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Read how barriers are being removed and other stories, pages 7-10, page 16.

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'I know them by name not by fame'



Father Douglas Hunter shares his experiences as a Catholic chaplain for the Indianapolis Colts during the 15th anniversary celebration of Catholic Radio Indy on Aug. 27. (Submitted photo by Brigid Curtis Ayer)

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

By John Shaughnessy

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

"Get 1 percent better every day."

Father Hunter also stays in contact with Chris Ballard, the Colts' general manager and a fellow Catholic—a

relationship that led Father Hunter to send Ballard a text as the team was making cuts at the end of the preseason.

"I texted Chris to say, 'Hey, I'm praying for you. I know you're having to make some tough decisions.'

"Those decisions he makes not only affect the overall team when they trim the roster down from 90 to 53 guys, but it affects the guys themselves, their families and their children, and everyone surrounding them. So we do a lot of praying."

At the same time, Father Hunter admitted, with a note of humor, "I made

a shameful appeal to Chris, 'Leave the Catholics alone!'"

Father Hunter shared those stories as the keynote speaker at the 15th anniversary celebration of Catholic Radio Indy, which broadcasts a variety of programs proclaiming the faith. About 250 people attended the dinner at the Northside Events and Social Club in Indianapolis on August 27, including Archbishop Charles C. Thompson and Bishop Timothy L. Doherty of the Lafayette Diocese.

Before sharing his experiences as a

See RADIO, page 15

Archbishop Etienne succeeds Seattle's Archbishop Sartain

WASHINGTON (CNS)—Pope Francis has appointed Seattle Coadjutor Archbishop Paul D. Etienne as the archbishop of Seattle and accepted the resignation of Seattle Archbishop J. Peter Sartain.



Archbishop Paul D. Etienne

The appointment and resignation were announced on Sept. 3 in Washington by Archbishop Christophe Pierre, apostolic nuncio to the United States.

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

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

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

Archbishop Etienne, who turned 60 in June, had been in Anchorage since October 2016. Archbishop Sartain, 67, has led the Seattle Archdiocese since 2010.

In an April 29 letter to archdiocesan Catholics, Archbishop Sartain said: "To say that I am delighted by the Holy Father's choice would be an understatement. Archbishop Etienne is a wonderful shepherd whose love for the Lord is expressed through a deep life of prayer and devotion to the sacraments, as well as contagious enthusiasm for the proclamation of the Gospel and service to those in need in the name of Jesus."

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

See ETIENNE, page 2

New cardinals: Holy Father's choices stress dialogue and care for the poor, migrants and refugees

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



Pope Francis

And despite what critics of Pope Francis filled social media with Sept. 1 about him setting up the college to elect a successor just like him, it should be

remembered that then-Archbishop Jorge Mario Bergoglio was created a cardinal by St. John Paul II. And he was elected pope in 2013 in a conclave where 42 percent of the cardinal electors were created cardinals by St. John Paul and the

remaining 58 percent of the voters were named by Pope Benedict XVI.

Personal opinions about the needs of the Church at any given moment and about who would be the best person to lead obviously are at play in a conclave. But the cardinals also invoke the inspiration of the Holy Spirit and make a solemn oath in casting their ballots: "I call as my witness Christ the Lord, who will be my judge, that my vote is given to the one who before God I think should be elected."

After arriving late for the midday recitation of the *Angelus* prayer on Sept. 1 because he was stuck in an elevator for 25 minutes, Pope Francis announced he would create 13 new cardinals on Oct. 5.

Ten of the prelates he chose are under the age of 80 and, therefore, would be eligible to vote in a conclave to elect

a pope. A cardinal who has turned 80 before the papacy is vacant participates in pre-conclave meetings to discuss the needs of the Church, but does not process into the Sistine Chapel and does not cast ballots for a new pope.

Barring any deaths or resignations, once the new cardinals receive their red hats in early October, the College of Cardinals will have 128 members eligible to vote in a conclave. Within 10 days of the consistory, four cardinals will celebrate their 80th birthdays, leaving 124 electors.

Of those 124, Pope Francis will have made 66 of them cardinals, which is 53 percent of the electors. The other electors will include 16 cardinals created by St. John Paul and 42 made cardinals by now-retired Pope Benedict.

See CARDINALS, page 2



Lake Pend Oreille and Sandpoint, Idaho, are seen from Schweitzer Mountain Resort in this Aug. 11 photo. The ecumenical World Day of Prayer for the Care of Creation is celebrated on Sept. 1 by Ecumenical Patriarch Bartholomew of Constantinople and Pope Francis. (CNS photo/Cindy Wooden)

Repent, convert, pray, give up fossil fuels, Pope Francis says

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

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

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

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

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

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

“We have forgotten who we are: creatures made in the image of God, called to dwell as brothers and sisters in a

common home,” Pope Francis said.

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

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

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

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

Politicians and government leaders also should be included in people’s prayers, he said, pointing particularly to world leaders, who must make real commitments “for directing the planet toward life, not death.”

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



Public Schedule of Archbishop Charles C. Thompson

Sept. 12 – 19, 2019

Sept. 12 – 10 a.m.
Leadership Team Meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

Sept. 14 – 5 p.m.
Mass for 150th anniversary of St. Thomas the Apostle Parish in Fortville

Sept. 15 – 2 p.m.
Confirmation for youths of St. Joseph Parish in Shelbyville and St. Vincent de Paul Parish in Shelby County, at St. Joseph Church

Sept. 17 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

Sept. 17 – 5 p.m. CST
Archbishop’s Annual Dinner at Saint Meinrad Seminary and School of Theology in St. Meinrad

Sept. 18 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center

Sept. 18 – noon
United Catholic Appeal Employee Lunch at Archbishop Edward T. O’Meara Catholic Center

Sept. 19 – 10 a.m.
Leadership Team Meeting, Archbishop Edward T. O’Meara Catholic Center

Sept. 19 – noon
Lunch with Indianapolis rabbis, Archbishop Edward T. O’Meara Catholic Center

Sept. 19 – 6 p.m.
United Catholic Appeal Mass and Dinner, Our Lady of Perpetual Help Parish, New Albany

(Schedule subject to change.)

ETIENNE

continued from page 1

inheriting a Church that’s in fine shape, having been under his guidance.”

Archbishop Etienne was born on June 15, 1959, in Tell City, Ind. He attended Bellarmine College in Louisville, Ky., then the University of St. Thomas/St. John Vianney College Seminary in St. Paul, Minn., graduating with a degree in business administration.

From 1988 to 1992, he was a seminarian at the Pontifical North American College in Rome, where he earned a degree in sacred theology.

After being ordained a priest for the Archdiocese of Indianapolis, he returned to Rome a few years later where he earned an advanced degree in spiritual theology from the Pontifical Gregorian University.

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

Bishop Simon Brute College Seminary and spiritual director of Saint Meinrad Seminary and School of Theology in St. Meinrad.

He was appointed bishop of the Diocese of Cheyenne, Wyo., by Pope Benedict XVI in 2009. Pope Francis appointed him archbishop of Anchorage in 2016.

Archbishop Sartain received priestly formation as a college seminarian at the former Saint Meinrad College in St. Meinrad. He was ordained a priest in 1978 in Memphis, Tenn. He later served as the vicar general for then-Bishop Daniel M. Buechlein, who later served as archbishop of Indianapolis.

Archbishop Sartain served as the bishop of the Diocese of Little Rock, Ark., from 2000 to 2006 and as the bishop of the Diocese of Joliet, Ill., from 2006 to 2010.

He serves on a number of Catholic boards and has served as secretary of the U.S. Conference of Catholic Bishops. He has also written several books on spirituality. †

CARDINALS

continued from page 1

While a majority in the next conclave will have Pope Francis to thank for their red hats and new responsibilities, to be elected pope a candidate must receive two-thirds of the votes.

Announcing the new cardinals, Pope Francis said they illustrate “the missionary vocation of the Church that continues to proclaim the merciful love of God to all men and women of the Earth.”

A commitment to the poor, to caring for migrants and refugees and to engaging in dialogue with all people are characteristics many in the group of 13 share.

Among the over-80 cardinals

is Lithuanian Archbishop Sigitas Tamkevicius, who, a year ago, joined Pope Francis on a prayerful tour of the former KGB headquarters in Vilnius.

The archbishop had been imprisoned from 1983 to 1988 for “anti-Soviet propaganda.” As a Jesuit priest, in 1972 he began publishing the *Chronicle of the Catholic Church in Lithuania*, an underground newsletter documenting communist repression of the Church. Despite repeated questioning by the KGB, he managed to publish and distribute the chronicle for more than 10 years and, once he was arrested, others continued his work.

One of the new cardinal electors will be Guatemalan Bishop Alvaro Ramazzini Imeri of Huehuetenango, a human rights defender whose support for environmental

activists has earned him death threats.

Two Roman Curia officials tapped to become cardinals hold positions that would have been considered automatic red-hat posts before Pope Francis came on the scene: Spanish Bishop Miguel Angel Ayuso Guixot, 67, president of the Pontifical Council for Interreligious Dialogue; and Portuguese Archbishop Jose Tolentino Medonca, 53, Vatican archivist and librarian.

The surprising Curia pick was Jesuit Father Michael Czerny, one of two undersecretaries for migrants and refugees in the Dicastery for Promoting Integral Human Development. Cardinal-designate Czerny, who was born in 1949 in what was Czechoslovakia and who migrated with his family to Canada when he was 2, worked in a variety of social justice

ministries in Canada, Central America and Africa before coming to the Vatican.


According to canon law, he will need to be ordained a bishop before receiving his red hat on Oct. 5, although he could request a dispensation. He did not respond on Sept. 1 to a question about his possible ordination.

Pope Francis’ choices continue to pay little attention to the large archdioceses traditionally led by cardinals, such as Milan and Venice. But he will give a red hat to Archbishop Matteo Zuppi of Bologna, Italy, where all but one of the archbishops in the last 400 years had been a cardinal. The only exception was Archbishop Enrico Manfredini, who led the archdiocese for only eight months in 1983 before he died at the age of 61. †


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Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hofer
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Cindy Clark



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Catholic leaders respond with 'heavy hearts' to Texas shooting

WASHINGTON (CNS)—Catholic leaders across the United States reacted with sorrow and “heavy hearts” to a mass shooting in west Texas on Aug. 31 that authorities said claimed seven lives and wounded 25 others.

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

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

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

Cardinal DiNardo also called on “people of goodwill,” including Catholic leaders and the faithful, “to work tirelessly to root out the causes of such crimes.”

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

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

The shooting was the second in west

Texas in a month. The first occurred in El Paso on Aug. 3 when a gunman shot and killed 22 people and injured 24 others.

Police killed the gunman in the Aug. 31 shooting as he fired at them from a postal van he had hijacked after shooting and killing its driver. Odessa Police Chief Michael Gerke said the gunman was fired from his trucking job the morning of the shooting, called the FBI tipline and was on the phone with emergency dispatchers as the attack continued.

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

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

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

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

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

“There are no easy answers as to how to end this epidemic of gun violence in our state and in our country. I ask the Lord to enlighten all of our hearts and minds, especially our government leaders,



Messages written in sidewalk chalk are seen as people gather for a Sept. 1 vigil following an Aug. 31 mass shooting in Odessa and Midland, Texas. (CNS photo/Callaghan O'Hare, Reuters)

so that we can have the insight and the courage to move from a culture of death to a culture of life,” the bishop said.

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

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

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

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

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



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Editorial



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

Youth camp a reminder faith must be at the center of all we do

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

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

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

According to a story from Catholic News Service, the three-day camp featured football drills and scrimmages mixed in with Mass, the rosary, Stations of the Cross and adoration. There also were speakers. Father Daly also heard confessions on the camp's final day. He set up two chairs along a chain-link fence at the edge of the field.

You would think boys in third-through eighth-grade would be intimidated to take part in reconciliation in front of their peers. Organizers, however, watched 30 boys line up to participate in the sacrament.

"I really wasn't expecting that many kids to step up" for confession, said retired NFL football player Matt Birk, 43, who is a member of St. Joseph Parish in West St. Paul with his wife and eight children. "It really warmed my heart because that's a sacrament that none of us really like going to, in a certain way. It's intimidating, but these kids popped up and did it. For them to do that just showed a lot of courage."

Birk, who played for his hometown Minnesota Vikings and won a Super Bowl in 2013 as a member of the Baltimore Ravens, was among the parents who came up with the idea of a camp for youth combining faith and football that is part of a youth sports initiative that he launched in 2018. He wasn't sure what kind of response a camp that combined faith and football would receive, but 85 boys signed up.

The turnout, Birk said, demonstrated some parents want a different kind of youth sports experience for their kids. Three of his sons attended the camp.

Like many parents, the retired NFL player sees some youth coaches who put too much of an emphasis on time spent on the practice field and in competition, not allowing players to take weekends

off to spend time with family. And as we are seeing in some of our communities in central and southern Indiana, sports competitions take place on Sundays. Sadly, some families are putting their children's sports schedule ahead of weekend Mass.

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

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

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

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

"I had worldly success beyond my wildest dreams, yet I was still empty inside," said Birk, who came back to the Church when his wife, Adrianna, was pregnant with their first child. He said playing in the NFL showed him that "football is a very spiritual game."

In a culture obsessed with sports, Father Daly said the camp was an important way to spread the Gospel.

"Bringing Jesus onto the sports field is a great sign and witness to them that we can integrate our faith in all that we do, including sports," he said, adding that sports are a "training ground for learning virtue."

"I think if the boys aren't coming to the Church," the priest said, "we've got to go to them and meet them where they're at—literally, on their football field."

The camp offers a reminder to all of us, especially parents nurturing younger children, that faith must be at the center of all that we do.

As we tackle this all-important task of helping form our children, let us never forget that.

—Mike Krokos

Letters to the Editor

We must proclaim Jesus' message of love for all our brethren to see

"Guns don't kill people; people kill people. Don't ban guns; let's deal with the root cause of the problem." That's the argument.

One response is that semi-automatic assault rifles and high-capacity magazines enable evil men to kill more efficiently and quickly and have no use in hunting other than hunting people, so why legalize them?

But the argument does raise an interesting question: What is the root cause of the problem?

I suggest that the root cause is that Jesus' message to love one another is being drowned out by the siren song that money or pleasure or power or fame is the road to happiness.

We Christians are not doing a good enough job of proclaiming Jesus' message. The number of "nones" (i.e., those people with no religious affiliation) is growing. What can we do to deal with the root cause?

First, live our lives as if we truly do believe in Jesus' message. St. Francis of Assisi encourages us to "preach the Gospel and, if necessary, use words."

Be kind to your neighbors, give to the poor, spend time volunteering. Attract the "nones" with the happiness

of our lives.

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

Finally, don't be afraid to speak to others about our values and about what Jesus did for us when the opportunity arises.

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

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

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

Mike Walro
Hanover

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

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

The work that the Catholic priests, sisters, laity and deacons do is of great service to those of us here. I'm glad you brought the work done by these individuals to your readers' conscience.

I've been at the camp here at Terre Haute for almost five years. I walked in the door well-versed in religion—or so I thought.

After being "tricked" into attending Rite of Christian Initiation of Adults classes on Monday nights with Elizabeth Bormann and Susan Hall, I found the teachings of the Catholic Church much in line with my own convictions. So, much to my own surprise, I entered the Church.

I was fortunate to be confirmed by Archbishop, now Cardinal, Joseph W. Tobin, at our little chapel here. All of this because of the dedication of the volunteers that come here week in, week out—not searching for their own glory and notoriety—but concerned for the men here at the prison.

Attending Mass here each Sunday

with Benedictine Father Mark O'Keefe is a pleasure. We are so blessed that this man is here for us. He serves at St. Joseph Monastery near here but makes time for us each Sunday morning.

He, along with Providence Sister Janice, Mrs. Bormann, Ms. Hall and the other Providence sisters and laity that come, have helped each of the Catholic men here through their time.

I'll be getting out soon, and I'm so thankful that God gave me this "time out" so that I could find the Catholic Church. It absolutely would not have happened if I had not gone to the camp at the Federal Prison Complex at Terre Haute. God does work in many mysterious ways.

So, if you know of a person that spends their time volunteering in prisons or jails, please give them an extra "thank you" for doing the work of Jesus.

Also, a special thank you to Chaplain Roloff, who carves out time for Catholic services and Bible studies. He does a great job.

K.C. Williams
Terre Haute

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from

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

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

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

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

God is love, and love must be shared

“As G. K. Chesterton observed, the Trinitarian doctrine is simply a technically precise way of saying that God is love.” (Bishop Robert E. Barron, *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis*).

As women and men of faith, we embrace the wondrous mystery that God is so full of love and goodness that he cannot be contained by our human categories of individuality and separateness.

As St. John’s Gospel says, even the Holy Spirit does not speak or act alone. God always acts as a communion of persons, a divine unity-in-diversity that is totally beyond our comprehension even as it demands our complete acceptance in faith.

In his book, *Letter to a Suffering Church: A Bishop Speaks on the Sexual Abuse Crisis*, Los Angeles Auxiliary Bishop Robert E. Barron cites “the strange doctrine of the Trinity, which presents the one God as a unity of three persons” as one of six reasons that Catholic should remain faithful to the Church.

Why would the mystery of God’s inner life, the Trinity, serve as a persuasive reason for Catholics “who

feel, understandably, demoralized, scandalized, angry beyond words, and ready to quit” to remain active members of the Church they are disillusioned with?

The answer is found in a deeper understanding of who God is, and of who we are as sharers in the mystery of God’s love and goodness.

“We are saved,” Bishop Barron writes, “precisely because God opened himself up in a great act of love, the Father and the Son gathering us into the Holy Spirit.” The Trinity reveals to us the great news that God is love, and that love must be shared. There is absolutely no isolation or self-centered singularity in God. Everything about God is open and loving—so much so that God’s inner life is a community of persons, a constant, free exchange of love and creativity.

We Christians celebrate the Trinity not because we understand this mystery, but because we have encountered it in the merciful love of God the Father, in the saving grace of Jesus the Son, and in the inspiration we have received through the power of the Holy Spirit. If we leave the Church, which in spite of all its human imperfections and sinfulness,

is still the most perfect source of trinitarian grace, we cut ourselves off from what Bishop Barron describes as “the grace of Christ in which eternal life is found.”

Belief in the triune God is not an academic exercise. It is not an abstract teaching or a lifeless dogma or creed. The mystery of the Holy Trinity reveals the depth and breadth of God’s love. It’s simple, really. The Trinity is both who God is and how God shares his divine life with others. Yes, it’s a mystery, but it’s also a great gift to us and to all creation.

God is love and love must be shared. The way God shares his love is by giving himself to us, and to all of creation, totally and without reservation in the three persons who are perfectly united with one another in the Holy Trinity which is God.

How will leaving the Church help make God’s love more readily accessible to us or to our sisters and brothers who are frustrated and angry because of scandals caused by human sinfulness? How will it help to renew and rebuild what has been seriously damaged? How will it help to heal the deep wounds inflicted on the body of Christ?

The mystery of the Most Holy Trinity is a reason for staying in the Church because God is love and love is faithful. The Church that we love is in serious need of our prayers and our active participation. Now, more than ever, it needs the unity and solidarity of all its members. Above all, the Church needs the trinitarian grace that allows us to experience and share with others God’s abundant, unconditional love.

Bishop Barron writes that most religions would agree that love is one of God’s attributes. “But only Christianity makes the odd claim that love is what God *is*.” He goes on to say that “the Church bears this truth to the world: what is ultimately real is love.”

If we leave the Church, we turn away from the bearer of the mystery of God who is love. We may argue, understandably, that some Church leaders have done a poor job of witnessing to this truth, but we can never successfully persuade ourselves that we don’t need what the Church has to offer: the truth about who God is and why we, the members of Christ’s body, need his grace and mercy now more than ever. †



Cristo, la piedra angular

Dios es amor y el amor se debe compartir

“Así, como G. K. Chesterton hacía notar, la doctrina trinitaria se reduce a un modo técnico muy preciso de afirmar que Dios es amor” (Obispo Robert E. Barron, *Carta a una Iglesia que sufre: un obispo habla sobre la crisis de abusos sexuales*).

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

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

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

¿Por qué el misterio de la vida interior de Dios, la Trinidad, es una razón de peso para que los católicos “que, comprensiblemente, se sienten

desmoralizados, escandalizados, sumamente enojados y que también quieren renunciar” permanezcan como miembros activos de una Iglesia contra la cual se sienten desilusionados?

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

“Estamos salvados—escribe el obispo Barron—precisamente porque el propio Dios se abrió a sí mismo en un acto de amor, el Padre y el Hijo reuniéndonos en el Espíritu Santo.”

La Trinidad nos revela la maravillosa noticia de que Dios es amor y que debemos compartir ese amor. En Dios no existe en absoluto el aislamiento o la singularidad egocéntrica. Todo lo que tiene que ver con Dios es apertura y amor, tanto así que la vida interior de Dios está conformada por una comunidad de personas, intercambio libre y constante de amor y creatividad.

Los cristianos celebramos esta Trinidad, no porque entendemos el misterio, sino porque lo hemos vivido en el amor misericordioso del Dios Padre, en la gracia salvadora de Jesús el Hijo, y en la inspiración que hemos recibido a través del poder del Espíritu Santo. Si abandonamos la Iglesia que, a pesar de todas sus imperfecciones humanas y pecados, sigue siendo la

fuentes más perfecta de gracia trinitaria, nos separamos de lo que el obispo Barron describe como “la gracia de Cristo, en quien encontramos la vida eterna.”

Crear en el Dios trino no es un ejercicio académico, ni una enseñanza abstracta, ni un dogma o un credo estático. El misterio de la Santísima Trinidad revela la amplitud y la profundidad del amor de Dios. En verdad es muy sencillo. La Trinidad es quien Dios es y como comparte su vida divina con los demás. Sí, es un misterio, pero también es un enorme regalo para nosotros y toda la creación.

Dios es amor y el amor se debe compartir. Dios comparte su amor entregándose a nosotros y a toda la creación, totalmente y sin reservas en las tres personas que están perfectamente unidas entre sí en la Santísima Trinidad que es Dios.

Entonces ¿cómo el abandonar la Iglesia ayuda a que el amor de Dios esté más al alcance de nosotros o de nuestros hermanos que se sienten frustrados y enojados a causa de los escándalos provocados por la condición pecadora de los seres humanos? ¿Cómo esto ayudará a renovar y reconstruir lo que ha sufrido graves daños? ¿Cómo esto ayudará a sanar las profundas heridas infligidas al cuerpo de Cristo?

El misterio de la Santísima

Trinidad es el motivo para permanecer en la Iglesia porque Dios es amor y el amor es fiel. La Iglesia que amamos necesita urgentemente nuestras oraciones y participación activa. Ahora, más que nunca, necesita la solidaridad y la unidad de todos sus miembros. Por encima de todo, la Iglesia necesita la gracia trinitaria que nos permite vivir y compartir con los demás el amor abundante e incondicional de Dios.

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

Si abandonamos la Iglesia, nos alejamos del portador del misterio de Dios quien es amor. Podríamos argumentar, comprensiblemente, que algunos de los líderes de la Iglesia han realizado una labor deficiente como testigos de esta verdad, pero jamás podemos persuadirnos de un modo convincente de que no necesitamos lo que la Iglesia nos ofrece: la verdad acerca de quién es Dios y por qué nosotros, como integrantes del Cuerpo de Cristo, ahora más que nunca necesitamos su gracia y su misericordia. †

Events Calendar

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

September 10

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Be Light," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlgmimi@aol.com.

O'Riley Funeral Home, 6107 S. East St., Indianapolis. **Estate and Pre-Planning Seminar and Dinner**, 6:30 p.m. Registration and information: 317-787-8224.

September 11

Greenwood Moose Lodge #2079, 813 Smith Valley Road, Greenwood. **Designer Purse Bingo benefiting St. Jude Indianapolis youth conference fundraising**, doors open 5:30 p.m., bingo starts 6:30 p.m., \$25 advance tickets, \$30 reserved seating,

\$180 table of six, \$35 at the door. Tickets and sponsorship opportunities: Beth Haggenjos, 317-753-2099, haggenjos04@gmail.com or online at www.stjudeindy.org, click on Current Events.

September 12

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Mass for Commerce and the Common Good**, sponsored by Catholic Business Network 5:30 p.m., followed by fellowship and networking at Iaria's Italian Restaurant, 317 S. College Ave., Indianapolis, complimentary appetizers. Reservations requested by Sept. 9: www.indycbn.org, click Events. Information: info@indycbn.org.

September 13

Intercultural Pastoral Institute, 4052 E. 38th St., Indianapolis. **Tacos, Tequila y Teologia**, sponsored by the archdiocesan youth ministry office, for ages 18 to 35, Catholic speaker Jorge Rivera presenting, entertainment by the Real Conkistadora

Band, free, tacos and drinks available for purchase (must be 21 to purchase alcohol). Reservations requested: bit.ly/2NtrHBT (case sensitive). Information: sllacsa@archindy.org, 317-236-1443.

September 13-14

St. Thomas More, 1200 N. Indiana St., Mooresville. **Applefest**, Fri. 5-10 p.m., Sat. 11 a.m.-10 p.m., food, carnival, kids' games, basket raffle, silent auction. Information: 317-831-4142 or 317-695-9807.

September 13-15

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fall Festival**, Fri. 5-11 p.m., Sat. 1-11 p.m., Sun. 1-6 p.m., food, midway rides, beer garden, live music, bingo. Information: 317-546-4065.

September 14

All Saints Parish, St. John the Baptist Campus parish hall, 25743 State Route 1, Guilford. **Focus on Faith: Keeping Your Marriage Faithful**, Catholic speaker and retreat

leader Dominick Albano presenting, 9 a.m.-3 p.m., free, lunch included. Registration requested by Sept. 10 at 812-576-4302.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **30th Anniversary Celebration of the Divine Mercy Adoration Chapel**, 4 p.m. adoration and confessions, 5:30 p.m. Saturday vigil Mass followed by eucharistic procession and free buffet dinner in parish life center. Reservations requested for buffet by Sept. 12: 317-627-2658. Information: dyanhuey@gmail.com.

St. Simon the Apostle Parish, St. John Vianney Room, Parish Life Center, 8155 Oaklandon Road, Indianapolis. **"I Thirst" Morning Healing Retreat**, 8 a.m. Mass followed by social time and light refreshments, 9 a.m.-noon, Indiana author and artist Mary Hilger presenting, free. Reservations requested by Sept. 10, 317-826-6000, ext. 159, brutski@saintsimon.org. Space limited to 75. Information: www.spiritualhands.org.

St. Mary Parish, 415 E. Eighth St., New Albany. **Multi-Cultural Festival**, 4 p.m. with bilingual Mass followed by festival, American and Hispanic foods, music and dancing, children's games. Information: 812-944-0417.

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Octoberfest**, 4-10 p.m., 4 p.m. Mass, German food, basket raffle, games, country store, beer and wine garden. Information: 765-580-2435.

September 15

St. Michael Parish, 101 St. Michael Dr., Charlestown. **Septemberfest**, 11 a.m.-4 p.m., fried chicken dinner with sides and homemade desserts, traditional Mexican food, quilt raffle, silent auction, cash raffle, \$500 Jay C/Kroger gift card raffle, booths, children's games, face painting, live music. Information: 812-256-3200.

St. Louis Parish, 13 St. Louis Place, Batesville. **Festival**, 11 a.m.-7 p.m., chicken and roast beef dinners,

games, raffle, beer garden. Information: 812-934-3204.

St. Meinrad Parish, 19630 N. Fourth St., St. Meinrad. **Church Picnic**, 10 a.m.-4 p.m. CT, food court with fried chicken dinners, homemade soups and desserts, sandwiches, cash prize grand raffle, quilt raffle, theme baskets, live music, children's zone, bingo. Information: 812-357-5533.

September 16

St. Patrick Church, 1204 N. Armstrong St., Kokomo (Lafayette diocese). **Public veneration of the relics of St. Padre Pio**, 9 a.m.-5:30 p.m., 6 p.m. Mass. Information: www.stpatrick-kokomo.org, 765-452-6021.

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

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

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

The event is sponsored by the archdiocesan Office of Human Life and Dignity and the pro-life ministries of St. John the Evangelist and Our Lady of the Most Holy Rosary parishes, both in Indianapolis.

Scheduled panelists include Holy Rosary pastor Father C. Ryan McCarthy; archdiocesan director of immigration legal services Tim Winn;

archdiocesan director of social concerns Theresa Chamblee; and Tim O'Donnell, professor of philosophy at Ivy Tech and Butler University in Indianapolis and director of religious education at St. Patrick Parish in Kokomo, Ind. (Lafayette diocese).

Pizza and salad will be served. The event is free. However, freewill offerings will be accepted.

Registration is requested at bit.ly/2NFJx4v (case sensitive).

For additional information, contact Brie Anne Varick at beichhorn@archindy.org or 317-236-1543, or Gabriella Ross at gross@archindy.org or 317-592-4007. †

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

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

Panelists will include clergy, a hospice representative, an attorney, a hospital chaplain and a

cemetery consultant.

Information will also be available on choosing a funeral home, along with detailed funeral planning forms.

The seminar is open to the public. There is no charge to attend, nor is registration required.

For more information, contact Tom Yost at 812-945-2374 or e-mail tyost@olpghna.org. †

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

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

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

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

de Paul Food Pantry.

Festival highlights include national and international musicians, a Wee Folks area and a Kilted Mile race on Sunday.

Mass will be celebrated on the Claddagh stage at the south end of the festival grounds at 10:30 a.m. on Sept. 15. Gates will open at 10 a.m. for the Mass.

For additional information, including admission costs and online ticket sales, visit www.IndyIrishFest.com or call the Indy's Irish Fest information line at 317-713-7117. †

VIPs

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



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

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

The couple also has 14 grandchildren and 17 great-grandchildren. †



Daniel and Patricia (Roller) Jackson, members of St. Malachy Parish in Brownsburg, will celebrate their 50th wedding anniversary on Sept. 7.

The couple was married in Central Christian Church in Anderson, Ind., on Sept. 7, 1969, and later had their marriage blessed in the Catholic Church.

They have two children: Christopher and Patrick Jackson.

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

They will celebrate with a Mass, renewal of vows and an open house. †



Anthony and Ann (Vondenhuevel) Lorenz, members of St. Luke the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Sept. 6.

The couple was married in St. Patrick Church in Troy, Ohio, on Sept. 6, 1969.

They have five children: Michele Hansard, Eric, Justin, Matthew and Raymond Lorenz.

The couple also has 11 grandchildren.

The couple will celebrate with a Mass with family and friends. †

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

"In His Image" is the theme of an overnight retreat for all students in sixth-through eighth-grade to be held at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, from 7 p.m. on Oct. 4 to 6:30 p.m. on Oct. 5.

Sponsored by the archdiocesan Office of Youth Ministry and led by a team of NET Ministries catechists, the retreat will explore the inclination to self-identify by what we do rather than who we are as God's sons and daughters.

The cost to attend is \$50 per person. Registration is requested online by Sept. 19.

The registration link, parent letter and downloadable required permission forms can be found at www.archindyym.com. Click on Youth Events.

For additional information, contact Mary Kate Shanahan at 317-236-1477 or e-mail mshanahan@archindy.org.

To learn more about the work of NET Ministries, visit www.netusa.org. †

The three ironies of catechesis

By Ken Ogorek

“There are two types of people in the world,” quipped a college professor of mine.



“Those who have a sense of irony, and those who don’t.”

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

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

Hidden in Plain Sight

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

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

The Frozen Chosen

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

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

Frozen Chosen, Part II

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

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

This third irony of catechesis, then, is more of an urban myth in that catechists of today are encouraged to combine clear teaching with compassion for those who are taught—even when the loving words of our faith can sound like hard sayings to those striving to navigate the sometimes perilous waters of our culture.

Maybe there really are two types of people in the world: Those who separate the world into two types of people, and those who don’t. No matter what type of person you are, I hope you’ll enjoy this annual supplement to *The Criterion* as well as praying for all your fellow parishioners engaged in the beautiful ministries of evangelization and catechesis.

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

Taking down barriers helps children learn God’s message



As a volunteer sign language interpreter for St. Pius X Parish in Indianapolis, Stephanie Campo translates God’s message to 12-year-old parishioner Bae Meh, who is deaf. (Photo by John Shaughnessy)

By John Shaughnessy

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

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

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

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

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

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

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

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

She also has an appreciation for the journey that the children and their father, Pray Reh, and their mother, U

Meh, have made as refugees.

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

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

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

“It is very common to hear from

See DEAF, page 10

Veteran New Albany Deanery catechetical leaders help form the next generation

By Sean Gallagher

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

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

“She was a saint,” Deacon Jacobi recalled.

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

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

Fessel is now the sage veteran passing on wisdom gained in the



Deacon John Jacobi, left, Ann Northam and Tom Yost pose for a photo during a luncheon to celebrate the retirement of Northam, who stepped down this summer after serving for 35 years as director of religious education at Most Sacred Heart of Jesus Parish in Jeffersonville. All three are veteran catechetical leaders in the New Albany Deanery who have mentored lay Catholics entering into the ministry in the deanery. (Submitted photo)

past in serving as director of parish initiatives at Catalyst Catholic, a youth ministry organization for parishes in the New Albany Deanery. At 39, she is also the oldest member of Catalyst Catholic’s leadership team.

Passing on the faith forms one generation to the next. That’s how the Gospel has been proclaimed from the

earliest days of the Church.

The stories of Yost, Northam, Deacon Jacobi and Fessel show how it’s also the way that lay Catholics have been formed over the past generation to lead these efforts in faith communities in the New Albany Deanery.

See VETERANS, page 9

Summer Totus Tuus program helps youths, young adults say ‘I’m totally yours’

By Natalie Hoefler

NEW ALBANY—After a week of teaching the faith to youths of the Tell City Deanery this summer, Jackie Parkes was feeling uncertain.

“Sometimes it’s easy to become discouraged—are they getting it? Are they listening?” Parkes, 21, says she asked herself. “By the end of the week, the kids were like, ‘I want to be a saint! Thanks for showing us how to be saints!’”

Their responses were reassuring. But then she received an unexpected reward.

“This little girl came up to me at lunch the last day and said, ‘Miss Jackie, I think you’ll make a great saint!’” she recalls, her eyes misting at the memory.

Parkes is one of four members who formed the archdiocese’s first “Totus Tuus” catechetical team. The four young adults spent seven weeks this summer traveling to parishes in central and southern Indiana, as well as Ohio and Illinois, for a week at a time to teach the faith to youths and teens—and to ignite in them a love for Christ, Mary and the Church.

‘Teaching important stuff, not fluff’

The name of the program is Latin for “totally yours.” It was the papal motto of St. John Paul II in honor of his

consecration to Jesus through Mary, as taught by St. Louis de Montfort.

Totus Tuus was founded in 1993 and is now implemented in parishes nationwide. Its curriculum consists of five “pillars”: the Eucharist via daily Mass and adoration, Marian devotion, catechesis, vocational discernment, and time for fun games, skits and songs.

“Totus Tuus includes everything that’s good and fun about other types of vacation Bible school experiences,” says Ken Ogorek, director of the archdiocesan Office of Catechesis. “But it adds a few important dimensions.”

Ogorek lauds the program for using “not just Scripture but also sacred tradition, teaching young people several important aspects about our Catholic faith.”

Totus Tuus breaks the four pillars of the *Catechism of the Catholic Church* into topics that form a six-year teaching cycle: The Mystery of Salvation, The Apostles’ Creed, The Sacraments, The Commandments, The Virtues, and Prayer and the Our Father.

Marian devotion is also encouraged. A decade of the rosary is prayed each of the five days of the program, and the curriculum explores one of the rosary’s four sets of mysteries each year.

“It helps [youths] appreciate not just the rosary, but the mysteries, which come out of sacred Scripture,” Ogorek notes. “Kids are really learning how to invite Mary into their lives as disciples of her son Jesus.”

The curriculum content impresses Theresa Shaw, coordinator of family faith formation at Holy Family Parish in New Albany. This was the first summer she invited Totus Tuus to offer their program for the parish youths.

“I like that [Totus Tuus] is not just basic stuff, not just ‘God is love’ and ‘Jesus loves you,’” she says. “They’re teaching important stuff, not fluff. Even though [the



Youths of Holy Family Parish in New Albany raise their hands to answer a question posed by Totus Tuus catechist Jackie Parkes in the parish’s school gymnasium on June 19. (Photo by Natalie Hoefler)

kids] learn about faith in school, this goes deeper into how to live it in life.”

Jonathan Higgins, coordinator of youth ministry and education for St. Michael Parish in Greenfield, couldn’t agree more.

“We were blown away by the content and the depth of it,” he says, referring to the sentiments of St. Michael pastor Father Aaron Jenkins.

He describes the program as “authentically Catholic. Everything they teach our kids is from a Catholic standpoint. It’s good quality material, the kids enjoyed it—you can’t lose with that.”

‘They not only teach, but witness’

Perfect examples of living their faith are the program’s catechists, the second reason Ogorek is impressed by the summer catechesis program.

He explains that Totus Tuus “is facilitated by a team of four faith-filled young adults—two men and two women, usually college students, including a seminarian if possible”—who were interviewed and chosen from a pool of applicants.

“These four young adults are on fire for love of Jesus and the Catholic Church. They not only teach but witness in a very powerful way.”

Parkes and one other team member are originally from St. Charles Borromeo Parish in Bloomington. Each is now studying at Indiana University and worshipping at St. Paul Catholic Center, both in Bloomington.

Parkes, now a senior, applied to be a Totus Tuus catechist to help prepare for a career in ministry or missionary work after graduating.

Her desire is to pass on to others “the difference between learning about Jesus, and knowing him, and how to have a relationship with him.” She hopes to help youths grow “in understanding of the sacraments and why we should

be practicing our faith and not just be Catholic in name alone.”

Scott Wiles, 22, of Holy Family Parish in New Albany says Totus Tuus was “right up my alley,” having taught religious education to his parish’s fifth- and sixth-graders. The recent graduate of Indiana University Southeast in New Albany recommends any young adult “who wants to teach kids about Christ” apply to be a catechist for the program.

The curriculum this summer focused on teaching the seven sacraments and the sorrowful mysteries of the rosary. Wiles, who is interested in pursuing a graduate degree in theology, was impressed by how two former Totus Tuus catechists—both now diocesan priests in Ohio—“taught us how to break those deep concepts down for the kids” during the 10 days of training the catechists received.

Both Wiles and Parkes are enthusiastic about their opportunity with Totus Tuus.

“To me, there’s just no better summer than to talk about God all the time, go to Mass every day and have structured prayer time,” says Parkes.

‘The whole parish gets involved’

Another unique component Ogorek appreciates about Totus Tuus is that it “provides an opportunity for kids ranging from first all the way up to twelfth grade to plug into these beautiful experiences.”

The catechists work with youths in grades 1-6 from morning to mid-afternoon during the week days.

Then on Sunday through Thursday evenings, they focus their catechetical efforts on students in grades 7-12.

In addition to catechesis on that summer’s topics of focus, the evening program with the teens includes prayer, witness talks, small group sharing and discussions on how to live out the faith. Confession is

See TOTUS TUUS, page 16

Office of Evangelization helps parishes ‘go and make disciples’

By Natalie Hoefler

“Go and make disciples” (Mt 28:19) were the final words of Christ to the Apostles. The passage is known as the “great command.” It places upon each Christian the duty to bear the Good News of salvation to non-Christians (evangelization), and to Christians either lapsed or lacking in faith (the “new evangelization”).

Helping parishes live out this call is the task of the archdiocesan Office of Evangelization. Three parish evangelization leaders throughout central and southern Indiana agree: “They always come through for us.”

‘Ready to help in any way’

When it comes to parish evangelization efforts, no one knows their community’s needs better than members of the community itself.

“Oftentimes, we’re working with leaders, both paid and volunteer, who know their parish and community best,” says Ken Ogorek, who helps coordinate the archdiocesan Office of Evangelization with Father Patrick Beidelman, executive director of the Secretariat for Worship and Evangelization. “Our collaboration with local leaders consistently bears good fruit through a combination of

their knowledge and love for their neighborhood and community and our support.”

One such volunteer leader who reached out to the office for help recently is Matt Hooker of Christ the King Parish in Indianapolis. He is a member of his parish’s evangelization team.

“It’s one thing to be on fire with the Holy Spirit,” he says. “It’s another completely different thing knowing that the Office of Evangelization stands ready to help in any way possible to ensure the success of our efforts.”



Megan Rust

He says with their guidance, “our committee was up and running in no time.” With continued assistance from the archdiocesan office, Christ the King’s evangelization team has launched several efforts.

“I don’t know how many times I’ve called [Ogorek or the archdiocese’s evangelization office] needing direction, and by the end of our conversation I’m on the path to success,” Hooker says. “It’s great to know that all that’s

necessary is to pick up the phone and they’re available. They always come through for us.”

The same sentiment is expressed by Megan Rust, parish catechetical leader for St. Paul Parish in Tell City.

“I know in times when I’ve felt overwhelmed or exceedingly unqualified, a call to them has put me back in perspective,” she says. “They’re a wonderful support team, just amazing in what they can do and how they can help us.”

‘Keeping us engaged’

In 2018, the office reached out to parishes encouraging and offering guidance in forming parish evangelization teams.

That fall, they hired L’Alto Catholic Institute to offer a workshop at St. Bartholomew Parish in Columbus for parish evangelization team members and anyone interested in promoting evangelization in their parish.

The workshop helped Diane Sutton, an evangelization team member at



Members of parishes throughout central and southern Indiana listen and take notes as Tim Glemkowski of L’Alto Catholic Institute presents on evangelization during a workshop sponsored by the archdiocesan Office of Evangelization on Oct. 27, 2018, at St. Bartholomew Parish in Columbus. (File photo by Natalie Hoefler)

St. Monica Parish in Indianapolis, “see the big picture of evangelization and how important it is in our individual

See OFFICE, page 16



Youths of the Tell City Deanery pose with Father Sengole Thomas Gnanaraj and the Totus Tuus catechists after Mass in St. Mark Church in Perry County during the week of June 9-14. The Totus Tuus catechists are on the ends of the first row in red shirts. They are Scott Wiles, far left, and Gino Regoli, and Karoline Kress, second from right, and Jackie Parkes. (Submitted photo)

Archdiocesan endowment funds offer ways to support catechetical efforts in central and southern Indiana

Criterion staff report

Two Catholic Community Foundation funds exist that allow anyone to financially support the efforts of the archdiocesan Office of Catechesis to form faith-filled Catholics in central and southern Indiana.

Special Needs Ministry Endowment Fund

Recently, the archdiocesan Office of Catechesis was entrusted with a fund established by the Guardian Angels Guild in 1959 to provide assistance to children with intellectual and developmental disabilities. It was renamed the Special Needs Ministry Endowment Fund.

The funds are still designated for supporting ministries for persons with disabilities. This now includes annual community events sponsored by the office for those with special needs, such as two retreat experiences, as well as bringing in knowledgeable and effective speakers to

help provide formation and skills to parish catechetical leaders and catechists in forming those with special needs.

To contribute to this fund, send a check payable to the Catholic Community Foundation (noting in the memo line: Special Needs Ministry Endowment Fund #289-0369) to the Office of Catechesis, 1400 N. Meridian St., Indianapolis, IN, 46202. For more information, contact Erin Jeffries in the Office of Catechesis at ejeffries@archindy.org or 317-236-1448.

Catechesis for Discipleship Endowment Fund

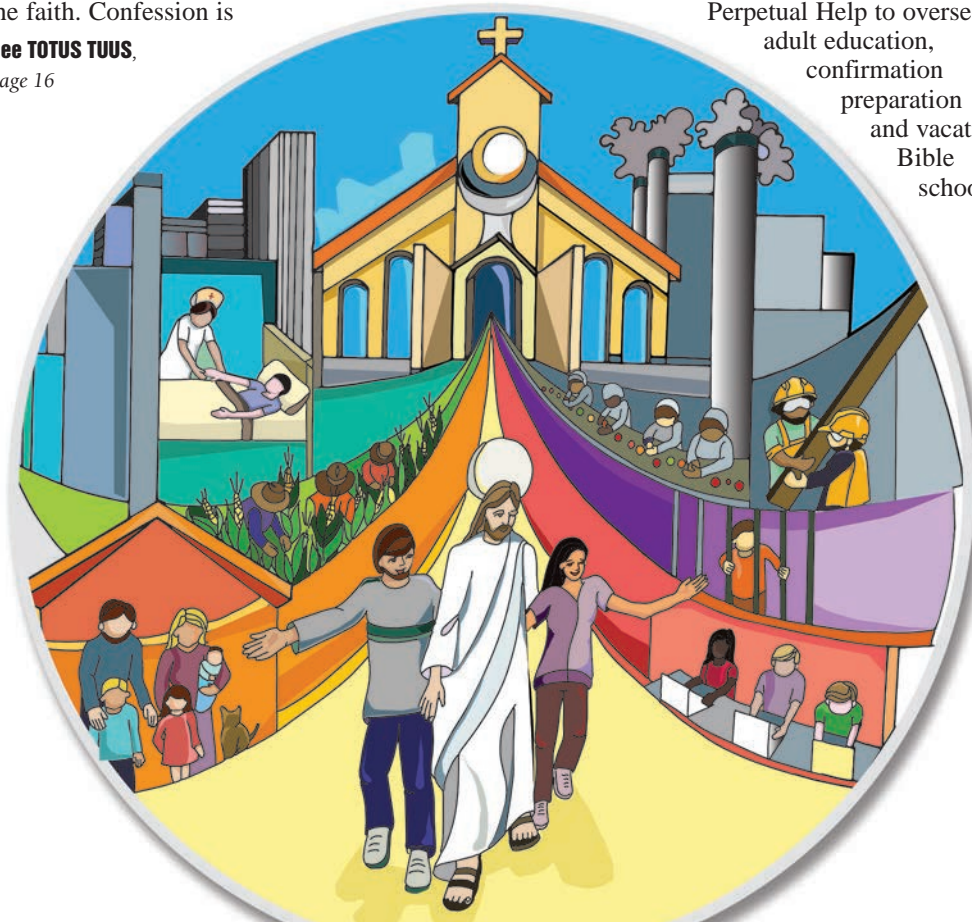
Contributing to this fund allows donors to participate in the mission-critical work of the local Church to “go and make disciples” (Mt 28:19). Contributions will help make a disciple relationship with Christ more real and vibrant for many women and men throughout central and southern Indiana.

Among the uses for the fund are:

- helping parish catechetical leaders attend regional or national conferences for their professional and spiritual development;

- inviting accomplished and effective speakers to the archdiocese for workshops that benefit both leaders and catechists;
- various related uses focused on helping those called to catechetical ministry to serve the faithful in a Spirit-filled way that bears good fruit.

To contribute to this fund, go to www.archindy.org/ccf/contributions for online contributions, or send a check payable to the Catholic Community Foundation (noting in the memo line Catechesis for Discipleship Endowment Fund #285-0287) to the Office of Catechesis, 1400 N. Meridian St., Indianapolis, IN 46202. For more information, contact Ken Ogorek, director of the archdiocesan Office of Catechesis, at 317-236-1446, or 800-382-9836, ext. 1446, or kogorek@archindy.org.



Background images copyright 2019, United States Conference of Catholic Bishops, Washington, D.C.. All rights reserved. Catechetical Sunday image above by Carmen Fernandez.

amount of life in ministry that feels like chaos. Bob would remind me that God was simply creating. I’ll remember that forever.”

Northam retired this summer after serving as a director of religious education. She saw her fair share of joys and challenges over that time.

“The joys are when the sacraments are celebrated,” she said with emotion. “Every Easter Vigil is just such a wonderful opportunity. I cannot express what it feels like when those people are baptized and received into the Church.”

And in serving as long as she did, Northam sometimes had the chance to see the baptism of children whose parents she helped form in the faith long ago.

“Those are the high points,” she said. “That’s when you feel God’s presence in all you do. That’s the best.”

In recent years, when she’s faced challenges, she’s sought out the intercession of catechetical leaders who have died, especially Conventual Franciscan Brother Bob Baxter, who died in 2018.

“I had a picture of Brother Bob right

here by my desk, and every time I would struggle, I would look at that picture and say, ‘OK, Bob, you’ve got to help me here.’” Northam recalled.

It’s the mutual support among parish catechetical leaders in the deanery that has helped them become more effective ministers to their parishioners.

“Ministers need support from other ministers,” said Fessel. “Sometimes that support is hard for us to seek from our families, or our pastor, who is also our boss. Sometimes the best person to lend an ear and encourage us in prayer is someone else who is living that same role as a parish [catechetical] administrator.”

Having benefited from the faith and support of veteran catechetical leaders, Fessel is now looking forward to doing the same for the next generation of leaders at Catalyst Catholic and in New Albany Deanery parishes.

“I feel like I was given that gift,” Fessel said. “Now it’s time for me to repay that gift by helping others.” †



Honoring parish catechetical leaders

Archbishop Charles C. Thompson poses on June 4 in St. Agnes Church in Nashville with Marty Williams, left, Ann Northam, Bev Hansberry and Paulette Davis after a Mass that was part of the archdiocesan Parish Catechetical Leader Spring Celebration. The catechetical leaders retired this year and were honored at the meeting for their many years of service. Williams ministered at St. Augustine Parish in Leopold; Northam served at Most Sacred Heart of Jesus Parish and St. Augustine Parish, both in Jeffersonville; Hansberry ministered at St. Pius X Parish in Indianapolis; and Davis served at St. Paul the Apostle Parish in Greencastle. (Submitted photo)

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

By Sean Gallagher

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

The “age” to which St. Paul was referring in this passage from his Letter to the Romans was the culture of the Roman Empire in the first century.

But his words have tremendous relevance for Catholics living 2,000 years later half a world away from Rome.

There are aspects of the Catholic faith that run dramatically counter to the conventional wisdom of secular culture. So, Catholics today seeking to proclaim the Gospel and draw others to Christ and the Church at some point have to share some of these difficult truths with others who might at first be strongly opposed to them.

They include the Church’s teachings on the conscience, how it is formed and the existence of absolute moral truths.

‘Grace influences our reason’

Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis who holds a doctorate in moral theology, emphasized



Fr. Ryan McCarthy

that, according to the Church, the conscience is an “intellectual act of the mind by which it studies a question and determines what is right or wrong based on ethical, moral or philosophical principles.”

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

Father Anthony Hollowell, administrator of St. Mark Parish in Perry County and St. Paul Parish in Tell City, has also earned a doctorate in

moral theology.

He spoke about the relationship of the understanding of moral truths within the heart and mind of an individual, and the external moral truths that are knowable through human reason alone and by God’s revelation.



Fr. Anthony Hollowell

Forming one’s conscience to be in conformity with

an objective truth external to oneself is challenging. For him, an essential aid in this lifelong task is “fulfilling your Sunday obligation.”

“There’s so much there in the Mass,” Father Hollowell said. “Grace influences our reason. It builds on nature. It’s going to transform us. As St. Paul said, ‘Do not conform yourself to this age, but be transformed by the renewal of your mind’ (Rom 12:2). Your own mind needs to be changed. It needs to be formed.”

Servants of the Gospel of Life Sister Diane Carollo has



Sr. Diane Carollo, S.G.L.

faced the challenge of helping people to form their consciences in her many years of serving in Indianapolis as director of religious education, first at Holy Rosary and now at St. Luke the Evangelist Parish.

This happens for her in a special way in the Rite of Christian Initiation for Adults (RCIA), in which adults are prepared to be received into the full communion of the Church.

“If a person is honestly seeking the truth, then that means that they’re going to be open to it, even if it’s uncomfortable,” she said. “It’s that sincerity, the good will, the openness to God’s grace that really does allow them to make drastic changes in their lives.”

At the same time, some people can’t yet accept some of the Church’s

specialized or adaptive efforts.

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

That’s the approach that St. Pius X Parish takes with all the children in its faith formation program, including Peh and Bae who are deaf and another child who has Down syndrome.

“As a mom, I tell people that every child has special needs,” says Julie Hughes, a mother of six who coordinates the children’s faith formation program at St. Pius X. “Some special needs are more apparent than other children’s special needs. I just try to work with the families and our catechists. If parents have a special concern, we try to work with their child.”

That approach is appreciated by Peh’s and Bae’s parents, who both have their hearing.

“With the help of Stephanie, they have confidence in class, they learn more things and they learn about God,” says their dad.

Besides Campo, St. Pius benefits from having three other sign language interpreters who volunteer their skill:



Archbishop Charles C. Thompson processes on June 24, 2018, into a filled St. Isidore the Farmer Church in Perry County to celebrate a Mass to mark the 50th anniversary of the founding of the Tell City Deanery faith community. Father Anthony Hollowell, administrator of St. Mark Parish in Perry County and St. Paul Parish in Tell City, says regularly attending Sunday Mass is a critical part of the formation of the conscience of Catholics. (File photo by Sean Gallagher)

challenging teachings and drop out of RCIA.

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

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

‘Trading truth for comfort’

An essential aspect of the Church’s moral teachings is that there are some actions that are always objectively wrong. Torture and abortion are examples of this.

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

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

Father McCarthy pointed out the inconsistency of such an outlook.

“If you say that there are no moral absolutes, you’ve made a moral absolute,” he said. “Usually if you push people on it, they will usually consent to some sort of moral absolute. You just have to ask the right questions.

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

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

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

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

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

While it’s important to speak and seek to teach those truths, Father Hollowell said Catholics need to be the light of the world through their actions.

“The light of the world is something

See MORAL, page 16

DEAF

continued from page 7

our catechists that they learn more from their friends than they could ever teach,” says Erin Jeffries, coordinator of the archdiocese’s special needs ministry.

That ministry focuses on making the Catholic faith more accessible for a range of people who have special needs.

‘Every child has special needs’

“Many of our parishes are working with individuals with autism, or other intellectual developmental disabilities such as Down syndrome,” Jeffries says. “More frequently now, deaf individuals or their family are reaching out to their parish or myself, looking to connect with parish life.”

“Some parishes are also working with individuals who are blind or visually impaired. Bringing awareness to and meeting the needs of individuals who have a mental illness is something that has been taking on ever greater importance these past few years as well.”

The overall approach of the archdiocesan ministry to people with special needs is three-pronged, she says: awareness, inclusion and

it is not accessible to them,” she says. “So I would just encourage our parishes to consider the possibility of this need in their planning, and to be open when the opportunities arise and someone reaches out.”

That openness to any person with a special need will help to give all people a sense of belonging to God and the Church, Jeffries says.

“My hope is that persons with disabilities are empowered to achieve the fullest measure of personal participation—belonging, serving and flourishing as part of the body of Christ. “I think what it comes down to is that so often we put up barriers that, in large part, these folks don’t. They truly are who they are—human in the best sense of the word. To be in relationship with them brings down our barriers—and allows us to be vulnerable as well. It truly is a gift I hope every parish experiences.”

Taking down barriers, building a sense of belonging

Jeffries welcomes that help, noting that about 200 children are born every year in Indiana who are deaf or have significant hearing loss.

“Yet the vast majority of deaf individuals do not attend a religious service, much less a faith formation opportunity, for the primary reason that

(For more information on the archdiocese’s Ministry to Persons with Special Needs, visit www.archindy.org/specialneeds, or contact Erin Jeffries, coordinator of the archdiocese’s special needs ministry, at ejeffries@archindy.org, or 317-236-1448.) †

Faith *Alive!*

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

By Kim Daniels

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

Just like everyone else, we too often act like members of political factions fighting for preferred ideological agendas rather than members of a family of faith.

Yet we know that we’re called to live our Catholic faith and share the moral principles at its heart—the protection of human life, care for the poor and vulnerable, respect for the dignity of all—with those around us; to love one another as Jesus loves us.

And in these challenging times for our Church and country, it’s more important than ever to bring Catholic teachings to public life with humility and love, and to work for the common good together as a communion of faith.

Recognizing the costs of unnecessary and harmful polarization, the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington convened in June 2018 some 100 emerging and established leaders from different political, ecclesial, racial and ethnic perspectives to explore how Catholic social thought can help bridge divides so that we can more effectively work together to advance the common good amid the divisiveness we see all around us.

Our goals were not to resolve differences on specific issues, but to start genuine, productive dialogues; to build relationships across existing divides; and to lift up the principles of Catholic social thought as avenues to help shape a more faithful and unified Catholic contribution to public life.

We were responding to Pope Francis’ challenge to look outward, not inward; to share the joy of the Gospel; and to act on the “call to holiness in a practical way for our own time, with all its risks, challenges and opportunities.”

In the process, we learned some important lessons about how to reduce polarization and build up a more effective public witness, among them:

—Keep prayer and the sacraments front and center. We grounded our days in prayer and the sacraments. Many thought



People pray during a Mass at St. John-Visitation Church in the Bronx, N.Y., on March 24. (CNS photo/Gregory A. Shemitz)

our moment of greatest unity came during Mass, as people who a few days before might never have been in the same room together, or even wanted to be, received the Eucharist side by side.

—Work for authentic dialogue rooted in truth and love, not a false peace. We didn’t seek to arrive at a least-common denominator Catholicism or to weaken anyone’s dedication to his or her principles or particular efforts.

Instead, we worked to find ways to hold fast to principle without creating unnecessary division. We worked for unity by focusing on the beliefs we share and the people we’re called to serve, rather than on ourselves and our tired internal disagreements.

—Build friendships in person and across divides. Sharing meals together goes a long way toward humanizing people who otherwise might know each other only

through comments made on social media on one of those days when there’s too much work and not enough coffee. What unites us is more than what divides us, and that’s something best learned face to face, not by reading words on a computer screen.

Face-to-face engagement can also better bridge racial, ethnic, generational and other divides, creating opportunities for younger Catholics and those with diverse backgrounds. That’s essential to developing the next generation of lay leaders in the Church and moving on from divisions of years past.

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

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

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

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

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

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

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

As Pope Francis wrote to the bishops



Sister Norma Pimentel, a member of the Missionaries of Jesus, is pictured along a border wall between Texas and Mexico in late February 2018. Sister Norma has said that “¡Ayudame!”—“Help me!”—is what she and her co-workers hear first from the migrants they serve at the border, further noting that there is no polarization in answering that call. (CNS photo/Barbara Johnston, courtesy University of Notre Dame)

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

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

Most of all, we know that “we are not solitary pilgrims”; we’re in this together.

(Kim Daniels is associate director of the Initiative on Catholic Social Thought and Public Life at Georgetown University in Washington.) †



Chicago Cardinal Blase J. Cupich and Helen Alvaré, a law professor at George Mason University’s Antonin Scalia Law School in Arlington, Va., participate in a June 4, 2018, public dialogue about “Overcoming Polarization in a Divided Nation Through Catholic Social Thought.” The event was held at Georgetown University in Washington. (CNS photo/Tyler Orsburn)

The Theology of Technology/Brett Robinson

Make time for intimate conversation with God

St. Augustine was a “seller of words.” Prior to his conversion, St. Augustine was a professor of rhetoric in Rome and later in Milan, making money teaching students how to speak well and persuade audiences. When the great saint found his way to Christianity, he realized that he had to abandon his “chair of lies.”



Is it possible that speech and rhetoric, the gift of human communication, can be an obstacle to the life of faith? St. Augustine’s conversion appears to be one from rhetoric to Christianity. What’s behind this shift?

In the age of 500 million tweets per day, there are a lot of words proffered online to persuade, amuse and antagonize. A useful experiment might be to read the last three things you posted on social media and to ask what they are professing.

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

Lots of noise or no noise at all contributes very little because it suggests an absence of love. Like St. Paul said, “If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal” (1 Cor 13:1).

In the Gospel of Matthew, Jesus says, “In praying, do not babble like the pagans, who think that they will be heard because of their many words” (Mt 6:7)

But St. Augustine is a doctor of the Church and without *The City of God*, the *Confessions* and his beautiful sermons, the Church would be impoverished! True enough.

St. Augustine’s prolific output after his conversion represents a new understanding about how our style of communication says something very important about our relationship to God.

The dispersed self, the self that is present everywhere at once online, is in need of recollection. Far-flung photographs on Instagram and random thoughts on Twitter are slivers of the self in need of being gathered together again to make the picture whole. Who am I? What am I trying to say? To whom?

Recollection is the practice of

gathering those things together again to see the self in full.

To read St. Augustine’s *Confessions* is to hear the voice of a saint who has discovered how to be present to himself, and to God, once again. He is no longer dispersed, casting words for money in the marketplace of speech as a rhetoric professor.

He has discovered the humbling act of confession where God and self enter into an intimate exchange. No longer dispersed in the world, racing to publish the clever or intellectual quip for likes, the self is most at home in quiet conversation with God.

“When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you” (Mt 6:5-6).

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

Making a Difference/

Tony Magliano

No back-to-school fun for child laborers

It’s that special time of the year again for kids in the northern hemisphere as they head back to school. And for those who



have discovered the fun of learning, school is an adventure!

But for millions of working children worldwide, the adventures of a new school year remain but a dream. Sadly, these children will never learn to read or write.

They will not acquire computer skills. They will not experience singing in chorus, going on field trips or playing at recess. Their classrooms will be sweatshops, farm fields and battlefields. Their days will be filled with long, dirty, dangerous work. And the lesson they will learn is that life is cruel and unfair.

According to the International Labor Organization (ILO), 152 million children ages 5-17 are victims of child labor, while 73 million of these children are trapped in hazardous work. And even more tragic is that approximately 8 million children are enslaved in the worst forms of child labor—the sale and trafficking of children, debt bondage, drug dealing, forced recruitment to fight in armed conflicts, prostitution and pornography.

And worst of all, according to the ILO, every year about 22,000 children are killed while working.

One of the main reasons children do not attend school and work instead is because adults in countless families in poor nations have not had access to a good education, learning a viable trade, or are subsistence farmers who are unable to grow enough food for their families. Thus, it sadly becomes imperative that children must work.

This enslaving chain can, and must, be broken! The poor deserve better—especially poor children who belong in school, not in sweatshops and on battlefields. Wealthy nations have a moral obligation to justly, generously and energetically work to abolish world poverty, hunger and child labor.

As St. Pope John Paul II said in his 1979 visit to the U.S.: “The poor of the United States and of the world are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from the feast. You must take of your substance, and not just of your abundance, in order to help them. And you must treat them like guests at your family table.”

According to the Christian anti-poverty organization Bread for the World (www.bread.org), less than 1 percent of the federal budget goes toward international poverty-focused development assistance—that’s only about 50 cents of every \$100. We can, we should, and we must do far better than this!

A wonderful U.S. government program that directly addresses a way out of poverty and child labor by giving poor children nourishment for both body and mind is the McGovern-Dole International Food for Education Program. Since 2003, it has provided school meals to more than 40 million children in 40 of the world’s poorest countries, several of which are in near famine conditions.

Please e-mail and call (Capitol switchboard: 202-224-3121) your two U.S. senators and congressperson urging them to honor Bread for the World’s request to appropriate in the 2020 fiscal year budget \$215 million for the McGovern-Dole International Food for Education Program with an additional \$25 million for local and regional food purchases. And urge them to robustly increase all other international poverty-focused programs.

(Tony Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings. Tony can be reached at tmag@zoominternet.net.) †

It’s All Good/Patti Lamb

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

I work at a STEM (Science, Technology, Engineering and Math) lab, and something happened a few weeks ago that’s worth sharing, especially as school is back in session.



The lab’s assistant director gave instructions to a group of third-grade students about coding a robot. A couple of the kids were eager, but most of them looked

nervous. After all, they were only 9 years old and the idea of coding a robot was entirely new.

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

The group collectively gasped before she could finish her sentence. One little girl whipped her neck back.

“That’s rude!” she spouted off, as she had clearly taken offense.

Then the instructor kindly asked for permission to finish her sentence.

“I want you to give it your best shot, and I hope you fail because at this lab, we find that’s often how we learn to do it better, or right, or differently,” she said.

“Now, ultimately, I want you to succeed,” the teacher added. “But if you get it perfect

on the first try, well, you’re not really ‘learning’ then, are you?” she asked.

She wanted students to understand that failing is sometimes a necessary part of learning.

The word “FAIL” itself is an acronym for “First Attempts In Learning.”

“We are learners here,” the teacher said, “and learning is what’s happening in this space.”

I felt like it was a pep talk for my life. I scribbled her words on scrap paper in the corner by a 3D printer.

I needed that reminder in my own life, and so do my kids. Henry is a freshman in high school now, and Margaret has officially entered middle school. Their classes, teachers, schedules and school buildings—they’re all new to them.

Stress surfaces over everything—from new locker combinations and navigating through the school cafeteria, to making new friends and taking on higher levels of responsibility.

I try to remind them—and myself—that we need to give ourselves grace and recognize that straight A’s and varsity records are rarely achieved straight out of the gate.

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

is. It contains the very wisdom of which we speak.

Msgr. Romano Guardini observes we live in a world of interests. He asks, “How, then, does a man live who is ruled by interests?”

He replies that when a person is ruled by interests, he tends not to “turn toward another person with simplicity and sincerity, but always has interior motives. He wishes to make an impression, to be envied, to gain an advantage or to get ahead. He praises in order to be praised.”

This kind of person renders a service in order to gain something in return. He does not really see the other as a person, but only wealth or social position.

In psychology, we speak of the vital need of I-thou relationships in life.

We are encouraged to put aside self-interests to be one with thou, to adapt ourselves to the situation and its demands, whether it be a conversation, collaboration, joyfulness or the endurance of misfortune,

I searched for a better way to talk to my kids about failure, incorporating how we might encounter God’s presence when we’re feeling unsuccessful. I came upon a Christian minister, Joe Thorn, who posted a reflection online regarding “Four Ways to Find Grace in Our Failures.”

In a nutshell, he summarized that failure:

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

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

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

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

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

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

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

The Human Life/Fr. Eugene Hemrick

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

Whenever I recite verse 10 of Psalm 90, the Italian word “pazzo” comes to mind. The verse reads, “Seventy is the sum of our years, or 80, if we are strong; most of them are toil and sorrow; they pass quickly, and we are gone” (Ps 90:10).



We see why “pazzo,” meaning crazy, strikes me when we also read in Ecclesiastes: “For here

is one who has toiled with wisdom and knowledge and skill, and that one’s legacy must be left to another who has not toiled for it” (Eccl 2:21).

How might we remain composed considering these depressing thoughts?

Seeing them through the eyes of wisdom is one way.

A Chinese proverb states the fewer interests a man has, the more powerful he

danger or sorrow, to get out of our myopic world to see the bigger picture.

The desires to make a name, look dapper and seek esteem are normal. In one way, we distract ourselves from thoughts about the brevity of life. Self-esteem is life-giving and energizing.

But too much self-regard can also take possession of us, causing us to look inward instead of outward, to be overly concerned with our needs rather than the needs of others, to think we control our life when God actually controls it.

Being exaggeratedly self-concerned can circumscribe us within our own little world.

We can become locked into too much of “me,” which creates claustrophobia. By considering the shortness of life and emptiness of possessions, we are encouraged to go beyond a self-centered life and to get a real life.

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

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

The Sunday Readings

Sunday, September 8, 2019

- Wisdom 9:13-18b
- Philemon 9-10, 12-17
- Luke 14:25-33

The Book of Wisdom provides this weekend's liturgy with its first scriptural reading.



According to many scholars, this book was written in Alexandria, Egypt, by a Jew who had either emigrated from the Holy Land, or whose ancestors had come from there. It was originally composed in Greek. Since it was

written outside the Holy Land and not in Hebrew, Orthodox Jews have never accepted it as genuine Scripture. The Church, however, long has revered it as inspired by the Holy Spirit.

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

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

For its second reading, the Church gives us a passage from St. Paul's Epistle to Philemon. Only rarely is this epistle the source of a reading in the liturgy. A possible reason for this is that Philemon is so short, in fact the shortest volume in the New Testament, with only one chapter made up of only 25 verses.

The story it tells is dramatic. Paul writes to Philemon, whose slave, Onesimus, escaped from his master's custody and went to be with Paul. Now, in this letter, Paul announces that he is sending Onesimus back to Philemon, but Paul counsels Philemon to receive the runaway slave as a brother in Christ.

Paul tells Philemon that no punishment should await Onesimus. Running away from slavery was a serious crime in Roman law at the time.

Beyond the particulars, several lessons

strongly appear. Urging Philemon to treat Onesimus as a brother, Paul insists that regardless of human conventions and laws, all humans are equal in dignity, having been created by God, and redeemed by Christ.

As a consequence, every disciple must live according to this principle of loving all others.

St. Luke's Gospel supplies the last reading. The Gospel already has made clear that true discipleship builds upon a deeply personal wish to follow the Lord. However, enabling a disciple to express this wish and to abide by it requires not just determination but also God's strength and insight.

The Gospel bluntly notes that many obstacles may stand between a disciple's initial intention to follow Christ and actually living as a disciple.

When Luke was written, Christianity, an infant and frankly an insignificant religion in the Roman Empire, was struggling to survive in a world of cultural opposition to Gospel values and even under harsh persecution dictated by law.

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

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

Reflection

The Gospel sets the stage. Living the Christian life is difficult. Christians must withstand much if they are committed.

While pressures may come from the outside, disciples within themselves are tempted to supplant God's teaching with their own human judgments.

By standing firmly against all pressures, a disciple stays the course. It requires determination. A disciple first must admit, however, personal inadequacy and humbly ask for strength and wisdom from God. If earnestly sought, this gift of strength and wisdom will come. †

Daily Readings

Monday, September 9

St. Peter Claver, priest
Colossians 1:24-2:3
Psalm 62:6-7, 9
Luke 6:6-11

Tuesday, September 10

Colossians 2:6-15
Psalm 145:1b-2, 8-11
Luke 6:12-19

Wednesday, September 11

Colossians 3:1-11
Psalm 145:2-3, 10-13b
Luke 6:20-26

Thursday, September 12

The Most Holy Name of Mary
Colossians 3:12-17
Psalm 150:1b-6
Luke 6:27-38

Friday, September 13

St. John Chrysostom, bishop
and doctor of the Church
1 Timothy 1:1-2, 12-14
Psalm 16:1b-2a, 5, 7-8, 11
Luke 6:39-42

Saturday, September 14

The Exaltation of the Holy
Cross
Numbers 21:4b-9
Psalm 78:1b-2, 34-38
Philippians 2:6-11
John 3:13-17

Sunday, September 15

Twenty-fourth Sunday in
Ordinary Time
Exodus 32:7-11, 13-14
Psalm 51:3-4, 12-13, 17, 19
1 Timothy 1:12-17
Luke 15:1-32
or Luke 15:1-10

Question Corner/Fr. Kenneth Doyle

Original sin deprives humanity of its 'original holiness and justice'

Q How do I explain original sin to a Catholic who is no longer practicing the faith? (He won't accept anything from the *Catechism of the Catholic Church*.) He asked me, "Why are people born thousands of years after the fall held accountable for something they didn't do?" (Virginia)



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

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

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

Further, the catechism explains, "original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted. ...

"Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back toward God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle" (#405).

I don't pretend that original sin is an easy doctrine to comprehend, and in fact the catechism itself acknowledges that "the transmission of original sin is a mystery that we cannot fully understand" (#404).

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

If my grandfather squandered away a fortune that would otherwise have been passed down to me, I would have lost out even though I had not been

personally responsible. That, in my simple way of looking at things, is like original sin.

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

We attended Christian counseling, which proved to be fruitless, and he refuses to talk to a priest about marriage. (He doesn't believe that priests can advise on marital problems, never being allowed to marry themselves.)

I am struggling with staying in this marriage, because he is clearly not willing to make any changes. I admit my own flaws and work to correct them. If he will not accept God as No. 1 and his wife as No. 2, is this a valid reason to annul our marriage and be divorced? (Ohio)

A The concept of "leave and cleave" takes its origin from God's statement at the start of Genesis that, in marriage, "a man leaves his father and mother and clings to his wife" (Gn 2:24).

That doesn't mean, of course, that a man or woman must abandon contact with one's own birth family. But it does mean that the new spouse needs to be the most significant human relationship in one's life.

As to whether your current situation might justify an annulment in the Church's view, I cannot say without more information.

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

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

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

My Journey to God

A Mere Pencil

By Jenna Ford

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



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

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.

BERRY, Robert R., 92, Prince of Peace, Madison, Aug. 22. Father of Bridget Fry, Beth Reilly, Frank, Rick and Pat Berry. Grandfather of 13. Great-grandfather of 13.

BINHACK, James A., 91, St. Christopher, Indianapolis, Aug. 20. Husband of Mary Ellen Binhack. Father of Anne, Lucy, Veronica, Art, Chris, Jody and Pete. Grandfather of nine. Great-grandfather of two.

COLIN, Wanda (Gates), 94, Holy Family, New Albany, Aug. 24. Mother of Judith Rusinko, Janice Scott, Daniel and Michael Colin. Grandmother of 16. Great-grandmother of 20.

CRAWFORD, James P., 70, St. Christopher, Indianapolis, Aug. 16. Husband of Nancie Crawford. Father of Kourtney, Kristin, Keith, Kevin, and Kyle. Brother of Kathleen, Patricia, Brian and Michael. Grandfather of six.

EVANS, Terry E., 84, St. Michael the Archangel, Indianapolis, Aug. 14. Husband of Ibenia Evans. Father of Tara McNamara. Grandfather of five. Great-grandmother of one.

FARRELL, James M., 85, St. Lawrence, Indianapolis, Aug. 20. Father of Brenda

and Michael Farrell. Brother of Barbara Link, Martha Love, Alan and Larry Farrell. Grandfather of 10.

FARRINGTON, Barbara J., 82, Our Lady of Lourdes, Indianapolis, Aug. 22. Mother of Theresa Rhodes and Tom Farrington. Grandmother of five. Great-grandmother of 10.

KANO, Diva T., 62, St. Bartholomew, Columbus, Aug. 19. Wife of Nelson Kano. Mother of Ilyana Owens, Guiliana Tu and Luciana Wilson. Sister of Lucia Iwassaki. Grandmother of five.

KRIEGER, Lorina E., 95, St. Mary, Greensburg, Aug. 24. Mother of David and Ronald Krieger. Sister of Dorothy Redelman and Robert Schoettmer. Grandmother of three. Great-grandmother of seven.

MONSEY, Gloria L., 85, St. Matthew the Apostle, Indianapolis, Aug. 6. Mother of Lisa, David and Greg Monsey. Sister of Diane Forester, Julie Jaffe and Jennifer Lechter. Grandmother of six.

O'DONNELL, Suzy (Sharp), 62, Holy Spirit, Indianapolis, Aug. 4. Wife of Tim O'Donnell. Mother of



Boys of Summer

Members of the New Orleans-area Eastbank team celebrate after defeating Curacao 8-0 on Aug. 25 for the Little League World Series championship in Williamsport, Pa. Ten of the 13 members of the Louisiana team attend Catholic schools in the Archdiocese of New Orleans. (CNS photo/Evan Habeeb-USA TODAY Sports via Reuters)

Haley Gerard and Shannon O'Donnell.

PRESTON, Marilyn M., 76, St. Mary, Greensburg, Aug. 25. Mother of Bernadette Dodson, Angie Foster, John, Jr. and Robert Preston. Sister of Dorothy Land, Elizabeth Schroeder and Vernon Vanderpohl. Grandmother of seven. Great-grandmother of five.

SMITH, Kenneth L., 93, St. Mary, New Albany, Aug. 21. Husband of Brenda Smith. Father of Joyce Fannin, Rosalyn Gramlin, Beverly Thompson, Linda and Kenny Smith. Grandfather of three.

SULLIVAN, James P., 63, Our Lady of Lourdes, Indianapolis, July 25. Husband of Tina Sullivan. Father of Alicia, Tracy and Jimmy. Son of Vera Sullivan. Brother of Kathy,

Maureen, Nancy, Patsy and Joe.

WALKER, Karl F., 84, St. Mary, Greensburg, Aug. 25. Husband of Patricia Walker. Father of Kimberly Kazimier, Kelly Oakley and Greg Walker. Grandfather of six. Great-grandfather of four.

WALKER, Sherry K., 74, St. Bartholomew, Columbus, Aug. 25. Mother of Rochelle Cope and Melissa Walker. Sister

of Linda Feltner, Dian Kessler, Denny and Richard Greenwood. Grandmother of four. Great-grandmother of three.

YOUNG, Patricia H., 82, Good Shepherd, Indianapolis, Aug. 23. Mother of Beverly, Michelle, Robert and Walter Young. Sister of Delores, Gerald and Steven Harris, Sr. Grandmother of seven. Great-grandmother of six. †



St. Thomas More Applefest

1200 N. Indiana St. Mooresville, Indiana

(just a few short miles south of I70 West)

Friday, Sept 13 from 5pm-10pm

Saturday, Sept 14 from 11am - 10pm

Live Music Both Nights

Friday: God's Mighty Horns Jazz Orchestra

Saturday: Shiny Penny (Alt. Pop/Rock)

Lots of great food!!! Apple Goodies Galore!!!

Raffle ...\$4,500 in total prizes

Carnival Rides

Children's Games

Silent Auction

Corn Hole Tournament

Beer and Wine

Also this year...immunizations tent by St. Francis

Immunization Group (flu, pneumonia, shingles etc.)

Take advantage of this convenient opportunity! (fee or insurance)

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 www.archindy.org/layministry



Texas prison ministries use retreats to bring grace, sacraments to inmates

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

A longtime effort of Kolbe Prison Ministries and Texas diocesan correction ministries, Kolbe prison retreats, named for the Polish martyr, offer incarcerated men and women the chance to experience God's redemptive grace and mercy with a weekend featuring the sacraments, small-group sharing and more, organizers said.



David Cotto

Leaders from the Archdiocese of Galveston-Houston's Kolbe Prison Ministry team attended a recent statewide conference in San Antonio. Speakers included Archbishop Gustavo Garcia-Siller and Auxiliary Bishop Michael Boulette, both of San Antonio, Jesuit Father Mitch Pacwa, senior fellow at the St. Paul Center for Biblical Theology, and Father Clay Hunt, chaplain for the Archdiocese of San Antonio's criminal justice ministry.

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

Cotto, a former gang member, explained how he was serving one of the three sentences he'd been given after a crime-ridden youth when his mother died. He said he struggled with the lack of self-forgiveness and grew deeply bitter about not being able to attend her funeral. In prison, he couldn't cry because the virile culture prevented him from talking to anyone about his struggle with not ever being able to see his mother again.

Soon after, "God started putting people in my life that were part of the Church," he said.

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

"I wasn't physically free, but I was spiritually free," Cotto explained. It took him nearly eight years to get out of prison, but "it didn't even bother me," because of his focus on God and God's plan for his life.

Now out of prison and living in the Houston area, Cotto

said it took time, but he knew God was "already working it out" for him because he "tried to cooperate with that grace in prison."

His conversion to the Catholic faith helped him to leave gang life behind.

He said his peers in prison had their doubts about his new Christian life, but as soon as they saw the authenticity behind his efforts, those who questioned him backed off and even asked questions, wanting to learn more about the Church.

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

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

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

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

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

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

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

Trzeciak said those who minister inside the prisons "give it all to God."

"It's [God], not us," he said. "We must always give thanks to our spouses and our significant others because without their support and without their love, it wouldn't be possible."

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

"Through the outpouring of the Holy Spirit in your hearts, God continues to reach out for the most needy and the most forgotten," he said. "Go forward with courage and hope to proclaim the love of God ... to those in prison and their families." †

REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

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

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

RADIO

continued from page 1

Colts' chaplain, the 40-year-old Father Hunter told the audience about the great influence that Catholic Radio Indy had in leading to his ordination as a priest in 2016.

He recalled his previous career in law enforcement, including working for the Marion County Sheriff's Department.

"I was never all that happy," said the pastor of St. Roch Parish in Indianapolis. "I said, 'Lord, what do you want me to do? I can't keep doing this.'"

As he struggled, he went to Mass daily and listened to Catholic Radio where he heard the announcements, "Have you ever thought of a vocation to the priesthood?"

"Then I would hear the vocation stories of the various priests we had around the archdiocese and I thought, 'Oh, no, I don't want to do that!'" Father Hunter told the audience, drawing a round of laughter.

"If it wasn't for Catholic Radio, I probably wouldn't be where I am today," he continued. "Because I kept hearing the voice of the Lord. It was through Catholic Radio I was able to listen to morning prayer, the Liturgy of the Hours, and to the Mass each and every day on my way to work."

"Catholic Radio had a profound impact on my life, and it still does today."

His choice to become a priest also led to a phone call he never expected.

"About two years ago, I received a call from the now late Father Glenn O'Connor. He said, 'the Colts are looking for a chaplain, and I think you would be great.' I said, 'Me?' He said, 'Yeah, you. They need a big guy over there, and you're the biggest one I found.'"

Father Hunter was honored by Father O'Connor's faith in him and drove to the Colts' complex for an interview with Ballard, not knowing at the time who Ballard was.

"It was not intimidating at all," Father Hunter recalled about that meeting. "We talked about faith more than we talked about football. I thought, 'I like this guy. This might work out.'"

"I asked him, 'What's the first thing you want me to do?' He said, 'I want you to be present. Be present to the guys. It's

going to take about a year for them to get to know who you are. It's going to take a year for them to trust you. The more you're present to them, the more they'll trust you and like you. They'll bring you in eventually.'"

Father Hunter then told the audience that he met with Joe Reitz, a former offensive lineman for the Colts who is also Catholic.

"I said, 'How can I get to know who the guys are? I don't want to know about their status in life, their wealth. I'm worried about them, what's in their heart and their mind.' He said, 'Be with them, talk to them and love them.' I said, 'I can do that.'"

"So I started going to the training facility. I started going to the training camps. I'm there on the sidelines. After talking with Joe and then talking with Chris again, I start finding out who my Catholics are. There's a few here at Mass. There's a few more there. And then I start finding out other staff members who are Catholic. And I start inviting each and every single one of them to the liturgy that we have at the hotel [on the evenings before home games.]"

He recalled the time one of the Colts introduced himself, which led to a conversation in which Father Hunter focused on him as a person instead of as a player.

"When others saw that I was talking and sitting with him, then others started coming by and started talking more and more and more. I found the best time to talk to these guys is at lunch time. One, I get a free meal. And two, we can talk."

"Basically, it's exposing the faith to them but not imposing it upon them. When you do that, you're not as threatening. We talk at various moments when I'm with them."

"I had one guy showing me how to throw a football. That gives us a chance to talk about the faith. And the more I talked to him, the more I realized this guy is Catholic. He's also introducing his girlfriend to the faith which is wonderful because they're talking about marriage within the Catholic Church."

Father Hunter explained his approach to the players this way: "I know them by name, not by fame or fortune."

"Approaching them in their humanity," he told the audience. "I don't care what



Father Douglas Hunter, Catholic chaplain for the Indianapolis Colts, is pictured with Colt general manager Chris Ballard and Dave Neeson of Catholic Athletes for Christ. Neeson also serves as coordinator of high school youth ministry at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese. (Submitted photo)

kind of car they drive, how much money they make or where they're from. I'm just treating them as Jesus would treat them."

"A lot of times I'll find out they're injured, and I will call them or text them or write them a little note and put it in their mailbox, 'Hey, I'm thinking about you. I know you are injured. If you need anything, give me a call.' Sometimes they do. Sometimes they don't. They just like the fact that you're there for them."

He also encourages the players to be there for others, and to share with others their commitment to their faith.

"I try to help them realize, 'You have a platform that no one else has. You can do so many wonderful things if you want to.' A lot of these guys are not apt to sharing their faith publicly as many of us think they would. I tell them I see you have 50,000 people plus on social media. You could spread the word, or you could evangelize or show people how you're a disciple of Christ. They say, 'Oh, OK.' They try it, and they do it."

Father Hunter issued that same challenge to the audience, referring to Reich's constant challenge to his players, "Get 1 percent better every day."

"How can you get 1 percent better in your faith?" he asked the audience. "I try to get 1 percent better in my faith each and every single day."

He then shared another recent challenge he faced in his role as a chaplain to the Colts.

"A couple of weeks ago, I was struggling, and I said, 'Lord, do you really want me here with them? Lord, I don't feel like I'm doing anything right now.' At that moment, one of them said, 'Father, I need to talk to you for a moment.'"

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

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

"We never talked football," Father Hunter said. "When I got to my car, I said, 'OK, Lord, I see how it is you're working through me. And I really appreciate that.'"

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

Catholic Radio Indy celebrates 15 years of sharing the faith

Criterion staff report

Bob Teipen remembers the reaction he received when he first had the idea of developing a Catholic radio station in central Indiana.

"I was told by some radio pros that I was nuts," Teipen said. "Well, I'm happy to report that after 15 years of listening to Catholic Radio, my sanity has been restored."

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

About 250 people attended the dinner at the Northside Events and Social Club in Indianapolis on August 27, including Archbishop Charles C. Thompson and Bishop Timothy L. Doherty of the Lafayette Diocese.

Teipen described the anniversary as "a special milestone."

"We know of quite a number of converts to the faith and at least five young men who have entered the seminary partly because of things they have heard on Catholic Radio Indy," said Teipen, founder and chairman of Inter Mirifica, Inc., which owns and operates

Catholic Radio Indy.

"Our programming has affected many people in many ways."

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

Additional ways to listen include:

- Indianapolis area residents can purchase a Small Miracle Radio that is specifically tuned to 89.1 FM. The radios cost \$35 and can be purchased at the following Indianapolis locations: The Celtic Cross Catholic Gift Shop, 1512 W. 86th St.; Krieg Brothers Religious Supply, 3152 N. Pennsylvania St.; and The Village Dove, 6935 Lake Plaza Dr., Suite B3.
- The Audio Now service allows listeners to hear our programming through

a cell phone without using data, and is free for those who have a plan with unlimited minutes—a great way to listen in the car from anywhere cell coverage is available. Just dial 641-552-2881 or 605-562-9822. Occasionally an automated message is played providing a different phone number to call. Write down the new number, or push "1" on your phone to receive a text with the new number. Use the new number from that time forward.

- Listeners with Amazon's Alexa device (available on Amazon for about \$50) can say, "Alexa, play Catholic Radio Indy."
- Catholic Radio programming is available via livestream at CatholicRadioIndy.org.
- Download the free "Catholic Radio Indy" phone app from your phone's App Store.
- Free podcasts of local programs can be downloaded at CatholicRadioIndy.org. †

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Bob Teipen and Father Douglas Hunter enjoy a table conversation during the 15th anniversary celebration of Catholic Radio Indy on Aug. 27. Teipen founded the company which owns and operates the station while Father Hunter was the keynote speaker at the event. (Submitted photo by Brigid Curtis Ayer)

TOTUS TUUS

continued from page 8

available, and one evening includes a holy hour before the Blessed Sacrament.

“The teens, who can be less enthusiastic by their nature, ended up absolutely loving the program and were passionate about it,” says Griffin. “It’s great to have college kids come in and show kids they’re living their faith out this way. It sets a good example. They taught them [the faith], and also showed them.”

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

Closeness to Christ leads to purpose in life

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

Now he and a priest of the Diocese of Columbus, Ohio, who also served as a Totus Tuus catechist while in seminary, devote their vacation time to training the program’s catechists for 10 days each summer. They also develop the program’s theological content, “making the curriculum as applicable as possible,” says Father Doseck, 29.

The last day of the program includes a discussion about vocation.

“We mention the vocation call and that,

first and foremost, a relationship with Jesus Christ will lead you to your purpose and meaning for life,” he explains. “We tell [the youths] how some of them might be called that very week at Totus Tuus to be a priest, to marriage, to the religious life, or to be single and chaste and live in holiness right now.”

But the largest witness of seeking one’s purpose and meaning through a relationship with Christ comes from the catechists themselves, says Father Doseck.

“They’re giving up their summer to dedicate their life totally to Jesus and loving these children,” he explains. “For a young, single person, that’s very radical.”

“And the fascinating thing is that most Totus Tuus missionaries are actively discerning their own vocation to married life, the priesthood or to religious life. We encourage them to be open to sharing their discernment at this stage in the process, especially with the middle school and high school kids.”

In all, says Father Doseck, Totus Tuus is “a healthy, holy way to approach [youths] where they are in their faith, and move them in a direction closer to Jesus.”

And for the young adult catechists, he continues, “This is where they learn ‘totus tuus,’ saying to Christ and Mary, ‘I’m totally yours,’ and saying to the kids and the parish for that week, ‘I’m totally yours. I’m dedicated to help you encounter Jesus and learn the faith.’”

(For more information on Totus Tuus, go to www.archindy.org/totustuus or call Ken Ogorek at 317-236-1446 or toll free at 800-382-9836, ext. 1446, or e-mail him at kogorek@archindy.org.) †

OFFICE

continued from page 9

faith life, and how that carries over into our parish life.”

Ogorek says that through a parish evangelization contact list created by University of Notre Dame ECHO apprentice Theresa Inoue during her two years with the office (which ended in June), parishes are now kept informed “of the best Catholic evangelization resources,” and of other opportunities offered by the Office of Evangelization.

“If not for the communiques coming from the evangelization office, there are a lot of things we wouldn’t be aware of,” such as webinars and conferences, says

Gaye McKenney, president of the parish pastoral council at St. Joseph Parish in Shelbyville. “We’re very grateful to them for being on point all the time and keeping us engaged. We use what they send out as inspiration and make it fit for what our needs are and what we can handle.”

McKenney cites one resource from the office as having “great traction” in the parish’s evangelization efforts. With input from parishioners throughout the archdiocese, a tool called “10 Things We Want You to

Know About the Catholic Faith” was created to evangelize about the faith (available at www.archindy.org/yearoffaith/10things).

“We have a booth at the [local] farmers market and pass it out there, and at the [local] Friday business exchange,” she says. “It’s amazing the number of Catholics we’ve had who are divorced but not remarried who stopped going to Mass because they thought they weren’t of the archdiocese.”

Four years ago, the office launched an annual “Morning with Mary” event open to all. It takes place each October, with its location moving among parishes in central and southern Indiana. This year it will take place at the National Shrine of Our Lady of Providence at Saint Mary-of-the-Woods near Terre Haute from 9 a.m.-noon on Oct. 5.

And one final update Ogorek is pleased to announce: “We are in process of hiring a coordinator of evangelization and discipleship for the Office of Evangelization.”

“We were blessed to have Theresa as our ECHO apprentice for last two years,” he says. “She laid some good groundwork for this ministry. The hope is for the new coordinator to start in the fall, pick up where Theresa left off, and keep the momentum going.”

(For more information on resources offered by the Office of Evangelization or guidance in parish evangelization efforts, go to www.archindy.org/evangelization or contact Ken Ogorek at 317-236-1446 or toll free at 800-382-9836, ext. 1446.) †



Gaye McKenney

MORAL

continued from page 10

that you can see,” he said. “Christ didn’t say, ‘Be the megaphone to the world.’ Words are

important. But a light is a powerful image.

“When we need to touch people’s eyes, and, through their eyes, touch their hearts. They need to see something in us ... in order to convince them of a truth that they’ve already decided against.”

Father McCarthy emphasized that this light will shine most effectively on others through relationships.

“Very few people are converted to the faith by intellectual arguments,” he said. “They’re converted to the faith by relationships. So, when people experience true, good and loving relationships with Christians where they actually want and desire their authentic good, it motivates people to understand what motivates that act of charity.”

Letting God do the heavy lifting

Convincing people immersed in the values of contemporary secular culture of the Church’s teachings on conscience and the existence of absolute moral truths can be difficult even in the context of fruitful, authentically loving relationships.

Father McCarthy said that the heart of the Church’s continued effort to share these and other challenging teachings is the family.

“The best thing the Church can probably do in all of these things is to continue to reinforce the goodness and holiness of the traditional family structure,” he said, “because it’s in a traditional family structure where we’re usually exposed to the good, the true, the one and the beautiful.”

Father Hollowell also recognized that,

while it’s essential that the Church teach moral truths that are opposed by many in society, the faithful should be prepared to reach out to people who have acted against them.

“From Adam and Eve forward, the biggest way that we learn about moral absolutes is by breaking them, suffering from them and learning our lesson,” he said. “That’s just human nature. We should teach, and we should affirm, and we must communicate [moral truths]. But we should also not be shocked by most of our peers, children and spiritual children learning about moral absolutes by breaking them.”

Sister Diane has worked closely with such people in RCIA. Prayer is a key response for her.

“I pray for all the RCIA people,” she said. “They have struggles that they have to deal with, with the sins that they’ve committed.”

She relies heavily on prayer because she knows in the end that she can’t bring about their conversion by herself.

“For the most part, my experience has been that people come to the truth and the Church because they need it,” Sister Diane said. “They need the truth, the Church. They need Christ. I don’t change anyone. It’s going to be God who changes them if they permit God to act within them.” †

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Star Parker is the founder and president of the Center for Urban Renewal and Education, a Washington D.C. based Public Policy Institute that fights poverty and restores dignity through messages of faith, freedom and personal responsibility. As a White House consultant, Star has established herself as a thoughtful and energetic leader. She has spoken on hundreds of college campuses, authored several books, is a regular commentator on national television and radio and is a nationally syndicated columnist.

FOR MORE INFORMATION – AND TO REGISTER
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St. Meinrad Scouts 102, 10:00 a.m. CST

LIVE MUSIC

10:10-11:00 Hagedorn Family Band
11:00-12:00 Shady Tree O
12:00-1:00 Celebration Singers
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1:00- 2:00 Troesch Brothers

2:00- 3:30 The Gatwoods

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