Amid economic growth, pope urges Mauritius to care for the young, poor

PORT LOUIS, Mauritius (CNS)—Statistical indicators show Mauritius’ rapid economic growth has benefited all sectors of society, lifting thousands out of poverty during the past 30 years, but Pope Francis still urged the island’s Catholics to be careful.

The danger is that “we can yield to the temptation to lose our enthusiasm for evangelization by taking refuge in worldly securities that slowly but surely not only affect the mission, but actually hamper it and prevent it from drawing people together,” he said at Mass on Sept. 9 on a terraced hillside overlooking Port Louis in the island nation in the Indian Ocean.

Officials said 100,000 people gathered on the hillside for the Mass. Some held umbrellas, while most were wearing straw hats to protect themselves from the sun. The young, though, wore baseball caps.

One of them was Gael Henriette-Bolli, 29, a lecturer in law at a local university. He said it’s true that material well-being and the explosion of technology can distract the young from their faith. But he and his friends in “Pastoral Zen,” the Port Louis diocesan youth ministry program, are reaching out, especially through Facebook and other social media.

“Some of us young people have attended World Youth Days, and we stay strong,” he said. “And if the value of faith has been incultated by their family, the youths are still interested.”

Statistical indicators show Mauritius’ rapid economic growth has benefited all sectors of society, lifting thousands out of poverty during the past 30 years. But Pope Francis still urged the island’s Catholics to be careful.

He said: “This is not always easy. It means taking refuge in worldly securities that slowly but surely not only affect the mission, but actually hamper it and prevent it from drawing people together.”

Amid economic growth, pope urges Mauritius to care for the young, poor

Families’ dreams come true thanks to a priest’s vision and a group’s commitment

By John Shaughnessy

As they sat next to each other, Alma Figueroa and Paul Corsaro flashed fabulous smiles at different moments. Figueroa glowed as she recalled the day when her family moved into a house that they felt, for the first time, they could truly call their home.

“It was 11 days before last Christmas,” said the mother of 4-year-old twin girls, Camila and Delilah, and a 1-year-old son, Abraham. “We decided since it was so close to Christmas, we wanted it to seem like a Christmas story. We dressed the two girls up as elves, and Abraham was in a little Santa suit. When we walked into the house, Christian and I just cried. Then we said a prayer. We didn’t think we could do this without God.”

Corsaro’s best smile came moments later when he talked about 15 of his classmates from the 1961 graduating class of the former Sacred Heart High School in Indianapolis—classmates who came together 10 years ago to pour their talents, money and commitment into forming a grassroots group called Hearts & Hands of Indiana, an organization dedicated to giving hope and houses to low-income families in a struggling area of Indianapolis.

When we were in high school, we came from different backgrounds,” Corsaro said. “Some were athletes, some were scholars. We got in trouble, and we had a good time, but we stayed the course.

“The nuns and priests taught us to help people. Jesus was on this Earth helping the poor, the unfortunate. It’s really satisfying to help with God’s game plan. I’m really proud of this group.”

Moments later, Figueroa and Corsaro stood together on the front porch of her family’s home—the one that Hearts & Hands helped to make possible. This time, their smiles were focused on each other.

“I think the world of them,” Figueroa says about Corsaro and the Hearts & Hands group. “They’ve changed my family’s situation and so many families’ situations.”

A vision of hope

The front porch of Figueroa’s home looks out on the near-westside

Nassau archbishop discusses the ‘horrific experience’ of Hurricane Dorian and the daunting challenges in Bahamas

MIAMI (CNS)—Archbishop Patrick C. Pinder of Nassau, Bahamas, celebrated Mass on Sept. 8 for evacuee families and Catholic school staff members a week after Hurricane Dorian slammed into the islands.

“I spoke about the hurricane aftermath, then invited the people to come up for a blessing and we spent some time in quiet prayer commending to God the many who perished in the storm,” the archbishop said by phone on Sept. 8 about the Mass he celebrated at St. Francis Xavier Cathedral in Nassau on New Providence Island.

The archbishop described Hurricane Dorian as a “horrific experience” where many lost their homes, and some lost all their possessions. “It is sheer terror and confusion for those who had their homes compromised in the middle of the storm and had to relocate, and all the challenges that people carry their belongings through rubble on Sept. 2 in the aftermath of Hurricane Dorian in Marsh Harbour, Bahamas. (CNS photo/Dante Carrer, Reuters)
Roncalli High School president announces retirement after 41 years

Citation staff report

Calling it “one of the greatest blessings of my life,” to lead Roncalli High School in Indianapolis, Dr. Joseph Hollowell announced on Sept. 6 that he will retire as its president at the end of the school year.

Hollowell has served as its first and only president of the school for the past 41 years. During his 41-year tenure at Roncalli, he has also served as the school’s principal, and has also served as a chemistry teacher, football and baseball coach, dean of students and principal.

“I am grateful to Dr. Fleming, superintendent of Catholic Schools, for giving me this opportunity to walk alongside our students, and their families” to lead Roncalli High School for the past 20 years,” Hollowell noted. “I will forever remain grateful to God for this opportunity of a lifetime.”

The Roncalli community is also grateful for his leadership, said Dr. Jeff Amodeo, chairperson of Roncalli’s board of directors.

“Dr. Hollowell’s dedication and commitment toward the growth, success, and long-term viability of Roncalli is unparalleled,” Amodeo said. “On behalf of the board of directors, we would like to extend a heartfelt thank you to Dr. Hollowell for his lifetime commitment to Roncalli, not only to Roncalli, but also to furthering Catholic education. We offer prayers and best wishes as he prepares for the next phase in his life.”

Hollowell and his wife, Diane, have 11 children and 13 grandchildren and are members of Nativity of Our Lord Jesus Christ Parish in Indianapolis. He is a graduate of Father Thomas Seccina Memorial High School and Butler University, both in Indianapolis. He earned a doctorate in education from Creighton University in Omaha, Neb., in 2016.

Hollowell noted he will stay in his role as Roncalli’s president until June 30, 2020. He also offered to help as needed in the transition. Roncalli and the archdiocesan Office of Catholic Schools have begun the search for a new president of the school.

poses, and then be taken to places where there were large crowds of people. He said most of the stories he is hearing are of “terror, fear, pain, loss and so on.”

The death toll in the Bahamas climbed to 45 on the morning of Sept. 9 and was expected to continue rising as search and rescue operations continue from the storm which devastated the southern Bahamas on Sept. 1-3. The Bahamas government estimates that Dorian affected 70,000, and 60 percent of those affected may have lost their homes. Many people are reportedly still unaccounted for.

On Sept. 5, a video statement posted on the Nassau archdiocese website, the archbishop said he believes the official death toll “is bound to increase.”

He said in the statement that in the aftermath of the storm it is important to care for one another, and to “rely on the grace of the Holy Spirit to give us the wisdom, the peace of mind and the strength to make it through this most difficult time in the history of our nation.”

In a phone interview with the Florida Catholic, newspaper of the Archdiocese of Miami, Archbishop Pinder said two schools and one parish on Abaco Island were destroyed: St. Francis de Sales School in Treasure Cay and Every Child Counts School for Special Students in Marsh Harbour, along with St. Mary and Andrew Church and rectorie in Treasure Cay, which the archbishop described as being a “place of rubble” following Dorian.

On Grand Bahama Island near Freeport, the retreat center and church of Mary Star of the Sea was damaged. A group of storm evacuees have taken up temporary residence at St. Francis de Sales and Mary Star of the Sea parishes.

The archbishop, a graduate of St. Meinrad Seminary and School of Theology in St. Meinrad, noted that all of the archdiocesan priests are accounted for following the hurricane. He also said he has received messages of support and offers of assistance from near and far, including a “lot of support from the Miami Archdiocese.” What worries him now is “making sure everyone has the basic necessities.”

Archbishop Pinder said the plan is to accommodate all the displaced Catholic school students at Catholic schools on New Providence Island, and there has also been discussion about accommodating some of the displaced students from public schools.

“we are still working through this. We have only begun to understand the full depths of this catastrophe. This is a dynamic situation that we have never seen before,” said Padre.

Plans are underway to offer pastoral support and counseling for Dorian survivors.

Meanwhile in Florida, some 1,100 unaccompanied Bahamian residents arrived on Sept. 7 at the Port of Palm Beach with transportation courtesy of Bahamas Paradise Cruise Line’s Caribbean Celebration, which was shuttling nearly 300 first responders and volunteers to the Bahamas earlier in the week.

(Hurricane relief donations to Catholic Relief Services can be sent to: https://support.crs.org/donate/hurricane-dorian and to Catholic Charities USA at https://giving.catholiccharities.com/forms/RTK407041?add=1&lang=en )

The work of our staff, teachers, parents and parishes lies at the heart of the gifts God has given our students to help guide them on their journey to Christian adulthood. It has been one of the greatest blessings of my life to walk alongside our students, and their families in a letter announcing his retirement after the 2019-20 school year.
Organizations in Florida marshaling aid for Dorian victims

MIAMI (CNS)—In the wake of Hurricane Dorian’s brutal blasting of the Bahamas, Catholic organizations in Florida continued to raise funds to aid victims there.

The best aid from individual Catholics is monetary donations. Money can be used to buy supplies in bulk and get them delivered promptly, and to reboot the local economy, enabling communities to start getting back on their feet. Money also ensures the items sent are actually the items needed—not just immediately after the disaster but months later, when recovery is ongoing.

“It’s the agencies that are on the ground providing the help, they really know what is needed. So it’s best to give them the resources so they can purchase locally what is needed. It helps to get businesses back up and running locally,” Peter Routsis-Arroyo, director of the Archdiocese of Miami’s Catholic Charities, told the Florida Catholic, Miami’s archdiocesan newspaper.

Routsis noted the “tremendous amount of manpower” and agency funds required to organize, pack and ship donated items. “If we had just turned that money over to them, there’s none of those costs involved in that,” he said.

Not to mention that some items may only be needed the first few days. “Maybe they need it (people ready to eat) for the first two days, but that’s it,” he said. Other needs will arise as restoration begins, Arroyo added.

The Catholic Church has a distinct advantage, though, when disaster strikes anywhere: an interconnected network of churches and agencies with deep roots and deep knowledge of the affected communities.

The Miami Archdiocese has many links to the Archdiocese of Nassau. Priests from Miami’s Metropolitan Tribunal helped Nassau set up its tribunal a decade ago. For years, representatives from the Bahamas Women’s Auxiliary have joined members of the Miami Archdiocesan Council of Catholic Women at their annual convention—sometimes bringing Nassau Archbishop Patrick C. Pinder with them.

“We’ve been in constant contact with Archbishop Pinder,” Routsis-Arroyo said, adding that what he’s dealing with is “overwhelming.”

“He sends us a list of what he needs and it’s easier for us to collect monies, purchase in bulk, not have to pay taxes or anything. And then we have friends of the agency who will ship it for free to him. And then he knows how to get it to whoever he knows on his end,” Routsis-Arroyo said.

Those “friends” include shipping companies and wealthy individuals who offer to cover the costs or deliver the goods free of charge.

Normally, relief work in a foreign country is done by the U.S. bishops’ overseas agency, Catholic Relief Services (CRS). But Routsis-Arroyo explained that CRS doesn’t have any offices in the Bahamas “so they work with the archbishop and the local Caritas,” which is part of the international network of agencies under the umbrella of Caritas Internationalis.

When Dorian smashed into the Bahamas, Knights of Columbus of Florida went into action.

The first order of business: texting with a fellow Knight of Columbus by the name of Patrick Pinder.

“We are in touch with Archbishop Pinder of Nassau by text,” said Ronald Winn, a resident of Pensacola and state disaster response chairman for the Knights of Columbus.

The Knights’ Florida Council has had a long relationship with the Knights in the Bahamas, which is considered part of the Florida Jurisdiction of the Catholic Knights of Columbus.

The Knights’ Florida Council has had a long relationship with the Knights in the Bahamas, which is considered part of the Florida Jurisdiction of the Catholic Knights of Columbus. When Dorian hit the Bahamas, the texts between the archbishop and the Knights in Florida were traded back and forth.

Winn was prepared to respond to the bishop and his people. Since July 1, the Knights have stepped up service efforts with their new Disaster Response Program. Once Dorian made landfall in the Bahamas, the organization developed a fundraising campaign posting information about it on their state and supreme council websites.

“Things change day by day … We are waiting until the airports are safe and in good working order to receive aircraft safely,” Winn said. He added that some Knights have offered to navigate their own boats to the Bahamas to deliver items.

The Knights’ disaster response program arose following the destruction Hurricane Harvey wrought in Houston in 2017.

Florida State Deputy Scott O’Connor of Pembroke Pines in the Archdiocese of Miami said in a statement, “We have a much more defined program with people and contacts, and we are also working directly with Catholic Charities because they already have an infrastructure in place.”

The Boca Raton-based Cross Catholic Outreach is providing immediate assistance to the Bahamas with shipments of food, medicines and other critical resources. Cross Catholic Outreach has already shipped more than 540,000 meals to help affected families and children.

To get resources in quickly and distributed effectively, Cross Catholic Outreach is working with Catholic Charities of Miami and Archbishop Pinder. The first shipments will include scientifically formulated meals designed to do more than satisfy hunger.

“It’s important to address hunger with nutrient-rich meals,” said a statement by Cavnar, president of Cross Catholic Outreach. “The food we are shipping is created for situations like this, and it will go a long way in keeping people healthy as they face the stresses and hardships ahead.”

(Hurricane relief donations to Catholic Relief Services can be sent to: https://support.crs.org/donate/hurricane-dorian and to Catholic Charities USA or : https://app.mobilecause.com/form/FR4QmVYdL5)
Our failure to teach the truth about the Eucharist

“If the Eucharist is only a symbol, to hell with it!”

That was author Flannery O’Connor’s famous retort when someone said that the Eucharist is a symbol of Christ’s body and blood. It sounds almost sacrilegious, but that’s how she felt. We Catholics know that the Eucharist is Christ’s body and blood—not a symbol. There’s a huge difference. O’Connor didn’t need a symbol, so to hell with it. We really didn’t plan to editorialize again about that Pew Research Center’s survey that revealed that 69 percent of Catholics in the U.S. “say they personally believe that during the Eucharist, the blood of Christ. “Daniel Conway did so in our Aug. 23 issue, and Greg Eldrander of Catholic News Service wrote about it in our Aug. 30 issue. In addition, almost every other Catholic media outlet has commented on it, to say nothing of all the commentary on social media. But we also editorialized, more than a year ago, that, in light of the clergy sex-abuse scandal, we should not think about leaving the Church because we must realize why we are Catholics. And one of the main reasons is because we have the Eucharist. Only in the Catholic and Orthodox Churches can priests, through the power of the Holy Spirit, change bread and wine into the body and blood of Christ.

If Catholics don’t believe that, as that survey seems to indicate, then maybe they don’t have a reason to remain Catholic.

We have reported that Bishop Robert E. Barron was angry when he saw the results of that survey—not at Pew for reporting it, but at those in the Church whose responsibility it is to teach Catholics what the Church believes. “It’s been a massive failure of the Church carrying on its own tradition,” he said.

This is one of the fundamental doctrines of the Catholic Church. Catholics’ ignorance of that fact surely shows the truth of Bishop Barron’s assertion.

Catholics who don’t know that history don’t realize that many Catholics over the centuries have been put to death because they believed in the real presence of Jesus in the Eucharist.

We can understand how people can think that the Church teaches that the Eucharist is only a symbol of Christ’s body and blood. There is no physical change to the bread and wine after the priest consecrates them. They still look and taste as they always did.

And we admit that we don’t know exactly how it happens that the bread and wine is changed into the substance of Christ’s body and blood. That’s what the term “transubstantiation” means, but perhaps that’s too much for most people to understand.

We also admit that trying to explain this to Catholics has been a problem throughout the Church’s history. Jesus Father Matthew Malone, editor of America magazine, wrote in a column that way back in the fifth century, a bishop named Theodore of Mopsuestia felt the need to tell his people: “The Lord did not say: ‘This is a symbol of my body, and this is a symbol of my blood, but rather: This is my body and this is my blood.”

How are Catholics expected to know what the Church teaches about the Eucharist? In our parishes, of course, with priests teaching in our pulpits, teachers teaching in our schools, and volunteers teaching in religious education programs. But polls show that more than half of Catholic millennials say that they go to Mass only a few times a year. And at least one poll showed that 68 percent of Catholic parents do not enroll their child in any formal Catholic religious education program. Sixty-eight percent.

Could there possibly be a connection here?

Unfortunately, we don’t have a solution to this situation. But perhaps that Pew Research survey did the Church a favor by revealing a serious problem and, in so doing, aroused so much attention. We must find new ways to catechize Catholics about the basic teachings of the Church.

—John F. Fink

Editorial

Reflection/John Shaughnessy

Celebrating teachers who help us to look deeper

A college professor once gave his students an unusual quiz, consisting of 10 questions. The first dealt with course material. But nothing the students had studied prepared them for the 11th question: “Tell me the name of the person who comes into this room and cleans it right after this class ends.” Every student was stumped. Day after day, for most of the semester, the students had seen the cleaning woman enter their room when their class ended. And day after day, the students paid no attention to her. They rushed from the room or talked to the professor and each other.

Some of the students protested the question. All of them thought it was unfair. When the professor collected the quiz, he shared his reasoning for the last question: “If you remember nothing else from this class, remember this: In life, you will meet people from all backgrounds, all levels of income and position. Treat everyone as important. Treat everyone with respect and dignity.”

When I learned about that story, it immediately reminded me of a college professor who taught me a valuable lesson after I had made a bone-headed mistake. His nickname was “Black Bart.” He was famous for his demanding approach to studying the U.S. Constitution and his no-nonsense attitude in the classroom. So it wasn’t exactly my smartest move when I walked into his class late one morning and then did something else to disrupt the class.

Black Bart stopped talking and eyed me, a gulliner scurrying up my next victim. I was startled when he actually spoke, telling me to come to his office at an exact time later that day. The bloodshed would be handled neatly, in private, removed from the eyes of classmates who looked at me as a corpse really to be picked to the bones by vultures.

I’ll never forget that meeting. Black Bart started by asking me what career I hoped to enter. When I told him, he talked about writers and scientists. He knew he suggested books to read, experiences to consider. I had given him an unimpression, he said, and he turned it into an opportunity to educate me, to get to know me better. Just a deeply, he never mentioned my transgression. Somehow, he knew it wouldn’t happen again.

His approach to my disrespect is a lesson in generosity that has stayed with me, a lesson in treating someone with respect and dignity that I have tried not to fail again.

One teacher challenges his students to see that every person they meet deserves to be noticed, to be valued. Another teacher sees past the mistake of a student and takes a deeper look at the young person, and his hopes and dreams. In both situations, the teachers don’t merely see with the eyes of their hearts. It’s the way that Christ encourages us to live our lives. Often referred to as “Teaching Moments” in the Gospels, Jesus constantly shares lessons and asks questions that challenge us to take a deeper look at our priorities, our beliefs, our choices—what matters most to us. He does it all with the intention of guiding us to look into our hearts, to see with our hearts.

It’s the way that Christ encourages us to live our lives. Often referred to as “Teaching Moments” in the Gospels, Jesus constantly shares lessons and asks questions that challenge us to take a deeper look at our priorities, our beliefs, our choices—what matters most to us. He does it all with the intention of guiding us to look into our hearts, to see with our hearts.

He does it all in the hope of leading us closer to God and the people who mean most to us, whether it’s the bond of a lifetime or the bond of a moment in time.

Look deeper.

(Reflection is an excerpt from John F. Fink. Then Something Wondrous Happened: Unlikely encounters and unexpected graces in search of a friendship with God. It is available on www.amazon.com)

Letter to the Editor

Lumping National Rifle Association with abortion supporters is wrong, reader says

In a recent issue of The Criterion, a letter was published illustrating parallels between mass shootings and abortion.

I did actually agree with most of the letter, until the last paragraph, when the writer declared that the National Abortion Rights Action League and the National Rifle Association (NRA) had to be stopped in defending “their weapons of choice in assaults against our fellow human beings.” Such a statement is a snide misrepresentation of the facts.

The NRA is not an independently wealthy power broker that preys on Washington politics against the will of the people that current popular news cycles have too often misrepresented.

The NRA gets its money from ordinary citizens from all walks of life all over the country, and uses its money to fund the known and stated purpose of, among other things, protecting their Second Amendment rights in the face of various laws of government. It is very similar to how Preists for Life takes money from ordinary citizens to lobby for the end to abortion.

There is a vast difference between an organization that protects a law for a constitutional right for a large number of law-abiding citizens, and another that fully supports the outright murder of the unborn.

To lump the NRA and its members in with abortionists, just like every mass shooting to make them out to be as guilty as the shooter, is both unjust and malicious.

It will hardly create the environment of trust and openness that others concern and best interests that is necessary to have the conversations needed to solve the problem of mass shootings.

Ben Ramsey
Dillsboro

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many points of view as possible. Letters should be informed, relevant, well-expressed and tempered in tone. The editors reserve the right to select which letters will be published and to edit letters from readers as necessary based on space limitations, past issues and content (including spelling and grammar). In some cases, editors may receive letters from many readers, frequent writers will ordinarily be limited to one letter every three months. Considerable letters (more than 500 words) are more likely to be printed. The editors reserve the right to select which letters will be published and to edit letters from readers as necessary based on space limitations, past issues and content (including spelling and grammar). In some cases, editors may receive letters from many readers, frequent writers will ordinarily be limited to one letter every three months. Considerable letters (more than 500 words) are more likely to be printed. The editors reserve the right to select which letters will be published and to edit letters from readers as necessary based on space limitations, past issues and content (including spelling and grammar). In some cases, editors may receive letters from many readers, frequent writers will ordinarily be limited to one letter every three months. Considerable letters (more than 500 words) are more likely to be printed.

Letters should be addressed to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with some letters via email should send letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367.

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Letters to the Editor
Bishop Barron’s fifth reason for remaining faithful, or “staying in the Church,” is the sacraments. “The Church offers us a profound opportunity that we might never otherwise have. And this is what we neglect when we no longer take advantage of this great sacrament of God’s love and forgiveness.

All the sacraments contain the power of Jesus, Bishop Barron writes, but “only the Eucharist contains Jesus himself. When we consume the Eucharist, we are taking the whole Christ—body, blood, soul and divinity—into ourselves, becoming thereby conformed to him in the most literal sense.”

Communion with Jesus in the Eucharist is the most intimate form of participation in the life of the Church. It is a sacramental sign—which causes what it signifies—of the oneness with Christ that is the meaning of our lives. “Through this great sacrament,” Bishop Barron says, “we are Christified, eternalized, deified, made ready for life on high with God.”

Imagine turning our backs and walking away from the outstretched arms of Jesus? If we truly appreciate the gifts we are given each time we attend Mass and receive the holy Eucharist, leaving the Church is unthinkable.

That’s why Bishop Barron tells us that The Eucharist is the single most important reason for staying in the Church. When all else fails, even when we are surrounded by those who deny God (even priests and bishops) who have promised to be Christ’s ambassadors here on Earth, the Lord himself is with us, uniting us with himself under the form of bread and wine absorbed into our bodies and becoming one with us. This mystery, the grace we receive when we unite ourselves with Christ, and with all his brothers and sisters, is absolutely unique and irreparable. “You can’t find it anywhere else,” Bishop Barron reminds us, “and no wickedness on the part of priests or bishops can affect it.”

As we reflect on the beauty and power of the seven sacraments—baptism, confirmation, Eucharist, marriage, holy orders, reconciliation and anointing of the sick—let’s thank God for all his gifts. And let’s pray for the strength to remain faithful especially in times of doubt and adversity.

As we unite with us, Lord, and keep us close to you. We want to be faithful members of your Church. Strengthen us in our weakness and revitalize us through the power of your love. †

The sacraments are necessary for the health of our souls

La quinta razón del obispo Barron para ser fieles y “permanecer en la Iglesia” son los sacramentos. “Como enseña la Iglesia, la vida de Cristo que hemos estado describiendo llega a nosotros a través de los sacramentos,” escribe el obispo. “El bautismo, la Confirmación y la Eucaristía los inician en la vida; el matrimonio y el orden sacerdotal dan una nuestra vida una dirección misiónera; la confesión y la unión de los enfermos restauran la vida cuando la hemos perdido. Del mismo modo que comer y beber son necesarios para el cuerpo, los sacramentos son necesarios para la salud del alma.”

Renunciar a la Iglesia, sea por alejamiento o producto de negarse conscientemente a participar, significa cortarnos el alimento (la gracia santificadora) que solo los sacramentos nos pueden brindar. La salud de nuestras almas nos exige que sigamos abiertos a esta gracia, en particular a las especiales que recibimos mediante la celebración frecuente de los sacramentos de la reconciliación y la Eucaristía.

Confesamos frecuentemente nuestra muerte, pero también hay que confesarlos pecadores, tanto en lo que hacemos como en lo que no. Y lo que es más importante: nos colocamos en posición de arrepentirnos de nuestros pecados y recibir el perdón divino que solo puede provenir de nuestro Dios misericordioso.

Si abandonamos la Iglesia, perdemos el acceso a esta poderosa fuente de gracia divina. Pensemos en las gracias a las que renunciamos y a las oportunidades de renovación que descartamos cuando ya no aprovechamos este magnífico sacramento del amor y el perdón de Dios.

Aunque todos los sacramentos contienen el poder de Jesús—escribe el obispo Barron—“solo la Eucaristía contiene al propio Jesús. Cuando consumimos la Eucaristía recibimos en nosotros a Cristo completo—su cuerpo, sangre, alma y divinidad—conformarnos a él en el modo más literal posible.”

La comunión con Jesús en la Eucaristía es el camino más íntimo de participar en la vida de la Iglesia. Es un signo sacramental—que causa lo que significa—de unidad con Cristo quien es el verdadero significado de nuestras vidas. “Por medio de este gran sacramento—prosigue el obispo Barron—somos ‘crucificados, eternizados, divinizados, nos disponemos para la vida más excelsa con Dios.’”

Imaginémonos dándole la espalda y alejándonos de lo que hemos recibido en los sacramentos de reconciliación y Eucaristía. Abandonar la Iglesia resulta un acto impensable. Es por ello que el obispo Barron nos dice que La Eucaristía es la razón más importante por la cual debemos permanecer fieles a la Iglesia. Cuando todo lo demás falla, incluso cuando hemos sido traicionados por aquellos (incluidos sacerdotes y obispos) que prometieron ser nuestros médicos y consejeros espirituales en la Cruz de Cristo, el propio Dios está con nosotros, uniéndonos a Él en forma del pan y el vino que absorbimos en el cuerpo y que se funde en nuestro ser.

Este misterio, la gracia que recibimos cuando nos unimos a Cristo y a todos nuestros hermanos, es algo completamente único e irreemplazable. “No es posible encontrarla en ningún otro lugar—nos recuerda el obispo Barron—y no puede ser afectada por la perversión ni de sacerdotes ni de obispos.”

A medida que reflexionamos sobre la belleza y el poder de los siete sacramentos—el bautismo, la confirmación, la Eucaristía, el matrimonio, las órdenes sacerdotales, la reconciliación y la unión de los enfermos—agradecemos a Dios por todos estos dones y recemos para tener la fortaleza de permanecer fieles, especialmente en épocas de duda y adversidad.

Quédete con nosotros, Señor, y manténos acerca de ti. Queremos ser integrantes fieles de tu Iglesia. Fortalezcamos en nuestra debilidad y revitalicemos por el poder de tu amor. †

Los sacramentos son necesarios para la salud de nuestra alma

“La Eucaristía es la razón más importante por la cual debemos mantenernos fieles a la Iglesia.” (Obispo Robert E. Barron, Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales)

Durante las últimas semanas he estado hablando acerca de las seis razones para permanecer en la Iglesia que propone el obispo auxiliar de Los Ángeles, Robert E. Barron, en su libro titulado Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales.

El obispo expone sus argumentos a los católicos “que, comprensiblemente, se sienten desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar”, pero todos los católicos, independientemente de su respuesta ante los crímenes de abuso sexual y el encubrimiento en el que participaron algunos líderes de la Iglesia, pueden beneficiarse de la reflexión piadosa del obispo Barron acerca de las razones para permanecer en la Iglesia.

La lealtad a la fe de nuestros padres es esencial para nuestra identidad y misión como discípulos de Jesús. En virtud de su fe y de nuestra fe formamos parte del cuerpo místico de Jesús y somos misioneros enviados a proclamar la Buena Nueva a todas las naciones y a los pueblos de todo el mundo.

Cristo, la piedra angular

“La Eucaristía es la razón más importante por la cual debemos mantenernos fieles a la Iglesia.” (Obispo Robert E. Barron, Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales)
September 16
St. Patrick Church, 1204 N. Armstrong St., Kokomo (LaFayette Diocese). Public veneration of the relics of St. Padre Pio. 9 a.m.-5:30 p.m., 6 p.m. Mass. Information: www.saintpatrickkokomo.com 765-452-6011.

St. Mark the Evangelist Parish Columbiana House, 6118 Smock St., Indianapolis. Caregiver Support Group, sponsored by St. Mark the Evangelist Parish. 4:30-5 p.m. on Sept. 13. Information: Monica Woodward, 317-261-1378, smwoodward50@archindy.org.

September 17
Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. “Ahade” adoration service, sponsored by Catalyst Catholic, 7-8 p.m., every third Tues. of the month, featuring guest speaker, praise band, silence and confessions, children available. Information and child care reservations: Chris Rogers, chriss@indyuniversity.org. 812-925-8335.

Our Lady of Perpetual Help Parish, Wagner Blvd., 1752 Scheller Lane, New Albany. “Now, and at the Hour of Our Death” informational seminar, panel presentation addressing decision making planning for end of life, free, registration required, all are welcome. Information: www.olpah.org.

September 18
Bridwell Event Center, 950 S. White River Parkway W. Dr. Indianapolis. “It is Well” interfaith health and wellness seminar, sponsored by Anthem and the Center for Interfaith Cooperation, former Colts player and CEO of Fight for Life Foundation Marlin Jackson keynote, 8 a.m.-1:45 p.m., free, breakfast and lunch provided. Registration required by Aug. 31. More information: 317-219-5991. Information: c.inghet@labelasolutions.com.

St. Matthias the Apostle Parish, 4100 E. 56th St. Indianapolis. Mini-Mission: “Recovering Your Heart” (all ages) sponsored by Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis. 6 p.m. Mass followed by optional adoration, 7 p.m. presentation in parish community room, free, registration not required. Information: 317-257-4297, brett@stjohnsmt.org.

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

Roncalli High School cafeteria, 3380 Prague Road, Indianapolis. 50-Year Celebration Dinner, 6 p.m., free. Reservations required by Sept. 12. Walk-ins welcome: Tita Hayes, thayes@roncalli.org. 317-783-8277, ext. 23.


September 19
Providership & Conference Center, Havlick Center. 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Memory Café, informal gatherings designed to address dementia diagnosis by providing support, connectedness and community, congregation well-being coordinator Katie Haris facilitating, third Thursdays of the month, 2-4 p.m., free. Information and registration: 318-525-2860. www.shroudencounter.com.

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

Roncalli High School cafeteria, 3380 Prague Road, Indianapolis. 50-Year Celebration Dinner, 6 p.m., free. Reservations required by Sept. 12. Walk-ins welcome: Tita Hayes, thayes@roncalli.org. 317-783-8277, ext. 23.


September 20-21
St. Luke Evangelist Parish, 5778 Holliday Dr. E., Indianapolis. Fall Fest, 9 a.m.-4 p.m., Fri., 8 a.m.-3 p.m., clothed baked goods, kitchen items, shoes, books and more. Information: 765-653-5678.

September 25
St. John the Evangelist Parish, 7578 Holliday Dr. E., Indianapolis. Fall Fest, 9 a.m.-4 p.m., Fri., 8 a.m.-3 p.m., clothed baked goods, kitchen items, shoes, books and more. Information: 765-653-5678.

SEPTEMBER EVENTS CALENDAR

Catholic women’s retreat and conference planned in Indianapolis on Sept. 20-21

“Our Lady: Essence of Woman” is the theme of a Catholic Women’s Retreat and Conference at Our Lady of the Most Holy Rosary Parish, 520 Stevens St., in Indianapolis, on Sept. 20-21.

The optional Friday evening retreat begins with check-in from 6-6:30 p.m. followed by refreshments, panel discussion, silent retreat and Mass, concluding at 11 p.m.

Check-in for the Saturday conference begins at 7:30 a.m. and concludes at 5 p.m.

The Sisters of Providence offer “Come and See” weekend on Oct. 11-13

The Sisters of Providence at St. Mary-of-the-Woods invite single Catholic women ages 18-42 to a “Come and See” weekend retreat at the order’s motherhouses in Saint Mary-of-the-Woods, from 7 p.m. on Oct. 11 through 2 p.m. on Oct. 13.

During the three days, participants will learn more about the life and legacy of St. Mother Theodore Guerin, meet other women in relationship with God, and share in the life of the sisters.

There is no cost to attend the retreat. Registration is required by Oct. 4. Contact ComeAndSeeSistersProvidence.org by Oct. 9.

For additional information, contact Sister Editha Ben at 812-230-4771 or ebben@spumw.org.

Mass for those affected by mental illness planned in Shelbyville on Sept. 21

The archdiocesan Office of Human Life and Dignity is hosting a Mass for those affected by mental illness at St. Joseph Church, 125 E. Broadway, in Shelbyville, at 5 p.m. on Sept. 21.

The Shroud Encounter draws to Christ the King Parish in Indianapolis on Sept. 28

All are invited to experience the mystery of the Shroud of Turin through the “Shroud Encounters” in Troy Hall of Christ the King Parish, 5884 Criden Ave., in Indianapolis, on Sept. 21.

The Shroud Encounter explores what has been learned of the Shroud of Turin, believed by many to be the burial shroud of Christ. The event is a production of the Shroud of Turin Education Project, Inc., and will be attended by international expert Russ Breault.

It includes a big-screen experience covering all aspects of research on the shroud, with a museum-quality, life-size replica of the shroud on display.

A soup and bread dinner will be served.

Admission is free; however, reservations are requested at www.cvk-indy.org/shroudcenter.

For additional information, contact Cindy Flaten at 317-255-6665, or e-mail cflaten@cvk-indy.org.

To learn more about the Shroud Encounter, visit www.shroudencounter.org.

Latin School Military Memorial plaque to be dedicated in Indianapolis on Sept. 23

A dedication ceremony for the Latin School Military Memorial plaque will be held in the courtyard between Our Lady of the Most Holy Rosary Church, 520 Stevens St., in Indianapolis, and Lumen Christi Catholic School at 1 p.m. on Sept. 23.

Archbishop Charles C. Thompson will be in attendance for the dedication, during which the plaque will be blessed. The plaque commemorates four graduates of the former Latin School who gave their lives while serving in the military.

All are welcome.

For more information, contact Jim Bixler at abirja@aol.com.
Saint Mary-of-the-Woods to host ‘Morning with Mary’ on Oct. 5

By Sean Gallagher

The 2019 Indiana Catholic Men’s Conference on Oct. 5 will feature speakers who took three different journeys to the Church or a vocation in it.

Saint Mary-of-the-Woods Parish and the Office of Catechesis at the Archdiocese of Indianapolis will host the conference, which will begin at 8 a.m. at the Indiana Convention Center, 120 S. Capitol Ave., Indianapolis, and will conclude by 4:30 p.m.

Conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis, has been involved with the annual event since it began in 2006. He is excited about the speakers for this year’s gathering.

“Whoever attends our men’s conference this year will not be disappointed,” Fox said. “They will be engaged through every minute of the day. This could be one of the most, if not the most, entertaining and inspirational conferences that we will have had over the last 13 years. All three of the speakers would be considered keynote speakers at many conferences.”

There are discounted registration fees for the conference for those who purchase tickets before Sept. 24. Before that date, individual tickets are $50, $45 per person for groups of 10 people or more. After Sept. 24, tickets will be $55 for individual tickets, and $50 per person for groups of 10 or more. Tickets for students or deacons are $25 per person. Seminarians and priests may attend free of charge.

Also included in the conference will be a midday Mass at nearby St. John the Evangelist Church in Indianapolis, and lunch. Opportunities for eucharistic adoration and the sacrament of penance will also be available throughout the conference.

Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, will be the principal celebrant and homilist for the Mass. Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville, will be the master of ceremonies for the conference.

Conference organizer Mike Fox, a member of St. Pius X Parish in Indianapolis, was recognized as the Archdiocese of Indianapolis’ Catholic Person of the Year. He is pictured with Jason Kirkby, at right. This year’s event was sponsored by Franciscan Health. (Submitted photo)
Indianapolis neighborhood where Father John McCaslin had a vision more than 10 years ago. That connection came when Father McCaslin was at a funeral and saw Tom Egold, a member of the 1961 graduating class of Sacred Heart High School. The two men had known each other at St. Barnabas Parish in Indianapolis when Father McCaslin was an associate pastor there and Egold was president of the parish council. As they talked at the funeral, Father McCaslin told Egold about his vision to revive the struggling areas of his parishes by forming an organization that would buy and rebuild homes for low-income families—an approach he viewed as a form of evangelization. He asked Egold if he could help.

The former Sacred Heart classmatess had their challenge. Within months, they formed Hearts & Hands. And in May of 2010, a single mother and her two sons moved into a home that had been purchased, gutted and rebuilt by the former classmates—with the mother paying a mortgage payment significantly less than the amount she previously paid in rent.

“‘To date, we have purchased and completed rehabilitation on 14 properties that have been sold to individuals and families who now have affordable, stable homes,’” Corsaro noted. “‘Two houses are currently in progress, and four houses were completed and sold in 2019, which puts us on track to meet one of our primary goals of our 2017-2021 strategic plan—four houses per year.’

‘Hearts & Hands currently has 29 families in the cue to gain home ownership through our program. These hard-working families are the people who can strengthen, stabilize, and add permanency and vibrancy to the community, if given the opportunity.’

The Figueroa family has seized that opportunity.

‘This is really happening!’

Since they were married, Alma and Christian Figueroa have faced the turmoil of living in an apartment infested with bed bugs, having most of their belongings taken during a break — in, and getting out of a housing contract that would have taken most of their combined income. Yet when they went to a Hearts & Hands’ open house in 2017, the members of St. Anthony Parish started to dream again and prepare to become homeowners.

We would drive by the house, and we would start to daydream about it,’” Alma said as she sat in her living room on a recent afternoon. “It’s right next to the park, and it’s close to St. Anthony School. I don’t think we slept the night before we moved in—‘This is really happening!’

I was excited about this house. I was excited for our family. Christian told her, “This is the first place that hasn’t felt strange. It felt right.” The family has the same feeling about the neighborhood.

Ten years ago, my parents were wary of us being out in the neighborhood,” Alma said. “There were a lot of abandoned homes. Now look at all the changes. I love the neighborhood. All of our neighbors are friendly. It’s becoming like a community for us. Everyone seems excited, and they want to get to know one another.”

As she talked, joy beamed on Figueroa’s face, which led to a warm smile from Corsaro.

“It’s very gratifying,” he said. “We’ve been able to help a young family acquire a house. They’re building equity. And it’s gratifying to look at how the neighborhood has changed. We’ve been able to reduce some of the drug problems in the community, too.”

People sing before the arrival of Pope Francis to celebrate Mass at the monument to Mary, Queen of Peace in Port Louis, Mauritius, on Sept. 9. (CNS photo/Paul Haring)

The young people in the crowd cheered the approval. Their approval. Cardinal Maurice Piat of Port Louis has written about the island’s “vocations crisis,” and the pope said, “Youth need to see and experience the Church, but with the lack of men and women who wish to experience the Church, but with the lack of men and women who wish to experience happiness on the paths of holiness,” the pope said. Young people need to see and be encouraged by priests and religious who give witness to the joy of a life dedicated totally to serving God and one’s brothers and sisters.

On an island colonized by the Dutch, the French and the British during the past 400 years and where colonizers brought slavery from Africa or indentured servants from India and China, the population is mixed ethnically and religiously. According to Vatican statistics, about 28 percent of the population is Catholic. Almost half of all Mauritians are Hindu, and Muslims make up about 17 percent of the population.

During the Mass, the crowd could hear a muezzin calling Muslims to midday prayer in the neighborhood below.

In the pope’s afternoon speech to government officials, civic leaders and members of the diplomatic corps, he noted the diversity and praised the beauty that comes from “the ability to acknowledge, respect and harmonize existing differences in view of a common project.”

The diversity of which the nation boasts was the result of both forced and voluntary migration; when the Portuguese discovered the island in 1505, it was uninhabited. However, there were dodo birds, which became extinct by the mid-17th century during the rule of the Dutch.

Pope Francis pleaded with Mauritians to recognize their migrant roots and to do more to be welcoming to those who come to their shores seeking safety and a better life.

The pope also had strong words against corruption, something which has plagued the nation for decades and appears relentless.

Politicians and civil servants must be models of virtue, he said. “By your conduct and your determination to combat all forms of corruption, may you demonstrate the grandeur of your commitment in service to the common good, and always be worthy of the trust placed in you by your fellow citizens.”

And he returned to the theme of economic development that benefits all citizens and that ensures young people have a chance at a future.

“I would like to encourage you to promote an economic policy focused on people and in a position to favor a better division of income, the creation of jobs and the integral promotion of the poor,” the pope told the government and civic leaders.
Couples’ 50 years of marriage ‘is a most extraordinary witness’

By Natalie Hofer

Many amazing things happened in 1969: the first lunar landing, Woodstock, the debut of the Boeing 747, the Beatles’ last public performance.

That same year, 68 couples entered into the sacrament of marriage in central and southern Indiana, making their own lasting impact on the world. They represent 3,400 years of sacramental love, raised 199 children and now have 448 grandchildren and 23 great-grandchildren.

The couples, their families and guests came from 37 parishes from as far as Connersville, New Albany, Terre Haute and many cities and towns in between, to celebrate their 50th wedding anniversaries at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. The Mass is celebrated annually as a ministry of the archdiocesan Office of Marriage and Family Life.

“Our 50th anniversary is coming up on Sept. 13, and we wanted to do something special,” said Dorothy Alexander. She and her husband Carlos are members of St. Monica Parish in Indianapolis. “We thought this [Mass] would be just the thing to do. And it’s nice to celebrate with all of these other couples.”

Carlos agreed. “It was a wonderful celebration,” he said with a broad smile. “It brought back many memories.”

Archdiocesan vicar general Msgr. William Stumpf served as the principal celebrant of the Mass. During his homily, he noted that this Golden Wedding Anniversary Mass celebrates “the love of our jubilarians. Your love is certainly a beautiful reflection of God’s love.

“But your love is also a witness. It is a witness to what Jesus spoke of in our Gospel today: ‘Let your yes mean yes’—walking by faith—trying to love like Christ—requires effort. It is not always easy.”

He noted that by choosing to love for 50 years through “the ups and downs of married life,” the couples provide “a witness to a world that struggles with commitment, forgiveness and inconveniences, and needs to see joy.”

It is commitment that “helps to anchor” married love, Msgr. Stumpf said. “And such love, he continued, emotions that naturally spread to others.

“How often have we been touched as we see a couple walking hand in hand?” Msgr. Stumpf asked. “Be they young or old, our spirits are lifted when we see a couple who are delighted in one another.”

The Church proclaims that marriage is a sacrament—an outward sign instituted by Christ to give grace. Thus in the eyes of the Church, he said, marriage is seen as “holy, and continues to be a pathway to holiness.

“And what does holiness look like?” Well, frequently it looks like 50 years of love, commitment, forgiveness, sacrifice and joy. And that is a most extraordinary witness.”

(Based on marriage and family ministry website for more information on ministries offered by the Office of Marriage and Family Life, go to www.archindy.org/marriageandfamily/index.html. To run an announcement in The Criterion for a marriage of 30, 35, 40, 45 or 50 or more years, go to www.criteriononline.org and then select ‘Send us information’ on the left-side menu, or call 317-236-1385.)

Compilied by Natalie Hofer

After the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25, Gabriela Ross, coordinator of the archdiocesan Office of Marriage and Family Life, announces jubilarians celebrating their 50th anniversary at the Mass: 68 couples representing 3,400 years of marriage, with 199 children, 448 grandchildren and 23 great-grandchildren.

Jubilarians celebrating golden anniversary offer advice to younger married couples

After the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25, Jan and Charles Lauck of St. Barnabas Parish in Indianapolis make a “50” with their hands to indicate the number of years they’ve been married. (Photo by Natalie Hofer)

• Charles “Chuck” and Jan Lauck, St. Barnabas Parish, Indianapolis. Chuck: “I was with a group of guys who always went to Indiana Beach [in Monticello, Ind.] for the Fourth of July. She was there with some friends who happened to know me. We were down on the boardwalk and someone asked me, ‘How do you pick up a girl around here?’ So I swung around, she was walking by and I just picked her up around the waist. I saw her again that night at a party.” His advice to couples: “Keep the faith. Live the faith.”

Jan: “We didn’t always agree, and we still don’t. But two things we always agreed on was our faith and how to raise our [five] children, and those are pretty important things. … Marriage takes two forgiving people. [Forgiveness] has to be a constant in the relationship. Forgiveness, and then forge ahead.”

Brenda: “Our faith is very important to us. It’s just like [Msgr. William F. Stumpf] said, it takes love and commitment and forgiveness. And it really helps to have the same belief in God.”

• Eugene and Mary Bednarik, St. Thomas More Parish in Mooresville. Eugene: “We met at her cousin’s wedding. I was the best man. When I saw her come in [to the church], it was love at first sight. … What does it take for a marriage to last?” Mary: “You have to forgive, and forget what happened during the day. And pray.”

• Eugene and Mary Bednarik, St. Thomas More Parish in Mooresville. Eugene: “We met at her cousin’s wedding. I was the best man. When I saw her come in [to the church], it was love at first sight. … What does it take for a marriage to last?” Mary: “You have to forgive, and forget what happened during the day. And pray.”

Barbara and Thomas Rupkey of St. Gabriel the Archangel Parish in Indianapolis sing during the annual archdiocesan Golden Wedding Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis on Aug. 25. They were among the 68 couples from 37 parishes throughout central and southern Indiana who worshipsd at the Mass to celebrate their 50th anniversary. (Photo by Natalie Hofer)
Benedictine sisters to honor ‘Angels of Grace’ on Sept. 28

By Natalie Hoefer

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

For the last 12 years, the Sisters of St. Benedict in Beech Grove have annually identified three women who have heroically served in the roles of messenger, defender and companion, and recognized their service with an ‘Angels of Grace’ award.

Archangel Raphael Award winner Andrea DeMink: See them as ‘peers, not projects’

Andrea DeMink, winner of the Archangel Raphael Award, says that when people tell her she is a “defender,” her response is, “I find my voice when I am defending and explaining and trying to teach the general public.”

In Michael’s role as a “messenger,” DeMink’s voice is emotional when expressing her thoughts on receiving the “defender” Archangel Michael Award.

“For me, it’s important because it places the work that’s being done in a place of importance,” she says. “And to energize the people I serve in a place of importance.”

For more information on The PourHouse, call 317-537-7722, e-mail info@pourhouse.org, or go to www.pourhouse.org.

Archangel Raphael Award winner Celia “Ceil” Woodard: Doing many ‘little things’

Celia “Ceil” Woodard struggles when it comes to thinking of doing one big thing. “But I can do little things,” she says.

One might question her definition of “little.” For instance, Woodard's with loose-fitting jeans and a T-shirt, DeMink is from New Orleans. She founded the Sisters of the Holy Family in New Orleans. She was approved unanimously by U.S. bishops in 1997. She was released from the hospital a month after she was very sick, and they should try to get to the hospital as quickly as possible.

The doctors said McGee was “still unresponsive in all the major nerves.” She was released from a hospital. She should try to get to the hospital as quickly as possible.

If her canonization cause continues, she could be the 17th saint of the church. If her canonization cause continues, she could be the 17th saint of the church. If her canonization cause continues, she could be the 17th saint of the church.

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Great strides made in integrating people with disabilities into parish life

By Sr. Kathleen Schipani, I.H.M.

The 2017 “Guidelines for the Celebration of the Sacraments with Person with Disabilities” say that “pastors are responsible to provide evangelization, catechetical formation and sacramental preparation for parishioners with disabilities.”

The National Directory of Catechesis gives a similar directive: “The whole community of faith needs to be aware of the presence of persons with [disabilities] within it and be involved in their catechesis.”

These words provide a clear indication of what each parish is called to do in regard to catechetical ministry and persons with disabilities.

As a catechist with years of experience engaging persons with disabilities, I have witnessed remarkable progress in this area and yet realize that great strides are still needed to make these goals a reality.

I continually meet individuals who relate to me stories regarding themselves or their children with disabilities who are welcomed, valued and have a strong sense of belonging within their local parish.

Their positive experience of religious education led to active participation, love for the Sunday liturgy, engagement in ministries such as altar server, greeter, cantor and a variety of other ways to be agents of evangelization as a person with a disability.

This for sure is good news. However, these experiences would have been rare 25 years ago.

Even today, pastors or directors of religious education contact my office to seek assistance to prepare young adults with intellectual developmental disabilities for the sacraments because, when they were younger, such people had no access to parish religious education.

Even now, sadly, there are parents of children with disabilities who do not find ready access or effective parish religious education for their children with disabilities.

One story that attests to this is from St. Mary Parish in Rockville, Md., related to me by Mary O’Meara, the executive director of the department of special needs in the Archdiocese of Washington.

“Abby is a 17-year-old young lady who is deaf, low vision and has developmental disabilities. Her parents tried several times to have Abby receive the sacraments, and were refused repeatedly. They were ready to walk away from the Church until a teacher from St. Mary’s school asked Abby’s mom to try one more time. They were ready to walk away from the Church until a teacher from St. Mary’s school asked Abby’s mom to try one more time. They were ready to walk away from the Church until a teacher from St. Mary’s school asked Abby’s mom to try one more time.

“Abby’s mom asked again. Through the ‘yes’ of the DRE [director of religious education], and a warm welcome from the pastor, Abby began her formation with our coordinator of deaf ministries.

“This year, Abby came into full communion of the Church to the overwhelming delight of her parents, family and the parish! Not only did Abby receive the sacraments of penance, Eucharist and confirmation, but her entire family was welcomed to St. Mary’s to worship as a family for the first time!”

This is so often the case. The accompaniment or failure to accompany one family member can have a profound effect on the entire family.

Many parents tell me they desire that their child with a disability have the same opportunities as their siblings regarding faith formation. Esther Garcia from the Diocese of Dallas relates it this way:

“As a parent of a child with the disabilities of autism and speech delay, it was important to me that my son would receive the same religious formation as his older brother and vital to us to participate in the parish community as a family of faith.”

“Knowing about his autism, our parish faith formation programs accepted my son. Eric had an option to attend the typical class on Sunday with support or attend a Wednesday small group class with one-to-one support if needed. We decided on the Wednesday small group class.

Eric used a picture schedule for his class. Eric and his classmates participated in vacation Bible school with their peers with accommodations, a modified curriculum and catechist aide support during the activities. We, as a family, feel welcomed and loved in the parish.”

Mariana Rossi, director of religious education at Our Lady of Good Counsel Parish in Southampton, Pa., related a story of how the whole community of faith needs to be involved in the catechesis of persons with disabilities. Brody, a youth with Down syndrome, participated in the parish class preparing for first Communion.

After consultation with Brody’s mom, a high school student named Thomas became Brody’s catechetical aide in the classroom. He was a natural support for Brody at class, Mass and practices. The learning process went very positively. A few weeks before first Communion, it became evident that Brody had an oral sensory aversion to the unconsecrated host. For him and his family, the anticipated goal of receiving Jesus in the Eucharist seemed daunting.

His mother, aide, teachers and support staff all patiently assisted Brody in coming up with various strategies to assist him in becoming comfortable consuming a small piece of the host. The pastor, Father Robert Suskry, also participated in the plan. On the day of Brody’s first Communion, it was truly a parish celebration when Brody received the Eucharist.

Good and faithful catechesis accommodates the proclamation of the revealed word to encounter each person within the body of Christ. That, of course, includes individuals with disabilities. Let us envision parish religious education programs that reflect this reality.
“God would never give you more than you can handle.” How many times I heard those words from well-intentioned people in my life—so many times, in fact, that I began to believe them myself. Through multiple moves, the deaths of our infant son, my husband’s battle with cancer, being held up at gunpoint, both of my parents’ deaths, and just the struggles of life, I prided myself on the strength of my faith and courage to face hardships. With each mounting challenge, I felt I could face the next with some self-importance. God must certainly hold me in high regard if he thinks I can handle that. I am a survivor. I am brave. I am capable. I am a hero in my own story.

Thankfully, I am a work in progress. As I lay groaning in my pain, I can now see how God has used each difficult and sometimes tragic experience in my life to break me of my self-reliance. The truth is, in every tough experience of my life, I have been able to endure only when I have surrendered to his will. It was never my strength or the force of my will that brought me through. It was always him. When I could finally come to surrender to his will, I shed my suffering, my frustration and pain and place it at his feet, it was then that I found peace and healing.

I specifically remember one instance when I gave everything over to God. It occurred when I was driven home exhausted from the hospital in the middle of the night. My prayer was that I could no longer bear my load, and I desperately needed God to lift my burden. I was broken. Through my tears, I heard the words of the song I would walk through the valley if he wants me to.

An overwhelming peace pervaded my entire being, and I knew that God was real, that understanding was supposed to keep proceeding through this difficult time because it was only in the valley that I would find healing. Only this time, I knew everything would be fine because God walked that valley by my side.

I have learned and time again that there’s no honor in going alone. I know the eucharistic celebration that I have come to love, how beautiful I find the imagery in Henri Nouwen’s book, *Life of the Beloved*, in which he describes a glimpse of his human frailties and the details of his persecution, loneliness, imprisonment, beatings, feelings of helplessness. He describes the value of “empathy.” In a Catholic dictionary, *empathy* is defined as the ability to understand—deep-down compassion for someone else’s suffering. This word involves genuine, in-depth understanding instead of a shallow pat on the back with the words, “I’m sorry.”

It is not surprising, then, that he begins the letter with words of comfort, especially in verses 3-11. Ten times in five verses Paul uses the same root word. Para-kaleo, meaning literally, “to call alongside.”

This word involves more than a shallow pat on the back with the expression, “God bless you.” No, this is the real work of comfort, the work of deep understanding—deep-down compassion and sympathy. This seems especially appropriate in our time that God is the “God of all comfort ... who comforts us in all our affliction.”

This is another observation worth noting in St. Paul’s Second Letter to the Corinthians: No less than three reasons are given for suffering, each one introduced with the term “that.” The Holy Spirit states reasons we suffer: “That we may be able to share in the sufferings of Christ for his sake,” “That we might be God’s children,” “That we not should trust in ourselves.”

Admittedly, there may be dozens of other reasons, but here are three specific reasons we suffer:

• “Suffering is necessary in order to display our faith”

• “We might have the capacity to enter into others’ sorrow and affliction.”

• “Isn’t that true? If you have suffered a broken leg and been confined to crutches for weeks, you are in complete sympathy with someone else on crutches even now.”

All of us are the heirs of bravery, men and women who took great risks to come to this country. Some came against their will, others as refugees of war and famine. And many because they saw no other choice to support themselves and their family. Not all were as fortunate as our ancestors. They had the courage to leave their home and their dreams to begin a new life.

The Farewell offers a reminder of what an emigrant endures. It is a cautionary tale for us today. In a country where life is easy, the American dream is easy, where we have endured the luxury of not having to suffer because of our high status, the tale is to remind us that life is not always easy. We are all susceptible to pain and suffering, to love and loss, to struggle and travail.

“Suffering is necessary in order to display our faith.” We cannot show our faith if we are not tested, if we do not come to know pain and trouble and difficulty. We cannot display our faith if we are not afflicted, if we are not judged by others.

It is not unusual, then, that Paul begins his Second Letter to the Corinthians with the three words “Weep with those who weep.” And when it came time to tell the story of how they came to love the “Beauty and the Beast,” the artistly family, the dreamer who gave them fire, I heard the words of the song, “How did you do to manage all those curls in two hours?”

It was a trait that would earn their mutual admiration—and growing success as young artists.

One of the rich values of art is to be resourceful. To do a lot with a little. A teacher making the masterpiece from a small list of short words, like Dr. Seuss had coached them, “We can do a lot with a little. We can spin those three-letter words to empower new readers with a limited set of sounds and sights. We can do a lot with a little.”

“How are you doing? Are you getting a lot? Are you getting much money? Or are you not getting much money?”

We take a great deal in this country about immigration, too often in language that is hostile or fearful. What we need to understand is emigration, the act of leaving one’s home, is a tapestry woven on the farm my great-grandfather left in some diminutive country. Barely a man, he left parents and siblings and was bound for the New World. He left family and friends, blinding courage. He never returned to whom and what he left behind. His father-in-law, my grandmother, was sick with疟 of malaria in postwar France to find his fortune in America. He returned to France only once, and in his old age was able to see his mother and siblings. In his later years, he looked back with some pain on the implications of his decision, at times questioning its cost and the toll it took on him, even as he saw his children flourish in a place that was not his home.

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The first reading for Mass this weekend is from Exodus. This book roughly chronicles the passage of the Hebrew people from Egypt, where they had been slaves. Moses guided them, but the Hebrew refugees believed that God guided him because Moses could not have accomplished such a task without God’s help. So, while they had Moses to thank for their successful and safe passage across the Sinai Peninsula to the land God had promised them, they ultimately gave thanks to Almighty God.

In this reading, God speaks to Moses. He indicts the people first for committing the greatest of sins. They had constructed and worshipped an idol, a calf crafted from metal. Harsh punishment would follow, not because of divine wrath, but because they had pushed God away and were left with their inadequacies.

Moses invoked God to forgive the people, pleading that he remain the people’s guide and protector even though they had sinned. St. Paul’s First Epistle to Timothy provides the second reading. Timothy was a disciple of Paul. Together with Silvanus, Timothy had accompanied Paul on some of Paul’s missionary travels. While elsewhere in his writings Paul seemed to express some doubts about Timothy’s skills for leadership, Paul nevertheless regarded him as a special associate and faithful disciple. To fortify Timothy’s fidelity, Paul explained his own personal devotion to Christ. Paul described his vocation as an associate and faithful disciple. This beautiful artwork illustrates a scene in the Vatican Museum is a splendid piece that the Austrian emperor and Hungarian king, Francis Joseph, gave to Pope Leo XIII on the pontiff’s 25th anniversary in the papacy in 1903. Mounted on a magnificent marble pedestal are exquisite gold figures of 49 shepherds, following a shepherd holding one sheep in his arms. They represent the Good Shepherd who has found the stray sheep and literally is carrying this sheep to safety. St. Luke’s Gospel supplies the last reading. It is a story of the willingness of the Lord to associate with tax collectors and sinners. Today, some explanation helps to understand why the critics of Jesus so disliked tax collectors. Tax collectors at that time were considered bad people for two main reasons. In the first place, they were turncoats and traitors, tools of the detested Roman occupation, collecting taxes for the imperial treasury. Secondly, they were legalized thieves and extortionists. Under the Roman system, tax collectors could assess taxes in any amounts they themselves chose. Then they could take whatever they received above and beyond what was sent to Rome and put it in their own pockets.

They were the worst of the worst. Jesus associated with them and with all despicable types. Not surprisingly, Jesus was criticized. The Lord answered the criticism with three beautiful parables. The last of these parables is the story of the Prodigal Son, one of the most beloved of the parables. Lessons are clear. God’s mercy never ends, nor is it ever limited. It awaits even the worst of sinners, if only they repent. God reaches out to all with forgiveness and mercy. None is perfect. We are all sinners, maybe as heartless as the ancient tax collectors. We all need forgiveness.

Reflection
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to protest the detention of children and families separated unexpectedly from their parents as a result of immigration enforcement raids, separation from their families, and experiencing direct threats to their safety during the immigration journey wanting the best for their children.

"These draconian measures are not, they are not, a solution to our broken immigration system. They are violations of human dignity and are contrary to all religious teachings and the sacred call to care for our most vulnerable populations. Unlike others, we don't have to look up Bible verses to justify the building of walls. There are none."

Cardinal Joseph W. Tobin

WASHINGTON (CNS)—Cardinal Joseph W. Tobin of Newark, N.J. blessed and then prayed near a group of Catholics who blocked a crosswalk, arranging a Human Chain for Justice—Newark. Cardinal Tobin was the only prelate present.

"Our group of about 400 participated in the event, which included a procession toward the ICE building as the Newark archbishop led the crowd in a chant of "stop the inhumanity.

"I am Joseph, your brother, who has been heartbroken by the inhumanity," Cardinal Tobin had said earlier as he called for a stop to immigration detention of children and babies because I identify with them," he said. "I came from a 7-year-old without legal documents, spoke to the crowd."

"It's pretty sad for me to see the pictures of children and babies because I identify with them," he said. "I came when the immigration crackdown wasn't as bad, and it forces me to think: What if I had crossed later?"

It's hard to separate himself from the images of immigration detention centers, Adorno said, and it's hurtful to hear others vilify parents like his, who made the immigration journey wanting the best for their children.

"If it was an American family and they went to another country, they wouldn't be seen as criminals, they would be seen as heroes," he said. "My parents aren't criminals. They did what they had to do and as they finished their journey, mine began.

"These days, he organizes communities via the Cosecha Movement, he said, in hopes that others recognize the humanity of those like his family.

"A family is something holy. An attack on a family is an attack on religion," he said. "How long must we endure this pain before people act? That is my question. ... I ask this pain before people act? That is my question. ... I ask the administration," Archbishop Gregory wrote. *†*
Archdiocesan priest appointed to serve as president-rector of California seminary

In Mozambique, pope urges reconciliation and care for others

MAPUTO, Mozambique (CNS)—With a high-noon Mass and a homily in which he told his disciples to love one another and pray for their enemies, he meant it—even disciples in a nation like Mozambique, where political tensions have led to violence, war and death, Pope Francis said.

Pope Francis ended his visit to Mozambique on Sept. 6 with a visit to a health center founded to care for people living with HIV/AIDS and with a Mass in the Diocese of Pemba, in the northern Cabo Delgado province, where outbreaks of violent killings and pillaging have terrorized the population for the past few years.

In a brief speech, the pope praised the program for listening to the needs of those suffering before designing the program and for always treating patients with dignity. It was essential, he said, that someone hear “the silent, almost insensible, cry of countless women, so many of them living in shame, marginalized and judged by all.”

Now those same women have formed an association where they support one another and go into their communities to educate other women about HIV/AIDS and accompany those being tested for the virus.

Archdiocesan priest appointed to serve as president-rector of California seminary

Bishop Simon Bruté College Seminary in Indianapolis.

The appointment became necessary upon the untimely death of San Francisco Archbishop Salvatore J. Cordileone.

An associate of the seminary from Jan. 14 until his death on July 11, Father Donohoo said in a brief speech, the pope praised the program for continuing education for clergy and served as pastor of a number of parishes in the archdiocese, including the SS. Peter and Paul Cathedral Parish.

Father Donohoo was educated at the University of San Diego, where he earned a bachelor’s degree in philosophy, and Catholic University of Leuven, Belgium, where he earned a bachelor’s in religious studies. He earned a master of divinity degree from St. Mary’s Seminary and University and a master’s degree in marital and family therapy from Butler University in Indianapolis.

“I am grateful to the archbishop and board for their confidence in appointing me to serve in this role for my beloved alma mater,” Father Donohoo said in a statement. “I hope, in collaboration with my clergy colleagues, to serve the men of compassionate pastoral presence; men illuminated by sound theology, inspired by a continued personal encounter with Jesus Christ, issuing forth in generous service to all people.”

Father Donohoo’s previous positions in the seminary include terms as dean of students and vice president of admissions.

Before ministering at the California seminary, Father Donohoo served as director of spiritual formation at St. Patrick’s Seminary and University in Indianapolis.

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RACONI HIGH SCHOOL SEARCH FOR PRESIDENT

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by October 15; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):

   • Letter of Interest, addressed to Gina Kurtz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
     a. How can you be a champion for the Catholic education and formation of young people in the role of president?
     b. What experience have you had leveraging diversity to achieve success?

2. Complete the online application using the following link: http://oce.archindy.org/offic eof-catholic-education/employment/job-postings.aspx

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools
rrash@archindy.org
317.236.1544

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The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school’s mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

Applicants must foster a strong Catholic identity, value diversity, and possess strong leadership and interpersonal skills. Applicants must be practicing Roman Catholics who have demonstrated their commitment to servant leadership. Preferred candidates will have a master’s degree and/or equivalent work experience and a track record of building community and serving others.

Interested, qualified candidates are encouraged to apply by October 15; applications will be accepted until the position is filled.

To apply:

1. Please submit the following items electronically to Joni Ripa (jripa@archindy.org):

   • Letter of Interest, addressed to Gina Kurtz Fleming, Superintendent of Catholic Schools, including responses to the following two questions:
     a. How can you be a champion for the Catholic education and formation of young people in the role of president?
     b. What experience have you had leveraging diversity to achieve success?

2. Complete the online application using the following link: http://oce.archindy.org/offic eof-catholic-education/employment/job-postings.aspx

For questions about this Catholic leadership position, please email or call:

Rob Rash
Office of Catholic Schools
rrash@archindy.org
317.236.1544
cornerstone blessing in Knightstown

This photo shows the blessing of the cornerstone at St. Rose Church in Knightstown on Sept. 30, 1951. Archbishop Paul C. Schulte blessed the cornerstone, and a Mass on the occasion was celebrated by Father Thomas Kinney, a son of the parish. Since 2016, St. Rose Church has served as a chapel of St. Anne Parish in Castle.

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

Back to school Italian style: Papal greeting and gelato quests

VATICAN CITY (CNS)—At the Pontifical North American College (NAC), new student orientation is not just a weekend or even just a week—it includes almost a month of intensive Italian studies, punctuated with occasional gelato sampling and one big shoutout from Pope Francis.

The 39 “new men” at the U.S. seminary in Rome were in town for a few days in late July before heading off to language schools in Assisi, Siena and Verbania.

In late August, they returned to the campus on Rome’s Janiculum Hill to begin orientation. Pope Francis marked the occasion.

The seminarians stood in the sweltering heat with thousands of other pilgrims and visitors in St. Peter’s Square on Aug. 25 to pray the Angelus with the pope.

After the prayer, the pope addressed the NAC students, urging them to focus on their spiritual lives and always maintain their “fidelity to Christ, to the Gospel and to the magisterium of the Church. Without building on these columns, it will be impossible to truly construct your vocation.”

The next day, they were back in the classroom. Their language lessons continue each morning, but the rest of their days include conferences on the seminary program, house rules and service opportunities, meeting the faculty and potential spiritual directors, and getting to know one another and the city they will call home for four or five years.

For the 2019-20 academic year, Father Peter Harman, rector of the college, said he expects to have a total enrollment of 196 seminarians from 85 dioceses in the U.S. and three Australian dioceses. The number is down slightly from last year, but an unusually large class of men just finished their studies.

Of course, everyone in the massive building on the hill is aware of the clerical sexual abuse scandal, and the seminary program continues to be updated to strengthen child protection training and guard against sexual harassment.

“Last year was a very difficult year for lots of guys” given all of the new revelations about abuse, its cover-up and about the former cardinal, Theodore E. McCarrick, and his sexual harassment of seminarians in New Jersey, Father Harman said.

In light of the McCarrick case and reports of harassment at other seminaries, he said, the North American College offered special training on “boundaries,” on what the students have a right to expect and how they must behave with each other. The college also revised its student handbook to outline steps for raising concerns about others’ behavior and for reporting harassment.

Samuel Anderson, 24, a first-year NAC seminarian from the Diocese of Fort Wayne-South Bend, Ind., said his commitment to pursuing priestly ordination remains because a vocation is built on one’s relationship with Jesus Christ. “It’s not the Church in its grandeur or scandal, but really it’s Jesus Christ who calls us.”

Ben Pribbenow, 24, a seminarian from the Diocese of Green Bay, Wis., said that while some people are leaving the Church because of the scandal, “there are plenty of people staying in the Church,” and they deserve good and holy pastors.

The rector and the two new students also spoke on Aug. 26 about the college’s “mission effect” on the seminary program. For the rector, it is particularly seen in the way the students themselves have found ways to help the homeless they meet on the streets of the Rome.

“[It’s a] real call back to the basics of the faith,” and to seeing Christ in the poor and needy, Father Harman said. “I also think they see in Pope Francis someone who doesn’t just say, ‘Well, this is the faith, and this is what it’s like,’ but finds a way to engage people, and this generation is willing to do that,” finding creative ways to have conversations about faith with people who are not coming to the Church.

Pribbenow said what strikes him most about Pope Francis “is his simplicity of life and his servant heart to be working with the poor, visiting the prison, and those service aspects of his pontificate are things that I hope to mirror—looking out for the least among us.”

Anderson added that he believes Pope Francis’ “message of mercy is something all the world needs to hear” and learn to act on, especially when looking at policies regarding poverty and immigration.

The students may be busy with prayers and studies, but they know what is being said and written about the pope, too, the rector said. The seminary encourages them to be “discerning” listeners or readers and recently updated its social media guidelines for students.

“We want them to engage in that, but you have to do it in a way that builds up the Church and doesn’t divide it—you are plenty of people who will do that,” he said.

But The Farewell was a reminder of what that stranger, that exile, endures. And if we are unable to empathize with, and marvel at, the courage of that brave Swedish lad who fled drought and poverty 150 years ago, or the father and daughter who died in the Rio Grande seeking a better life, then it is we who are the poorest of all.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@
catholicnews.com.)

The Farewell

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the plait of another. In a book or a painting or a film, we enter the life of another and see the experience through their eyes.

The political debates surrounding immigration will not abate anytime soon, and good people can disagree about how best we are to do our Christian duty to welcome the stranger and shelter the exile.

For more information—and to register visit www.rtlindy.org or call (317) 582-1526