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Criterion

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Archbishop announces Mass for Peace and Justice, day of fasting and prayer on Sept. 9

By Natalie Hoefler

Archbishop Charles C. Thompson will be the principal celebrant of a Mass for Peace and Justice at SS. Peter and Paul Cathedral in Indianapolis at noon on Sept. 9. It will also be available via livestream at tinyurl.com/y47ehftq.

The Mass is being celebrated in solidarity with the call for “a day of fasting and prayer” on Sept. 9 by the United States Conference of Catholic Bishops’ (USCCB) Ad Hoc Committee Against Racism. Sept. 9 is the feast of St. Peter Claver, who devoted his life to the service of slaves in Colombia and is the patron saint of missions for Black people.



Archbishop Charles C. Thompson

“Racism is an evil that continues to plague society as well as the hearts of many both within and outside the Church,” said Archbishop Thompson of the importance of this Mass. “It is a sin that erodes the dignity of individuals and the common good of community.”

“Prayer is the most powerful weapon against evil, and Mass is the ultimate form of Catholic prayer.”

He noted that the special Mass “is an opportunity to seek reparation for sins of racism, as well as seek divine grace to bring about a greater respect for dignity, unity, equality, justice and peace.”

The call for the day of fasting and prayer came in an Aug. 27 statement issued by the USCCB’s Ad Hoc Committee Against Racism.

“Considering the violence in Kenosha, Wis., and in other cities across the nation, we urge all people of faith to observe ... the feast of St. Peter Claver on Sept. 9 as a day of fasting and prayer,” reads the statement.

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St. Vincent de Paul seeks new conferences to ‘serve people with the love of God’

By Natalie Hoefler

When asked what the Society of St. Vincent de Paul (SVdP) means to his Bloomington community and to himself personally, Bob Zerr shares a story.

He and his wife were on an SVdP home visit to offer utility payment assistance to a homebound woman.

“The lady was disabled, in a wheelchair and had to have a personal care assistant live with her,” recalls the member of St. Paul Catholic Center in Bloomington.

“At the end of the visit, we asked her if she’d like to pray. We said a prayer, and I could see she was crying. She said, ‘Nobody has said a prayer with me in years.’ It was so moving.”

To Zerr, the story exemplifies the heart of what the St. Vincent de Paul Society embodies: holiness through service.

“It gives parishes the ability to continue Christ’s work in the community, and at the same time it strengthens one’s faith and creates fellowship and camaraderie with fellow parishioners,” says the president of the archdiocese’s South Central Indiana SVdP district.

There are currently 58 SVdP conferences within the

archdiocese, some made up of more than one parish.

But with more than 120 parishes in the archdiocese, the SVdP Indianapolis Archdiocesan Council hopes to expand to more parishes throughout central and southern Indiana, bringing help to those in need and spiritual growth to parishes and SVdP members. (See related article.)

Past archdiocesan council president and 40-year SVdP member Pat Jerrell is leading the expansion effort.

“I think a St. Vincent de Paul parish conference provides a concrete way for pastors to care for and evangelize all souls in a parish’s boundaries,” he says. It does so “by employing the laity to fulfill the great command to love God and neighbor.”



Pat Jerrell

‘Primary purpose is to grow in holiness’

The initiative to expand the number of SVdP conferences began earlier this year.

“We were challenged in an archdiocesan Catholic Charities board meeting as to our plan for providing assistance to struggling parishes in smaller communities of the archdiocese,” recalls Jerrell, a member of St. Jude Parish in Indianapolis.

“That challenge became an opportunity to put a more

See SDVP, page 8



Youths volunteer for Holy Family Parish’s St. Vincent de Paul conference in New Albany on Aug. 12. (Submitted photo)

Two federal inmates are executed in Terre Haute, additional two executions set for September

By Natalie Hoefler

As the shadows lengthened on Aug. 25, more than 20 Sisters of St. Benedict processed solemnly outside Our Lady of Grace Monastery in Beech Grove.

As they processed, they intoned the words of a Taizé chant: “Jesus, remember me when you come into your kingdom.”

These words—said by the Good Thief to Christ during the crucifixion—served to open the religious sisters’ prayer vigil before two more federal executions took place at the Federal Correctional Complex in Terre Haute on Aug. 26 and 28—the fourth and fifth such executions in six weeks.

“We wanted to do something because this [carrying out of federal

See EXECUTIONS, page 8



More than 20 Sisters of St. Benedict hold a prayer vigil outside Our Lady of Grace Monastery in Beech Grove on Aug. 25, prior to two federal executions that took place on Aug. 26 and 28 in Terre Haute. (Submitted photo)

Canon law, COVID-19 and our dispensation from attending Sunday Mass

By Very Rev. Joseph Newton, JCL, VJ
Special to *The Criterion*

Given the centrality of the Eucharist as “the source and summit of the Christian life” (*Lumen Gentium*, #11), and keeping in mind the Third Commandment to “remember the sabbath day, [and] to keep it holy,” the Catholic Church states that “on Sundays and other holy days of obligation the faithful are bound to participate in the Mass” (1983 *Code of Canon Law*, c. 1247).

However, the Catholic Church in its wisdom recognizes that it cannot command the impossible, and for some people and in some circumstances, for a grave cause, it is not possible to observe their Sunday obligation (c. 1248, §2).

There are three types of ways in which a person would be released from their Sunday obligation. They are impossibility, dispensation, and excuse.

Impossibility means the person is unable to attend Mass because of circumstances beyond their control; a dispensation is a relaxation of law granted by a competent authority; and an excuse is a reason founded in conscience and determined in a prudential way that would excuse one from attendance.

An example of an impossibility would be if your local parish Mass has been canceled, and it would be a burden to travel and attend another Mass at a different location.

In such a case, the norm states that “it is strongly recommended that the faithful take part in a Liturgy of the Word if such a liturgy is celebrated in a parish church or other sacred place according to the precepts of the diocesan bishop, or that they devote themselves to prayer for a suitable time alone, as a family, or, as the occasion permits, in groups of families” (c. 1248, §2). While this is commendable, it does not satisfy the obligation to attend Mass, but one is not bound to the observation of the obligation by reason of impossibility.

The second way in which a person can be released from their Sunday obligation is by way of dispensation. For example, because of COVID-19, the Archbishop of Indianapolis issued a universal dispensation for all Catholics of the Archdiocese of Indianapolis from their Sunday obligation.

Examples of reasons why a pastor may dispense from the Sunday obligation include an individual who must work on a weekend such that they would have no way to attend Mass, or a person is traveling by airplane and is not able to attend Mass or if to attend Mass would cause a grave burden. It is up to the prudent discretion of the pastor to determine whether the reason for dispensing from the Sunday Mass is a just cause (c. 1245).

In this time of COVID-19, perhaps the most relevant reason for a person being

released from their Sunday obligation is by way of excuse. The main reason that one would be excused from attending Mass is due to illness; this would apply to both the person who is ill and to the caregiver of the ill person.

Since illness is individual, and symptoms can be felt differently, it is up to the person’s discretion to determine whether the illness prevents one from attending Mass. For example, a person with a headache may be able to take medication and attend Mass, while a person with a migraine headache needs complete bedrest. Simply put, if a person feels that they are too ill to attend Mass, then that person is excused from the obligation to attend Mass.

Another aspect of illness when considering a just excuse is the risk that is presented by the person with the illness. For example, a person with a chronic non-infectious condition would pose no threat to others by attending Mass, whereas a person with a highly contagious disease (COVID-19, flu, cold, etc.) would pose a grave threat to others. In such a case, that person is not only excused from their Sunday obligation, but, as a matter of charity, would be morally obligated not to attend.

Thus, a person is excused from their Sunday Mass obligation if they are too ill to attend Mass, or if their attendance at Mass poses a threat for others by way of serious infection.

Consideration for being excused from the Sunday obligation in time of a pandemic is a current concern that needs to be addressed. So far, what is known of the nature of COVID-19 is that a person could be carrying and transmitting the disease without being symptomatic. Additionally, those with comorbidities—two or more diseases or medical conditions—are at far greater risk of serious illness and death if they contract COVID-19.

In such situations, a person would not be excused from their Sunday obligation if the person is afraid of attending Mass in a general way. By way of contrast, a person would be excused if they are afraid of attending Mass because they have specific comorbidities which could compromise their immune system (such as diabetes, heart and respiratory issues, age, etc.)

When considering whether one is excused from Mass or not, it is a prudential judgment call (and not a call of convenience) considering one’s serious obligation to attend Sunday Mass weighed against the factors as outlined above.

Finally, for the above scenarios, it is a matter of conscience and one is accountable to the Lord in evaluating the conditions for being excused.

(Father Newton is the Vicar Judicial of the Archdiocese of Indianapolis.) †



Public Schedule of Archbishop Charles C. Thompson

September 3–14, 2020

September 3-6
Bishops’ Support Group Retreat at St. Meinrad

September 8 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

September 9 – noon
Mass for Peace and Justice at SS. Peter and Paul Cathedral, Indianapolis

September 9 – 5 p.m.
Catholic Radio Indy presentation of Archbishop Fulton Sheen Evangelist of the Year Award, on-air at 89.1 FM Indianapolis, 90.9 FM Noblesville and 98.3 FM Anderson

September 10 – 8:15 a.m.
Judicatories virtual meeting, Indianapolis

September 10 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

September 10-13
United States Conference of Catholic Bishops’ National Advisory Council, virtual event

September 13 – 9:45 a.m.
Mass at Bishop Simon Bruté College Seminary, Indianapolis

September 14
United States Conference of Catholic Bishops’ Clergy, Consecrated Life and Vocations Committee meeting, virtual event

Our Lady of Fatima Retreat House to host *Fatima* film events in September

A special screening and discussion of the new feature film *Fatima* will take place at the Our Lady of Fatima Retreat House, 5353 East 56th St., in Indianapolis, from 5-8:30 p.m. on Sept. 10 and Sept. 21, and from 11 a.m.-3 p.m. on Sept. 21 and Sept. 24.

Fatima tells the true story of Lucia, a 10-year-old girl, and her two younger cousins who witness multiple visitations of the Virgin Mary, and how these experiences transform their quiet lives and bring the attention of a world yearning for peace.

Father James Farrell will lead the film discussion on Sept. 10 and Sept. 24, and Father Jeffrey Godecker will lead the discussion for the Sept. 21 showings.

Registration is \$25 and includes a meal and refreshments.



Stephanie Gil stars in a scene from the movie *Fatima*. (CNS photo/Claudio Iannone, courtesy PICTUREHOUSE)

For more information or to register, go to cutt.ly/fatimaschedule or contact Jennifer Burger, at (317)545-7681 or jburger@archindy.org. †

A quick guide to when one is not obligated to attend Sunday Mass

The bishops of the Province of Indianapolis—which is comprised of the Archdiocese of Indianapolis and the Dioceses of Gary, Evansville, Fort Wayne-South Bend and Lafayette—have extended the dispensation from the Sunday obligation through Nov. 1. After consideration of the accompanying article, here is a quick guide to when one is not obligated to attend Sunday Mass:

1. By virtue of impossibility; for example, the pastor is sick and had to cancel Sunday Masses.

2. By virtue of the dispensation granted; for example, you are seriously ill, or if not seriously ill, your health condition will be compromised if you

were to contract a communicable illness.

3. By virtue of the dispensation granted; for example, you have good reason to think you might be asymptomatic of a contagious illness (e.g., you were in recent contact with one who contracted a contagion).

4. By virtue of the dispensation granted; for example, you exhibit flu-like symptoms.

5. By virtue of excuse; for example, you have a number of comorbidities which place you at high risk for complications from COVID-19.

6. By virtue of canon law; for example, you care for the sick, homebound or infirmed, and are not able to attend Mass. †



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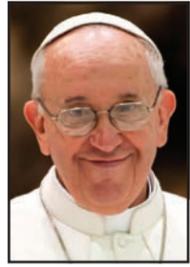
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Pope: Jubilee for the Earth a time for restoring bond with God, creation

VATICAN CITY (CNS)—The exploitation and plundering of the Earth’s resources at the expense of the poor and vulnerable cry out for justice and the forgiveness of debts, Pope Francis said.

In his message for the World Day of Prayer for the Care of Creation on Sept. 1 and the Season of Creation, which runs through Oct. 4, the pope said the observance is a time to renew, repair and restore humanity’s broken relationship with God and his creation.



Pope Francis

“It is a time for restorative justice. In this context, I repeat my call for the cancellation of the debt of the most vulnerable countries, in recognition of the severe impacts of the medical, social and economic crises they face as a result of COVID-19,” he wrote.

Since 2020 included the 50th anniversary of Earth Day, the ecumenical team organizing the Season of Creation chose “Jubilee for the Earth” as this year’s theme.

In the Bible, the pope noted, a jubilee was a “sacred time to remember, return, rest, restore and rejoice.”

As a time of remembrance, he said, the day of prayer and the Season of Creation should call to mind “creation’s original vocation to exist and flourish as a community of love.

“We exist only in relationships: with God the creator, with our brothers and sisters as members of a common family and with all of God’s creatures within our common home,” the pope wrote.

The call for a jubilee for the Earth, he said, is a call for

repentance and for restoring harmony with God by taking care of “our fellow human beings, especially the poor and the most vulnerable.

“We have broken the bonds of our relationship with the Creator, with our fellow human beings, and with the rest of creation,” the pope wrote in his message.

He also said it was time to “heal the damaged relationships that are essential to supporting us and the entire fabric of life.

“A jubilee is a time for setting free the oppressed and all those shackled in the fetters of various forms of modern slavery, including trafficking in persons and child labor,” he said.

Creation itself, he added, admonishes humankind “to return to our rightful place” as members and not masters of “this interconnected web of life.”

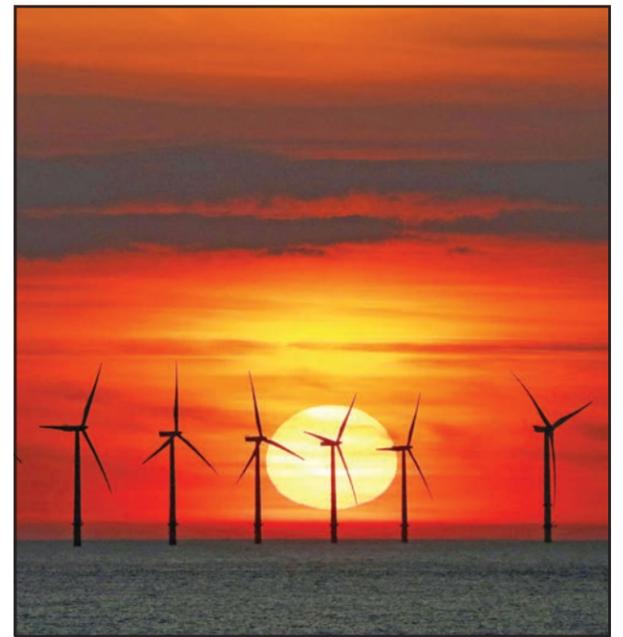
“The disintegration of biodiversity, spiraling climate disasters and unjust impact of the current pandemic on the poor and vulnerable: all these are a wake-up call in the face of our rampant greed and consumption,” the pope said.

Humanity, he said, must stop excessively consuming the Earth’s resources and “pushing the planet beyond its limits.

“Our constant demand for growth and an endless cycle of production and consumption are exhausting the natural world,” the pope said. “Forests are leached, topsoil erodes, fields fail, deserts advance, seas acidify and storms intensify. Creation is groaning!”

The coronavirus pandemic, he added, “has given us a chance to develop new ways of living,” and “has led us to rediscover simpler and sustainable lifestyles.”

Citing St. John Paul II’s assertion that corporate misconduct is a “new version of colonialism,” Pope



The sun sets behind a wind turbine farm near New Brighton, England, in this file photo. (CNS photo/Phil Noble, Reuters)

Francis called for the protection of indigenous communities from business practices which “shamefully exploit poorer countries and communities desperately seeking economic development.

“We must use this decisive moment to end our superfluous and destructive goals and activities, and to cultivate values, connections and activities that are life-giving,” the pope said. †

MASS

continued from page 1

“We stand in solidarity with Archbishop Jerome E. ListECKI of Milwaukee, which serves the City of Kenosha, who earlier said, ‘Violence can never be the means to attain peace and justice. ... The sins of violence, injustice, racism, and hatred must be purged from our communities with acts of mercy, with the protection and care for the dignity of every human person, with respect for the common good, and with an unwavering pursuit of equality and peace.’”

In the statement, the USCCB invites Catholics to participate in the Mass “and offer your participation in reparation for sins of racism to the Sacred Heart of Jesus.”

Catholics are also invited to consider praying the rosary and seeking the intercession of saints “who have fought for racial equality, such as St. Katharine Drexel and St. Peter Claver.”

Participating in the Mass and day of fast and prayer for reparation for the sins of racism is one way for Catholics to

open their hearts to the reality of systemic racism.

“Open Wide Our Hearts: The Enduring Call to Love,” the USCCB’s 2018 pastoral letter against racism, states that, “Although our nation has moved forward in a number of ways against racial discrimination, we have lost ground in others.

“Despite significant progress in civil law with regard to racism, societal realities indicate a need for further catechesis to facilitate conversion of hearts. Too many good and faithful Catholics remain unaware of the connection between institutional racism and the continued erosion of the sanctity of life.”

In his 2018 pastoral letter “We Are One in Christ,” Archbishop Thompson notes that “the first key principle of Catholic social teaching is respect for the dignity of each and every human person—regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation—as created in the image and likeness of God. ...

“All sins against the dignity of persons,

including the taking of a human life, sexual abuse and sexual harassment, rape, racism, sexism, nativism and homophobia, are violations of this fundamental principle.”

The Mass for Peace and Justice and the day of prayer and fasting on Sept. 9 are powerful ways to combat racism, said Archbishop Thompson.

“Combating racism is consistent with

Catholic prolife teaching on dignity of the person and sacredness of life from the moment of conception to natural death.”

(SS. Peter and Paul Cathedral is located at 1347 N. Meridian St. in Indianapolis. Due to the COVID-19 pandemic, seating in the cathedral is limited to 250, and masks—available in the narthex—are required.) †

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Editorial



Pope Francis delivers his blessing as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Aug. 30. (CNS photo/Vatican Media)

Now is a time to take up our crosses and follow Christ

“From that time on, Jesus began to show his disciples that he must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised. Then Peter took him aside and began to rebuke him, ‘God forbid, Lord! No such thing shall ever happen to you.’ He turned and said to Peter, ‘Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do.’ Then Jesus said to his disciples, ‘Whoever wishes to come after me must deny himself, take up his cross, and follow me.’” (Mt 16:21-24).

If ever there was a time we wondered about “taking up our crosses” and following Jesus, it seems now—more than ever before—could be that hour for many of us.

We are approaching six months into the coronavirus pandemic here in the United States where our death toll is moving toward 200,000, where we are more unsettled as we see civil unrest and violence continuing across our country, and where we are hoping and praying a sense of normalcy soon returns for all our children in school—be it at the elementary, high school or college level. And a list of other challenges we’ve faced in 2020 could easily fill up this entire space.

Make no mistake: no matter your age, race or ethnicity, this is a challenging time for all. And carrying our crosses and growing in our lives of faith will be important factors if we are to overcome whatever else awaits us.

In his *Angelus* address on Aug. 30 at the Vatican, Pope Francis reflected on Sunday’s Gospel (Mt 16:21-27) and how the Lord’s disciples—including St. Peter—were unable to grasp the mystery of Jesus’ passion, death and resurrection because their faith was “still immature, and too closely tied to the mentality of the world.”

The pope said that for the disciples—and for us, too—the cross is seen as a “stumbling block,” whereas Jesus considers the “stumbling block [to be] escaping the cross, which would mean avoiding the Father’s will.”

Our faith teaches us—and it by no means is an easy task—that if we want to become Jesus’ followers, we must deny ourselves, take up our cross and follow him.

Our Holy Father noted that Jesus is

indicating “the way of the true disciple, showing two attitudes”: renouncing oneself, which means a real conversion, and taking up one’s cross, which “is not just a matter of patiently enduring daily tribulations, but of bearing with faith and responsibility that part of toil and suffering that the struggle against evil entails.”

We understand that 2020 has had its share of hardships, and we believe it is providing us with a wake-up call as we travel down a road most of us could have never imagined. And where this journey takes us may well depend on recalibrating our focus on what’s truly important in life, mainly our faith, family and our brothers and sisters in Christ.

As we move forward, we must remember, as Pope Francis said, the task of “taking up the cross” means we become participants “with Christ in the salvation of the world.”

Images of the cross, he added, should be a “sign of our desire to be united with Christ through lovingly serving our brothers and sisters, especially the littlest and the weakest.”

When we look at a crucifix, the pope said we should reflect on the fact that Jesus “has accomplished his mission, giving his life, spilling his blood for the forgiveness of sins.” In order to be his disciples, he continued, we must “imitate him, expending our life unreservedly for love of God and neighbor.”

So many of our neighbors desperately need our prayers. Our daily petitions must include the littlest and weakest. We must also remember those who are out of work through no fault of their own. And others who have lost loved ones because of COVID-19, which has led to a worldwide pandemic. The list could go on and on.

We wonder what these final four months of 2020 will bring as we try and live our vocations as missionary disciples to the best of our ability. As we anxiously await what each new day brings, we must keep our faith at the heart of all we say and do.

If we are truly people of faith, then we recognize there are crosses for each of us to carry. No one is immune from life’s challenges. But we must not forget that Jesus is with us, every step of the way, carrying us when necessary.

—Mike Krokos

Be Our Guest/Katie Rahman

Upcoming novena reminds us Our Lady of Sorrows is also the ‘Cause of Our Joy’

When it was suggested to me to “submerge myself in the sorrows of Mary,” my reaction was, “Why would I want to do that?” It sounded so depressing. I dismissed the idea.



A few weeks later, I mentioned it to my sister during a phone call. She asked me why I was not interested in this devotion. “I’m just not into it,” I said. “I can meditate on

Jesus’ Passion ’til the cows come home. With Jesus, I don’t count the costs, but with Mary, I do.”

While I was talking, my sister had looked up online the devotion to Our Lady’s Seven Sorrows. She began reading to me the graces Mary has promised to grant to the souls who honor her through this devotion, as relayed by the Blessed Mother to St. Bridget of Sweden in the 14th century:

- “I will grant peace to their families.”
- “They will be enlightened about the Divine Mysteries.”
- “I will console them in their pains, and I will accompany them in their work.”
- “I will give them as much as they ask for, as long as it does not oppose the adorable will of my divine Son or the sanctification of their souls.”
- “I will defend them in their spiritual battles with the infernal enemy, and I will protect them at every instant of their lives.”
- “I will visibly help them at the moment of their death. They will see the face of their Mother.”
- “I have obtained this grace from my divine Son, that those who propagate this

devotion to my tears and [sorrows] will be taken directly from this earthly life to eternal happiness since all their sins will be forgiven, and my Son and I will be their eternal consolation and joy.”

I think it was somewhere around number five that I broke down. When my sister got done reading, she could hear me sobbing and she said with compassion, “Are we a little more into this now?”

It was God’s providence that we were having this conversation in August, since the novena is prayed on Sept. 7-15, ending on the feast of Our Lady of Sorrows.

Leading up to this feast day, like three beautiful shrines dotting a pilgrimage, are the feasts of the Nativity of the Blessed Virgin Mary on Sept. 8, the Most Holy Name of Mary on Sept. 12, and the Exaltation of the Holy Cross on Sept. 14.

My initial reluctance at accompanying Mary in her pain is a very human response. Who wouldn’t choose Christmas over Advent, or Easter over Lent? With so much pain and suffering in and around us, why would we go seeking more?

Because that’s where Our Blessed Mother is. When we meet her there, she meets us as well. She meets us in our sorrow and in our pain and in our humanness.

We must always remember that Our Lady of Sorrows is also Mary, Cause of Our Joy. Our story doesn’t end at the foot of the cross. That’s where it begins.

(Katie Rahman is a member of St. Patrick Parish in Terre Haute. For more information about the Seven Sorrows of Mary, the novena prayers, the devotion and the graces revealed to St. Bridget of Sweden, go to tinyurl.com/y47578wh.) †

Be Our Guest/Stephen Kappes

A thank-you to Lena Peoni and all who began a ministry at the Marion County Jail

Consider this a thank-you note, a challenge and a short history lesson.

The history lesson comes courtesy of Lena Peoni, a member of Holy Name of Jesus Parish in Beech Grove, who was part of a small group of Catholics who used their faith to make a difference in the lives of people who were imprisoned at the Marion County Jail in Indianapolis.

Starting in the late 1970s, the group accomplished a monumental task of bringing an “on-call service” to inmates, as well as coordinating every month two Masses, one for the men and one for the women. The two Masses were held on the same day and nearly back to back, permitting detained Catholics to have the privilege of going to confession and attending Mass.

According to Lena, the group was led by George Rolfsen Sr., who was affectionately called “Pop” or the “Patriarch.” The group also included then-Marion County Sheriff James Wells, Franciscan Sister Philonilla Weintraut, Helen Springer, Ella Moriarty, Lena and eventually myself.

Recalling the days of the Mass at the jail, Lena shared how she would stop by the Church of the Holy Name of Jesus to borrow for several hours a large quantity of missalettes for the attendees to better participate, especially with the music. “Pop” was the music director at St. Jude Parish in Indianapolis, and wow, did we have music at the jail Mass!

She also explained how “Pop” would call and arrange a volunteer priest to celebrate the holy Mass. We were very meticulous about having Mass as opposed to just a prayer service. One volunteer was Msgr. Joseph Schaedel, who in the day was the associate pastor of St. Michael the Archangel Parish in Indianapolis and a

teacher at nearby Cardinal Ritter Jr./Sr. High School.

The county jail, at least at that time, was a partial lockup for those awaiting court and, upon being found guilty, sentencing. Then, offenders would be moved to other jails according to their offenses to carry out their rehabilitation. Thus, we could not have a head count until the time of the liturgy for the number of hosts to be consecrated into the flesh and blood of Jesus Christ.

Lena also recalled how each member of our group had to have a picture ID from the sheriff’s department to enter the jail, and how we would have to escort the volunteer priest into the jail because there was no way for him to have a photo ID.

Through the years, many members of that group have been called home to heaven. Pop’s replacement expanded the ministry as it networked with the then-Indiana State Police Catholic Chaplain Father Richard Cooley, a priest of the Diocese of Lafayette, Ind. And later, the ministry would include the Indiana Department of Correction where the prison ministry is still in operation at this time.

So, this is my thank-you to Lena and all the members who started the group. If it were not for the fortitude and stick-to-itiveness of these ladies and gentlemen, the prison ministry would never have gotten off the ground.

We pray that by sharing this information it will encourage others to get involved and see our *detainees* as *children of God* who deserve a hand-up the *ladder of ascent* unto *rehabilitation*, and a return to be contributing members of society.

(Stephen Kappes, O.F.S., is a member of Holy Name of Jesus Parish in Beech Grove.)



Christ the Cornerstone

We are responsible for the actions of others

One of the oldest stories in the Bible is the murder of Abel by his brother Cain:

“Cain said to his brother Abel, ‘Let us go out in the field.’ When they were in the field, Cain attacked his brother Abel and killed him. Then the Lord asked Cain, ‘Where is your brother Abel?’ He answered, ‘I do not know. Am I my brother’s keeper?’ God then said: ‘What have you done? Your brother’s blood cries out to me from the ground!’” (Gn 4:8-10)

The question that Cain asks when confronted by God is: “Am I responsible for my brother?” It’s a good question, one that we all ask ourselves frequently: What responsibility do I have for the lives or behaviors of others—close family, friends and neighbors, fellow countrymen, even strangers? The answer is a paradox: We are responsible, but we cannot control the actions of others.

The readings for this weekend, the Twenty-Third Sunday in Ordinary Time, explore this paradox. The first reading from the Book of the Prophet Ezekiel (Ez 33:7-9) tells us in no uncertain terms that God will hold us responsible for the death of someone

whom we have failed to warn about his sinfulness.

In other words, we have a duty to speak out when we see evil or injustice being done by someone else. We may prefer not to get involved, to look the other way, but God wants us to care about others and to take a stand whenever we see injustice or immorality taking place.

Pope Francis frequently warns against “the sin of indifference.” When we fail to get involved in the lives of others, we commit this serious sin of omission, and by our silence we compound the evil being done by others.

The Gospel reading for this Sunday (Mt 18:15-20) also urges us to accept responsibility for the sins of others: “If your brother sins against you, go and tell him his fault between you and him alone. If he listens to you, you have won over your brother” (Mt 18:15). Once again, we are tempted to avoid confrontation, to nurse a grudge or, worse, to seek revenge. Jesus, however, instructs us to deal with the problem personally and to accept responsibility for helping a brother acknowledge his wrongs and change his behavior.

St. Paul makes this point in a brief but powerful way: “Owe nothing to anyone, except to love one another; for the one who loves another has fulfilled the law. The commandments, ‘You shall not commit adultery; you shall not kill; you shall not steal; you shall not covet,’ and whatever other commandment there may be, are summed up in this saying, [namely] ‘You shall love your neighbor as yourself.’ Love does no evil to the neighbor; hence, love is the fulfillment of the law” (Rom 13:8-10).

We can’t love our neighbor as ourselves unless we get involved—not by trying to control someone else’s behavior, but by speaking the truth with love. We can’t be good, generous and loving people unless we accept some responsibility for what is happening all around us—in our families, our neighborhoods, our country and our Church.

Are we responsible for the racist, homophobic or anti-immigrant attitudes and actions of others? Yes, if we remain silent and do nothing. Are we at fault when injustices are committed against people who are poor and vulnerable? Yes, if we remain indifferent. Are we observing the commandments and

following God’s laws when we simply mind our own business? No. Love is the fulfillment of the law, and love requires that we sacrifice our own comfort and self-interest in order to accept responsibility for the sins of others.

When we celebrate Mass, we confess our sins, including our sins of omission, in the penitential rite. Together, as women and men who accept responsibility for each other, we pray:

“I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do.”

And we ask Mary, all the saints, and all who are present with us to pray for us to the Lord our God.

We have the perfect model of loving acceptance in Christ, who took responsibility for our sins even though he himself was sinless. God’s Son didn’t have to get involved in the lives of the descendants of Adam and Eve. Yet he did.

He suffered and died for our sins, showing us that when we get involved in the lives of others—without trying to control anyone’s behavior—we fulfill God’s law and truly love God and our neighbor. †



Cristo, la piedra angular

Somos responsables de las acciones de los demás

Una de las historias más antiguas de la Biblia es el asesinato de Abel a manos de su hermano Caín:

“Caín dijo a su hermano Abel: ‘Vayamos al campo.’ Y aconteció que cuando estaban en el campo, Caín se levantó contra su hermano Abel y lo mató. Entonces el Señor dijo a Caín: ‘¿Dónde está tu hermano Abel?’ Y él respondió: ‘No sé. ¿Soy yo acaso guardián de mi hermano?’ Y el Señor le dijo: ‘¿Qué has hecho? La voz de la sangre de tu hermano clama a Mí desde la tierra’” (Gn 4:8-10).

La pregunta que Caín se hace cuando se enfrenta a Dios es: “¿Soy responsable de mi hermano?” Y es una buena pregunta que todos nos hacemos a menudo: ¿Qué responsabilidad tengo yo con respecto a la vida o el comportamiento de los demás: parientes cercanos, amigos y vecinos, compatriotas, incluso extraños? La respuesta es una paradoja: Somos responsables, pero no podemos controlar las acciones de los demás.

Las lecturas de este fin de semana, el vigésimo tercer domingo del tiempo ordinario, exploran esta paradoja. La primera lectura del libro del profeta Ezequiel (Ez 33:7-9) nos dice en términos inequívocos que Dios nos hará responsables de la muerte de alguien

a quien no hemos advertido de su pecaminosidad.

En otras palabras, tenemos el deber de hablar cuando vemos que alguien más hace algo malo o injusto. Tal vez prefiramos no involucrarnos, mirar hacia otro lado, pero Dios quiere que nos preocupemos por los demás y que adoptemos una postura cuando veamos que se produce una injusticia o inmoralidad.

El papa Francisco advierte frecuentemente contra “el pecado de la indiferencia.” Cuando no nos involucramos en la vida de los demás, cometemos este grave pecado de omisión, y con nuestro silencio agravamos el mal que hacen los demás.

La lectura del Evangelio de este domingo (Mt 18:15-20) también nos insta a aceptar la responsabilidad de los pecados de los demás: “Si tu hermano peca, ve y repréndelo a solas; si te escucha, has ganado a tu hermano” (Mt 18:15). Una vez más, estamos tentados a evitar la confrontación, a alimentar el rencor o, peor aún, a buscar la venganza. Sin embargo, Jesús nos instruye a tratar el problema personalmente y a aceptar la responsabilidad de ayudar a un hermano a reconocer sus errores y cambiar su comportamiento.

San Pablo ilustra esta idea de una

manera breve pero contundente: “No deban a nadie nada, sino el amarse unos a otros. Porque el que ama a su prójimo, ha cumplido la ley. Porque esto: ‘No cometerás adulterio, no matarás, no hurtarás, no codiciarás,’ y cualquier otro mandamiento, en estas palabras se resume: ‘Amarás a tu prójimo como a ti mismo.’ El amor no hace mal[h] al prójimo. Por tanto, el amor es el cumplimiento de la ley” (Rom 13:8-10).

No podemos amar al prójimo como a nosotros mismos a menos que nos involucremos, no tratando de controlar el comportamiento de alguien más, sino diciendo la verdad con amor. No podemos ser gente buena, generosa y cariñosa a menos que aceptemos alguna responsabilidad por lo que sucede a nuestro alrededor, en nuestras familias, nuestros vecindarios, nuestro país y nuestra Iglesia.

¿Somos responsables de las actitudes y acciones racistas, homofóbicas o antinmigrantes de los demás? Sí, si guardamos silencio y no hacemos nada. ¿Somos culpables cuando se cometen injusticias contra personas pobres y vulnerables? Sí, si permanecemos indiferentes. ¿Acaso observamos los mandamientos y seguimos las leyes de Dios cuando sencillamente nos ocupamos de nuestros propios asuntos?

No. El amor es el cumplimiento de la ley, y el amor requiere que sacrifiquemos nuestra propia comodidad e interés propio para aceptar la responsabilidad de los pecados de los demás.

Cuando celebramos la misa, confesamos nuestros pecados, incluyendo los de omisión, durante el rito penitencial. Juntos, como mujeres y hombres que aceptan la responsabilidad del otro, rezamos:

“Yo confieso ante Dios todopoderoso y ante ustedes hermanos, que he pecado mucho de pensamiento, palabra, obra y omisión.”

Y le pedimos a María, a todos los santos, y a todos los que están presentes con nosotros que intercedan por nosotros ante el Señor nuestro Dios.

Tenemos el modelo perfecto de aceptación amorosa en Cristo, que tomó la responsabilidad de nuestros pecados, aunque él mismo estaba libre de pecado. El hijo de Dios no tenía que involucrarse en la vida de los descendientes de Adán y Eva y, sin embargo, lo hizo.

Sufrió y murió por nuestros pecados, mostrándonos que cuando nos involucramos en la vida de los demás, sin tratar de controlar el comportamiento de nadie, cumplimos la ley de Dios y amamos verdaderamente a Dios y a nuestro prójimo. †

Events Calendar

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

Sept. 3 – Dec. 17

St. Michael Parish, Greenfield, online via Zoom. **Corinthians I and II Bible Study**, Thursdays 1-2:30 p.m., taught by graduates of Guadalupe Bible College, free. Registration and information: Dalene Davis, ljdarlene@gmail.com.

September 7

St. Peter Parish, 1207 East Road, Brookville. **Drive Thru/Walk Up Chicken Dinner**, 10:30 a.m.-4:30 p.m., whole and half

chickens, livers and gizzards, dinners include dessert, raffles available, adult dinner \$12, child dinner \$6. Information: 765-647-5462 or brookvilleparishes@gmail.com.

St. Anthony Parish, 4773 Church Rd., Morris. **St. Anthony and St. Nicholas Parishes Labor Day Picnic**, 11 a.m.-4 p.m. or until sold out, drive-thru chicken dinner includes half chicken, mashed potatoes, gravy, dressing,

green beans, slaw, \$12; half chicken \$6; whole chicken \$12; grand raffle \$20 per ticket. Information: 812-934-6218 or parishoffice@stanthonymorris.org.

September 8

Sisters of Providence online **“Act justly, Love tenderly, Walk humbly” Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

September 12

Gathering of Disciples online event, for catechists, evangelizers and RCIA teams, 9 a.m.-noon, Tim Staples keynote speaker, bilingual in English and Spanish, parish assessment of \$10 per person, \$50 maximum per parish. Information and registration: cutt.ly/gathering or 317-236-1550

September 15

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Healing**

Mass, 7 p.m., sponsored by archdiocesan Mental Health Ministry, Msgr. William F. Stumpf presiding, includes Anointing of the Sick, confessions 6-6:45 p.m. Also available online at cutt.ly/stmark_facebook or cutt.ly/stmark_youtube.

September 16

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

September 17

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

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

Biking for Babies midpoint rally on Sept. 19 at Our Lady of Lourdes Parish

A midpoint rally for the seventh annual Biking for Babies will take place at the grotto at Our Lady of Lourdes Parish, 5333 East Washington St., in Indianapolis at 1 p.m. on Sept. 19.

The midpoint rally will offer prayers and support for the riders participating in the Knights of Columbus' Biking for Babies event, which spans the 175-mile width of Indiana.

The event raises funds for the Indiana Knights of Columbus Ultrasound initiative, which provides ultrasound machines for pro-life pregnancy centers. Rally speakers include Indianapolis 40 Days for Life lead coordinator Tim O'Donnell, Indianapolis

Women's Care Center director Jenny Hubbard and Biking for Babies team captain Robert Newport. Prayers will be led by Father Rick Ginther, pastor of Our Lady of Lourdes Parish.

The Biking for Babies ride runs the entire weekend of Sept. 18-20 and welcomes new riders, prayers and sponsorships for their cause.

In case of rain, the rally will be moved to the church. Masks required.

For more information, e-mail Robert Newport at ranewport@gmail.com or Larry Kunkel at life@indianakofc.org. To sponsor a rider or to donate visit: www.kofc437.com. †

Benedict Inn to offer four-part program for victims of sexual assault in October

Me Too: From Shame to Survivor, a four-part program for female victims of sexual assault, will take place at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove from 7-9 p.m. on Oct. 1, 8, 15 and 22.

The program presenter is Dr. Rachel Waltz, a nurse practitioner and educator with 30 years of experience providing care for under-served and vulnerable populations, including

victims of sexual abuse/assault.

While this program is not intended to take the place of individual counseling, it will proceed at a pace that meets the needs of the participants. Due to the sensitivity of this topic, participants should commit to all four sessions.

Cost for the program is \$60. For more information or to register, go to: www.benedictinn.org/retreats-programs or contact benedictinn@benedictinn.org, 317-788-7581. †

Annual Festival of Faiths to take place on YouTube, Facebook on Sept. 13

The annual Festival of Faiths, an effort of the Center for Interfaith Cooperation (CIC), will be held virtually this year on hosted on YouTube and Facebook from 1-2:30 p.m. on Sept. 13, followed by an online discussion based on the festival's theme: "Celebrating Faith Fully: Our Faith, Our Traditions, Our Cultures, Our Community."

The archdiocese will be represented in the event by Father Rick Ginther, director of the archdiocesan Office of Ecumenism and Interreligious Affairs and pastor of Our Lady of Lourdes Parish in Indianapolis.

The festival highlights several inter-faith offerings, including an online drumming circle, a procession of faiths, testimonials from faith leaders, youth voices, spoken word arts, sacred music performances and the world premiere of Anita Lerche's new single, "Love is My Religion."

WFYT's Jill Ditmire and CIC executive director Charlie Wiles will serve as moderators for the event.

The festival can be accessed online at cutt.ly/CICYoutube or cutt.ly/CICFacebook.

For more information, visit www.festivaloffaiths.com. †

Retreats and Programs

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



All of us can cooperate as instruments of God for the care of creation. (*Laudato Si'* #14)

Join us this Season of Creation in our goal to plant 500 trees in central and southern Indiana! Various pick up locations throughout the Archdiocese in late September.

Trees from Woody Warehouse (\$20 donation)
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The memories flow from Father Welch's 50 years as a priest

By John Shaughnessy

Father Michael Welch opens his front door with a smile, flanked by Izzy, the dachshund who is his faithful companion and fearless watchdog.

The 76-year-old priest brought Izzy into his life a year and a half ago, the first dog he's had since his childhood and one of the two gifts to himself that are immediately noticeable in his home in Avon.

The other is the gleaming baby grand piano that the longtime former pastor of St. Christopher Parish in Indianapolis bought with his inheritance after the death of his mother—a gift that's both a reminder of her and a challenge to himself to learn something new in his retirement.

On this day, he's working on the latest song his instructor has given him to learn—"Memory" from the Broadway musical, *Cats*.

On this day, the memories are also flowing from his 50 years as a priest in the archdiocese.

Moments of laughter, joy, humility

Father Welch recalls the biblical passage that struck him when he was studying to be a priest, a passage from Micah 6:8 that he has strived to follow in his priesthood: "And what does the Lord require of you? But to do justice and to love mercy and to walk humbly with your God."

He laughs as he tells the story of his first Mass after his ordination on June 6, 1970, a Mass when he invited a mentor priest to speak on his behalf: "At a certain point, I'm sitting in the presider's chair feeling kind of important, and he turns around and looks at me and says, 'Mike, I want you to know the Church is made up of humans. And humans are sinful. And perhaps you will be one of the biggest sinners of all.' If you want to feel unimportant, have the person preaching at your first Mass tell you that!"

He talks fondly of his first assignment as a priest, as associate pastor of the former St. Catherine Parish in Indianapolis: "They didn't know they were mentoring me, but they were. I learned how to relate to people, how not to be judgmental, how to have fun and what was important."

He shows his love for teamwork and sports when he mentions that during his nine years as vocations director for the archdiocese he formed a basketball team of priests called "The Padres" that toured the archdiocese, playing against men from parishes, in gyms filled with fans.

There's also a clear tone of love, pride and joy in his voice when he talks about his 31 years as the pastor of St. Christopher.

And his exhilaration shines through when he shares his thoughts about the annual ski trips he makes to New Mexico—for 34 straight years now—trips when he roared down the demanding black-diamond slopes at speeds as high as 58 miles per hour in his younger days, trips when he now savors the presence of God in the silence on the mountains.

Then there is the moment from his priesthood that is as haunting and beautiful as the song "Memory."

A call from a friend

The moment happened shortly after he retired from active ministry as a priest in 2014 at the age of 70. He received a phone call from Father Noah Casey, the pastor of Our Lady of Lourdes Parish in Indianapolis who had been diagnosed with cancer. When Father Casey asked if he could cover a few Masses for him, Father Welch said yes.

50 YEARS

"All of a sudden, I found myself in a situation of helping the people go through Father Noah's dying process," he recalls.

"For me, that was such a remarkable thing. People in parishes are remarkable, and Noah was such a tremendous priest. We wanted to do a prayer service when Noah was coming closer and closer to death. We thought Noah wanted to come over for it, but he couldn't."

Father Welch became overwhelmed with emotion as he tried to finish the story.

"We worked up a prayer service, the church was full, and the prayer service was broadcast over to Noah. We were hoping Noah could say something back to the people. But he couldn't. Someone, I think it was a cousin, brought a tape that Noah had made. We listened to the tape. Then the whole community sang 'An Irish Blessing' for Noah. And that was probably among the last things he heard."

Father Welch paused for a moment before adding, "For the next year, I was there at Lourdes, helping a parish work through the death of a beloved pastor as much as I could."

'He is so loved by so many'

In his own right, Father Welch was a beloved pastor in his 31 years at St. Christopher.

"He is so loved by so many, and he's impacted so many lives," says Katie Patterson, a longtime St. Christopher parishioner who led the parish council at one point during Father Welch's tenure from 1983 to 2014. She and her husband Jack are also longtime friends of his.

"Jack and I always think of Father Mike when we think of Micah 6:8. That encompasses everything Father Mike has done as a priest and a man."

Father Welch was the first person that Jack called when Jack's father died.

"He's a great friend with a capital G," Jack says. "He's one of those people who brings so much love to everyone else. It's obvious that he's been the recipient of a great deal of love in his home life and his religious life, and he brings that to everyone else."

Father Welch's approach to celebrating Mass includes going into the congregation before the celebration begins, talking with parishioners and getting them to talk with each other. He also has a gift and a distinctive style as a homilist.

"His stories are so personal, and that's why people connected with him," Katie Patterson says. "He is so genuine."



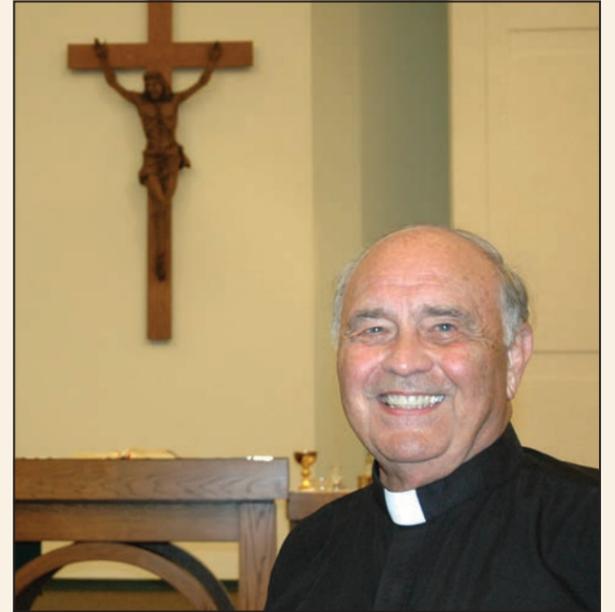
On his ordination day in June of 1970, Father Michael Welch poses for a photo with his parents, Vince and Roberta Welch. (Submitted photo)

Father Robert Gilday helped at St. Christopher for 18 years during Father Welch's tenure there, years during which the two priests shared the same residence. He says there are two qualities that people long for regarding Mass—good music and good homilies—and St. Christopher "certainly had both" during Father Welch's leadership.

"We drew people from all over," says Father Gilday, now the pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. "Many people

loved his homilies. His approach was 'Walk with me. I'll take you on a journey, and we'll see where we end up.' But he did a lot of preparation.

"He was very visionary, too. St. Chris was a forward-looking parish. He was very much a priest of Vatican II. The staff was big. We had a youth minister for high school students and a youth minister for junior high students. He was very much team-oriented. He was very collaborative."



The longtime former pastor of St. Christopher Parish in Indianapolis, Father Michael Welch marks his 50 years as a priest in the archdiocese this year. (Photo by John Shaughnessy)

The parish also became home to a treasure of stunning, faith-related artworks during his leadership—many of them a result of his connections with the nearby Indianapolis Motor Speedway.

He also led the effort to build a new church in 1999 to serve the parish's dramatic growth—a church that had to be rebuilt twice in later years after it was struck first by lightning and then by a fire.

Still, through all the memories of those 31 years, Father Welch focuses on the one element that guided everything for him.

"I thought we celebrated Eucharist extremely well there," he says. "My theology has told me that if we celebrate Eucharist well and you try to preach according to the Scripture and what's happening in people's lives, it's all going to work."

'It's a gracious gift from God'

Between the occasional barks for attention from Izzy, the memories keep flooding back for Father Welch, who grew up in Holy Family Parish in New Albany, the second of four children of Vince and Roberta Welch.

He recalls his first assignment at St. Catherine's, where the parish didn't have a gym, just two basketball goals outside: "So I'd get the guys out there playing basketball and did that at almost any place where I've been."

He smiles when he remembers leading Holy Trinity Parish in Edinburgh through most of the 1970s and early 1980s. It's the community where he gave tennis lessons one summer and where he was asked to give the commencement speech at the high school—an honor he also fulfilled twice at Speedway High School during his years at St. Christopher.

He laughs at his first attempts at skiing when he was 38: "I thought this can't be hard. Well, I spent the week on my butt."

And he becomes wistful when he thinks aloud of the friends who made that first trip with him, many of them fellow priests who have since died.

He also gets lost in his thoughts for a moment when he looks at the pictures and posters from the Taos Ski Valley in New Mexico that fill a wall of his home.

He lists that ski setting among his three choices when he is asked where he most feels God's presence in his life.

"I also feel God's presence anytime I'm doing the sacraments. And then when I'm studying in the morning, just doing quiet prayer. For me, the silence in that is really, really important."

Father Welch also shares his favorite part of being a priest, beyond celebrating the sacraments and the Eucharist.

"Being with people in the most intimate moments of their lives. You enter into that, and you start to understand their spirituality. And you find their spirituality might be a little bit better than yours. You learn to listen a little more, and then hopefully that listening makes you a better preacher."

Nearly two hours later, the conversation ends, a conversation marked by memories of joy, humor and love.

On the way to the front door, he stops by a wall to show the artwork that the parishioners of St. Christopher gave him when he retired. It's a framed picture of Jesus and the woman at the well, a picture that also includes the words of Micah 6:8.

Father Welch looks at the gift lovingly. He views his priesthood of 50 years in the same way.

"It's a gracious gift from God. A gracious gift from the people who have put up with me and helped me become a better person, a better priest. You can't



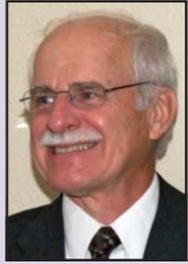
Father Michel Welch sits across the table from an image of Christ at The Last Supper, one of the many art works on the campus of St. Christopher Parish in Indianapolis that were created during his 31 years as its pastor. (Photo by John Shaughnessy)

SDVP

continued from page 1

permanent infrastructure in place in parishes that would like to have a St. Vincent de Paul conference.”

The benefits in doing so are numerous, says Jim Koerber, president of the archdiocese’s southern Indiana SVdP district.



Jim Koerber

A SVdP conference “helps all the people in a parish’s boundaries,” says the member of St. Joseph Parish in Corydon. “It gives the ability to work with other organizations in the area to help those in need, and it really bring its members, the parish and the people it serves to fulfillment through prayerful union and personal service.”

The “prayerful union” comes from the society’s primary purpose.

“If you asked 100 people what [the Society of] St. Vincent de Paul is all about, 99% would say it’s about helping the poor or less fortunate,” says Deacon Thomas Horn, spiritual advisor for the archdiocesan council. “If you look at our manual and rules, the primary purpose is to help our members grow in holiness.”



Deacon Thomas Horn

Each conference’s twice-monthly meeting “allows as much time for spiritual development as it does for business,” he says.

Members of the society, known as Vincentians, are called “to live lives in imitation of Christ,” he explains. “As we do that, we know we have a call to serve the less fortunate.”

“The essence of our spirituality is we want to be the hands and face of Christ to those we encounter. In our spirituality, we have to grow in that relationship with Christ, because we can’t give what we don’t have.”



Bob Zerr

That holiness is lived out not just through charity in action or prayer during meetings, but also through prayer with those in need, such as Zerr and his wife experienced when helping the homebound woman.

Living out that call to holiness is often rewarded.

“It’s interesting how the Holy Spirit seems to show up,” says Koerber. “When

you think you’re at the end of your rope or desperate, good things just sort of happen.”

Homelessness, poverty ‘happen in rural areas, too’

As for charitable services, “It’s up to the actual members in each parish or multi-parish conference what works they want to do,” says Jerrell.

Conferences assess their local community to determine if a need-gap exists that they could fill, or if it would be more helpful to assist existing organizations such as food pantries or distribution centers.

All conferences assist with rent and utilities, says Koerber, using money raised by parish collections as allowed by the pastor. Some conferences also operate a thrift store with all proceeds going back to support the conference. Others run a food pantry or help in distributing household goods and furniture to those in need.

“I think there is more poverty and homelessness outside of cities than people realize,” he says. “It happens in rural areas, too.”

For instance, he shared how a residential facility in Corydon was suddenly closed by the state fire marshal in February. Between 25 to 30 people “were put out with no place to go,” he recalls.

The St. Joseph SVdP conference, comprised of seven parishes in the New Albany Deanery, worked with other organizations and churches to find temporary housing and alternative living arrangements for the former residents.

Meanwhile, Koerber adds, conference members “helped the fire marshal make improvements in the facility and helped furnish it” so it could be reopened.

‘Emphasizing our social justice side’

Conferences can also offer programs promoted by the Society of St. Vincent de Paul, such as its Changing Lives Forever program for those seeking “to become able to sustain themselves independently,” says coordinator Domoni Rouse.



Domoni Rouse

It’s part of the national society’s renewed efforts to address poverty by effecting systemic change, says Jerrell.

“We’ve always been known for our charitable works,” he says. “But in the last 10 years, we’ve been emphasizing our social justice side through our systemic change initiatives.”

Rouse, a member of St. Rita Parish in Indianapolis, defines systemic change as “change achieved by considering the root cause of issues, usually an environment or condition that’s detrimental to the well-being of a person or an entire segment of a community.”



Volunteers, mostly from St. Agnes Parish in Nashville, pose in front of the Brown County Society of St. Vincent de Paul’s food pantry in Nashville before helping clients on March 28. They are, front row: John Aumage, left, Angie Aumage and Sandy Ackerman; and back row: Maggie Linscott, left, Ray Hulse, Jim Page, Kevin Preuss and Ed McGarrell. Ackerman and Linscott are members of St. David’s Episcopal Church in Bean Blossom. (Submitted photo)

Jerrell cites other examples of systemic change that are driven by SVdP, including Vincentians attending city or town council meetings and contacting legislators to advocate for the needs of the poor in their communities.

“There’s our whole aspect of social responsibility that lines up very well with the seven tenets of Catholic social teaching,” he says.

‘Serving ... with the love of God’

Whatever services a parish or multi-

parish SVdP conference offers, the net effect is help for the community and spiritual growth for conference members and parishioners alike, says Deacon Horn.

“Frankly, our Church doesn’t always get the best publicity in the local news,” he admits.

“I think the St. Vincent de Paul Society is a way to show the best of the Church. We’re serving people—not just materially, but with the love of God.

“I really do think that where we go, God goes with us.” †

How to start a parish or multi-parish St. Vincent de Paul Society

By Natalie Hoefler

Pat Jerrell, a member of the Society of St. Vincent de Paul (SVdP) Indianapolis Archdiocesan Council coordinating the organization’s expansion efforts, offers the following tips for starting a parish or multi-parish SVdP conference:

- Find three or four interested members, then approach the parish’s (or parishes’) pastor or parish life coordinator (PLC). “It is more impactful to go as a group—it shows more interest.” Some priests or PLCs might also seek parish pastoral council approval.
- To start a conference, “Ideally it takes four officers, a spiritual adviser and six to eight people willing to be active volunteers.”
- For smaller parishes, “It can be helpful to have multiple parishes for a conference to help with numbers in terms of members and volunteers. Pooling resources can really make a

difference in their communities.”

• If the decision is made for a parish or parishes to create a conference, the priest, PLC or other appointed representative should contact Jerrell. (See below.) He and his extension committee will meet with them (virtually, until further notice) “to explain the structure, scope and operation details for SVdP parish conferences and support parish leaders in the discernment process.”

• New members will participate in a 5-and-a-half-hour training session.

• St. Vincent de Paul Society by-laws require two conference meetings a month.

• “We recommend, with the pastor’s or pastors’ approval—having a St. Vincent de Paul collection on the fifth Sunday of the month” to support the ministry.

Those with general questions on starting an SVdP conference may contact Pat Jerrell at pjjerrell@gmail.com or 317-457-1001. †

EXECUTIONS

continued from page 1

executions] is back in full force in our state,” said Benedictine Sister Mary Luke Jones, who participated in the service.

The prayerful gathering was held in front of a large statue of the Blessed Mother outside the monastery.

The service included Scripture, prayer and “a reflection based on the thoughts of St. Francis, and we read petitions then placed a candle for each one placed in front of Mary,” said Sister Mary Luke.

“We prayed for those on death row, for their victims, for our state, for those who must carry out the mandate of the state in Terre Haute, for the state of our nation and for the sacredness of life,” she said.

“Obviously we believe in the sacredness of all life, but it’s very difficult for me personally to not always remember the victims of these violent crimes.”

The first of the two men executed last week was Lezmond Mitchell on Aug. 26. The Native American of the Navajo

Nation was convicted of killing a woman and her 9-year-old granddaughter in 2001.

His execution was met with great resistance from the Navajo Nation, according to an Aug. 27 Catholic News Service article.

It quotes Krisanne Vaillancourt Murphy, executive director of Catholic Mobilizing Network, as stating, “As Catholics, we stand with our Native American brothers and sisters in mourning”

Prior to Mitchell’s execution, the article continues, Murphy said the federal execution “violates the Navajo Nation’s cultural values, serves as a manifestation of the racial oppression inflicted upon Native Americans for centuries in the United States, and devalues the sacred dignity of human life.”

The article notes that Catholic Mobilizing Network “organized a virtual prayer vigil [on] the afternoon of Aug. 26, where hundreds prayed for Mitchell, his victims, their loved ones, and all those impacted by his execution.”

The vigil was led in part by Bishop James S. Wall of Gallup, N.M., the

diocese where Mitchell’s crime was committed. Bishop Wall serves as the chairman of Office of Native American Affairs for the United States Conference of Catholic Bishops (USCCB).

The second execution, which took place on Aug. 28, was of federal death-row inmate Keith Dwayne Nelson. He was sentenced to death for the 1999 kidnapping, sexual abuse and killing of a 10-year-old girl.

According to an Aug. 28 CNN report, the executed inmate’s attorneys said that “the execution of Keith Nelson did not make the world a safer place. Over the years, we have come to know Keith as someone who was different than the person who committed the horrible crime to which he admitted and plead guilty to in 2001.”

On Aug. 27, a joint statement in opposition to capital punishment was issued by Oklahoma City Archbishop Paul S. Coakley, chairman of the USCCB’s Committee on Domestic Justice and Human Development, and Kansas City, Kan., Archbishop Joseph F. Naumann,

chairman of the USCCB’s Committee on Pro-Life Activities.

“The Church’s opposition to the death penalty is clear, and we have made many requests that the federal government should not resume these executions,” the statement reads.

“Yet, not only has the government done so, they have scheduled even more executions” to be carried out in Terre Haute—William LeCroy on Sept. 22 and Christopher Vialva on Sept. 24.

The statement notes that, “God created each of us in his image. This gives each person an irrevocable dignity, despite their sinfulness” (Gen. 1:26-27).

It also quotes the Gospel of John in the Scripture story of the woman about to be stoned for committing adultery.

“When the Pharisees wanted to put to death the adulterous woman, they put the question to Jesus in this way: ‘Now in the law, Moses commanded us to stone such women. So what do you say?’ (Jn 8:5)

“We must not forget the Lord’s answer! Remembering the Lord’s call for mercy, we renew our plea: stop these executions!” †

LEARN ABOUT THE FAITH AND SHARE IT, 'BECAUSE JESUS SAYS SO'

“Why do you Catholics do that? What makes you think the Catholic vision of (fill-in-the-blank) is the truth?”



Ken Ogorek

We're not always great at explaining our faith to others. What if, when asked why we believe a basic doctrinal or moral teaching of the Church, we simply reply “Because Jesus says so,” and see where the conversation goes from there?

“I received from the Lord what I also handed on to you” (1 Cor 11:23).

This statement by St. Paul is the theme for Catechetical Sunday 2020, which is on Sept. 20. And Paul meant it!

When we hear the teaching of our holy Catholic Church, we are listening to the teaching of Christ. Jesus promised to send the Holy Spirit, who keeps his Church free from error in her basic doctrinal and moral teaching.

If a person isn't familiar with the authentic Jesus of sacred Scripture and sacred Tradition (and hence might be puzzled by one or more Church teachings) we have a great opportunity to share a bit about our disciple relationship with Jesus—lived in full communion with his body, the Church. Once a person knows who Jesus is (based on our witness), it's easier to understand why we embrace the teaching of the Church.

Also, even if a person struggles with a teaching, no one can argue with your witness. You're simply sharing who Jesus is in your life and why you find Church teaching to be good, true, beautiful and helpful—a gift from a loving God who knows us well and wants us to be happy, on Earth and in heaven.

As an article in this supplement highlights, the Holy See recently issued a new edition of a document called the *Directory for Catechesis*. This directory addresses both evangelization and catechesis, helping leaders at various levels facilitate these essential ministries.

Evangelization and catechesis are such essential areas of Church activity that each has its own office in the administrative structure of our archdiocese.

When you pray for Archbishop Charles C. Thompson and his ministry of leadership, when you participate in the United Catholic Appeal, when you help your parish catechetical and evangelization leaders with their collaborative efforts involving your pastor and the offices of evangelization and catechesis, you are helping to hand on what we've all received from the Lord. You are helping to fulfill the great commission of Jesus, who commands us not only to be his disciples, but also to make disciples and share all of his teaching, confident that he is with us until the end of the age.

I hope you enjoy this annual Evangelization and Catechesis Supplement to our archdiocesan newspaper. In this special feature, you'll find encouraging accounts of how Catholics in central and southern Indiana are sharing the faith effectively and joyfully.

Please keep the ministries of evangelization and catechesis in your prayers. Please be supportive of your parish leaders in these areas of Church activity—even to the point of answering God's call, if you hear it, to serve as a catechist or evangelization team member. By God's grace and mercy, may we all hand on what we receive from the Lord—because Jesus says so!

(Ken Ogorek is the catechetical director within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at kogorek@archindy.org.) †



Catholic priests from the Archdiocese of St. Paul and Minneapolis join African American clergy on June 2, to march and pray at the site where George Floyd was pinned down on May 25 and died at the hands of a Minneapolis police officer. Pictured are Father Joe Gillespie, left, Father Doug Ebert, Father Kevin Finnegan, Father Brian Park and Father Peter Williams. (CNS photo/Dave Hrbacek, *The Catholic Spirit*)

THE EVIL OF RACISM IS ROOTED IN THE SEVEN DEADLY SINS

By Sean Gallagher

The Church's long tradition of moral teaching has recognized for more than 1,500 years fundamental sins that are traditionally called the seven “deadly” or “capital” sins.

They are the sins of pride, avarice, envy, wrath (or anger), lust, gluttony and sloth (see *Catechism of the Catholic Church* #1866). Catholic moral teachers over the centuries have seen these sins as lying at the root of more particular sins.

One such particular sin that has caught the attention of society in the U.S. in recent months is racism. How might it be rooted in one or more of the seven deadly sins? And how could virtues that correspond to these sins help promote racial harmony?

The Criterion spoke with three people to explore these questions, and how they can help Catholics address and fight the sin of racism in themselves and in the broader society.

Deacon Harold Burke-Sivers, who is Black, was ordained a permanent deacon for the Archdiocese of

Portland, Ore., in 2002 and is a nationally-known Catholic speaker and writer.

Father Anthony Hollowell, pastor of St. Mark Parish in Perry County and St. Paul Parish in Tell City, earned a doctorate in moral theology from the Alphonsianum Academy in Rome.

Ken Ogorek is the archdiocese's catechetical director and has been a leading voice in catechesis in the U.S. for many years.

Pride and humility

The deadly sin of pride happens when people have an inordinately high opinion of themselves.

Ogorek sees a close connection between this sin and racism.

“In the same way that pride can lead an individual to feel superior in an inappropriate way, I would say, by extension, a person might feel her or his race is better than another race,” he said. “So, there's a sinful kind of pride a person can take in her or his race at the expense of other races.”

See RACISM, page 12

NEW DIRECTORY SHOWS CONNECTION OF EVANGELIZATION AND CATECHESIS

By Natalie Hoefler

Much has changed since the Vatican last produced a new version of its *Directory for Catechesis* in 1997, an update of the original 1971 version.

The “World Wide Web” was just coming into more common use. “Hotmail” was only one year old, and sites like Google, Facebook and YouTube were yet to be created.

But technology is not the only way in which the world has changed.

“My sense is that after more than 20 years since the previous directory, it's become even more apparent how desperate the world is for a basic proclamation of the Gospel,” says Ken Ogorek, director of the archdiocesan Office of Catechesis.

So when the Vatican released a new *Directory for Catechesis* in June, he was quick to promote it to catechists in the archdiocese.

“It's a great opportunity for disciples of Jesus to be reinvigorated in seeing the value of and need for effective evangelization and catechesis,” says Ogorek.

Where two ministries intersect

While evangelization—the spreading of the good news of the Gospel—is distinct from catechesis—the teaching of the faith—the two are intricately linked, and the new directory recognizes that fact, he says.

“The importance of these two ministries unfold in relation with each other,” says Ogorek. “This directory really helps define these ministries—evangelization and catechesis—and helps in understanding how they operate in relation to each other.”

For instance, he notes, catechists have observed through the years that “sometimes they feel like they're trying to teach the faith to people who haven't really been evangelized.

“So there can be a sense of frustration when you're trying to convince someone of the value or significance of a teaching. Without that strong sense of a personal relationship with Jesus, sometimes a participant won't see the point in it all.”

The new directory emphasizes the need for catechists to teach the faith in a way that is similar to evangelization,

See DIRECTORY, page 12

'Cold Brews' AND YouTube VIEWS COMBINE TO HELP BRING PEOPLE CLOSER TO GOD

By John Shaughnessy

When Sean Hussey started his podcast "Cold Brews and Catholic Truths" six months ago, he began to understand firsthand how different forms of social media could touch the lives of people in matters of faith.

After seeing one of Hussey's online presentations, a man contacted him, sharing the impact the podcast had made.

"He was doubting the Catholic Church and considering leaving," recalls Hussey, coordinator of evangelization and discipleship for the archdiocese. "YouTube suggested one of my videos to him, and it totally made sense to him and just re-convicted him in his faith."

Father Jonathan Meyer has received similar feedback after he and his staff ramped up the social media outreach of All Saints Parish in Dearborn County in March when the coronavirus pandemic led to the suspension of the public celebration of Masses across the country.

The parish's YouTube presence now offers daily Masses, daily holy hours, motivational videos and youth programming—leading its number of subscribers to grow from 14,000 to more than 26,600 in the past six months, and reaching an audience that includes at least one follower from Turkey.

"We wanted to help people keep their faith alive while our churches were closed," Father Meyer says. "People responded so well, and we wanted to continue it."

"I can preach the Gospel to the people in my pews. By turning a camera on, I can preach the Gospel not just to those who are within the four walls of the church, but the internet makes it accessible to all nations. It allows the preaching, the teaching and the authentic worship to nourish, inspire and invite those who are not within the four walls."

Hussey and Father Meyer know the power and the potential that different forms of social media—YouTube, Facebook, Instagram, Twitter, blogs, podcasts—have in terms of sharing the faith, introducing people to the Catholic Church and helping them deepen their relationship with God.

They know the commitment it takes for parishes to create outreach that connects with people.

They also share a major caveat about the use of social media.

'Cold Brews and Catholic Truths'

Hussey's idea for his podcast "Cold Brews and Catholic Truths" came from three joys of his life: beer, coffee and especially his Catholic faith.

"The whole concept of the title is that I could sit down with you, no matter what you believe, and have a conversation about the Catholic faith over a beer or coffee, these are some of the things I'd want to share with you. And I'd do it in a way that's reverent and charitable toward you."

"I do my own talks on there and invite different guests. I think the world view that Catholicism puts forth is something that any person can see the clarity and the consistency of. The podcast is about spreading and defending the Catholic faith. I want to give other Catholics the confidence to do it as well."

As coordinator of evangelization and discipleship for the archdiocese, Hussey wants to help parish leaders develop more effective ways—including the use of social media—to connect with people who are both inside and outside the Catholic faith.

"We do want our parishes to have some kind of presence with the new media, or at the very least with their website. That can be an opportunity to connect with people on the outside. We want to orient what we do toward the outside, not just those who are already committed. If someone stumbled upon a website, whether they're Catholic or not, would it be for them? Would the new person be able to navigate their way?"

Hussey views social media as an avenue "where we can bring the message of Jesus Christ in different ways," especially to young people who are so connected to technology.

"It's a place where we can be a little more intentional as Christians. We can do it in small ways if we are already using social media in our life. How can we find opportunities to share out stories, share ways in which Christ has impacted our lives? If people come across something that's intriguing, if they're captivated by beauty or a story, that could be a starting point for folks to consider a little more their faith."



Sean Hussey, coordinator of evangelization and discipleship for the archdiocese, shares his love of his faith on his podcast, "Cold Brews and Catholic Truths." (Submitted photo)

'I wanted to get back to God'

Father Meyer began his focus on social media in 2009, posting "positive, encouraging" messages on Facebook. At All Saints Parish, he leads a digital outreach that also now includes Twitter, Instagram and YouTube.

"That's where people are spending their time," Father Meyer says. "The goal of evangelization is to preach the Gospel to all nations. Our goal is to put content out there that would have people encounter the Lord."

The parish's content on YouTube has made a dramatic impact on the faith of Barbara Jean Del Pino, a resident of Miami, Fla.

"I had really lost my way, but with everything that happened with the pandemic, a lot of us were thinking about the things we haven't done, things that made us reflect on our lives," she says. "I wanted to get back to God. I wanted to get back to church. I was going through YouTube, and I found one of Father Meyer's homilies. I loved his homilies, and I started watching more and more. Thanks to Father Meyer, I'm so much closer to God and my faith."

Richard Cowart follows Father Meyer as he drives farm equipment near his home in Durham, N.C.

"I'm not even Catholic," Cowart says, adding that Father Meyer's homilies have increased his desire to enter the Church.

"When you go out on the Web, you reach far more than a 10-mile radius, far more than the people who are comfortable with you," Father Meyer says. "Our goal is to look at where people are broken, hurt and in need. You get some haters, but you also get people who are genuinely looking for Christ."

He's so committed to the social media approach that All Saints recently created a new position at the parish—coordinator of electronic evangelization.

"If you're going to do this, you have to have skilled people to do it," he says. "If we're going to bring Christ to them, it needs to be done well."

'It's all about making disciples'

As effective as social media can be in leading people to God and the Catholic faith, Father Meyer and Hussey both believe that outreach approach should never end there.

In making that point, Hussey refers to a comment made by Father Michael ("Mike") Schmitz, a priest in the Diocese of Duluth, Minn., who has a large following online.

"I think there are some really cool things that the new media can do," Hussey says. "But I would say—and this is actually something I've heard Father Mike Schmitz say—we should not really be considering evangelizing through the new media if we're not first willing to evangelize in our everyday life."

"If we're not willing to talk to the people around us about our faith when those opportunities present themselves, we probably shouldn't be sharing about it in this public platform."

The true power of the use of social media comes in the sharing, Hussey says. "They might share my podcast, or they

might share a Father Mike Schmitz video or a Bishop Robert Baron video with somebody. That's going to hold a lot more weight because they have a relationship with that person. They have an opportunity to talk to them more about it."

Father Meyer encourages his All Saints parishioners and his online followers to do the same—to meet people where they are, to share their faith personally at every turn.

"It's all about making disciples," the priest says. "A disciple is one who knows the Lord. They know him intimately. It's my hope and my goal that they're going to go out and make disciples of Christ."

(To listen to Sean Hussey's podcasts, visit www.seanhussey.org.

Father Jonathan Meyer can be followed on these social media outlets:

YouTube: All Saints Parish-We Are One

Instagram: @allsaintsparishin

@word.up8

Twitter: @AllParish

Facebook: @allsaintsparish1 †

PODCASTS WORTH CHECKING OUT

As the coordinator of evangelization and discipleship for the archdiocese, Sean Hussey knows the power and the potential of social media to help move people closer to God and their Catholic faith. Here are five of his favorite podcasts/YouTube channels that he recommends:

- Ask Fr. Josh (podcast)
- The Counsel of Trent (podcast)
- Pints with Aquinas (podcast and YouTube Channel)
- Fr. Michael (Mike) Schmitz on Ascension Presents (YouTube Channel)
- The Catholic Talk Show (podcast and YouTube Channel)

INDIANAPOLIS PARISH FORMS MISSIONARY DISCIPLES TO SPREAD THE FAITH

By Sean Gallagher

Downtown Indianapolis is a mission field for the Church with thousands of young adults moving there in recent years.

St. John the Evangelist Parish, in the heart of downtown Indianapolis, is forming missionary disciples to reach out in faith to these young adults—and anyone else its diverse members come into contact with in their daily lives.

The parish isn't utilizing a new, cutting-edge evangelization program in its efforts. It seeks instead to follow the example of Christ himself, who invested a lot of time with just 12 disciples. They, in turn, later traveled far and wide, seeking to make disciples of all nations.

Parishioners are invited to attend a five-part workshop on missionary discipleship. They can then enter into one-on-one discipleship relationships for just men or just women in which they enter more deeply into their faith and discover how it relates to their daily lives. They are mentored in this by a fellow parishioner who has received training and has been living the faith intentionally for a long period.

There are other discipleship relationships set up by the parish for couples and people recently received into the full communion of the Church.

The hope of Brian Bibb and Jessica Inabnitt, directors of mission and discipleship for St. John, is to see a growth in discipleship among parishioners, and eventually those outside the faith community, to happen on its own in a process described as "spiritual multiplication."

"The whole goal is to build a culture of evangelization," said Bibb. "Hopefully, down the road, this will happen organically where people will have others that they'll want to reach out to and start to disciple."

'The discipleship program inspired me'

It's starting to happen. In the four years that discipleship relationships have been facilitated in the parish, there have been 91 relationships for men, women and couples. From these, 36 people went on to help others become disciples, and 27 individuals and seven couples are currently in relationships with people just entering into discipleship.

Carmie Klein, 63, is a member of St. John who has had faith at the heart of her life for a long time. A retired interior designer, she has helped form six missionary disciples in the parish.

The most recent one was Amanda DeRoche, 31, a young adult who moved to work and live in downtown Indianapolis eight years ago.

Their discipleship relationship began in March at the start of the quarantine related to the coronavirus pandemic.

That didn't stop Klein and DeRoche, though. They simply had video chats online during a two-month period.

"She was always good about taking what I was hearing in prayer during that time and applying it to discipleship and to evangelization," DeRoche said.

Now back at work in a high-rise building in downtown Indianapolis, DeRoche is more intentional about sharing her faith with others, joining with Catholics and other Christians in her workplace to pray.

For her, St. John's approach to equipping its members to evangelize out in the world was critical to this change in her life.

"It's incredible being a part of this community, with the vibrancy and the youth of it," DeRoche said. "The discipleship program inspired me to be more intentional in my faith, especially at work right now. I'm realizing that there's a need to witness there in our challenging times."

Klein recognizes the importance of the one-on-one discipleship



Carmie Klein, left, and Amanda DeRoche, both members of St. John the Evangelist Parish in Indianapolis, pose on Aug. 24 outside the parish church. Klein helped form DeRoche as a missionary disciple through video chats they had online earlier this year during the coronavirus quarantine. (Photo by Sean Gallagher)

relationships fostered by St. John.

"I like to look at us in these discipling relationships as strengthening the ligaments of the body of Christ," she said. "We're just a small part of the body of Christ. But we're making it stronger, person by person, ligament by ligament, so that we can be stronger in our faith and in expressing our faith in love, justice and reverence out in the world. That's what we do."

'Investing deeply in a few ... for the sake of many'

What St. John the Evangelist Parish has done in its urban context is something that Sean Hussey, archdiocesan coordinator of evangelization and discipleship, thinks can happen in parishes in the suburbs, small towns and rural countryside of central and southern Indiana.

For him, forming lay Catholics in parishes to be missionary disciples can happen in one-on-one relationships or in discipleship groups.

"The foundation of this initiative is to equip the laity to be the primary evangelists in the parish," Hussey said. "That is the universal principle. We all have a responsibility to take what we've received and hand it on to somebody else. Discipleship groups are a means to help parishes do this, to train ordinary parishioners to share their faith and multiply that over time."

Klein sees the applicability of the approach in diverse parish contexts.

"The call to holiness has universal significance," she said. "Maybe they look a little different in the lives of each one of us. But it's the particular mission that Christ has called you to at your particular point in your life with these people at this place."

Hussey emphasized that when parishes begin this approach to evangelization, it starts small through personal invitations, training and discipleship relationships or small groups.

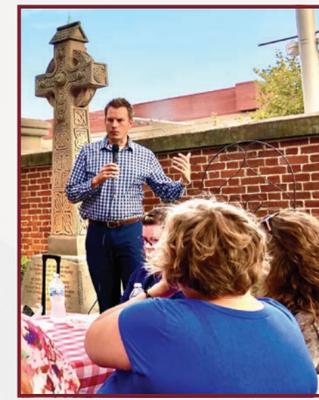
"It's not about teaching everybody everything," he said. "It's about investing deeply in a few, ultimately not for the sake of those few, but for the sake of many."

"There's a paradox that when we spend more time with less people, we can actually end up reaching more people rather than by spending more time planning more things and events."

Such discipleship relationships or small groups lead Catholics, Hussey said, to "ordinary evangelization," sharing the Gospel in deliberate ways in everyday life.

'The goal is that the groups multiply'

Training, though, is needed for this process to happen effectively.



Brian Bibb, a director of mission and discipleship at St. John the Evangelist Parish in Indianapolis, gives a presentation on Oct. 19, 2019, on the grounds of the downtown Indianapolis faith community, during a missionary discipleship workshop sponsored by the parish. (Submitted photo)

"It's a simple method," Hussey said. "What can I do in my ordinary life to share my faith with somebody else? The reality is that we need to be equipped to do that. We need the skills and confidence to do that."

It's important in training, Hussey said, to form disciples to have an outward focus in living and sharing their faith. This helps discipleship relationships or groups avoid the temptation of becoming just a comfortable place for Catholics to stay.

"The ultimate goal is that the groups multiply, that we raise up new disciples from the initial discipleship groups that are formed," Hussey said. "Over time, we'll have more and more people reached by the Gospel in an intimate, personal way that small groups allow for."

Hussey wants to help archdiocesan parishes equip its members to be missionary disciples across central and southern Indiana.

"We can help them get started with good training," he said. "I'm happy to travel anywhere in the archdiocese to a parish to meet with an initial team or leadership to take them through training and help them train their initial small group leaders."

(For more information about evangelization efforts in the Archdiocese of Indianapolis, including on how to form discipleship groups and relationships in parishes, visit evangelizeindy.com.) †



Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, prepares online content for his parish's electronic evangelization, an outreach that has grown tremendously during the COVID-19 pandemic. (Submitted photo)

DIRECTORY

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says Ogorek, “always proclaiming and making connections to the basic Gospel message, that basic opportunity for salvation from sin and death but the suffering, death and resurrection of Jesus.”

‘Clearly within the realm of evangelization’

The link between catechesis and evangelization is addressed in the first of the three parts in the new directory: “Catechesis in the Church’s Mission of Evangelization.”

On the United States Conference of Catholic Bishops’ webpage regarding the revised resource, it states that the directory “places catechetical instruction and formation of catechetical teachers clearly within the realm of evangelization.”

At the same time, it relies on solid resources for teaching the faith, such as the *Catechism of the Catholic Church*, Scripture and the writings of recent popes, particularly Pope Francis’ apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”). The second part of the directory, “The Process of Catechesis,” underscores the various sources from which one can learn about the faith in addition to those listed above, including the family, sacred art, sacred music and more.

This section also notes the need not just to teach the faith, but to accompany those being instructed.

“In his proclamation of the Kingdom, Jesus seeks, encounters, and welcomes people in their concrete life situations,” the directory states.

Some “concrete life situations” specifically addressed include people at various stages of life, those with disabilities, migrants and those in prison.

The third part, “Catechesis in the Particular Churches,” focuses on catechesis in parishes, ecclesiastical movements, Catholic schools and other Church associations.

It also looks at teaching the faith amid “contemporary cultural scenarios,” such as the modern scientific mentality, the digital culture, the work environment and more.

‘Both teacher and witness’

The availability of the new *Directory for Catechesis* doesn’t mean there will be “any dramatic changes

immediately,” says Ogorek. “But I think as catechetical leaders have a chance to digest and start applying what we see in the directory, I’m hoping that we’ll notice a few things.”

For instance, as catechists seek to also evangelize their students, Ogorek sees an opportunity for observing more witnesses of the power of the Gospel message.

“We know a catechist is both teacher and witness, and one of the areas of deeper interest in this document is the element of witnessing,” he says. “There has to be an evangelistic fire in a catechist so participants can grasp how life-changing these teachings are.”

Another change Ogorek foresees in time is more fruit in parish evangelization efforts guided by the archdiocesan Office of Evangelization.

“We will help parishes to be more effective in their efforts to evangelize both within the parish community and the neighborhoods that comprise a parish’s territory,” he says.

Ogorek hopes those fruits will in turn lead to “more parishioners growing and proclaiming their faith to their friends and relatives.”

There are also effects Ogorek hopes to see more “down the block” than “down the road” as catechists begin to implement the ideas, concepts and practices laid out in the new directory.

“One near-term effect, we hope, will be that our parish catechetical leaders will deepen their own knowledge and appreciation of the ministry that they’ve been invited to by God,” he says.

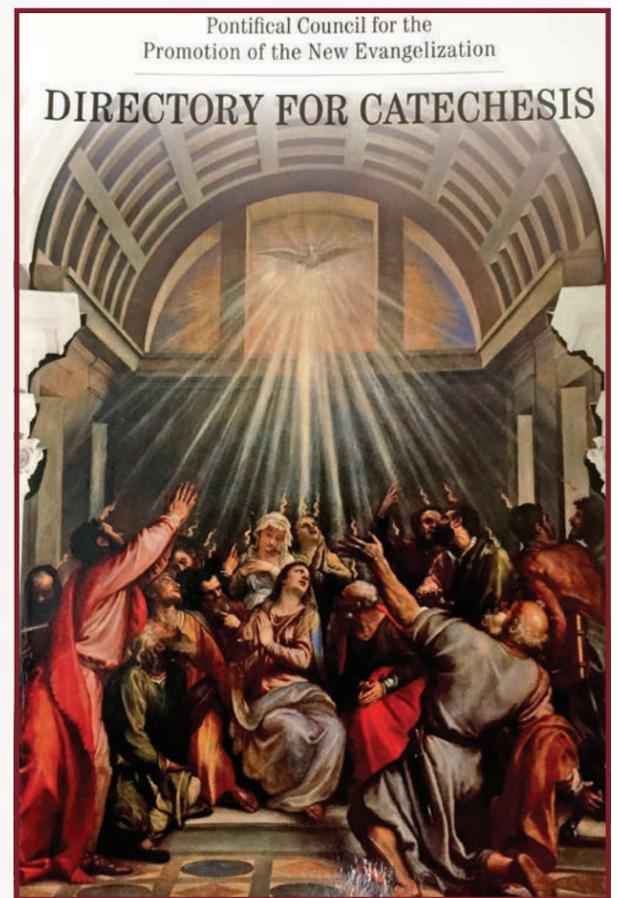
‘Not left groping in the dark’

Parish catechists are not the only ones who can benefit from the new directory.

“We know that catechesis is a part of so much of what the Church does,” Ogorek notes. “So many of her ministries have a catechetical element.”

Consequently, the new resource is also being reviewed by archdiocesan leaders of areas outside the Office of Catechesis. Those leaders are holding discussions “to begin understanding what the directory is saying and its implication for various archdiocesan ministries,” Ogorek explains.

“We’re trying to model at the archdiocesan level what we hope will happen in parishes—that parishes will read the document and help each other apply its principles to their various ministries. I think it’s a sign of our faith that



we don’t do ministry in a vacuum.”

Ogorek is grateful for the new *Directory for Catechesis* and other Vatican-produced resources.

“For a ministry like catechesis, which is so important to the life of a parish, it’s telling that really from the highest levels of the Church we’ve got resources to help us continue learning how to do things better by God’s grace and mercy.

“There’s some assurance in that—we’re not left groping in the dark. We’ve got good resources for learning best how to share the faith.”

(For more information or to order the new *Directory for Catechesis*, go to www.usccb.org/resources/directory-catechesis-new-edition.) †

RACISM

continued from page 9

Pride is traditionally understood to be at the root of the original sin of Adam and Eve, in which they gave in to the temptation of the devil to see themselves as wiser than they truly were, even wiser than God who created them.

Deacon Burke-Sivers spoke about this in seeing a connection between pride and racism.

“To think that your race is superior to another person’s race is clearly



Deacon Harold Burke-Sivers

not the teaching from our Lord or revealed in the Old Testament. It’s prideful,” he said. “To think that your belief is better or more true than anything that God has revealed—that’s definitely pride and arrogance.”

Father Hollowell said there is a prideful attitude in racism which “finds evil outside of ourselves.” But such a view, he said, is “rooted in pride.”

“Pope Francis has a good line,” Father Hollowell noted, “where he says that the line between good and evil does not pass outside of us but inside of us.

“Racism fits hand in glove with the temptation in man to locate the essence of evil outside of him in groups, in persons, in colors.”

Humility, on the other hand, when truly embraced in one’s daily life, can promote racial harmony, Deacon Burke-Sivers said.

This virtue, he noted, is rooted in a “covenant relationship” which involves “a complete gift of yourself to someone else.”

“It’s moving from self-centeredness where I am the center of being and existence,” he said, “and recognizing that Jesus Christ, who is God, is the center of all being and existence.”

Through the virtue of humility, Deacon Burke-Sivers said, racist attitudes can give way and help people “recognize that it’s better to seek what’s good in and for the other person.”

Anger, forgiveness and mercy

Ogorek said that racism can be an expression of an inordinate anger toward a race of people because of an injustice committed by a person of a particular race against an individual from another race or against a friend or relative of that person.

“One thing anger sometimes goads us toward is generalizing,” Ogorek said. “I had a bad experience with a person in a certain demographic, so now I’m going to vilify and demonize that whole group.”

Father Hollowell said that anger misused in this way “makes it very attractive to weak, fallen human beings to believe a lie, and not see a deeper truth that we have responsibility in our own heart for the evil that goes on in the world.”

Deacon Burke-Sivers knows from personal experience that “a wrong kind of anger is deliberately unkind and hurtful. It seeks to harm another person.”

For 18 years, he was estranged from his father who had, among other things, struggled with alcohol abuse. For a long time, Deacon Burke-Sivers refused to speak with his father.

When they finally began to reconcile, however, Deacon Burke-Sivers didn’t demand an apology from his father. He took a different step.

“One of the first things that I did was to ask him to forgive me for hating him for 18 years,” he said.

Similarly, Deacon Burke-Sivers said, people who harbor racist attitudes need “to be a vehicle of mercy” toward those of other races against whom they feel animosity before seeking any forgiveness from those who might have hurt them.

“In the beautiful image of Divine Mercy from St. Faustina, the rays are going outward from the heart of Jesus,” he said. “We have to be vehicles of mercy toward the people who hurt us. It will hopefully open up that person to receive mercy and forgiveness from God.”

Sloth and being uncomfortable

Deacon Burke-Sivers described the deadly sin of sloth as “spiritual laziness.”

Father Hollowell experienced this sin in himself when he had moved to Mississippi from Indiana and realized that “racism was alive and well in the South” after hearing a resident make a very racist remark.

“I just did nothing,” Father Hollowell recalled. “I was like, ‘This is just Mississippi. It’s just the way they talk.’ It was a moment of inaction on my part.”

Sloth, then, in regard to racism, is a sin of omission, the failure to do something good when it was needed.

“When I look back at that situation, I see sloth and inaction,” Father Hollowell said. “I accuse myself of what I didn’t do.”

He didn’t challenge, even in a charitable way, the person who made the racist comment. Such slothful inaction, Father Hollowell said, can



Fr. Anthony Hollowell

be seen in an indifferent attitude of many people in society when racism is seen both in individual actions and in broader social attitudes regarding race.

Deacon Burke-Sivers says that sloth can take

hold in people when “they get very comfortable in their sin.”

“When we get comfortable, we get stuck,” he said. “Look at Jesus on the cross. He was uncomfortable.

“If we want to take our spiritual lives to the next level, we’ve got to get uncomfortable. Have the fortitude to recognize that within yourself and ask God for spiritual courage and strength to pick up your cross and follow Jesus. It will mean working hard to defeat the power of sin in your life.”

No matter what deadly sin might be expressed through racism, Deacon Burke-Sivers said, learning about and reflecting on racism in light of the Church’s teachings and traditions can be helpful because that can lead to conversion.

“In order for things to change, there has to be conversion, a deep acceptance of the spirit of God’s love in our hearts that spurs us on to real change in culture and society,” he said. “It has to start with change in yourself. In order for that kind of change to happen, we have to connect the sins of racism and prejudice with the tenets of our faith.” †

Document reminds us Gospel can't be parsed in partisan terms

CLEVELAND (CNS)—The U.S. bishops' quadrennial document on political responsibility is rooted in the Catholic Church's long-standing moral tradition that upholds human dignity and the common good of all, Archbishop Paul S. Coakley of Oklahoma City said.

"The document is meant to give Catholic voters an opportunity to reflect upon how their faith intersects with their political and civic responsibilities," said the archbishop, who chairs the bishops' Committee on Domestic Justice and Human Development.

Titled "Forming Consciences for Faithful Citizenship: A Call to Political Responsibility From the Catholic Bishops of the United States," the document has been offered as a guide to Catholic voters every presidential election year since 1976.

It has been updated and revised at four-year intervals to reflect changes in the issues confronting the country since it first appeared.

One thing "Faithful Citizenship" is not is a mandate on which candidate for public office to vote for, Archbishop Coakley said.

Voting, he added, is a responsibility to be taken seriously and that requires prudential judgment in determining who can best serve the common good.

"No candidate will likely reflect all of our values" he told Catholic News Service (CNS). "But I think we need to begin in prayer. We need to know our faith. We need to study our faith. We need to have recourse to the catechism and what it might teach about certain questions.

"This document is intended to be that, an official guide for the formation of consciences that Catholics can utilize as they weigh these questions," the archbishop said.

Furthermore, he continued, "the Gospel cannot be parsed in political or partisan terms. The Gospel calls us to live by standards and our Catholic faith calls us to embrace standards that are not divisible into left or right, Republican or Democratic terminology."

The document went through no major revisions for this year's election, but it is being supplemented by an introductory letter, which underwent a long debate before its adoption by the full body of bishops during their fall general assembly in November.

This time around, the document also is accompanied by a series of five videos that highlight vital public policy issues.

The document has three parts.

The first part outlines the responsibility of Catholics to incorporate Catholic teaching as they consider their vote as well as their support for myriad public policy issues that confront society.

The text explores a series of questions related to why the Church teaches about public policy issues; who in the Church should participate in political life; how the Church helps Catholics to speak about political and social questions; and what the Church says about social teaching in the public square.

Part two outlines policy positions of the bishops on numerous issues. Topics addressed include human life and dignity, promoting peace, marriage and family, religious freedom, economic justice,



Migrant worker Cesar Lopez, 33, cleans the fields near Salinas, Calif., on March 30, amid the coronavirus pandemic. Immigrants and migration issues are among the topics addressed in the bishops' quadrennial "Faithful Citizenship" document. (CNS photo/Shannon Stapleton, Reuters)

health care, migration, Catholic education, promoting justice and countering violence, combating unjust discrimination, care for the environment, communications, media and culture and global solidarity.

The bishops said they wanted to "call attention to issues with significant moral dimensions that should be carefully considered in each campaign and as policy decisions are made in the years to come."

Part three lists goals for Catholics' participation in political life, whether they are citizens, candidates or public officials. Notably, it invites Catholics to assess moral and ethical questions emanating from public policy issues. It also lists nine goals for Catholics to weigh in public life.

"Faithful Citizenship" also draws from the teaching of Pope Francis, retired Pope Benedict XVI, St. John Paul II, St. John XXIII, the Second Vatican Council, and the *Compendium of the Social Doctrine of the Church*.

The introductory letter reminds Catholics that "we bring the richness of our faith to the public square," and that "faith and reason inform our efforts to affirm both the dignity of the human person and the common good of all."

The letter also says, "The threat of abortion remains our pre-eminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed. At the same time, we cannot dismiss or ignore other serious threats to human life and dignity, such as racism, the environmental crisis, poverty and the death penalty."

It concludes by reminding Catholics to "bring their faith and our consistent moral framework to contribute to important work in our communities, nation and world on an ongoing basis, not just during election season."

The full document also is available in Spanish.

The text of "Faithful Citizenship" can be downloaded as a free PDF from USCCB.org, or it can be purchased by going to Store.USCCB.org.

In addition to English, the videos were produced in Spanish, Tagalog and Vietnamese.

The productions explore various aspects of Catholic social teaching while reflecting on the teaching of Pope Francis.

The videos are posted on the U.S. Conference of Catholic Bishops' (USCCB) website at faithfulcitizenship.org and the USCCB's YouTube channel at bit.ly/31DHDGN. They are part of the bishops' effort to broaden their outreach through the document.

"People respond to different media," Archbishop Coakley said. "This is a very technically savvy audience today, especially younger voters. The videos use powerful images and brief statements that illustrate some of the teaching embodied in the formal document."

Four English-language videos of about two minutes in length examine participation in public life, protecting human life and dignity, promoting the common good and loving others. The fifth video is a six-minute compilation of the highlights of the four shorter pieces.

The foreign language videos are slightly longer.

Each video was produced with young people in mind, said Jill Rauh, director of education and outreach in the USCCB's Department of Justice Peace and Human Development.

Along with the images and voices of young people, each piece features one bishop narrating an aspect of Catholic social teaching. Each production closes

with a different prayer specifically written for the series.

Scenes showing people feeding the hungry, protecting God's creation, comforting the elderly, caring for children, migrant people and families, and engaging in civil discussions are prominent in the productions.

"The videos are meant to reflect the teaching of the bishops in 'Forming Consciences for Faithful Citizenship,'" Rauh said. "The videos are really trying to make that teaching more accessible."

Other wide-ranging resources are being made available to parishes, schools, prayer groups and other interested parties through the faithful citizenship web page.

As summer ends and Election Day, Nov. 3, nears, dioceses and parishes have been gearing up their use of "Faithful Citizenship" resources, according to social ministry directors across the country.

Archbishop Coakley said the bishops expect the guidance offered in the "Faithful Citizenship" materials will gain wider attention this year.

"My hope and prayer is that Catholics who really want their faith to influence their decision making when it comes to going to the polls will give the reflections in this document consideration rather than just going to their favorite news source," he said. "That's going to be a very different kind of guidance than what they receive from their favorite cable news anchor or pundit."

"This is our chance to bring a different light to bear to a very important fundamental civic responsibility." †



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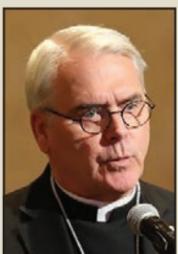
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—Archbishop Paul S. Coakley, chairman of the USCCB's Committee on Domestic Justice and Human Development



Grace Schab, 87, smiles while talking on the phone with her family on April 18 from her assisted living facility in Harwood, Md., during quarantine due to the COVID-19 pandemic. Respect for human life and dignity at all stages is among the topics addressed in the bishops' quadrennial "Faithful Citizenship" document.

(CNS photo/Aris Harding)

Hurricane destroys Louisiana churches, closes schools, displaces priests

LAKE CHARLES, La. (CNS)—Hurricane Laura destroyed six churches in the Diocese of Lake Charles, left a dozen others “highly compromised” and did heavy damage to chancery offices.

The diocese, in a report posted on its website, said that only one of six Catholic schools reopened on Aug. 31, while the others needed at least some repairs before classes could resume.

The storm, which slammed southern Louisiana with winds of up to 150 mph in the early hours of Aug. 27, also left a diocesan rectory housing 20 priests, a third of them in active ministry, uninhabitable. The death toll in the U.S. from the storm stood at 18 as of Aug. 31.

Some of the priests were able to relocate to rectories that sustained little or no damage, while others moved into Vianney House, a diocesan residence for people discerning a vocation, the Cathedral of the Immaculate Conception in central Lake Charles and private homes.

Utilities, including power and water, in much of the region remained out on Aug. 31. State officials said power could be out in some areas for up to a month.

The devastation was widespread, according to Bishop Glen J. Provost, bishop of the Lake Charles Diocese.

The roof of the chancery collapsed during the storm, leaving the building unusable, and a diocesan building across the street from the chancery sustained minor damage with broken windows from the fierce winds.

“The city is a disaster. No houses, no business is left untouched. The chancery will be unusable in the foreseeable future. We have 39 parishes and seven missions. All suffered some damage,” Bishop Provost said.

Hurricane Laura was the most powerful hurricane to strike southwest Louisiana, surpassing the devastation of Hurricane Rita in 2005 and Hurricane Audrey in 1957, the diocese said.

Catholic Charities of Southwest Louisiana began providing emergency relief within hours after the storm passed.

“We are here, we are open and we trying to meet the needs of the community,” the diocesan report quoted Mercy Sister Miriam MacLean, the agency’s director, saying.

“The Lord preserved Catholic Charities from any major damage for sure so that we can be up and operational,” she said. “We have a little bit of leakage in the roof and a couple of roll-up doors got a little damage, but we are blessed. We have a generator and the Religious Sisters of Mercy are running the office.”

The diocese reported that one of its newly ordained priests, Father Joseph Caraway, associate pastor at St. Henry Parish in St. Charles, used a chainsaw to clear a path so the Mercy sisters could return to their convent.

The priest then delivered food to homebound residents in the city, the diocese said.

The Knights of Columbus donated \$150,000 to the Diocese of Lake Charles to assist with recovery efforts.

Bishop Provost rode out the storm at a parish in the northern part of the diocese.

“It is extremely important for me to live in my house in the diocese so I can be available to the priests and to the faithful,” said Bishop Provost, who has headed the diocese since 2007. “Some gentlemen from the cathedral parish bulldozed my driveway so that I could get to my house. Every tree in my yard, except maybe three or four, were downed. You can barely see my house from Lake Street because of all the downed trees.”

He reached out and offered prayers to all diocesan churches hours after the storm swept through the area.

The six destroyed churches are Our Lady of the Assumption in Johnson Bayou; Our Lady of the Lake in Lake Charles; Our Lady of the Sea in Cameron; Sacred Heart of Jesus in Creole; St. Eugene in Grand Chenier; and St. Peter the Apostle in Hackberry.



Two priests help unload trucks of supplies delivered on Aug. 31, to St. Pius X Parish in Ragley, La., to help people in need in the wake of Hurricane Laura. The pastor of St. Pius X, Father Jeffrey Starkovich, is a member of a priests’ support group that includes nine priests from five south Louisiana dioceses. (CNS photo/Sean Harrison, courtesy Archdiocese of New Orleans)

“Most of what I have witnessed so far has been wind damage,” Bishop Provost said.

He said Mass will continue to be celebrated when possible throughout the diocese.

“We appreciate everyone’s prayers. Bishops in other dioceses have sent word of assistance to us, so we appreciate the fellowship of the other Catholic dioceses throughout the nation. I have heard from bishops on the East and West coasts and especially in Texas and Louisiana,” he said.

As for the schools, only Our Lady Immaculate in Jennings was prepared to reopen on Aug. 31. The diocese reported that Father Keith Pellerin, pastor of Our Lady Help of Christians Parish in Jennings, said that classes would resume at the school.

St. Louis Catholic High School in Lake Charles sustained severe damage during the storm’s onslaught.

“Father [Nathan] Long, rector of the school, reported that the roof of the administration building is, for the most part, blown off. Windows in various classrooms are blown in, and there is roof damage at the gym,” Father Pellerin said.

Bishop Provost spoke with principal Trevor Donnelly of Our Lady Queen of Heaven Catholic School in Lake Charles, who reported minor damage to the building. However, the adjacent parish church sustained “substantial” damage. The parish rectory’s roof was significantly damaged, making it uninhabitable.

Volunteers were on hand on Aug. 30 to clear trees and debris from the parish property.

Bishop Provost plans to visit as many parishes as possible to survey the storm’s impact firsthand.

Catholic Charities planned to distribute food, water and tarps to families in need. Sister Miriam said the dioceses of Beaumont, Texas, and Lafayette, La., will



Damage from Hurricane Laura is seen in the administrative office of St. Pius X Parish in Ragley, La., on Aug. 31. (CNS photo/courtesy St. Pius X Parish)

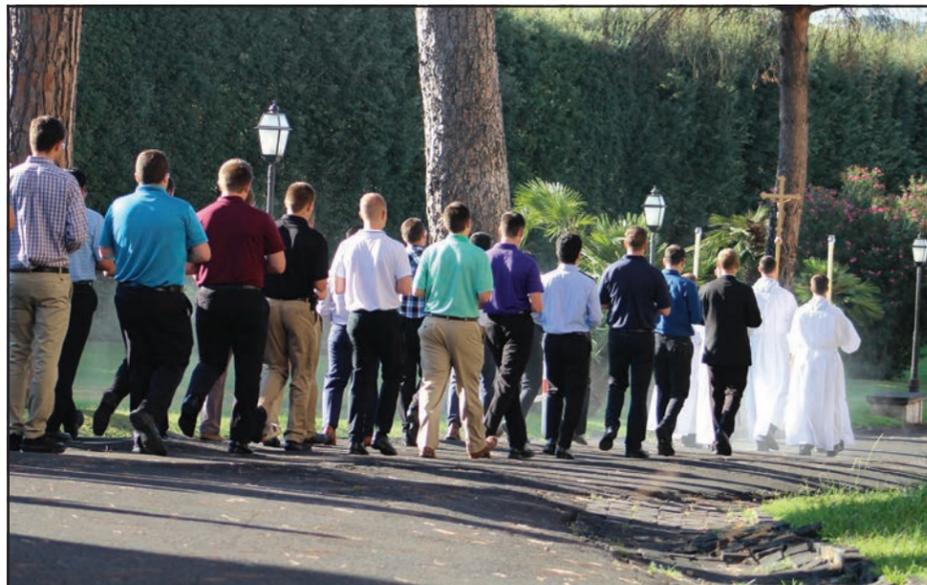
store donated supplies because her agency’s facility does not have enough storage space.

Bishop David L. Toups of Beaumont, Texas, helped deliver bottled water and also prepared meals to Catholic Charities of Southwest Louisiana despite having to assess storm damage in his diocese to the west. He said the damage in Beaumont was much less severe than in Lake Charles.

Sister Miriam also said people who were evacuated to hotels will need vouchers to remain there until other housing arrangements can be made. Long-term shelter will become a major need for people left homeless by Hurricane Laura, she said.

(Donations for relief effort are being accepted online at www.catholiccharitiesswla.com and www.catholiccharitiesusa.org.) †

Flying into a quarantine: U.S. seminarians create a ‘bubble’ in Rome



The new students at the Pontifical North American College, the U.S. seminary in Rome, process into the college chapel on Aug. 20, the day they arrived in Rome and began their new student orientation and a 14-day COVID-19 quarantine. (CNS photo/PNAC Photo Service)

ROME (CNS)—Close to 30 masked men got off a bus at the Pontifical North American College (NAC) on Aug. 20, beginning a new student orientation that kept as many traditions as possible in a 14-day quarantine.

The seminarians, from 23 U.S. dioceses, were tested for COVID-19 a few days before boarding their flights to Rome and were being monitored each day within the confines of the NAC campus on the Janiculum Hill overlooking the Vatican.

The quarantine, mandated by the Italian government, meant that the students were not able to join Pope Francis for the *Angelus* prayer on their first Sunday in Rome. It also meant the second-year students who volunteered for the orientation team could not take their charges down the hill and into the city in search of the best gelato.

But they did experience the traditional arrival “clap in,” being welcomed with applause by the orientation team and staff

as they processed into the college chapel.

“We are still awaiting the arrival of a few of our new students due to delays beyond our control in processing visas at some consulates in the U.S.,” Father David Schunk, vice rector, said on Aug. 28. “Though our brothers are not with us, we have been keeping in regular contact with them and are hoping the visas will be processed soon so they can arrive in the next week or two.”

In addition, he said, “in the coming weeks, we are expecting the arrival of the rest of the seminary community, all of whom will be tested for COVID before departure and then upon arrival at the seminary. Then they will also be on campus for their two-week quarantine period.”

The new students’ courses at the pontifical universities in Rome begin in early October. Until then, they study Italian, pray, have in-house conferences and will begin to explore the city once their quarantine has ended. †

Nation is at 'pivotal juncture' in racial justice struggle

WASHINGTON (CNS)—Celebrating an Aug. 28 Mass to mark the 57th anniversary of the Rev. Martin Luther King's historic March on Washington, Archbishop Wilton D. Gregory urged Catholics to continue the dream of the late civil rights leader and to work for reconciliation and unity building.

"Ours is the task and the privilege of advancing the goals that were so eloquently expressed 57 years ago by such distinguished voices on that day," Archbishop Gregory said. "Men and women, young and old, people of every racial and ethnic background are needed in this effort."

The Mass of Peace and Justice was celebrated at the Cathedral of St. Matthew the Apostle in Washington in honor of the 1963 March on Washington. It was organized by the Archdiocese of Washington's Office of Cultural Diversity and Outreach and the archdiocesan Secretariat for Pastoral Ministry and Social Concerns.

Washington Auxiliary Bishops Mario E. Dorsonville, Roy E. Campbell Jr., and Michael W. Fisher concelebrated the Mass, which was livestreamed on various social media platforms. Because of COVID-19 restrictions, seating was limited at the cathedral, but Archbishop Gregory said, "the intensity of our prayer is not diminished in the least."

"We are at a pivotal juncture in our country's struggle for racial justice and national harmony," he said. "Believers and nonbelievers, sports stars and corporate giants, small town residents and urban dwellers must all engage in the work of reconciliation and unity building so that our common future will be better and more secure than the past."

To that end, Archbishop Gregory announced during the Mass an archdiocesan initiative to "fight against racial injustice everywhere." The initiative was outlined on a scroll presented to the archbishop by archdiocesan Catholics, including Betty Wright, a member of St. Martin of Tours Parish in Washington, who participated in the 1963 March on Washington.

The initiative will include a wide range of pastoral activities and outreach, including prayer, listening sessions, faith formation opportunities and social justice work.

Archbishop Gregory called the historic March on Washington "a moral and religious event." He also noted that he was celebrating the Mass in the cathedral where then-Archbishop Patrick O'Boyle had invited people to pray before the march. Archbishop O'Boyle also delivered an opening prayer on the steps of the Lincoln Memorial that day.

Calling that march "a deeply faith-inspired event," Archbishop Gregory said, "it was less about achieving something than about becoming something—becoming a single family of justice, unity and harmony."

"Surely those goals are noble and more than desirable even today—perhaps especially today," the archbishop said. "Death has silenced most of the great voices of Aug. 28, 1963—Dr. King, John Lewis, A. Philip Randolph, Mahalia Jackson and Marian Anderson to mention only a few. Nevertheless, the intensity, determination and the energy of their spoken and sung words echo still today."

"The vast majority of the oratory of the day highlighted social and civil concerns but always with an undeniable touch of religious faith," Archbishop Gregory said. "People from a wide variety of religious traditions were united in a prayerful moment for our nation. The existing social order was clearly challenged by people of faith. That is exactly what we need today."

Many local Catholics were among the estimated 250,000 to 300,000 participants at the 1963 march.

"The spirit that they shared on that remarkable day was unmistakably sacred," Archbishop Gregory said. "With that spirit, they were ready to change the world. It gave them a clear vision of what our nation was called to be—what we must become, as it was described so eloquently in the words of Dr. Martin Luther King Jr."

Noting that the Gospel reading for the Mass was taken from St. Matthew's account of the Sermon on the Mount, Archbishop Gregory said the beatitudes "fit the commemorative observance perfectly as they highlight the virtues and the spiritual vision that are necessary for society's renewal."

The beatitudes, he said, "all point to a society of harmony and justice which were the desired end of that march 57 years ago."

"Dr. King spoke movingly about what our nation was destined to and must become—he no doubt must have reflected often on the beatitudes," Archbishop Gregory said.

The archbishop has had a long association with the late civil rights leader.

He previously served as archbishop of Atlanta, Rev. King's birthplace. He has preached in Atlanta's Ebenezer Baptist Church, where both Rev. King and his father preached and, in 2006, he was inducted into the Martin Luther King Board of Preachers at Morehouse College in Atlanta.

He noted that the Mass was being celebrated during the COVID-19 pandemic and at a time of nationwide protests for racial justice following highly publicized



Washington Archbishop Wilton D. Gregory preaches his homily during an Aug. 28, Mass of Peace and Justice at the Cathedral of St. Matthew the Apostle, marking the 57th anniversary of the 1963 March on Washington for Jobs and Freedom. (CNS photo/Andrew Biraj, Catholic Standard)



Demonstrators gather next to the Martin Luther King Jr. Memorial for the Aug. 28 "Get Your Knee Off Our Necks" March on Washington 2020 in support of racial justice. (CNS photo/Erin Scott, Reuters)

police shootings of unarmed Black men and women.

He urged the faithful not to become discouraged in their fight to end racism. "We must take heart and not be dissuaded or intimidated by the voices that seek division and hatred because 'We shall

overcome,'" the archbishop said as he concluded his homily, quoting a gospel song that became an anthem for the civil rights movement.

After the Mass, he spoke with and blessed some young adults who had participated in the march earlier that day. †

Misery of slavery remains, Archbishop Gregory tells Notre Dame students

WASHINGTON (CNS)—In a class within an anti-racism course at the University of Notre Dame, Washington Archbishop Wilton D. Gregory spoke in a teleconference call to students, faculty and alumni about the moral imperative of opposing racism.

"The enduring bequest of slavery in the United States still leaves a misery that is not so easily dismissed," Archbishop Gregory said. "That legacy needs reconciliation, and the Catholic Church must exercise its mission as the repository of reconciliation given to it by the Lord Jesus himself."

The class, which took place over Zoom on Aug. 21 through Notre Dame's Klau Center for Civil and Human Rights, began with an address from the archbishop and allowed time for students to ask questions.

Archbishop Gregory noted how bishops in the United States have issued several pastoral statements on the topic of racism and racial intolerance.

"Over the years, these statements have grown increasingly direct and forceful," he said. "They have also revealed that changing focus from charity toward people to a serious realization of the personal and

universal consequence that slavery has left on this nation and all others as well, who were participants in the business of slavery."

In the 19th century, the archbishop said, American Catholic bishops did not take a formal position condemning slavery, "fearing perhaps that such would result in dividing Catholic people along the extraordinarily complex matters that would eventually result in a four-year Civil War dividing the nation into warring camps."

"Who will ever know the number of African-American Catholics we might have had if the Catholic Church had publicly and prominently and enthusiastically jointly chosen to be identified with the anti-slavery movement," Archbishop Gregory said.

When the civil rights movement began nearly a century later, Archbishop Gregory said the American bishops issued a document "disavowing segregation but urging prudence to bring about the end of segregation." However, as things began to progress to 1968, the archbishop continued, civil unrest and threats of violence began to grow,

moving the bishops to "speak with persistence and a passion that was new and greatly needed."

"As we remain still on the threshold of a new millennium of Christianity, we stand at a hopeful juncture where the Church can fulfill the nobility of its mission and live out the dignity of a documented history," Archbishop Gregory said. "Those in leadership of tomorrow's Church will be judged by a much higher standard, one that is rooted in the Gospel and the Catholic Church's ability and obligation to reconcile and heal the sins of humanity as well as those that may still lodge in the heart of the Church herself."

When asked how people might reclaim the moral dimension surrounding action against racism, Archbishop Gregory emphasized each individual's heart and actions.

"I'd like to focus the question of the morality on the individual, that is, 'Where is my heart?'" Archbishop Gregory said. "Taking down statues may be an important gesture, movement, long overdue in many situations, but asking the more important question of the individual is, 'What is my attitude? How do I need

conversion?'" I can take down a statue of Robert E. Lee or some of the other Confederate heroes, but if I don't move my heart, all I've done is to take down a granite statue, but the hardness of heart that is mine is still there."

Archbishop Gregory also called for an expansion of the pro-life movement to emphasize that "every life is sacred at every moment."

"To be truly pro-life, we have to say that after the child is born, we have to work for the environment where that child's life, under all circumstances, is honored and respected," Archbishop Gregory said.

In closing, the archbishop recommended some books and media for the students to continue educating themselves about anti-racism efforts. He recommended a speech given to United States bishops in 1989 by Sister Thea Bowman, the first African-American member of the Franciscan Sisters of Perpetual Adoration, and the book *History of Black Catholics in the United States* by Benedictine Father Cyprian Davis, as well as select articles on the Black Catholic experience published in the journal *U.S. Catholic Historian*. †

Living Well/Maureen Pratt

Unique school environment must offer a sense of belonging



The opportunity to learn is one of the gifts I appreciate most in life. The process can be difficult, but knowledge, once earned, is ever-present and can be brought to bear in myriad life situations.

In recent months, as someone deep into an online master's in theology program, I've witnessed firsthand the challenges faced by learning institutions and those who teach as in-classroom programs have been adapted to virtual lectures and other work—during a pandemic, no less!

Among the clumsier aspects of virtual classwork are personal interactions that lose some of their spontaneity, even with the “raise hand” feature, and the uneasy feeling of always being “on camera” during synchronous sessions. (Dare I say it—it's not so easy to snooze on Zoom!)

Yet, although these transitions have sometimes complicated the actual learning process, I have a sense it has been an easier road for adults in university programs than for families with young(er) learners.

Without the structure of school and the social component of being among classmates, children have experienced unprecedented and often unsettling changes at a time when other aspects of life during COVID-19 have been disrupted.

“There are so many more anxious kids, now,” said Marie Kanne Poulsen, chief psychologist at Children's Hospital Los Angeles.

With some schools opting for at-home learning and others bringing students to school under modified, coronavirus-enforced guidelines, students might not be exactly sure of what to expect or what they will ultimately learn. As the new school year approaches, even more uncertainty—and anxiety—might surface and interfere with education goals.

“The underlying thing kids need is belonging as a member of the family,” said Poulsen, a Catholic mom and grandmother. She suggests several techniques to help alleviate some of the uncertainty for parent and child and foster a sense of belonging.

A schedule adds structure during days that might otherwise lack focus.

“Kids at home need to have a schedule,” said Poulsen. “The schedule isn't onerous, but life's daily living activities. You build into it self-care—[moms and dads] need to take care of themselves—and play time and family time.”

Also, said Poulsen, “Especially now, rituals give predictability, too. The goodbye ritual, the good-morning and bedtime rituals.”

Parents should still have certain expectations of behavior.

“So often, when we're exhausted as parents,” said Poulsen, “we let things

go, or kids get away with something. Age-appropriate expectations are important—and be sure to follow through.”

Prayer with and for everyone strengthens spirituality and a sense of service to others, even in an era of social distancing.

“Saying grace and saying prayers at night,” said Poulsen, “that is doing something for others.”

During the pandemic, the negative might seem to overtake the positive. Expressing thanks can help regain balance.

“Gratitude—how important that is for mental health,” said Poulsen. “There is amazing research on gratitude and mental health. When something good happens, even something small, write it down on a poster, a whiteboard, that everyone in the family contributes to. Or, put it on the refrigerator.”

Learning is hard and is made harder during a pandemic. But conscious attention to having fun is still important.

“I'm a real believer in family fun together,” said Poulsen. “Card games, a jigsaw puzzle—sometimes as parents, we forget to have fun. Doing things as a family is a way of connecting in a nonverbal way, too.”

Fun, prayer, belonging and a sense of gratitude—sounds like a good way to go back to school!

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com.) †

The Theology of Technology/

Brett Robinson

Moby Dick and the online search for identity

Back in June 2013, an intrepid social media user set up a Twitter account to post lines from Herman Melville's novel, *Moby Dick*. Individual lines, one at a time, for seven years now. The lines are posted in no particular order, and they are sometimes accompanied by an illustration or a photograph.

How many followers do you suppose the *Moby Dick* Twitter account would attract? 1,000? 10,000? The answer is nearly 70,000 as of this writing.

This says something about our relationship to literature in the digital age, and our relationship to stories in general. The fear for years now has been that the internet is suffocating our ability to read books, especially long ones like *Moby Dick*. Who has the attention span to read a 500-page novel?

The sound bite style of posting little bits of prose from such a gorgeous novel surely diminishes the story's impact on the reader. And yet the hunger for great stories remains. What has changed is how we tell the story, and how we see ourselves in it.

The same can be said of Scripture in the digital age. Social media are full of partial psalms and snippets of the Gospel. Is that a bad thing? Hasn't the Church always been able to adapt to the new medium of the age to share the Gospel in new ways? Of course it has.

But as St. John Paul II said in “*Redemptoris Missio*,” it is not the content of a culture that defines its newness, it is the “new techniques” and “new psychology” that arise as a result of new technologies. In other words, the content of the Gospel is the same yesterday, today and tomorrow, but the culture in which it gets expressed is always changing.

St. Paul VI said the tragedy of our time is the “split between the Gospel and culture.”

Healing the split between the Gospel and culture today starts with understanding man's desire to spend so much time sailing (or surfing) the seemingly infinite abyss of the internet.

Like Ishmael, the famous protagonist in Melville's novel, the digital sea seems to provide an escape from the “damp, drizzly November in [the] soul.” We seek information and relationships for hours a day, and never seem to find exactly what we are looking for. Despite its apparent bottomlessness, at the end of the day, the internet makes us feel as though we've come up short.

A million comments and tweets appear every second seeking attention, a kindred spirit, a witness. Each communique from the keyboard of users worldwide is one more shout into the abyss waiting for an echo of acknowledgment. Psychologically speaking, the internet has become more than a tool for gathering information and connecting to other people; it has become an arena for working out one's identity. One comment, one tweet, one photograph, one line at a time.

“Call me Ishmael,” the immortal first line of Melville's novel tells you all you need to know. The explorer, like the sailor on the high seas of digital culture, needs to be known. To the extent that the need to be known is not being satisfied at home, at school or in the parish, the propensity to dive ever deeper into digital culture's seductive depths is heightened.

Answering the existential question “who am I?” by merely associating with like-minded people online is too insular. We have to look outward, nay upward, for the one who answers our call, who knows our story, line by line, from beginning to end.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

It's All Good/Patti Lamb

Treasured photo offers a reminder to help us see as God sees

Recently, I was shopping for some artwork for our new house as we continue to settle in. We're finally beginning to unpack our boxes and hang decorations to make it feel more like home.

I was leaning toward mid-century modern prints, which are typically minimalistic and often geometrical. Our new residence is much different than our former home. The colors and materials that went with our prior place don't quite seem to complement the new space.

“Do you like this one?” I asked my husband, as I scrolled through some abstract art prints I was considering. I thought his vote might help me narrow down my choices.

“The toddler scribbles piece is OK if that's what you like,” he said.

I was startled by his reaction.

We looked at the same piece of artwork and saw it quite differently. I saw it as a soft print in a beautiful blue hue, imagining it as faded tracks of a person's journey from a bird's-eye view. Scribbles didn't come to mind.

This reminded me of a recent time when I viewed a photograph in contrasting ways.

A few years ago, my five sisters and I went to our parents' house to power clean as a way to help them out. Then in their 80s, they weren't as agile as they once were. We came bearing cleaning supplies galore and some serious elbow grease.

Before we left, my mom took a picture with my sister's phone of Dad with his six daughters.

My sister shared the photo via phone with the family.

I was having a particularly low day and allowing myself no grace, and what I heard in my head was this: “Eek! Clearly, I am overdue for a hair highlight, and I should probably take more care when applying makeup. Also, it's definitely time to retire that black puffer jacket. And note to self: Try to get away from that frozen smile pose and be more natural.”

Fast forward to a couple weeks ago. My sister presented me with the photo from that day on a beautiful stretched canvas, declaring it an early Christmas present.

“I couldn't wait until Christmas to give it to you,” she said.

“I wanted you to have it sooner, so you can remember and cherish that happy day,” she added.



The Human Side/Fr. Eugene Hemrick

God's wisdom must accompany you to achieve peace of mind

Are everyday anxieties fraying your nerves? If so, take time out to seriously pursue peace of mind.

The first place to look is establishing a sense of physical well-being: sound body, equally sound mind. When our nerves are shattered, muscles tighten resulting in being physically and mentally out of sync.

One example for alleviating tightness is to take a ball, place it on your upper back and gently roll up and down and side to side. Exercises like this aim at releasing tense muscles. It is also recommended to let your body sense relaxation. Mind over matter is a wonderful power for releasing tensions and encouraging muscles to unwind.

Deep breathing is imperative to our health. I have run many marathons successfully thanks to good breathing habits that absorb more oxygen, increase circulation and energize. Although breathing is normal, we do not always breath correctly. When learned correctly, you can climb mountains breathlessly.

Today's news is a tension-creator making us feel we are not our real selves. To counter this, a regular routine needs to be developed that aims at achieving tranquility. Deep breathing and physical exercise are winners, but being a winner takes endurance and determination.

One of Napoleon Bonaparte's achievements was compartmentalizing his thinking. In preparation for a battle, he would shut his mind to all other business. When he retired to bed, he would close all its drawers. This is a gift, but with willpower it can be achieved.

Ralph Waldo Emerson once said, “Concentration is the secret of strength.” One of Napoleon's strengths was the ability to totally concentrate on his troops' needs, which incidentally, created extraordinary esprit de corps.

Seldom mentioned for keeping anxiety under control is asceticism. Discipline is needed if we are to control angst. True asceticism does not lie in a struggle to overcome undesirable urges, but in the necessity of bringing them into proper order. It is the resolve to live as true “well-beings.”

No doubt many are practicing the above suggestions. I wonder, however, how many have God at their side. Those suggestions work best when God's wisdom accompanies them.

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

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

The Sunday Readings

Sunday, September 6, 2020

- Ezekiel 33:7-9
- Romans 13:8-10
- Matthew 18:15-20

For the first reading at Mass this weekend, the Church gives us a passage from the Book of Ezekiel.



Ezekiel's name in Hebrew was, in effect, a prayer, "May God make [him] strong." It was fitting since, as the prophet himself said in complaint, his calling to be a prophet put him at odds with so many people. He needed strength.

For God's people, times were hard. The Babylonian empire, then one of the Middle East's most powerful states, had destroyed much and had killed many. The Babylonians took back to Babylon many survivors of their invasion of the Jewish homeland.

In Babylon, these exiles and their descendants languished for four generations.

Ezekiel saw this disaster not as a direct punishment from God, hurled down upon the people in a fit of divine revenge, but as the result of the people's sin.

The prophet was determined in this view. People stray from God. They ignore him. They scorn the commandments. Inevitably, they pay the price. Lay the blame for misery at their feet.

St. Paul's Epistle to the Romans is the source of the second reading. It continues the pattern for many weekends of the summer, so many of which have presented readings from Romans.

A highly educated, sophisticated and smart Jew, fully versed in the teachings of Judaism, Paul knew the commandments well. While he saw a special vocation in his outreach to gentiles, he knew that God had acted through Hebrew agents in the past. He believed that the commandments were given to Moses by God.

Paul set the commandments in context. People should obey God because they love all, as God loves all. Love inspires and fulfills the commandments, giving them focus and purpose. His urging echoed the teaching of Jesus.

For its last reading, the Church this

weekend offers a passage from the Gospel of St. Matthew. Jesus told the disciples to admonish anyone among them who is at fault.

The Lord gives a progression of steps. First, a Christian should call a wayward brother or sister to task. This step failing, the Christian should seek the aid of others in calling the wayward person to task. Finally, this step also failing, the disciple should go to the Church.

If the wayward will not reform, the Church should dismiss the wayward person.

The reading reminds us of the teachings of the Church regarding how to read the Gospels. We should remember that the Gospels were not written at the time of Jesus, but rather many years later. The Church was already formed by the time the Gospel of Matthew was written. The number of believers had multiplied. They had different backgrounds and experiences. Disputes had occurred.

Being a follower of Jesus is a serious matter. It means being part of a body, not just an individual. Christ is in the assembly of disciples. The Church, the mystical body of Christ, has the right to judge a member's behavior, even a member's sincerity, deciding which behavior actually is consistent with discipleship.

Reflection

For weeks, we have heard advice about being good disciples. Being faithful disciples means being fully aware that we are human beings, with limited insight and foresight, easily tricked by temptation and prideful. So we make excuses for ourselves.

Ezekiel knew this reality well. St. Paul knew it.

Humans sin and reap the whirlwind. They get into trouble. Their relationships collapse. Their societies enact bad laws.

God has not put each of us into a small, fragile boat, setting us adrift on a dark and turbulent sea, without an oar or a compass.

We often sail on stormy seas, but we are not adrift. Jesus is our compass, the oar by which we steer the course and the lighthouse pointing the way to a safe harbor. †

Daily Readings

Monday, September 7

1 Corinthians 5:1-8
Psalm 5:5-6, 7, 12
Luke 6:6-11

Tuesday, September 8

The Nativity of the Blessed Virgin Mary
Micah 5:1-4a
or Romans 8:28-30
Psalm 13:6abc
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Wednesday, September 9

St. Peter Claver, priest
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, September 10

1 Corinthians 8:1b-7, 11-13
Psalm 139:1b-3, 13-14b, 23-24
Luke 6:27-38

Friday, September 11

1 Corinthians 9:16-19, 22b-27
Psalm 84:3-6, 8, 12
Luke 6:39-42

Saturday, September 12

The Most Holy Name of the Blessed Virgin Mary
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
Luke 6:43-49

Sunday, September 13

Twenty-fourth Sunday in Ordinary Time
Sirach 27:30-28:7
Psalm 103:1-4, 9-12
Romans 14:7-9
Matthew 18:21-35

Question Corner/Fr. Kenneth Doyle

Scripture and Church's moral teachings can guide discussion about same-sex attractions

One of my close friends, whom I met through the Church, is a parish youth worker. The girl she lives with is a lesbian, although I believe that they do not share sexual relations.



Lately, though, my friend has told me that she is pursuing same-sex relationships.

I don't know how I am supposed to react to this situation. I like her very much and want to maintain my friendship with her, but I do not condone same-sex relations as they are against Catholic teaching. What do you think is my duty to her as a Catholic and a friend? I am growing increasingly concerned about the state of her soul. (Ohio)

I think that your responsibility—as a Catholic and a friend—is to look for a chance to speak with your friend and to share with her in a non-threatening way that you are uncomfortable with her choice of sexual partners.

Explain to her that the Church—the community of faith that both you and she believe in—does not approve same-sex relationships, based on Scripture, the

Church's long tradition of moral teachings and its understanding of natural law.

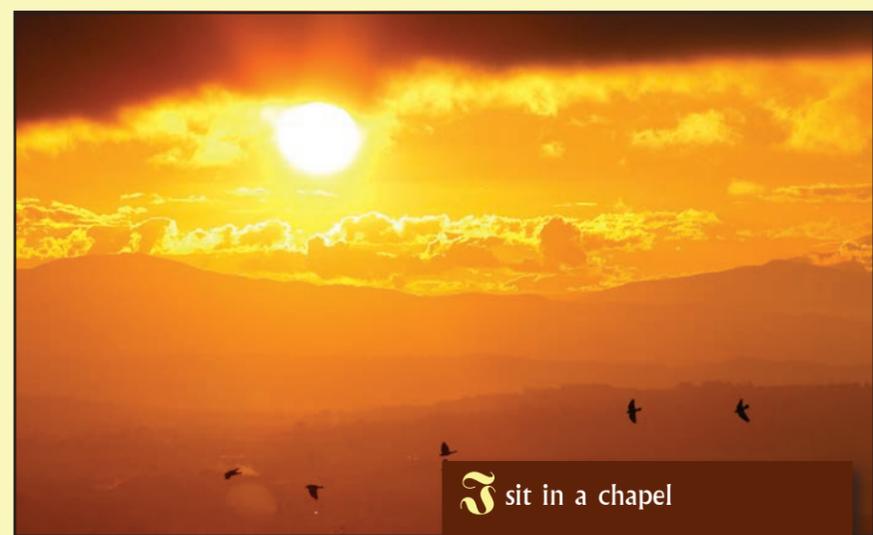
I also encourage you to share with her that the Church's teachings on marriage and sexuality are not primarily a set of condemnations, but together offer a positive vision of this important aspect of humanity. You should also share with her that the Church recognizes her dignity as a person created in the image of God, even if it does not approve her acting on her same-sex attraction.

Assure her that, despite your discomfort, she still means very much to you and that you want to maintain her friendship.

It occurs to me, too, that you may have one further responsibility. Since she is a parish youth worker, she witnesses to others in a public manner the beliefs of the Catholic Church. If there is a way for you—with the assurance, of course, of confidentiality and anonymity—to share your concern with the parish's pastor, perhaps that priest could then speak with your friend.

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

My Journey to God

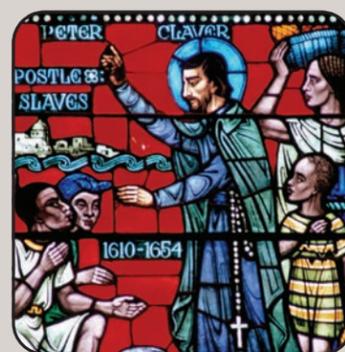


THE CHAPEL

By M. Lynell Chamberlain

Sit in a chapel
of verdant green
Where avian choirs
hallelujahs ring
Through honeysuckle-incensed
morning air
As the world offers itself
to God in prayer.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Birds fly as the sun sets over the mountains near Assisi, Italy, in this Oct. 26, 2011.)
(CNS photo/Paul Haring)



St. Peter Claver

c. 1580 - 1654

Feast - September 9

This Spanish-born saint of the slave trade entered the Society of Jesus in 1601. After studies in Barcelona and on Mallorca, where the Jesuit porter, Alphonsus Rodriguez, urged him to go to the New World, Peter went to South America in 1610 and was the first Jesuit ordained in Cartagena, Colombia, a port of entry for West African slaves. Peter ministered to the humans aboard the ships and ashore before they were sold, feeding, comforting and baptizing, by his own count, 300,000 slaves. He and St. Alphonsus were canonized in 1888.

Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BACK, Thomas S., 18, St. Mary, Greensburg, Aug. 16. Son of Scott and Jennifer Back. Brother of Clayton and Michael Back.

COURTEAU, Donald G., 84, St. Mark the Evangelist, Indianapolis, Aug. 18. Father of Kate and Kevin Courteau. Grandfather of three. Great-grandfather of nine.

DRISCHEL, Patricia D., 99, St. Elizabeth of Hungary, Cambridge City, Aug. 17. Mother of Georgene Drischel, Judith Holcomb and Michaela McKay. Grandmother of 10. Great-grandmother of 28. Great-great-grandmother of five.

FROSSARD, John R., 64, St. John Paul II, Sellersburg, Aug. 13. Father of Andy, Matt and Todd Frossard. Brother of Nancy Brennan, Julie Patterson, Barbara Scharnowske, Joe and Mike Frossard. Grandfather of five.

GOFFINET, Margaret M., 81, St. Paul, Tell City, Aug. 18. Wife of Paul Goffinet. Mother of Daniel and Steven Goffinet.

HOESLI, Steven T., 71, St. Paul, Tell City, Aug. 20. Husband of Gloria Jean Hoesli. Father of Kerry Etensohn, Ryan and Steven Hoesli. Brother of Mary Anderson, June Kress, Vicki Moss, Linda Parks, Jack, Larry and Mike Hoesli. Grandfather of seven.

HOLDEN, Carolyn R. (Kruer), 72, St. John the Baptist, Starlight, Aug. 14. Wife of Joel Holden. Mother of Kristina Goffinet and Eric



New St. Louis shepherd

During an Aug. 25 installation Mass in the Cathedral Basilica of St. Louis in St. Louis, Archbishop Mitchell T. Rozanski holds the mandate from Pope Francis that proclaims him the 10th archbishop of the Archdiocese of St. Louis. A native of Baltimore, Archbishop Rozanski, 62, previous served as an auxiliary bishop in the Archdiocese of Baltimore and as bishop of the Diocese of Springfield, Mass. (CNS photo/Lisa Johnston, St. Louis Review)

Holden. Sister of Cheryl Book, Doris Costelle, Janice Kruer, Evelyn Lilly, Patricia Nett, Jean Shellenberger, James, Merle and Norman Kruer. Grandmother of seven.

HUDDLESTON, Roseann M., 64, St. Mark the Evangelist, Indianapolis, Aug. 21. Wife of Donnie Huddleston. Mother of Andrew, Colby and Zachary Huddleston. Sister of Susan Agresta, Annette O'Neil, Becky Witt and Steve Fischer. Grandmother of two.

JORDAN, Ann M., 77, St. Barnabas, Indianapolis, Aug. 22. Wife of Jim Jordan. Mother of Colleen Loberg, Brian and Michael Jordan. Grandmother of nine.

LANDWERLEN, Shirly M., 82, Our Lady of the

Greenwood, Greenwood, July 1. Wife of Richard Landwerlen. Mother of Tommi Sale, Angela Wright, Michael and Tony Matraccia. Sister of Joyce Reiners. Grandmother of nine. Great-grandmother of four.

LEMAIRE, Janet M., 85, St. Paul, Tell City, Aug. 19. Mother of Jerel Craig, Susie James, Cathy LeClere and Barbara Williams. Grandmother of eight. Great-grandmother of 14.

LENAHAN, Bernard, 85, Sacred Heart of Jesus, Indianapolis, Aug. 15. Husband of Marjorie Lenahan. Father of Christopher Lenahan. Brother of Mary Theresa McCarty and Eileen White. Uncle of several.

LOMBARDO, Michael E., 66, Our Lady of the Greenwood, Greenwood, Aug. 19. Brother of Kathleen Ruser. Uncle of two.

MCCARTY, Virginia, 98, Prince of Peace, Madison, July 31. Mother of Stephanie Harrell, Susan Kaelin, Judy Shipley and Daniel McCarty. Grandmother of nine. Great-grandmother of 15. Great-great-grandmother of nine.

MCGUIRE, Creighton, 51, Holy Spirit, Indianapolis, Aug. 9. Husband of Angie McGuire. Father of Erika Broadnax, Emily and Jacob McGuire. Son of Michael and Marilyn McGuire. Brother of Carolyn Windham, Chris, Greg and Jeff McGuire. Grandfather of two.

MEYER, Rosella M., 89, St. Louis, Batesville, Aug. 24. Mother of Sharon Stouffer, David and Michael Meyer. Sister of Cordelia Harmeyer. Grandmother of eight. Great-grandmother of 14.

MISSL, Ruth M., 99, St. John Paul II, Sellersburg, Aug. 17. Mother of Helen Petry, David, Gary, Stephen and Tim Missi. Sister of Esther Book and Mary Rosenberger. Grandmother of six. Great-grandmother of four. Great-great-grandmother of two.

MOKANYK, John W., 79, St. Mary, Greensburg, Aug. 16. Husband of Joan Mokanyk. Father of Julie Rohrig, Bill and Darren Mokanyk. Brother of Lena Lathrop. Grandfather of nine. Great-grandfather of five.

NIEHOFF, Paul H., 80, St. Mary (Immaculate Conception), Rushville, Aug. 21. Father of Rebecca Heim, Melinda Mahan, Cindy Richter and Alan Niehoff. Brother of Margie Clemons, Lucille Hinton and Annette Niehoff. Grandfather of eight. Great-grandfather of eight.

RAUCK, Margaret J., 66, St. John Paul II, Sellersburg, Aug. 13. Mother of Evelyn Blankenship and Doris Warren. Aunt and great-aunt of several.

SCHOETTMER, Robert J., 89, St. Mary, Greensburg, Aug. 18. Father of Kathy, Gary, Keith and Mark Schoettmer. Grandfather of 11. Great-grandfather of 13.

SCHWARTZ, Frances, 89, St. Augustine, Jeffersonville, Aug. 7. Mother of Susan Shaughnessy, Linda Vittitow and Edward Schwartz. Sister of Marcy Frederick, Therese R. Wheatley, Edward and John Frederick. Grandmother of eight. Great-grandmother of three.

SELM, Julie L., 57, St. Michael, Brookville, Aug. 24. Daughter of Jane Selm. Sister of Joe Selm. †

Use mercy to transform people who oppose the rights of unborn children, Vatican official says

BOGOTA, Colombia (CNS)—The president of the Pontifical Academy for Life said Catholic groups need to use mercy and compassion in campaigns as they seek to “transform” those who do not support the rights of unborn children.

Archbishop Vincenzo Paglia spoke at the second online meeting of the Pan-American Network for the Right to Life, when he was asked by audience members what the Church could do to counter politicians who say that they are Catholic but support abortion and whether one solution would be excommunicating them.

The archbishop replied that while supporting abortion is certainly against Catholic doctrine, it is not enough to simply “condemn the sin.”

“The members of our Christian community must understand that our mandate is to save, more than to condemn,” the archbishop said. “Convert rather than exclude. And transform rather than eliminate.”

“As a Church, we need to have a greater capacity to influence those who are in error,” said Archbishop Paglia, who delivered a session on the lessons learned from St. John Paul II’s encyclical, “The Gospel of Life.”

The Pan-American Network for the Right to Life is a coalition of scholars, priests, Church members and groups created in 2018. Its members meet regularly to discuss ways in which pro-life policies can be supported in Latin America and the Caribbean.

In the online meeting, Archbishop Paglia said that when it comes to defending life, the Church faces various challenges that include participating in the formation of new codes for bioethics and in the debate on how to regulate new technologies.

He said the Church must uphold universal values as it struggles against governments that promote ethical relativism and even engage in “dictatorial” behavior.

“Faced with the individualism that is infecting society like a virus, the Church must promote universal fraternity,” the archbishop said.

Archbishop Paglia said the Church also must turn its attention to the elderly as it strives to promote life. He said that instead of being sent to institutions and care homes, “the elderly have the right to stay at home, supported by their family, Christian communities and local governments.”

He added that providing proper care for the elderly should be seen as part of the struggle against euthanasia.

“You don’t just fight euthanasia by citing Scripture,” the archbishop said, “but by having the elderly at home and helping them to live well until the end.”

Jesus David Vallejo, a bioethics professor who is one of the founders of the Pan-American Network for the Right to Life, said Archbishop Paglia’s intervention in the online meeting reminded Catholics that “life must be defended from conception until natural death.” †

Saint Raphael
CATHOLIC MEDICAL GUILD
of Indianapolis

All Catholic healthcare professionals and students are welcome!

www.IndyCathMed.org

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to
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Serra Club Vocations Essay

Student sees personal struggles as a way God furthers his kingdom

By Sidney Swindell
Special to *The Criterion*

It is difficult for me to answer the question: “How are you allowing God to use you to further his kingdom?”



Sidney Swindell

It’s not because I don’t have an answer, but because answering is hard, because I struggle often. I have Asperger’s syndrome (AS), which makes it difficult to form and keep friends. So,

while I don’t have a lot of friends, the ones I do have mean a lot to me.

They are willing to understand my diagnosis and work with me to secure our friendship. I have difficulty concentrating and getting things done like cleaning my room and getting my homework done.

God has given me a capable mind and the ability to understand math and science, yet he left me disadvantaged at the same time by depriving me of the social and focusing skills essential to success.

This has led my parents to seek counseling and medical therapies to help me adapt and cope with these challenges. It has also resulted in changing schools, creating individual education plans and working with teachers to implement the accommodations I need to engage in class and get work done.

Not all schools and teachers have been supportive though. Some of the faith-based schools I attended in the past were unwilling to support me and my needs, which has been frustrating. As a school and club athlete, I have also struggled many times in the past with coaches and bonding with teammates, often being misunderstood, disregarded and ridiculed.

Regardless, I don’t give up. I’m strong and healthy. I was born in a country with freedom and resources, and to parents who are loving, understanding and capable of supporting me academically and materially. These are the gifts God has bestowed on me.

So, in looking through my sadness and frustration with the challenges he has also placed on me, I am enabled to answer the question of how I am allowing God to further his kingdom: psychologists and psychiatrists have an opportunity to learn from treating me how to better treat others. Teachers and school counselors have the opportunity to be exposed to kids like me, unique and in need, and are given an opportunity through God to gain perspective, empathy, understanding and to improve their ability to support me and others in the future.

Coaches and teammates have a chance to grow as people, reflecting later in life on what it was like to coach

and play with people like me and make better decisions about how to work and interact with those who are different or struggle socially. All of this then, I believe, is a part of God’s plan for improving his kingdom through these experiences to learn patience, love and understanding.

Though it’s often frustrating having AS, I am an instrument for God’s work. I look forward to a future where I will continue to find lasting friendships, and where I enjoy contributing to God’s world by designing structures to improve his world as an engineer.

(Sidney is the daughter of Richard and Melissa Swindell. She completed the 12th grade at Cathedral High School in Indianapolis this spring and is the 12th-grade division winner in the Indianapolis Serra Club’s 2020 John D. Kelley Vocations Essay Contest.) †

African religious leaders demand action on alleged theft of COVID funds

NAIROBI, Kenya (CNS)—Church leaders in Kenya and South Africa have spoken out against corruption as funds meant to fight the COVID-19 pandemic go missing.

Archbishop Martin Kivuva of Mombasa led Kenyan religious leaders in condemning an alleged theft of funds meant to fight the pandemic, saying such thievery would be immoral and contrary to God’s teachings.

Archbishop Kivuva, chairman of the Dialogue Reference Group, an interfaith platform of religious leaders, spoke on Aug. 26 as anger over the alleged theft continued to rise. The anger has triggered demonstrations in towns and cities across the country, with protesters demanding the firing and prosecution of the involved government officials and their accomplices.

“It is inconceivable for us that a Kenyan can sit and plot how to steal money meant to save the lives of Kenyans,” the archbishop said, reading the religious leaders’ statement.

The East African nation has received millions of dollars in the form of grants, loans and donations to support the battle

against the coronavirus, but the lack of transparency and accountability in the expenditures lends credence to the allegation that they are being embezzled, the archbishop said.

“This is a challenge for all us, but the people [involved] should ... pay for their sins,” Archbishop Kivuva said, responding to a question.

The religious leaders want the president to make relevant government ministries accountable for funds received, including how money was spent, names of companies that received the funds and the beneficiaries. They also urged the government to prosecute anyone implicated in the theft.

South Africa’s bishops said a culture of corruption should not be allowed to “characterize our country.”

Noting a widespread “surge of anger” over graft linked to a COVID-19 relief program, the Southern African Catholic Bishops’ Conference said, “South Africa is fast becoming known as a country where corruption is a way of life.”

South Africa’s corruption scandal includes allegations that public officials and their associates siphoned off money

meant for those who lost their income during the coronavirus lockdown and gave inflated contracts for personal protective equipment to family members.

Funds have disappeared from a \$30 billion relief package to supplement the existing social security net that supports 11.3 million citizens. The government admitted that the COVID-19 aid, announced by President Cyril Ramaphosa in April, should have reached many more than the 2.7 million people who had received payouts by the end of June.

Without transgressing COVID-19 safety measures, “let us begin to think creatively about actions” to end corruption, the bishops said, noting that the time to act “is now.”

“As we get enraged with corruption, let us remember that the call against corruption starts with us ... in our personal lives and in our work,” they said in an Aug. 27 statement signed by Bishop Sitembele Sipuka of Mthatha, conference president.

In an earlier statement, South Africa’s bishops said the corruption scandal shows a “severe lack of ethical leadership.”

“Although we are deeply appalled, the

news of the looting of public resources during the pandemic does not come as big surprise,” they said.

Local government officials have been accused of hoarding and selling food donations for the poor. Also, protective clothing and other coronavirus-related supplies have gone missing from many government hospitals.

The bishops urged Ramaphosa “to take bold steps to restore public trust in the presidency as an institution,” noting that the “lives and livelihoods of millions of people are at stake.”

As in South Africa, corruption persists in Kenya largely because of a lack of firm action against those involved in graft, Archbishop Kivuva said.

“If the people can see culprits getting serious punishment—we have just seen a few cases—this would frighten and scare away anyone attempting to steal public funds,” the archbishop said.

The Rev. Chris Kinyanjui, an Anglican priest and general secretary of the National Council of Churches of Kenya, added: “We call on responsible agencies to take urgent action on those involved. Kenyans are tired of theft of public funds.” †

Monk of Saint Meinrad Archabbey from Indy ordained a priest on Aug. 30

Criterion staff report

Benedictine Father Lorenzo Penalosa, a monk of Saint Meinrad Archabbey in St. Meinrad, was ordained a priest on Aug. 30 in the monastic community’s

Archabbey Church of Our Lady of Einsiedeln.

Born in the Philippines, Father Lorenzo, 29, grew up in Indianapolis as a member of St. Joseph Paris. He was previously an archdiocesan seminarian

and is a graduate of Bishop Simon Bruté College Seminary and Marian University, both in Indianapolis.

He graduated in 2017 from Saint Meinrad Seminary and School of

Theology in St. Meinrad with a master of divinity degree and a baccalaureate in sacred theology, and is currently pursuing graduate studies at the Pontifical Liturgical Institute of Sant’ Anselmo in Rome. †



Benedictine Father Lorenzo Penalosa, center, a monk of Saint Meinrad Archabbey in St. Meinrad, poses on Aug. 30 outside the monastery’s Archabbey Church of Our Lady of Einsiedeln after being ordained a priest. He poses with Benedictine Archabbot Kurt Staskiak, left, and Archbishop Charles C. Thompson, who ordained him. (Photo courtesy of Saint Meinrad Archabbey)

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Wedding ANNIVERSARIES

60 Years



ROBERT AND FRAN (CORSARO) MOSS, members of St. Michael Parish in Greenfield, will celebrate their 60th wedding anniversary on Sept. 5.

The couple was married at Our Lady of Lourdes Church in Indianapolis on Sept. 5, 1960.

They have four children: Cathy Arnold,

Carol O'Neil, Cheryl Tooley and Bobby Moss.

The couple also has seven grandchildren. †



ROBERT AND SHARON (KRESS) DAVIS, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 5.

The couple was married at St. Joseph Church in Jasper, Ind. (Evansville Diocese), on Sept. 5, 1970.

They have 11 children: Joan Brown, Mary Casteel, Rita Casteel, Clare Halfaker, Ruth Inkenbrandt, Rose Kennedy, Esther Law, Alma Meacham, Anne Peach, Andrew and Carl Davis.

The couple also has 19 grandchildren and two great-grandchildren. †



FRANK AND JUDY ANN (KAELIN) NECKER, members of St. Joseph Parish in Crawford County, celebrated their 50th wedding anniversary on Aug. 23.

The couple was married in St. Helen (Mary Queen of Peace) Church in Louisville, Ky., on Aug. 23, 1970.

They have two

children: Pamela Byrne and Kimberly Loesch.

The couple also has two grandchildren. †



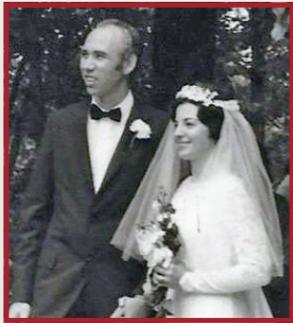
DAVID AND NANCY (MENARD) RIDDLE, members of St. Monica Parish in Indianapolis, celebrated their 50th wedding anniversary on Aug. 22.

The couple was married at Maternity of the Blessed Virgin Mary Church in Bourbonnais, Ill., on Aug. 22, 1970.

They have two children: Jennifer and Matthew Riddle.

The couple also has one grandchild. †

50 Years



MICHAEL AND CECILE (BAURLEY) BEAVIN, members of St. Agnes Parish in Nashville, celebrated their 50th wedding anniversary on July 25.

The couple was married at St. Agnes Church in Nashville on July 25, 1970. †



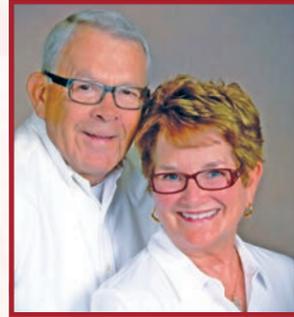
MICHAEL AND SANDRA (ANDERS) JACOBI, members of St. Mary-of-the-Knobs Parish in Floyd County, will celebrate their 50th wedding anniversary on Sept. 5.

The couple was married at St. Thomas Church in West Lafayette, Ind. (Lafayette

Diocese), on Sept. 5, 1970.

They have three children: Elizabeth Hundley, Christopher and Kyle Jacobi.

The couple also has five grandchildren. †



MICHAEL AND ROSIE (BISHOP) SAVINI, members of St. Susanna Parish in Plainfield, celebrated their 50th wedding anniversary on Aug. 30.

The couple was married in Southport Baptist Church in Southport on Aug. 30, 1970.

They have two

children: Shelley and Timothy Savini.

The couple also has four grandchildren. †

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.

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