribe que la mayoría de las religiones concuerdan en que el amor es uno de los atributos de Dios. “Solo el cristianismo sostiene la extraña afirmación de que Dios es amor” y prosigue, diciendo que “la Iglesia lleva esta verdad al mundo: lo definitivamente real es el amor.”

Si abandonamos la Iglesia, nos alejamos del portador del misterio de Dios quien es amor. Podríamos argumentar, comprensiblemente, que algunos de los líderes de la Iglesia han realizado una labor deficiente en este sentido de amor, pero jamás podemos persuadirnos de un modo convincente de que no necesitamos lo que se ha dicho como "la verdad acerca de quién es Dios y por qué nosotros, como integrantes del Cuerpo de Cristo, ahora más que nunca necesitamos su gracia y su misericordia.”
Session on pro-life perspective on immigration set for Sept. 19 at Catholic Center in Indy

The Catholic response and pro-life perspective on immigration is the focus of a lecture and panel discussion to be held at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8 p.m. on Sept. 19.

The event is sponsored by the archdiocesan Office of Human Life and Dignity and the pro-life ministries of the archdiocesan Office of Human Life and the archdiocesan Office of Youth Ministry and led by a team of NET Ministries catechists, the retreat includes an overnight retreat for all students in sixth- through eighth-grade to be held at Our Lady of the Greenwood Parish, 335 S. Lady of the Greenwood Parish, 335 S.

Our Lady of Perpetual Help Parish to host end-of-life seminar on sept. 17

“Now, and at the Hour of Our Death” is the theme of a decision-making and planning for end-of-life seminar and panel discussion in Wagner Hall at Our Lady of Perpetual Help Parish, 1752 Sculler Lane, in New Albany, from 6:30-8 p.m. on Sept. 17.

Panelists will include clergy, a lay representative, an attorney, a hospital chaplain and a cemetery consultant.

Free entry to Indy Irish Fest on Sept. 15 to benefit St. Vincent de Paul food pantry

The 24th annual Indy Irish Fest will take place at Military Park, at the corner of W. New York Street and N. West Street, in Indianapolis, on Sept. 13-15.

The festival is open from 4:30-11 p.m. on Sept. 13, with early bird $5 admission from 4:30-5:30 p.m.

The hours are 4:30-11 a.m.-11 p.m. on Sept. 14, and 10:30 a.m.-5 p.m. on Sept. 15, with free admission on Sept. 15 between 10:30-11:30 a.m. with the consumption of at least five non-perishable food items per person benefiting the Indianapolis St. Vincent de Paul Food Pantry.

Middle school retreat planned at Our Lady of the Greenwood on Oct. 4-5

“In His Image” is the theme of an overnight retreat for all students in sixth- through eighth-grade to be held at Our Lady of the Greenwood Parish, 1204 N. West Street, in Indianapolis, from Sept. 14 to 15.

The festival will feature live music, children’s zone, pizza and salad will be served. The event is free. However, freewill donations will be accepted.

Registration is requested at bit.ly/2NjEHVh (case sensitive).

For additional information, contact Brie Anne Varick at bannhead@archindy.org or 317-236-1534 or Gabriella Dios at gados@archindy.org or 317-592-4007.

VIPS

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

Anthony and Ann (Vondenhuevel) Lorenz, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 11.

The couple was married in St. Patrick Church in Anderson, Ind., on Sept. 7, 1969, and later had their marriage blessed in the Catholic Church. They have two children: Christopher and Patrick Jackson.

The couple also has 10 grandchildren and 17 great-grandchildren.

Edward and Cynthia (Oare) Dewes, members of the St. Paul the Apostle Parish in Green Castle, will celebrate their 65th wedding anniversary on Sept. 11.

The couple was married in Church of the Incarnation in Minneapolis, Minn., on Sept. 11, 1954. They have six children: Katherine Stark, John, John, William and the late Andrew and Peter Dewes.

The couple also has 10 grandchildren and 17 great-grandchildren.

Our Lady of the Greenwood on Oct. 4-5

“In His Image” is the theme of an overnight retreat for all students in sixth- through eighth-grade to be held at Our Lady of the Greenwood Parish, 1204 N. West Street, in Indianapolis on Sept. 14 to 15.

The festival will feature live music, children’s zone, pizza and salad will be served. The event is free. However, freewill donations will be accepted.

Registration is requested at bit.ly/2NjEHVh (case sensitive).

For additional information, contact Brie Anne Varick at bannhead@archindy.org or 317-236-1534 or Gabriella Dios at gados@archindy.org or 317-592-4007.

Free entry to Indy Irish Fest on Sept. 15 to benefit St. Vincent de Paul food pantry

The 24th annual Indy Irish Fest will take place at Military Park, at the corner of W. New York Street and N. West Street, in Indianapolis, on Sept. 13-15.

The festival is open from 4:30-11 p.m. on Sept. 13, with early bird $5 admission from 4:30-5:30 p.m.

The hours are 4:30-11 a.m.-11 p.m. on Sept. 14, and 10:30 a.m.-5 p.m. on Sept. 15, with free admission on Sept. 15 between 10:30-11:30 a.m. with the consumption of at least five non-perishable food items per person benefiting the Indianapolis St. Vincent de Paul Food Pantry.

Middle school retreat planned at Our Lady of the Greenwood on Oct. 4-5

“In His Image” is the theme of an overnight retreat for all students in sixth- through eighth-grade to be held at Our Lady of the Greenwood Parish, 1204 N. West Street, in Indianapolis, from Sept. 14 to 15.

The festival will feature live music, children’s zone, pizza and salad will be served. The event is free. However, freewill donations will be accepted.

Registration is requested at bit.ly/2NjEHVh (case sensitive).

For additional information, contact Brie Anne Varick at bannhead@archindy.org or 317-236-1534 or Gabriella Dios at gados@archindy.org or 317-592-4007.

Session on pro-life perspective on immigration set for Sept. 19 at Catholic Center in Indy

The Catholic response and pro-life perspective on immigration is the focus of a lecture and panel discussion to be held at the Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, from 6:30-8 p.m. on Sept. 19.

The event is sponsored by the archdiocesan Office of Human Life and Dignity and the pro-life ministries of the archdiocesan Office of Human Life and the archdiocesan Office of Youth Ministry and led by a team of NET Ministries catechists, the retreat includes an overnight retreat for all students in sixth- through eighth-grade to be held at Our Lady of the Greenwood Parish, 335 S.
The three ironies of catechesis

By Ken Ogorek

“There are two types of people in the world,” quipped a college professor of mine. “Those who have a sense of irony, and those who don’t.”

Separating the world into two types of people is above my pay grade. Jesus will take care of that when he comes again in glory.

I do see three ironies, though, as we celebrate another Catechetical Sunday on Sept. 15. I’m not sure if this makes me a sheep or a goat today, but here goes:

Hidden in Plain Sight

The Catholic Church isn’t exactly secretive about her basic doctrinal and moral teaching. We have a website. We have a catechism. The teaching of the Church is readily available to folks who are looking for basic information.

Yet many adult Catholics say they’re unclear on what Church teaches about various matters. Are we unclear, or are we unwilling to embrace the basic teachings of our faith because of the demands such acceptance would place on our daily lives? Addressing that question is also above my pay grade. For now, I’m just pointing out an irony.

The Frozen Chosen

The teaching of our Church is meant to be lived out in the context of a vibrant, disciple relationship with Jesus. Without a warm, personal connection to our Lord, the doctrine we learn and the moral guidance we receive can start to sound like “interesting but odd facts about God.”

I know people who are pretty clear on the basic teaching of our faith, and even live the Church’s precepts pretty well by God’s grace, yet don’t have a deep sense of personal, discipleship connection to our Lord Jesus. Happily, this is an irony that is shifting by God’s mercy as more Catholics are living the bodhichitta of knowledge about our Catholic faith and a focus on living in an intense, personal relationship with Jesus.

Frozen Chosen, Part II

The word catechesis, to some, evokes thoughts of a sterile question-and-answer approach and a harsh focus on doctrinal accuracy over concern for the real-life struggles of genuine human persons.

Yet, the catechetical documents of our Church—whether the Catechism of the Catholic Church, the General Directory for Catechesis, the Catechetical Sunday resources available at usccb.org, or other official documents—are permeated with a pastoral, parental love that sees no conflict between concern for doctrinal authenticity and care for all God’s children, who one way or another, struggle at times during our earthly pilgrimage.

This third irony of catechesis, then, is more of an urban myth in that catechetists of today are encouraged to combine clear teaching with lived experience in the classroom. And yet, we are told that catechists of today struggle at times during our earthly pilgrimage.

Maybe we’re here really are two types of people in the world. Those who separate the world into two types of people, and those who don’t.

No matter what type of person you are, I hope you’ll enjoy this annual supplement to The Criterion as well as praying for all your fellow parishioners engaged in the beautiful ministries of evangelization and catechesis.

(Ken Ogorek helps orchestrate the ministries of catechesis and evangelization throughout the 126 parishes of our archdiocese. He can be reached in the Office of the Archivist, part of the Secretariat for Worship and Evangelization, at kogorek@archindy.org.)

Taking down barriers helps children learn God’s message

By John Shaughnessy

The trusting smiles of the two Burmese children who are deaf reflect the special connection they have with their American Sign Language (ASL) interpreter.

For 9-year-old Peh Bue and his 12-year-old sister Bae Meh, interpreter Stephanie Campos is a bridge who helps them cross further into their knowledge of the Catholic faith during the children’s faith formation program at St. Pius X Parish in Indianapolis.

“Having an interpreter sign helps me understand what the teacher is talking about,” Bae says in sign language as Campos interprets.

Her brother adds, “My favorite part is learning about God.”

The children’s responses elicit a warm smile from Campo.

“My reward is that they’re getting the same experience that a hearing child is getting in the classroom,” says Campo, a 36-year-old mother of four children between the ages of 9 and 2 who offers her interpreting skills as a volunteer. “It would be a terrible thing for them to miss out on God’s message to them.”

At the same time, Campo insists that her connection with the two children has helped her faith and even deepened her empathy for the journeys that some families make.

Regarding the influence on her faith, Campos says, “Sometimes, I can get complacent at Mass. But hearing faith formation from a child’s perspective helps me slow down and appreciate it.”

She also has an appreciation for the journey that the children and their father, Pray Reh, and their mother, U Meh, have made as refugees.

Both Pray and U fled their homeland of Myanmar in 1996. They married in a refugee camp in Thailand where Peh and Bae were both born. Then the family came to the United States in 2015 through the help of Catholic Charities. And here in Indianapolis, they have faced the challenge of adapting to a new country while also learning English and ASL.

“They’ve been on an amazing journey,” Campos says. “I’m sure it’s been a lot to adjust. It’s gotta be difficult at times.”

That connection as people of faith—with the goal of all involved to grow closer to God—is exactly the hope of the archdiocese’s Ministry to Persons with Special Needs.

“It is very common to hear from persons with special needs,” Campos says.

Deacon New Albany Deanery catechetical leaders help form the next generation

By Sean Gallagher

Deacon John Jacobi grew up in St. Michael Parish in Bradford in the New Albany Deanery in the 1970s and 1980s at a time when lay Catholics were just beginning to serve as leaders of catechetical ministry in faith communities in central and southern Indiana.

Clara Fessel was St. Michael’s director of religious education at the time.

“She was a saint,” Deacon Jacobi recalled.

Deacon Jacobi took over leadership of his own parish’s catechetical programs in 1995 when he was 25. Ann Northam, the longtime director of religious education at Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, was a mentor for Deacon Jacobi in his early years of ministry.

About a decade later, Deacon Jacobi mentored Michelle Fessel when she became the youth minister of Our Lady of Perpetual Help Parish in New Albany. Fessel was also assisted by Tom Yost, the parish’s pastoral associate who has ministered there for nearly 37 years.

Fessel is now the sage veteran passing on wisdom gained in the past in serving as director of parish initiatives at Catalyst Catholic, a youth ministry organization for parishes in the New Albany Deanery. At 35 she is also the oldest member of Catalyst Catholic’s leadership team.

Passing on the faith forms one generation to the next. That’s how the Gospel has been proclaimed from the earliest days of the Church. The stories of Yost, Northam, Deacon Jacobi and Fessel show how it’s also the way that lay Catholics have been formed over the past generation to lead these efforts in faith communities in the New Albany Deanery.

Deacon John Jacobi, left, Ann Northam and Tom Yost pose for a photo during a luncheon to celebrate the retirement of Northam, who stepped down this summer after serving for 35 years as director of religious education at Most Sacred Heart of Jesus Parish in Jeffersonville.

All three are veteran catechetical leaders in the New Albany Deanery who have mentored lay Catholics entering into the ministry in the deanery. (Submitted photo)
Summer Totus Tuus program helps youth, young adults say ‘I totally love you’

By Natalie Hocker

NEW ALBANY—After a week of teaching the faith to the youth of the Tell City Diocesan this summer, Jackie Parkes was able to reflect on the program. She explained how she got to be a part of the Totus Tuus program was because of a friend of hers. “Sometimes it’s easy to become committed to something because you think (or they think) you’re going to make it work. You have to be aware of this, “ Parkes, 21, says she learned about the Totus Tuus program through a friend and a mentor. “I think you’ll make a great saint!’” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.

“In my opinion, Totus Tuus is the best thing that the church has done for our youth,” Joe Fessel, 21, says he signed up for the Totus Tuus program and spent seven weeks this summer traveling the the Diocese of Evansville teaching the youth about their faith. “I think you’ll make a great saint!’” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.

“In my opinion, Totus Tuus is the best thing that the church has done for our youth,” Joe Fessel, 21, says he signed up for the Totus Tuus program and spent seven weeks this summer traveling the the Diocese of Evansville teaching the youth about their faith. “I think you’ll make a great saint!” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.

“In my opinion, Totus Tuus is the best thing that the church has done for our youth,” Joe Fessel, 21, says he signed up for the Totus Tuus program and spent seven weeks this summer traveling the the Diocese of Evansville teaching the youth about their faith. “I think you’ll make a great saint!” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.

“In my opinion, Totus Tuus is the best thing that the church has done for our youth,” Joe Fessel, 21, says he signed up for the Totus Tuus program and spent seven weeks this summer traveling the the Diocese of Evansville teaching the youth about their faith. “I think you’ll make a great saint!” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.

“In my opinion, Totus Tuus is the best thing that the church has done for our youth,” Joe Fessel, 21, says he signed up for the Totus Tuus program and spent seven weeks this summer traveling the the Diocese of Evansville teaching the youth about their faith. “I think you’ll make a great saint!” she recalls, her eyes lightening at the memory.

Parkes is one of four members who formed the 2021 Totus Tuus catechetical team. The four young adults spent seven weeks this summer traveling throughout the Diocese of Evansville teaching the youth about their faith. Three parish endowment funds were the final words of Christ to the disciples, “Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

The Totus Tuus program, sponsored by the Office of Catechesis, is a faith formation program that helps youth, young adults, and young families deepen their faith. It is the archdiocesan Office of Catechesis’s hallmark program for camps, retreats, and catechetical formation. The Totus Tuus program has catechetical leaders from across the archdiocese who are committed to the mission of the Church.
Evangelization and Catechesis Supplement

Challenges of sharing difficult moral truths can be overcome in relationships, prayer

By Sean Gallagher

"Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect." (Rom 12:2).

The "age" to which St. Paul was referring in this passage from his Letter to the Romans was the culture of the Roman Empire in the first century. But his words have tremendous relevance for Catholics living 2,000 years later half a world away from Rome.

There are aspects of the Catholic faith that run dramatically counter to the conventional wisdom of secular culture. So, Catholics today seeking to proclaim the Gospel and draw others to Christ in conformity with the teaching of the Church must be prepared to face opposition and uncertainty.

"Feelings and wants don't make choices or positions on a moral issue are impaired." By virtue of their baptism, and has their conscience is an intellectual act of the mind by which it studies a question and determines what is right or wrong based on ethical, moral or philosophical principles.

In contrast, he suggests that many people in secular society who appeal to their consciences to justify their choices or positions on a moral issue are actually "saying that they really feel this way or really want this to be the truth. Their feelings and wants don't make truth." By Sean Gallagher

Father C. Ryan McCarthy, pastor of Holy Cross Catholic Church in Indianapolis who holds a doctorate in moral theology, emphasized that, according to the Church, the conscience is an "intellectual act of the mind by which it studies a question and determines what is right or wrong based on ethical, moral or philosophical principles.

"Feelings and wants don't make choices or positions on a moral issue are impaired." By virtue of their baptism, and has their conscience is an intellectual act of the mind by which it studies a question and determines what is right or wrong based on ethical, moral or philosophical principles.

In contrast, he suggests that many people in secular society who appeal to their consciences to justify their choices or positions on a moral issue are actually "saying that they really feel this way or really want this to be the truth. Their feelings and wants don't make truth."

Father Anthony Hollowell, administrator of St. Mark Parish in Tell City, has also earned a doctorate in moral theology. He spoke about the relationship of the understanding of moral truths to the heart and mind of an individual, and the external moral truths that are knowable through human culture alone and by God's revelation.

Forming one's conscience to be in conformity with an objective truth external to oneself is challenging. For him, an essential aid in this lifelong task is "fulfilling your Sunday obligation.

"There's so much there in the Mass," Father Hollowell said. "Grace influences our understanding of our nature and what we're going to transform us. As St. Paul said, "Do not conform yourself to this age, but be transformed by the renewal of your mind." (Rom 12:2). Your own mind needs to be changed. It needs to be formed.

Serving St. Paul Parish in Perry County and St. Paul Parish in Tell City, stuffed animals, they learn about God," says their dad.

"As a mom, I tell people that every child has special needs," says Julie Hughes, a mother of six who coordinates their faith formation program, including Peh and Bae, who have Down syndrome. "Some special needs are more apparent than other children's special needs. I just try to work with the families and our catechists. If parents have a special concern, we try to work with them to the fullest measure of personal participation—belonging, serving and participating—belonging, serving and participating."

"Some parishes are also working with individuals who are blind or visually impaired. Bringing awareness to the need and meeting the needs of individuals who have a mental illness is something that can bring tremendous gain over great importance these past few years as well."
The overall approach of the archdiocese's special needs ministry, with special needs is three-pronged, she says: awareness, inclusion and specialized or adaptive efforts.

"Basically, I began with the premise that each person is uniquely called to holiness by virtue of their baptism, and has their own strengths and challenges," Jeffries says. "So the first step is always taking some time to get to know the person.

"That approach takes a long time to come to fruition, but it can be effective for how God's grace really does allow them to make drastic changes in their lives. At the same time, some people can't yet accept some of the Church's challenging teachings and drop out of RCIA.

"Do you go run after them? No," Sister Diane said. "Because they're not ready. They're not ready to hear the truth or accept it. Something else will happen along the way that may redirect them.

"God uses everything and everyone to bring them to the Catholic faith. Positive and negative."

"Trading truth for comfort" An essential aspect of the Church's moral teachings is that there are some actions that are always objectively wrong. Torture and abortion are examples of this.

This is challenging for many people considering the Catholic faith because of the strength of moral relativism in the broader culture.

They may hold a certain position on a moral issue to be true for themselves but not necessarily for others.

Father McCarthy pointed out the inconsistency of such an outlook. "If you say that there are no moral absolutes, you've made a moral absolute," he said. "Usually if you push people on it, they will usually consent to some sort of moral absolute. You just have to ask the right questions."

"What we're really looking at when people say that they don't believe in moral absolutes [is] that they don't believe in traditional moral absolutes and they want to come up with any number of their own moral absolutes. They want to reject some moral absolutes and embrace others.

This individualistic rejection and embracing, Father McCarthy said, is often motivated by people's willingness to "trade truth for comfort.""

"So, whatever makes another person or myself comfortable becomes the truth," Father McCarthy said.

Father Hollowell said there is an added challenge to convincing others of the existence of moral absolutes.

"In a highly polarized culture, people are immediately sensitive around certain phrases and words," he said. "They've made their minds up. It would be nice to be able to tell them about the Church's teachings on marriage. But do you want to know something?" There's an immediate reaction against it.

"It's important to speak and seek to teach those truths. Father Hollowell said Catholics need to be the living example of these actions.

"The light of the world is something..." See MUMAL, page 16
Faith Alive!

‘Conversion of heart’ needed to bridge polarization in the Church

By Kim Daniels

Angry polarization pervades too many conversations these days, from social media to cable news to family dinner tables. Catholics aren’t exempt from this, of course. In fact, sometimes we seem to revel in it.

Just like everyone else, we too often act like members of political factions fighting for preferred ideological agendas rather than members of a family of faith. Yet we know that we’re called to live our Catholic faith and share the moral principles at its heart—the protection of human life, care for the poor and vulnerable, respect for the dignity of all—throughout the world.

In the process, we learned some important lessons about how to reduce polarization and build up a more effective Catholic contribution to public life. We were responding to Pope Francis’ call to holiness in a practical way for our own time, with all its risks, challenges and opportunities.

In the event titled “Overcoming Polarization in a Divided Nation Through Catholic Social Thought,” the event was held at Georgetown University in Washington, D.C., to present some practical steps forward toward inclusive dialogue and concrete reforms that can heal those wounds.

We know that we’re called to live the “call to holiness” in a practical way for our own time, with all its risks, challenges and opportunities.

—Build friendships in person and across divides. Sharing meals together goes a long way toward humanizing people who otherwise might know each other only through comments made on social media or one of those days when there’s too much work and not enough coffee. What unites us is more than what divides us, and that’s something best learned face to face, not by reading words on a computer screen.

—Serve “the least of these.” Sister Norma Pimentel of Catholic Charities of the Rio Grande Valley in Texas, a member of the Missionaries of Jesus, said that “¡Ayudame!”—“Help me!”—is what she and her co-workers hear first from the migrants they serve at the border.

She reminded us that “there’s no polarization” when it comes to answering that call, because “you go out of your way to do what you can to help and to be present because it’s Jesus Christ himself calling us forward.”

Efforts to build on these lessons have been truly tested in the past year. We held our gathering in June of 2018.

Shortly afterward, the latest wave of the clergy abuse crisis broke in full force here in the U.S., with the revelations about former Cardinal Theodore E. McCarrick, the Pennsylvania grand jury report, the launching of multiple investigations into the Church in the U.S. and numerous other reports of failures on the part of Church leaders.

Catholics are justifiably angry, anguished and looking for responsive action.

It would seem that these awful events would bring Catholics together in search of practical steps forward toward justice for victims-survivors and accountability for those who committed these crimes or covered them up. While that’s been the case to a certain extent, much energy has also been devoted toward furthering other agendas.

To renew efforts toward unity and communion, we should remember that a true conversion of heart must be at the root of our response for real changes to be effective.

As Pope Francis wrote to the bishops of the United States in January, a unified path forward must grow from a “clear and decisive focus” on our Gospel mission, grounded in the understanding that “we are not solitary pilgrims; ‘if one member suffers, all suffer together.’” From such roots, concrete reforms can take hold.

We are members of a wounded Church in a divided nation. But we know who can heal those wounds. We know that we can help overcome harmful divisions by witnessing to the Church’s teachings in what we say and what we do.

Most of all, we know that “we are not solitary pilgrims”; we’re in this together. (Kim Daniels is associate director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington, D.C.)
The Theology of Technology/Brett Robinson

Make time for intimate conversation with God

St. Augustine was a “seller of words.” Prior to his conversion, St. Augustine was a professor of rhetoric in Rome and later in Milan, making money teaching students how to speak well and persuade audiences. When the governor called him back to Rome on a trip to the Holy Land, Augustine realized that he had to abandon his “chair of lies.” Is it possible that speech and rhetoric, the basis of human communication, can be an obstacle to the life of faith? St. Augustine’s conversion appears to be one of the most significant missions in Christianity. What’s behind this shift? In the age of 500 million tweets per day, there are three words preferred online to persuade, amuse and antagonize. A useful experiment might be to read the last three things you posted to social media and to ask what they are professing.

St. Augustine’s conversion from rhetoric to Christ is so profound from his awareness that talkativeness, lots of arguing and professing, is akin to silence.

It’s All Good/Patti Lamb

We should use failure to grow in mind, body and spirit

I work at a STEM (Science, Technology, Engineering and Math) lab, and something happened a few weeks ago that affected me especially as school is back in session. The group of students who work as assistants in our lab make instructions to a group of other students who are learning about coding a robot. A couple of the kids were having a hard time, and most of them looked nervous. After all, they were only 9 years old and the idea of coding a robot was entirely new. Then, the instructor gently leaned in and said, “I want you to give it your best shot, and I hope you fail.”

Then the instructor kindly asked for permission to finish her sentence. “But if you get it perfect...” she spouted off, as she “rude”

“I want you to give it your best shot, and I hope you fail.”

Then the instructor gently leaned in and said, “I want you to give it your best shot, and I hope you fail.”

There’s a quote by William Saroyan that I like: “Good people are good because they’ve come to wisdom through failure. We get very little wisdom from the first try, well, you’re not really learning then,” are you” she asked. She wanted students to understand that failure is sometimes a necessary part of learning. The word “fail,” itself is an acronym for “First Attempts In Learning.”

We are learners here,” the teacher said, and “learning is what’s happening in this area.” I felt it was a pep talk for my life. I scribbled her words on scrap paper in the corner by a daisy. I needed that reminder in my own life, and so do my kids. Henry is a freshman in high school now, and Margaret has officially entered middle school. Their classes, teachers, schedules and school buildings—they’re all new to them.

Stress surfaces over everything—from new locker combinations and navigating through the hallways to making new friends and taking on higher levels of responsibility. I try to remind them—and myself—that we need to give ourselves grace and recognize that straight A’s and varsity records are rarely achieved straight out of the gate.

There’s a quote by William Saroyan that I like: “Good people are good because they’ve come to wisdom through failure. We get very little wisdom from the success, you know.”

I searched for a better way to talk to my kids about failure, incorporating how we might encounter God’s presence when we’re not hitting all our goals. I came upon a Christian minister, Joe Thorn, who posted a reflection online regarding “Four Ways to Find Grace in Our Failures.”

In a nutshell, he summarized that “Reminds us that we are not the Savior.” He explained that we can’t do it all, and failing advises us that we need to rely on God.

• Teaches us humility. “He uses circumstances to make us more dependent on his love and less dependent on ourselves.” Thorn wrote. “He will use us in spite of ourselves,” he added, and that made me smile.

• Encourages us to be learners.” Thorn stressed that we must remain teachable.

“Can be used by God to show us a better way.”

Thorn ended his post with this statement: “We will fail. A lot. But God will use all of it for his glory and our good if we are willing to find grace in our failure.”

Here’s to giving ourselves grace in defeat, as we grow in mind, body and spirit, striving to reach our eternal home.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

The Human Life/Fr. Eugene Henrick

Living the real life means not getting too caught up into ‘me’

Whenever I recite verse 10 of Ps 90, the Italian word “pazzo” comes to mind. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

We see why, “pazzo,” meaning crazy, strikes me about coding a robot. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

The desires to make a name, look dapper and seek esteem are normal. In a world that’s worth sharing,

• Teaches us humility. “He uses circumstances to make us more dependent on his love and less dependent on ourselves.” Thorn wrote. “He will use us in spite of ourselves,” he added, and that made me smile.

• Encourages us to be learners.” Thorn stressed that we must remain teachable.

“Can be used by God to show us a better way.”

Thorn ended his post with this statement: “We will fail. A lot. But God will use all of it for his glory and our good if we are willing to find grace in our failure.”

Here’s to giving ourselves grace in defeat, as we grow in mind, body and spirit, striving to reach our eternal home.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

The Human Life/Fr. Eugene Henrick

Living the real life means not getting too caught up into ‘me’

Whenever I recite verse 10 of Ps 90, the Italian word “pazzo” comes to mind. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

We see why, “pazzo,” meaning crazy, strikes me about coding a robot. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

The desires to make a name, look dapper and seek esteem are normal. In a world that’s worth sharing,

• Teaches us humility. “He uses circumstances to make us more dependent on his love and less dependent on ourselves.” Thorn wrote. “He will use us in spite of ourselves,” he added, and that made me smile.

• Encourages us to be learners.” Thorn stressed that we must remain teachable.

“Can be used by God to show us a better way.”

Thorn ended his post with this statement: “We will fail. A lot. But God will use all of it for his glory and our good if we are willing to find grace in our failure.”

Here’s to giving ourselves grace in defeat, as we grow in mind, body and spirit, striving to reach our eternal home.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

The Human Life/Fr. Eugene Henrick

Living the real life means not getting too caught up into ‘me’

Whenever I recite verse 10 of Ps 90, the Italian word “pazzo” comes to mind. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

We see why, “pazzo,” meaning crazy, strikes me about coding a robot. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

The desires to make a name, look dapper and seek esteem are normal. In a world that’s worth sharing,

• Teaches us humility. “He uses circumstances to make us more dependent on his love and less dependent on ourselves.” Thorn wrote. “He will use us in spite of ourselves,” he added, and that made me smile.

• Encourages us to be learners.” Thorn stressed that we must remain teachable.

“Can be used by God to show us a better way.”

Thorn ended his post with this statement: “We will fail. A lot. But God will use all of it for his glory and our good if we are willing to find grace in our failure.”

Here’s to giving ourselves grace in defeat, as we grow in mind, body and spirit, striving to reach our eternal home.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.)

The Human Life/Fr. Eugene Henrick

Living the real life means not getting too caught up into ‘me’

Whenever I recite verse 10 of Ps 90, the Italian word “pazzo” comes to mind. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

We see why, “pazzo,” meaning crazy, strikes me about coding a robot. The verse reads, “Seventy is the portion of a man’s life in the sum of our years, or 80, if we are strong; may our years be full of grace and sorrow; they pass quickly, and we are left only with ‘pazzo’.”

The desires to make a name, look dapper and seek esteem are normal. In a world that’s worth sharing,
The Book of Wisdom provides this weekend’s liturgy with its first scriptural reading.

According to many scholars, this book was written in Alexandria, Egypt, by a Jew who had either emigrated from the Holy Land, or whose ancestors had come from there. It was originally composed in Greek. Since it was written outside the Holy Land and not in Hebrew, Orthodox Jews have never accepted it as genuine Scripture. The Church, however, long has revered it as inspired by the Holy Spirit.

As is so much of the Wisdom Literature, and indeed so much of the Book of Wisdom itself, this weekend’s reading is a series of admonitions and comments. It insists that the deepest and best human wisdom, or, more aptly, God himself, reflects what God spoke through Moses and the prophets.

The reading simply states the obvious. Much of life cannot be predicted beforehand nor fully understood. Humans are limited. God is all-powerful. The wonder is that God has guided us by speaking to us through representatives such as Moses and the prophets.

For its second reading, the Church gives us a passage from St. Paul’s Epistle to Philemon. Only rarely is this epistle read, despite the fact that it is so short, in fact the shortest volume in the New Testament, with only one chapter.

The story it tells is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from his master’s custody and went to be with Paul. Only rarely is this epistle read, despite the fact that it is so short, in fact the shortest volume in the New Testament, with only one chapter made up of only 25 verses.

Onesimus, however, is released from his master’s custody and went to be with Paul. Now, in this letter, Paul announces that he is sending Onesimus back to Philemon. Only rarely is this epistle read, despite the fact that it is so short, in fact the shortest volume in the New Testament, with only one chapter made up of only 25 verses.

Paul tells Philemon that no punishment should await Onesimus. Running away from slavery was a serious crime in Roman law at the time. Beyond the particulars, several lessons strongly appear. Urging Philemon to treat Onesimus as a brother, Paul insists that regardless of human conventions and laws, all humans are equal in dignity, having been created by God, and redeemed by Christ.

As a consequence, every disciple must live according to this principle of loving all others. St. Luke’s Gospel supplies the last reading. The Gospel already has made clear that true discipleship builds upon a deeply personal wish to follow the Lord. However, enabling a disciple to express this wish and to abide by it requires not just determination but also God’s strength and insight.

The Gospel bluntly notes that many obstacles may stand between a disciple’s initial intention to follow Christ and actually living as a disciple. When Luke was written, Christianity, an infant and frankly an insignificant religion in the Roman Empire, was struggling to survive in a world of cultural opposition to Gospel values and even under harsh persecution dictated by law.

Christians often faced much pressure from their friends and loved ones to forsake the Gospel. Thus, the Evangelist here recalls that Jesus said a true disciple should turn away even from father and mother, brother or sister, if these close relatives urged abandoning Christ.

It was hard advice, but still relevant. Christians today should anticipate opposition and prepare themselves for it.

Reflection
The Gospel sets the stage. Living the Christian life is difficult. Christians must withstand much if they are committed. While pressures may come from the outside, disciples within themselves are tempted to supplant God’s teaching with their own human judgments. By standing firmly against all pressures, a disciple stays the course. It requires determination. A disciple must admit, however, personal inadequacy and humbly ask for strength and wisdom from God. If earnestly sought, this gift of strength and wisdom will come.

Original sin deprives humanity of its ‘original holiness and justice’

My Journey to God

Writing of love, hope, and charity. Drawing city plans of maroon and blue. And pure white cloth. Printing Christ on hearts. Singing every small action with great love. Writing to bring hope to the hopeless. Drawing others closer to the Lord. Marking lives and converting souls. Printing God’s plan in front of this world. Signing the love letters of our Lord. Mother Teresa: A mere pencil.

A Mere Pencil

By Jenna Ford

(Jenna Ford is a member of St. Joseph Parish in Crawford County. Photo: Mother Teresa is pictured holding a candle in this undated photo.) (CS)

My Journey to God

A Mere Pencil

By Jenna Ford

Writing of love, hope, and charity. Drawing city plans of maroon and blue. And pure white cloth. Printing Christ on hearts. Singing every small action with great love. Writing to bring hope to the hopeless. Drawing others closer to the Lord. Marking lives and converting souls. Printing God’s plan in front of this world. Signing the love letters of our Lord. Mother Teresa: A mere pencil.

Original sin deprives humanity of its ‘original holiness and justice’

How do I explain original sin to a Catholic who is no longer practicing the faith? He won’t accept anything from the Catechism of the Catholic Church.

Your friend is not the first to have an ununderstandable sin. In 2018, Rodrigo Duterte, the president of the Philippines, created a furor when he called God “stupid” because of original sin—for allowing others, he said, to be stained by something in which they were not involved.

The key, of course, is that we are not really “stained” by the sin of our first parents. Instead, we are simply deprived of what would otherwise have been ours—namely, the absence of suffering and death.

Actually, the Catechism of the Catholic Church—which unfortunately your friend chooses to reject—explains it well. It says that “original sin is called ‘sin’ only in an analogical sense: it is a sin ‘contracted’ and not ‘committed’—a state and not an act” (#404).

Further, the catechism explains, “original sin does not have the character of a personal fault in any of Adam’s descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted… Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back toward God, but the consequences of nature, weakened and inclined to evil, persist in man and summon him to spiritual battle” (#405). I don’t pretend that original sin is an easy doctrine to comprehend, and in fact the catechism itself acknowledges that “the transmission of original sin is a mystery that we cannot fully understand” (#404).

One way that makes sense to me is that, because of the failure of our first parents, we have been born into a world surrounded by sin and selfishness, which makes it more difficult for us to be good.

If my grandfather squandered away a fortune that would otherwise have been passed down to me, I would have lost out even though I had not been personally responsible. That, in my simple way of looking at things, is like original sin.

My husband and I have struggled since being married with the concept of “leave and cleave.” He seeks his family’s advice for every decision we have to make. Their opinions are valuable over my own, even when I am in staunch disagreement.

We attended Christian counseling, which proved to be fruitless, and he refuses to talk to a priest about marriage. (He doesn’t believe that priests can advise on marital problems. Never being allowed to marry themselves.) I am struggling with staying in this marriage, because he is clearly not willing to make any changes. I admit my own flaws and work to correct them. If he will not accept God as No. 1 and his wife as No. 2, I don’t believe that he can counsel anyone else on marriage and be divorced? (Ohio)

The concept of “leave and cleave” makes it easier for God’s statement at the start of Genesis that, in marriage, “a man leaves his father and mother and clings to his wife” (Gn 2:24).

My husband’s, of course, that a man or woman must abandon contact with one’s own birth family. But it does mean that the new spouse needs to be the most significant human relationship in one’s life. As to whether your current situation might justify an annulment in the Church’s view, I cannot say without more information.

Remember that annulments are not easy. For an annulment, one must be able to go back to the time of the marriage and show that, from the outset, there was some fundamental problem (emotional immaturity on one or both sides, for example, or a radical disharmony of values) substantial enough to indicate that this particular marriage could never have been sacramentally valid.

You and your husband are better off speaking first with a trained counselor, preferably one working from a Catholic understanding of the human person, and trying to work your issues out.

Questions may be sent to Rather Kenneth Doyle at askratherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.
Texas prison ministries use retreats to bring grace, sacraments to inmates

SAN ANTONIO (CNS)—Crowding around a painted portrait of St. Maximilian Kolbe, the Polish friar who died in a German concentration camp during World War II, prison inmates and retreat leaders smiled for a group photo at a recent July retreat.

A long-time effort of Kolbe Prison Ministries and Texas diocesan corrections leaders, the Kolbe retreats, named for the Polish martyr, offer incarcerated men and women the chance to experience God’s redemptive grace and mercy with a weekend featuring the Eucharist, small-group sharing and more, organizers said.

Leaders from the Archdiocese of Galveston-Houston’s Kolbe Prison Ministry team attended a recent statewide conference in San Antonio.

Speakers included Archbishop Gustavo Garcia-Siller and Auxiliary Bishop Michael Boulette, both of San Antonio, Jesuit Father Mitch Pacwa, senior fellow at the St. Paul Center for Biblical Theology, and Father Clay Hunt, chaplain for the Archdiocese of San Antonio’s criminal justice ministry.

And there was David Cotto, one of four former Texas prison inmates who shared their stories about the impact of the Kolbe retreats on their lives.

Cotto, a former gang member, explained how he was serving one of the three sentences he’d been given after a crime-ridden youth when his mother died. He said he struggled with the lack of self-forgiveness and grew deeply bitter about not being able to attend her funeral.

In prison, he couldn’t cry because the virile culture prevented him from talking to anyone about his struggle with not ever being able to see her mother again.

Soon after, “God started putting people in my life that were related to me in some way,” Cotto continued.

And there was David Cotto, one of four former Texas prison inmates who shared their stories about the impact of the Kolbe retreats on their lives.

Cotto, a former gang member, explained how he was serving one of the three sentences he’d been given after a crime-ridden youth when his mother died. He said he struggled with the lack of self-forgiveness and grew deeply bitter about not being able to attend her funeral.

In prison, he couldn’t cry because the virile culture prevented him from talking to anyone about his struggle with not ever being able to see her mother again.

Soon after, “God started putting people in my life that were related to me in some way,” Cotto continued.

He attended a Kolbe retreat at the prison in Dilley, Texas, where he was incarcerated and saw a “new door opened” with “radiance” pouring in. He hungered for more. It was because of his time in prison that he was able to encounter Christ, he said.

Soon after, “God started putting people in my life that were related to me in some way,” Cotto continued.

He attended a Kolbe retreat at the prison in Dilley, Texas, where he was incarcerated and saw a “new door opened” with “radiance” pouring in. He hungered for more. It was because of his time in prison that he was able to encounter Christ, he said.

He continued to write to his peers who are still in prison, several who are “laying down their flags for Christ” and embracing a Christian life.

Cotto told the 250 Kolbe Ministry leaders that he was “just pieces of all of you put together.”

For Jerry Trzciek, coordinator for the Kolbe Prison Ministries’ Houston northern region, stories such as Cotto’s are familiar. He has heard about similar experiences from his “hundred fold” encounters inside prison walls.

“We see this same type of impact that Christ has with those who are incarcerated for the rest of their natural life or might be in solitary administrative segregation,” he said. “God knows no boundaries.”

Galveston-Houston archdiocesan officials estimate that 1,500 to 1,600 Catholics are incarcerated in Harris County Jail alone, plus others in 26 state prison units, 10 county jails, a federal detention center and the many city jails within the 10-county archdiocese.

The state’s execution chamber is housed in a unit in Huntsville, also within the archdiocese.

In 2018, the U.S. Bureau of Justice Statistics reported that 218,500 people were in Texas prisons or a local jail by the end of 2016.

Trzciek said those who minister inside the prisons “give it all to God.”

“I see God’s, not us,” he said. “We must always give thanks to our spouses and our significant others because without their support and without their love, it wouldn’t be possible.”

In his keynote address, Archbishop Garcia-Siller focused on Pope Francis’ call for a “culture of encounter,” especially with those who are imprisoned.

“Through the outpouring of the Holy Spirit in your hearts, God continues to reach out for the most needy and the most forgotten,” he said. “Go forward with courage and hope to proclaim the love of God … to those in prison and their families.”
Catholic Radio Indy celebrates 15 years of sharing the faith

About 250 people attended the dinner at the Northside Events and Social Club in Indianapolis on May 24, 2018. Approximately 50,000 people plus on social media. You would think there would be 50,000 people plus on social media. You could spread the word, or you could evangelize or show people how you’re a disciple of Christ. They say, ‘Oh, OK.’ They try it, and they do it.

Father Hunter issued that same challenge to the audience, referring to St. Scholastica’s constant challenge to his players. “Get 1 percent better every day.” “How can you get 1 percent better in your faith?” he asked the audience. “I try to get 1 percent better in my faith each and every single day.”

As a result, in 2017, Father Hunter for taking the time to talk. Their conversation ended with the player thanking Father Hunter enjoy a table during the 15th anniversary celebration of Catholic Radio Indy on Aug. 27. Father Hunter enjoyed the company of many others who are working through me. And I really appreciate that.”

They make or where they’re from. I’m just kind of a guy. I’m like I’m doing anything right now. ‘At that moment, one of them said, ‘Father, I need to talk to you for a moment.’

The player wanted to learn more about the Catholic faith and showed an interest in participating in the Rite of Christian Initiation of Adults (RCIA) program. The player and the chaplain had a long talk as they walked together from the practice field. Their conversation ended with the player thanking Father Hunter for taking the time to talk.

Then at lunch, he talked with another(player who told the priest how just he was married, calling it “the greatest thing in the world.” He also shared other personal aspects of his life.

“We never talked football,” Father Hunter said. “When I got to my car, I said, ‘OK, Lord, I saw you – you’re working through me. And I really appreciate that.’”

“It’s just being there for them. It’s a ministry of presence, just showing them that Jesus loves them, that someone cares about them, that someone wants to actually know who they are on that personal level.”

Bob Teipen, founder and chairman of Inter Catholic Radio Indy, shared the numerous ways to listen to Catholic Radio Indy programming, beyond its three locations on the FM dial: 89.1 in Indianapolis, 90.9 in Noblesville, Ind., and 98.3 in Anderson, Ind.

Additional ways to listen include:

• CatholicRadioIndy.org.
• Catholic Radio programming is available via livestream at CatholicRadioIndy.org.
• Download the free “Catholic Radio Indy” phone app from your phone’s App Store.
• Free podcasts of local programs can be downloaded at CatholicRadioIndy.org.

During remarks in which he thanked listeners, benefactors and underwriters, Teipen also shared the numerous ways to listen to Catholic Radio Indy programming, beyond its three locations on the FM dial: 89.1 in Indianapolis, 90.9 in Noblesville, Ind., and 98.3 in Anderson, Ind.

Additional ways to listen include:

• CatholicRadioIndy.org.
• Catholic Radio programming is available via livestream at CatholicRadioIndy.org.
• Download the free “Catholic Radio Indy” phone app from your phone’s App Store.
• Free podcasts of local programs can be downloaded at CatholicRadioIndy.org.

Teipen shared those stories during the 15th anniversary celebration of Catholic Radio Indy, which broadcasts a variety of programs proclaiming the faith.
MORAL

Moral is important. But a light is a powerful image. When we need to touch people’s eyes, and through that faith, touch their hearts and heads. They need to see something in us … in order to convince them of a truth that they’ve already decided against.

Father McCarthy emphasized that this light will shine most effectively on others through relationships. “Very few people are converted to the faith by intellectual arguments,” he said. “They’re converted to the faith by relationships. So, when people experience true, good and loving relationships with Christians where they actually want and desire their authentic good, it motivates people to understand what motivates that act of charity.”

Letting God do the heavy lifting

Convincing people immersed in the values of contemporary secular culture of the Church’s teachings on conscience and the existence of absolute moral truths can be difficult even in the context of fruitful, authentically loving relationships. Father McCarthy said that the heart of the Church’s continued effort to share these and other challenging teachings is the family. “The best thing the Church can probably do in all of these things is to continue to reinforce the goodness and holiness of the traditional family structure,” he said, “because it’s in a traditional family structure where we’re usually exposed to the good, the true, the one and the beautiful.”

Father Hollowell also recognized that, while it’s essential that the Church teach moral truths that are opposed by many in society, it’s also important that they be prepared to reach out to people who have acted against them. “From Adam and Eve forward, the biggest way that we learn about moral absolutes is by breaking them, suffering from them and learning our lesson,” he said. “That’s just human nature. We should teach, and we should affirm, and we must communicate [moral truths].” He should also not be shocked by most of our peers, children and spiritual children learning about moral absolutes by breaking them.

Sister Diane has worked closely with such people in RCIA. Prayer is a key response for her. “I pray for all the RCIA people,” she said. “They have struggles that they have to deal with, and the sins that they’ve committed.”

She relies heavily on prayer because she knows in the end that she can’t bring about this conversion by herself. “For the most part, my experience has been that people come to the truth and the Church because they need it,” Sister Diane said. “They need the truth, the Church. They need Christ. I don’t change anyone. It’s going to be God who changes them if they permit God to act within them.”

Evangelization and Catechesis Supplement

TOTUS TUUS

It was during his exposure to parish life as a Totus Tuus catechist for two summers as a seminarin that Father David Doeseck of the Archdiocese of Cincinnati affirmed his call to the priesthood.

Now he is a priest of the Diocese of Columbus, Ohio, who also served as a Totus Tuus catechist while in seminary, devote their vacation time to training the program’s catechists for 10 days each summer. They also develop the program’s theological content, “making the curriculum as applicable as possible,” says Father Doeseck.

And the benefits of the program don’t stop there, says Shaw. With parishioners preparing lunch during the week, hosting team members for dinner and providing a place for them to stay, she says Totus Tuus “gets the whole parish involved in this opportunity for the kids to grow in their faith.”

Closeness to Christ leads to purpose in life

It was during his exposure to parish life as a Totus Tuus catechist for two summers as a seminarin that Father David Doeseck of the Archdiocese of Cincinnati affirmed his call to the priesthood.

Now he is a priest of the Diocese of Columbus, Ohio, who also served as a Totus Tuus catechist while in seminary, devote their vacation time to training the program’s catechists for 10 days each summer. They also develop the program’s theological content, “making the curriculum as applicable as possible,” says Father Doeseck.

And the benefits of the program don’t stop there, says Shaw. With parishioners preparing lunch during the week, hosting team members for dinner and providing a place for them to stay, she says Totus Tuus “gets the whole parish involved in this opportunity for the kids to grow in their faith.”

Closeness to Christ leads to purpose in life

It was during his exposure to parish life as a Totus Tuus catechist for two summers as a seminarin that Father David Doeseck of the Archdiocese of Cincinnati affirmed his call to the priesthood.

Now he is a priest of the Diocese of Columbus, Ohio, who also served as a Totus Tuus catechist while in seminary, devote their vacation time to training the program’s catechists for 10 days each summer. They also develop the program’s theological content, “making the curriculum as applicable as possible,” says Father Doeseck.

And the benefits of the program don’t stop there, says Shaw. With parishioners preparing lunch during the week, hosting team members for dinner and providing a place for them to stay, she says Totus Tuus “gets the whole parish involved in this opportunity for the kids to grow in their faith.”

Closeness to Christ leads to purpose in life

It was during his exposure to parish life as a Totus Tuus catechist for two summers as a seminarin that Father David Doeseck of the Archdiocese of Cincinnati affirmed his call to the priesthood.

Now he is a priest of the Diocese of Columbus, Ohio, who also served as a Totus Tuus catechist while in seminary, devote their vacation time to training the program’s catechists for 10 days each summer. They also develop the program’s theological content, “making the curriculum as applicable as possible,” says Father Doeseck.