



The

Criterion

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Religious Education Supplement

Read a column by director of catechesis Ken Ogorek and other stories, pages 7-10.

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Silence is Christ's response to lies, divisiveness, pope says at Mass

VATICAN CITY (CNS)—Jesus himself showed that the best way to respond to scandal and divisiveness is to stay silent and pray, Pope Francis said on Sept. 3 as he resumed his early morning Masses with invited guests.



Pope Francis

“With people lacking goodwill, with people who seek only scandal, with those who look only for division, who want only destruction,” he said, the best response is “silence. And prayer.”

The pope's Mass and homily came

the week after Archbishop Carlo Maria Viganó, the former papal nuncio to the United States, called on Pope Francis to resign for allegedly ignoring sanctions Pope Benedict XVI had placed on then-Cardinal Theodore E. McCarrick for sexual misconduct.

Asked about the archbishop's 11-page document, which included allegations of a “homosexual current” at the highest levels of the Church, Pope Francis told reporters on Aug. 26 to read the document for themselves and make their own judgments. The Vatican press office and most officials named in the archbishop's document also refused to comment.

The Gospel for Sept. 3 recounted Jesus' return to Nazareth and the fury of the townspeople when he refused to perform miracles for them. The reading from St. Luke ends: “They rose up, drove him out of the town, and led him to the brow of the hill on which their town had been built, to hurl him down headlong. But he passed through the midst of them and went away” (Lk 4:29-30).

In his homily, Pope Francis said the reading should help Christians “reflect on how to act in daily life when there are misunderstandings,” but also to understand “how the father of lies, the accuser, the devil acts to destroy the unity of a family, of a people.”

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THE POWER OF MUSIC



Catholic musicians Matt Maher and Audrey Assad perform on July 3, 2017, during the “Convocation of Catholic Leaders: The Joy of the Gospel in America” in Orlando, Fla. Both artists are among the musicians whose songs inspire young people's lives of faith. (CNS photo/Bob Roller)

Young adults share soul-lifting soundtrack that inspires, shapes their lives of faith

John Shaughnessy

Think of the power that music has in your life—how songs can touch you, motivate you and lift you.

Now consider the power that your faith has in your life—how it can inspire you, comfort you and fill you with joy.

Then there is the impact that can result when the powers of music and faith are combined.

With that impact in mind, *The Criterion* posed a question to several young adults whose love of music and the Catholic faith marks their lives: “If you were asked to help put together a playlist of faith-related songs that you think would inspire, connect with and draw youths and young adults closer to God and their Catholic faith, what would you put on the playlist?”

The song choices of these five young adults have been put together to create a soul-lifting soundtrack of 15 songs.

Here is a list of the songs they have chosen, the artists who perform them, and the reasons each young adult gave for adding their choices to the playlist. (See the directions for hearing this playlist of songs on Spotify at the end of this story.)

See MUSIC, page 11

Pope Francis: Pray, act to protect clean water, and guarantee its access throughout the world

VATICAN CITY (CNS)—Water is a gift of God that makes life possible and yet millions of people do not have access to safe drinking water, and rivers, seas and oceans continue to be polluted, Pope Francis said.

“Care for water sources and water basins is an urgent imperative,” the pope said in a message on Sept. 1, the World Day of Prayer for the Care of Creation, an observance begun by the Orthodox Church and now celebrated by many Christians.

While the World Day 2018 focused on water, Pope Francis drew special attention to the more than 600 million people who do not have regular access to clean drinking water.

“Access to safe drinkable water is a basic and universal human right, since it is essential to human survival and, as such, is a condition for the exercise of other human

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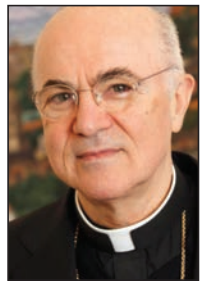


South African snorkelers count and log the details of the plastic and other waste retrieved from the sea bed of the Indian Ocean off Millers Point on July 29 in Cape Town. The ecumenical World Day of Prayer for the Care of Creation is on Sept. 1. Supported by both Pope Francis and Orthodox Ecumenical Patriarch Bartholomew of Constantinople, the 2018 celebration is focused on the importance of water. (CNS photo/Nic Bothma, EPA)

Viganó, spokesmen dispute facts of contested pope meeting in Washington

VATICAN CITY (CNS)—Days after he called on Pope Francis to resign for allegedly ignoring sanctions placed on then-Cardinal Theodore E. McCarrick, Archbishop Carlo Maria Viganó provided his version of a meeting that, in the minds of many, changed the overall narrative of Pope Francis' visit to the United States in 2015.

Archbishop Viganó, then the nuncio to the United States, had arranged for the pope to meet privately at



Archbishop Carlo Maria Viganó

the nunciature in Washington with Kim Davis, the county clerk from Kentucky who was jailed for refusing to issue marriage licenses after the U.S. Supreme Court ruled gay couples have a right to marry.

After Davis' lawyer made news of the meeting public a few days later, Jesuit Father Federico Lombardi, then Vatican spokesman, had told reporters, "the pope did not enter into the details of the situation of Mrs. Davis, and his meeting with her should not be considered a form of support of her position in all of its particular and complex aspects."

Juan Carlos Cruz, one of the Chilean abuse survivors who met the pope in April, told the *New York Times* in late August that Pope Francis had mentioned in conversation Archbishop Viganó and the Kim Davis meeting. "I didn't know who that woman was, and he snuck her in to say hello to me—and of course they made a whole publicity out of it," Pope Francis said, according to what Cruz told the *Times*. "And I was horrified and I fired that nuncio," Cruz quoted the pope as saying.

In reply, Archbishop Viganó gave a three-page statement to LifeSiteNews, one of the outlets that originally published his 11-page text calling on the pope to resign.

In the statement, the archbishop claimed he had briefed the pope on who Kim Davis was and received approval for the meeting from the top advisers to Cardinal Pietro Parolin, Vatican secretary of state.

Called to Rome by Pope Francis after the meeting became a public-relations nightmare, Archbishop Viganó wrote, "The pope

received me for almost an hour, and was very affectionate and paternal. He immediately apologized to me for troubling me with coming to Rome, and he lavished continuous praise on me for the way I had organized his visit to the USA, and for the incredible reception he received in America. He never expected such a welcome.

"To my great surprise," the archbishop wrote, "during this long meeting, the pope did not mention even once the audience with Davis!"

But Father Lombardi and Basilian Father Thomas Rosica, who was assisting Father Lombardi at the time, said Archbishop Viganó gave them a different account of his meeting with the pope the next day.

With Father Lombardi's approval, Father Rosica published a statement on Sept. 2 based on his notes about their meeting with Archbishop Viganó.

"After meeting with Pope Francis on Oct. 9, 2015, Archbishop Viganó summoned Father Lombardi and Father Rosica to his apartment on Saturday evening, Oct. 10. Both of us were surprised to see that he had maintained his apartment in the old residence of Santa Marta in Vatican City," the statement said.

"Upon entering, we sat with Archbishop Viganó in his living room," it continued. Archbishop Viganó "was clearly shaken having been summoned to Rome. He told the two of us that he never intended to harm the pope with his idea to have Davis at the nunciature."

Father Rosica said that Archbishop Viganó told them verbatim: "The Holy Father in his paternal benevolence thanked me for his visit to the USA, but also said that I had deceived him in bringing that woman to the nunciature."

He also quoted the archbishop as saying, "The pope told me: 'You never told me that she had four husbands,' " which could indicate the pope believed Davis' actions were not completely about defending the sanctity of marriage.

In an addition to the statement distributed by Father Rosica, Father Lombardi said that even if Archbishop Viganó had received approval from the officials of the Secretariat of State, it did not remove Archbishop Viganó's responsibility for the meeting and its consequences because, as nuncio, he "should have known better about this situation." †



Public Schedule of Archbishop Charles C. Thompson

September 4 - 23, 2018

Sept. 8 — 10:30 a.m.

Mass for Mount St. Francis Cursillo Community, at Mount St. Francis Center for Spirituality, Mt. St. Francis

Sept. 9-12

U.S. Conference of Catholic Bishops' committee meetings in Washington

Sept. 13 — 6 p.m.

Cathedral High School 100th Anniversary Mass at SS. Peter and Paul Cathedral, Indianapolis

Sept. 17 — 6 p.m.

Bishop Simon Bruté College Seminary Celebration and Donor Recognition Event at Bishop Simon Bruté College Seminary, Indianapolis

Sept. 18 — 10 a.m.

Mass for Co-workers in the Vineyard Gathering, at SS. Peter and Paul Cathedral

Sept. 18 — 6 p.m.

Saint Meinrad Alumni and Friends Dinner at Valle Vista, Greenwood

Sept. 20-23

Fifth National *Encuentro* of Hispanic/Latino Ministry in Grapevine, Texas

Sept. 25 — 7 p.m.

Confirmation for youths of Holy Angels and St. Rita parishes, both of Indianapolis, at SS. Peter and Paul Cathedral

Sept. 26 — 12 p.m.

North Deanery Priests Meeting at Christ the King Parish, Indianapolis

Sept. 26 — 7 p.m.

Confirmation for youths of St. Joseph Parish, Shelbyville, and St. Vincent de Paul Parish, Shelby County, at SS. Peter and Paul Cathedral

Sept. 27 — 10 a.m.

Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Sept. 27 — 11:30 a.m.

Legal Review Meeting at Archbishop Edward T. O'Meara Catholic Center

(Schedule subject to change.)

Retired archdiocesan priest is suspended after abuse claim

Father John Maung, a priest for the Archdiocese of Indianapolis, has been suspended after an individual made



Fr. John Maung

a report to the archdiocese that they were abused as a child several decades ago by Father Maung. The archdiocese immediately made a report to civil authorities and the Archdiocesan Review Board.

Father Maung has denied the claim.

Father Maung served in the following parishes: St. Lawrence, Indianapolis; St. Gabriel, Connersville; and St. Joseph, Shelbyville. He also resided at Holy Spirit Parish in Indianapolis.

Following his retirement in 2009, Father Maung continued to help with sacramental needs at parishes in the archdiocese.

Father Maung is prohibited from all public ministry while an investigation is pending.

If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact civil authorities and archdiocesan victim assistance coordinator Carla Hill.

There are two ways to make a report to the archdiocese:

- Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator, P.O. Box 1410, Indianapolis, IN 46206-1410, call 317-236-1548 or 800-382-9836, ext. 1548, or e-mail chill@archindy.org.

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

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

POPE

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According to a Vatican News report on the homily, Pope Francis said that it was with his silence that Jesus defeated the "wild dogs," the devil, who "had sown lies in the hearts."

"It wasn't people, it was a pack of wild dogs that chased him out of the city," the pope said. But Jesus is silent. "It is the dignity of Jesus. With his silence, he defeats that wild pack and walks away because it was not yet his hour. This teaches us that when there is this way of acting, of not seeing the truth, silence remains," he said.

Even in a family, the pope said, there are times when a discussion of politics or sports or money escalates into a truly destructive argument. "In these discussions in which you see the devil is there and wants to destroy—silence. Have your say, then keep quiet."

"Because the truth is meek. The

truth is silent. The truth is not noisy," he said.

Remaining silent and refusing to fight back is not always easy, he said, but it is what Jesus did, and it is "anchored in the strength of God."

"May the Lord grant us the grace to discern when we must speak, and when we must remain silence," he prayed. †

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Archbishop Chaput: Cancel youth synod, meet about bishops

PHILADELPHIA (CNS)—Philadelphia Archbishop Charles J. Chaput is asking Pope Francis to call off the Synod of Bishops on young people this October to focus instead on the life of the bishops.

“I have written the Holy Father and called on him to cancel the upcoming synod on young people. Right now, the bishops would have absolutely no credibility in addressing this topic,” the archbishop said at an Aug. 30 conference at Philadelphia’s St. Charles Borromeo Seminary, according to a report by the website [LifeSiteNews](#).

In its place, the archbishop suggested that the pope “begin making plans for a synod on the life of bishops,” the archbishop said.

Ken Gavin, spokesman for the Archdiocese of Philadelphia, confirmed the archbishop sent the letter to the pope, but he offered no additional comments.

The archbishop gave his comments about canceling the synod during a panel discussion called the “Cardinals’ Forum,” sponsored by the Cardinal John Foley Chair of Social Communications and Homiletics and the Cardinal John Krol Chair of Moral Theology, both at the seminary.

The archbishop, who is set to participate in the synod on youth, was one of three panelists speaking on the topic “Young People, the Faith and Vocational

Discernment,” the theme of the Oct. 3-28 synod in Rome.

Hundreds of bishops and young people representing youth from across the globe will engage in discussions at that meeting, and typically the pope attends some synod conferences. After the gathering’s conclusion, the bishops make recommendations to advise the pope as he formulates pastoral policy to address the specific issues discussed.

Pope Francis had previously confirmed Archbishop Chaput, chairman of the Committee on Laity, Marriage, Family Life and Youth of the U.S. Conference of Catholic Bishops (USCCB), as one of the American bishops to attend the synod, all of whom were elected by their peers in the USCCB.

The other Church leaders planning to attend are: Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president; Los Angeles Archbishop Jose H. Gomez, USCCB vice president; Bishop Frank J. Caggiano of Bridgeport, Conn., a member of the USCCB Committee on Laity, Marriage, Family Life and Youth; and Los Angeles Auxiliary Bishop Robert E. Barron, chairman of the USCCB Committee on Evangelization and Catechesis. Cardinal Joseph W. Tobin of Newark, N.J., was also appointed by the pope to attend the synod.

Calls for reform in the Catholic hierarchy have risen throughout the



In this 2015 file photo, Pope Francis raises the Eucharist as he celebrates the closing Mass of the World Meeting of Families in Philadelphia. With him at the altar is Philadelphia Archbishop Charles J. Chaput. The Pennsylvania archbishop is asking the pope to call off the synod of bishops in Rome on the concerns of young people in the Church, set for this October. (CNS photo/Paul Haring)

summer as the clergy sexual abuse scandal has intensified, with bishops across the globe coming under scrutiny for their potential role in covering up cases of abuse of children and young adults.

And confidence in the credibility of Catholic bishops has been eroding in the wake of allegations against the

former Washington Archbishop Theodore E. McCarrick, the Pennsylvania grand jury report on 70 years of clergy child sexual abuse in the state and the explosive letter of Archbishop Carlo Maria Viganó, the former U.S. papal nuncio, alleging the cover-up of Archbishop McCarrick’s abuse by bishops in the United States and in the Vatican. †

Dallas bishop asks pope to convene synod to discuss clergy abuse

DALLAS (CNS)—Dallas Bishop Edward J. Burns has asked Pope Francis for an extraordinary synod to address issues in the latest Catholic clergy sex abuse crisis, including “abuse of



Bishop Edward J. Burns

power, clericalism, accountability and the understanding of transparency in the Church.”

The letter, posted to the Diocese of Dallas’ website on Aug. 30, was signed by the bishop and priests who serve in leadership roles in various consultative

bodies in the diocese. It had been sent earlier in the day to Archbishop Christophe Pierre, the U.S. papal nuncio, so that it could be forwarded to the pope as soon as possible.

“The current crisis of sexual abuse by clergy, the cover-up by leaders in the Church and the lack of fidelity of some have caused great harm,” the letter said. It suggests that this synod should include topics such as “the care and the safeguard of children and the vulnerable, outreach to victims, the identity and lifestyle of the clergy, the

importance of healthy human formation within the presbyterate/religious community, etc.”

“We are working diligently at the local level to deal with these issues but increasing accountability at all levels of the Church is of utmost importance,” Bishop Burns said in a statement. He also noted that the priests who signed the letter “believe a real solution must be found to the heinous issue of clergy abuse of minors.”

One of the signers was Father Rudy Garcia, pastor of St. Francis of Assisi Parish in Frisco, who serves on the diocesan presbyteral council.

“It’s important to come together at this time of crisis in the community of faith and respond to it through the lens of faith and with a firm resolve to create a safe environment for our young and vulnerable adults,” he said, adding that priests must go through the same Safe Environment training that lay individuals who work or volunteer in parishes and schools are required to do annually.

“I think the bishop does an excellent job in drawing the community together and addressing this difficult issue at this difficult time and marshalling us around a solid plan of spirituality and of guaranteeing the safety of our

environment now and in the future,” he said.

In a news conference on Aug. 30, Bishop Burns told reporters that he did not know whether the letter would move the pope to call a synod, but he said that numerous priests encouraged him to send it anyway.

The bishop’s call for the special synod follows a similar one from the bishop of Portsmouth, England, on Aug. 22, and comes after weeks of news of clergy abuse, not only across the United States and abroad, but also within the Diocese of Dallas.

On Aug. 19, Bishop Burns told members of St. Cecilia Parish that their former pastor, Father Edmundo Paredes, had not only stolen church funds, but had also been accused of sexual misconduct

by three individuals, later revealed to be three now-adult males, who said the abuse happened more than a decade ago. The bishop said that those allegations were found to be credible.

“If we are ever going to restore trust or credibility in the Church, it’s only going to come after we consistently do what is right,” Bishop Burns said on Aug. 26 at St. Mark the Evangelist Parish in Plano.

“My friends, let me say to you that if this Church of ours has to go through a purification, so be it,” he said to applause. “And let us pray for the fire of the Holy Spirit, so as to purify us, in what we need to do, in being the Church that we say we are. I’m not going to cover my ears or cover my eyes or cover my mouth, and we are going to look at this head-on.” †

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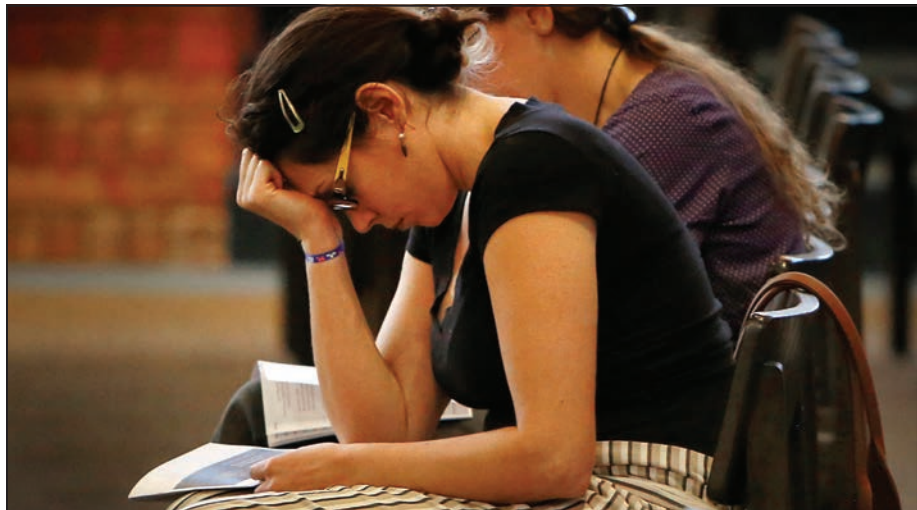


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Editorial



Mariana Hernandez prays during a prayer service for repentance and healing for clergy sexual abuse which included prayers for victims, abusers and the Church, on Aug. 22 at Our Lady of the Brook Church in Northbrook, Ill. (CNS photo/Karen Callaway, *Chicago Catholic*)

Now more than ever, we should be grateful believers

In the early 2000s, when the sex abuse scandal first shocked the Church in the United States, Cincinnati Archbishop Daniel E. Pilarczyk (now retired), initiated a program he called “Grateful Believers.” He dedicated his weekly column in the archdiocesan newspaper to reminiscences about people and things for which he was grateful, and he invited all clergy and lay people in the Archdiocese of Cincinnati to call to mind similar experiences of gratitude.

Archbishop Pilarczyk’s insight was that if we focus only on the negative, on the sins and scandals, we risk losing sight of the fundamental beauty and goodness of the one, holy, catholic and apostolic Church. Yes, our Church’s leaders have sinned. Yes, we are right to be embarrassed, angry and hurt. But is that all there is? No.

Think back to the experiences for which you are grateful: For the gift of Jesus Christ freely given in the Eucharist and all the sacraments; for the Word of God generously shared in the Scriptures; for the ministry of good priests, deacons and bishops; for the holy women and men in religious orders, and countless lay people, who have given their lives to proclaim the Gospel, to teach our children and to serve the poor and vulnerable among us. We should be grateful to them—now more than ever—because they did not give up on the wounded Church they served so faithfully.

Are you mad at the pope and the bishops for their failures to protect our children and punish those who committed horrible crimes? Fair enough. There is plenty to be mad about. But is that all there is? No.

There are more than a few reasons to be grateful for the ministry of recent popes, for the leadership of archbishops past and present, and for the good priests who have served parishes in central and southern Indiana so faithfully. Name a few of the people you are grateful for. Recall their kindness to you in times of trouble, or their ministry to the sick and elderly members of your family. Thank God for all that they shared with you in homilies or faith sharing sessions. Remember the people who cared unselfishly for the needs of God’s people, and say thank you.

Gratitude is the best cure for anger and depression. It lifts our spirits and calls attention to the blessings we have received—undeservedly and

with no strings attached. When we say thank you to God or to another human being, we acknowledge that we are not autonomous, self-sufficient beings, but members of God’s family called to love and serve one another.

Grateful believers are not naïve. They do not sweep bad news under the carpet or maintain that no evil has been done by sinful men and women in positions of authority in the Church. Grateful believers are thankful that painful truths are now being told; that Church leaders are cooperating with civil authorities and being accountable for, and transparent about, abuses dating back several generations. Grateful believers are sad and angry, but they refuse to let these emotions paralyze them or cause them to give up on the Church.

Grateful believers know that the work of Christ must continue—now more than ever. The Gospel must be preached, the faith must be handed on to future generations, and the poor and vulnerable must be served. Whatever evil may have been committed by individual Church leaders, there is still no greater force for good in the United States than the Catholic Church. No institution or community does a better job of resettling refugees, of helping children and families break the cycle of poverty, of caring for the health care needs of the indigent poor, of inspiring young people to live lives of generous service, and much more.

Now more than ever, we should give thanks for the sacraments, for the intercession of Mary and all the saints, and for the good work being done every day by lay people, religious, deacons, priests and bishops. Now more than ever, we should be proud of our Church, which in spite of its weakness and sin, carries on the work of Jesus Christ here and now.

Is it too much to ask that each of us say “thank you” at least once a day for the gifts we have received in and through the Catholic Church? Surely gratitude is better than bitter resentment when it comes to a healthy spiritual life.

Thank you, Pope Francis, Archbishop Charles C. Thompson, and all the holy priests and deacons, religious women and men, and lay people who serve the Church in central and southern Indiana. We are grateful believers who—in spite of everything—appreciate your ministry now more than ever.

—Daniel Conway

Be Our Guest/Nicole Perone

The path forward for the Church

“Youth is an original and exciting stage in life that Christ himself went through, sanctifying it with his presence.” The working document of the Synod



of Bishops on “Young people, faith and vocational discernment” begins the process of interpreting the situation of young people today with this observation.

The presynod gathering, of which I was blessed to be a part, was something I consider historic. Like the online questionnaire, it provided a platform for young people to be honest and hopeful about their needs and the ways the Church can be their home.

When reading the working document, I had to pause to marvel at that sentence. What an awe-inspiring concept: that the almighty God chose to enter into our humanity as a young person, whose ministry culminated during what is now termed “young adulthood.”

In a chapter of life that is so tumultuous with growth and change, that sentence struck me as the ultimate comfort for a young person: Our Lord knows these challenges and joys as intimately as we do.

The truth is, those challenges are stronger than ever.

There are so many undercurrents of evil that reverberate in our world: war, violence, abuse, addiction, religious persecution, lack of respect for the sanctity of life, crises of leadership, illness, inequalities of gender, race, socioeconomic status and religion, and so much more that varies throughout the myriad of cultures and situations across the globe.

These tempests can rock the worlds of young people, fostering in them anxiety and uncertainty.

Thankfully, we have a Savior who walks on water and calms storms. This stage of life is the most crucial of times to come to know, love and serve him and his Church. The Church has a responsibility to serve as a refuge for young people in a world that presents so many disruptions to their peace.

For many young people, their experience in the Church is one that

fosters stability and peace; however, like anything living and breathing, the Church must continue to grow in her mission of bringing Christ’s life and peace to the world.

It is my fervent prayer that the synod fathers will respond with openness and enthusiasm to the concerns of young people that were raised. However, the presynod document is simply one contribution of many (from Vatican documents to papal remarks to online questionnaire responses) that will foster the discussion at the synod. While the working document is informative and directional, it is the synod fathers who must forge the path forward for the Church.

That path cannot be walked alone. Young people around the world have been clear that they are not content to be passive recipients of what the Church offers, but rather protagonists of their own faith journeys and deeply invested in the life of the Church.

What better opportunity to ensure future generations of committed young people giving of their gifts faithfully than to begin collaboratively empowering the laity to step up, not facing challenges outside of the Church but alongside her?

In this moment, the Church is at a crossroads: This synod has the opportunity to be more than a platitude—a deeply transformational moment for the Church and the world in which she operates.

It is comforting to remember that the Church has a rich and heroic history of being unafraid to go toe-to-toe with concerns that the people of God face. This knowledge is what girds us in hope that the Church we love, by reaching out to young people through this process, will not only survive but thrive.

Young people know this crossroads well, as it is a hallmark of this moment in life. Once, while in a moment of great discernment so typical of young adulthood, I sought counsel from a beloved priest whose wisdom was simple: “The Holy Spirit would not take you this far to abandon you.” And so it is with the Church we love.

(Nicole Perone is director of adult faith formation for the Archdiocese of Hartford, Conn.) †

Letter to the Editor

Imperfect world should lead us to pray for our shortcomings, keep the faith

The recent allegations of sexual abuse by Catholic priests in Pennsylvania, along with the scandal involving former Cardinal Theodore E. McCarrick, have brought many Catholics to their knees, so to speak, regarding the Church, its journey and its leadership. Granted it is horrific news to say the least; news that is not only alarming but projects a cloud that Catholics have about their priests. On the other hand, this news poses another test in our faith.

Rather than look at this scandalous news as depressing and heartbreaking news, the current revelation of the human failings of those we have trusted should be a wake-up call for us; one that calls the Catholic Church to remedy this problem and make it a way to strengthen our faith for the future.

Faith is not a passive action. We, as believers in Christ, must be proactive in making ourselves and our Church a better environment for its members. Further, the faults of others should not

diminish our beliefs in the teachings of the Church, but rather serve as a reminder we must be vigilant, stern and resolved in maintaining the beliefs that Christ and his disciples have given us.

Innately, we are aware that no one is perfect. The findings from the recent scandal make that abundantly clear. Despite that fact, we have always been told to have faith, respect the faith, and keep the faith. It is our linchpin to salvation and offers us the second-best gift we could ever have—hope.

When we were young, we were often given the following advice by our parents or guardians if we made errors, became upset, or were angry at others, one that’s worth repeating: “Go to your room and think about it!”

Pretty good advice for all of us. Maybe one small change should be made, however. Don’t just think about it, but pray because of it.

Bob Desautels
Serra Club of Indianapolis



Christ the Cornerstone

Blessed Virgin Mary's birth is a cause for special joy

“Let us celebrate with joy the birth of the Virgin Mary, of whom was born the Sun of Justice. ... Her birth constitutes the hope and the light of salvation for the whole world. ... Her image is light for the whole Christian people.” (Liturgy of the Nativity of the Blessed Virgin Mary)

Tomorrow, Sept. 8, the Church celebrates the birth of the Blessed Virgin Mary. It's a minor Marian feast unlike the Assumption (Aug. 15) or the Immaculate Conception (Dec. 8), but it is still an important day in the liturgical calendar.

In fact, only two saints are remembered on their birthdays—St. John the Baptist and Mary, the mother of Jesus.

Both birthdays represent the transition from the Old Testament faith of Israel to the New Testament's account of the life, death and resurrection of Christ and the birth of the Church and the age of the Holy Spirit.

Both birthdays are celebrated with readings, songs and prayers that emphasize the great joy we experience through the birth of John, the final

prophet of the Old Testament and precursor of Jesus, and the birth of Mary, the sinless one who was chosen to be the mother of God.

According to the *Dictionary of Mary*, published by Catholic Book Publishing Company (New York, 1985), “The birth of Mary is ordained in particular toward her mission as Mother of the Savior. Her existence is indissolubly connected with that of Christ: it partakes of a unique plan of predestination and grace. God's mysterious plan regarding the incarnation of the Word embraces also the Virgin who is his Mother. In this way, the Birth of Mary is inserted at the very heart of the history of Salvation.”

Like John the Baptist, son of Mary's cousin Elizabeth, the history of our salvation reaches a culmination point when she is born. The Bible tells us nothing about Mary's birth or about her parents, whom tradition identifies as St. Joachim and St. Anne. Still, the devotion of Christians dating back to the earliest days of the Church attests to Mary's birth as a time of great joy, the fulfillment of God's promise to free humankind from the curse of original

sin by providing us with a new mother, the new Eve, whose “yes” to God's will would crush the head of the evil serpent and make possible the birth of our Savior.

In the first reading for the Feast of the Nativity of the Blessed Virgin Mary (Mi 5:1-4a), the prophet announces the coming of the Lord of Israel who will come forth from Bethlehem of Judah. The Mother of the Messiah, presented as one about to give birth, will give life to the prince and pastor of the house of David who will bring justice and peace. She will work with the Messiah to bring forth a new people.

The second reading (Rom 8:28-30) does not speak directly about Mary, but about the believer justified by the grace of Christ and gifted with the indwelling of the Spirit. He or she has been chosen and called from all eternity to share Christ's life and glory. This is true in a privileged manner for Mary, Spouse and Temple of the Holy Spirit, Mother of God's Son, and intimately united with him in a divine plan of predestination and grace.

As presented in the Gospel according to Matthew (Mt 1:1-16, 18-23), the meaning of the genealogy is

theologically profound: to place Jesus, the Messiah, within the dynastic tree of God's chosen people. Through Mary, Jesus is a descendant, and in fact “the descendant” of Abraham (cf. Gal 3:16), and the patriarchs in accord with God's promises. The ring that unites Christ with God's people is Mary, Daughter of Zion and Mother of the Lord.

The virginity stressed by the Gospel text is the sign of the divine origin of the Son and of the absolute newness that now breaks forth in the history of human beings.

No wonder the liturgy for this feast day stresses the joy we should experience as we celebrate the birthday of our Mother Mary. Through her son, all of humanity is given a second chance. Through her, God's promises to our ancestors in faith and to us are fulfilled.

Let's pray that this quiet feast day will serve to remind us that Mary is the key to her divine son. Let's also pray that the Holy Spirit will guide our Church, and all of us who are disciples of Mary's son, to believe with all our hearts, as Mary did, that God's promises have been fulfilled in Jesus Christ our Lord. †



Cristo, la piedra angular

El nacimiento de la Santísima Virgen María es motivo de una alegría especial

“Celebremos con júbilo el nacimiento de la Virgen María de quien nació el Sol de Justicia. ... Su nacimiento representa esperanza y la luz de la salvación para el mundo entero. ... Su imagen es el faro para todo el pueblo cristiano.” (Liturgia de la Natividad de la Santísima Virgen María)

Mañana, 8 de septiembre, la Iglesia celebra el nacimiento de la Santísima Virgen María. A diferencia de las festividades de la Asunción (15 de agosto) y de la Inmaculada Concepción (8 de diciembre), esta es una festividad menor pero igualmente representa un día importante en el calendario litúrgico.

De hecho, solo recordamos el cumpleaños de dos santos: San Juan Bautista y María, la madre de Jesús.

Ambos cumpleaños representan la transición de la fe del Viejo Testamento de Israel hacia la narrativa de la vida, muerte y resurrección de Cristo, el nacimiento de la Iglesia y la era del Espíritu Santo, tal como se relata en el Nuevo Testamento.

Ambos cumpleaños se celebran con lecturas, canciones y oraciones que hacen énfasis en la alegría que sentimos por el nacimiento de Juan, el último profeta del Antiguo Testamento y el precursor de Jesús, así como también

por el nacimiento de María, concebida sin pecado original y que fue elegida para convertirse en la madre de Dios.

De acuerdo con el *Dictionary of Mary* (El diccionario de María), publicado por la editorial Catholic Book Publishing Company (Nueva York, 1985), “el nacimiento de María se ordena específicamente para su misión como la Madre del Salvador. Su existencia está indisolublemente vinculada a la de Cristo: forma parte de un plan único de predestinación y gracia. El misterio del plan de Dios con respecto a la encarnación del Verbo abarca también a la virgen quien es su madre. De esta forma, el nacimiento de María se inserta en el corazón mismo de la historia de la salvación.”

Al igual que Juan Bautista, hijo de Isabel, la prima de María, la historia de nuestra salvación llega a un punto culminante con el nacimiento de María. La biblia no nos dice nada con respecto al nacimiento de María o acerca de sus padres, a quienes la tradición identifica como san Joaquín y santa Ana. Sin embargo, la devoción cristiana desde los primeros días de la Iglesia da fe del nacimiento de María como un momento de gran alegría, el cumplimiento de la promesa de Dios de liberar a la humanidad de la maldición del pecado original

al entregarnos una nueva madre, la nueva Eva, cuyo “sí” a Dios aplastará a la cabeza de la serpiente maligna y hará posible el nacimiento de nuestro Salvador.

En la primera lectura de la festividad de la Natividad de la Santísima Virgen María (Mi 5:1-4), el profeta anuncia la llegada del Señor de Israel quien provendrá de Belén de Judá. La madre del mesías, presentada como una mujer encinta, a punto de dar a luz, dará vida al príncipe y pastor de la casa de David quien traerá justicia y paz. Trabajar junto con el mesías para crear un pueblo nuevo.

La segunda lectura (Rom 8:28-30) no habla directamente sobre María sino acerca del creyente justificado por la gracia de Cristo, que ha recibido el don de que el espíritu Santo habite en él y que ha sido elegido y llamado desde la eternidad para compartir la vida y la gloria de Cristo. Esto es cierto de un modo privilegiado para María, esposa y templo del Espíritu Santo, madre del Hijo de Dios e íntimamente unida a él en un plan divino de predestinación y gracia.

Tal como se presenta en el Evangelio según san Mateo (Mt 1:1-16, 18-23), el significado de la genealogía es teológicamente profundo: colocar a Jesús, el mesías, dentro de la genealogía

dinástica del pueblo elegido de Dios. A través de María, Jesús es descendiente y, de hecho, “el descendiente” de Abraham (cf. Gal 3:16) y los patriarcas, en consonancia con las promesas de Dios. La alianza que une a Cristo con el pueblo de Dios es María, hija de Sion y madre del Señor.

La virginidad en la que hace énfasis el texto del evangelio es el signo del origen divino del Hijo que irrumpe en la historia de la humanidad como algo totalmente novedoso.

No es de extrañar que la liturgia de este día festivo subraye la alegría que debemos sentir al celebrar el cumpleaños de nuestra madre María. A través de ella a toda la humanidad recibe una segunda oportunidad; a través de ella se cumplen las promesas que Dios les hizo a nuestros ancestros en la fe y a nosotros.

Recemos para que esta festividad serena nos sirva de recordatorio de que María es la llave que nos conduce a su divino hijo. Recemos también para que el Espíritu Santo guíe a nuestra Iglesia y a todos nosotros, discípulos del hijo de María, para creer con todo el corazón, tal como lo hizo María, que Dios ha cumplido sus promesas en Jesucristo nuestro Señor. †

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 11

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

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

September 12

St. Boniface Church, 15519 N SR 454, Fulda. **Holy Hour of Prayer for Vocations**, 7-8 p.m. CT. Information: 317-236-1490, amiller@archindy.org.

September 13

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, Benedictine Sister Angela Jarboe facilitating, 7-8:30 p.m., free will donation. Information and registration: 317-788-7581, www.benedictinn.org.

September 14-15

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Country Fair**

and **Hog Roast**, Fri. 4-11 p.m., Sat. 3-11 p.m., carnival rides, live entertainment, children's games. Information: 317-852-3195.

September 14-16

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, live music, midway rides, kids' games, bingo, beer garden, blood drive, local vendors. Information: 317-546-4065.

Military Park, W. New York St., Indianapolis. **23rd Annual Indy Irish Fest**, cultural demonstrations and exhibitions, music, food and beer booths, Wee Folk Area, Sun., 10:30 a.m. Celtic Mass. Information, costs and tickets: www.indyIrishFest.com, 317-713-7117.

September 15

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, raffles, family games. Information: 812-944-0417.

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Mother/Son Day**, climbing tower, canoeing/kayaking, games, crafts,

archery, night hikes, campfire, prayer service, 9 a.m.-8:30 p.m., \$25 per child less than age 18, \$45 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839 x122.

St. Bridget of Ireland Parish, 404 E. Vine St., Liberty. **Oktoberfest**, 4-10 p.m., basket raffle, casino games, kiddie land, bounce house, country store, snack shack, beer and wine garden, German food served 4-7 p.m., \$12 adults (\$10 pre-sale by calling Steve at 765-732-3170 or texting 765-580-2435), \$5 children ages 6-12, free for ages 5 and younger. Information: 765-825-8578.

September 16

St. Michael Parish, 101 St. Michael Dr., Charlestown. **Septemberfest**, 11 a.m.-4 p.m., bilingual Mass 11 a.m., fried chicken dinner and traditional Mexican food, silent auction, games of chance, Mexican music and dancing, \$500 Jay C/Kroger gift card raffle, money and quilt raffles, bilingual. Information: 812-256-3200.

St. Louis Parish, 13 St. Louis Place, Batesville. **Festival**, 11 a.m.-6 p.m., chicken and roast beef dinners, food, games, raffle, beer garden,

music by "Eureka Band." Information: 812-934-3204.

St. Meinrad Parish, 19630 N. Fourth St., St. Meinrad. **Church Picnic**, 10 a.m.-4 p.m. CT, cash raffle, quilts, theme baskets, country store, live music, tours of church and Saint Meinrad Archabbey, bingo, fried chicken dinners, homemade soup, German cuisine food court and homemade desserts. Information: 812-357-5533.

September 19

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

September 20

St. Joseph Parish, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

September 21

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. Catholic Business Exchange, Truth at Work CEO Dave Holly presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on Sept. 20. Information and registration: www.catholicbusinessexchange.org.

September 21-22

St. Thomas More, 1200 N. Indiana St., Mooresville. **Applefest**, Fri. 5-9 p.m., Sat. 9 a.m.-9 p.m., food, pancake breakfast, craft vendors, kids' games, horse rides, basket raffle, silent auction. Information: 317-831-4142.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Rummage and Bake Sale**, Thurs. 8 a.m.-4:30 p.m., Fri. 8 a.m.-3 p.m., furniture, clothing, kitchen items, books, baked goods and more. Information: 765-653-5678.

September 21-23

CYO Camp Rancho Framasa, 2230 Clay Lick Road, Nashville. **Father/Son Weekend**, Fri. 7 p.m.-Sun. 2 p.m., canoeing, hiking, fishing, climbing, games, horseback riding corral rides, archery, Mass, \$50 per child less than age 18, \$75 per

adult; **Saturday only option**: check-in 8-9 a.m., check-out after campfire, \$25 per child less than age 18, \$45 per adult. Information and registration: www.campranchoframasa.org/family-camps, 888-988-2839, ext. 122.

September 22

St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Fall Fest**, 3-10 p.m., food, beverages, entertainment, games, bingo, sports bar. Information: 317-259-4373.

September 22-23

St. Gabriel Parish, 232 W. 9th St., Connersville. **Festival**, Sat., 6-11 p.m., Sun. 11 a.m.-4 p.m., fried chicken dinners, German food, cash raffle, bands, beer tent, horse rides, children's games, corn hole tournament, quilt and basket raffle, farmers market, face painting, cash bingo. Information: 765-825-8578.

September 23

St. Michael Parish, 11400 Farmers Ln., Bradford. **Festival**, 10:30 a.m.-2:30 p.m., ham and chicken dinner, homemade dumplings, raffles, quilts, booths, bingo, silent auction, beer garden Fri. night 7 p.m.-midnight, music, food available for purchase. Information: 812-364-6646. †

Retreats and Programs

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

September 21-23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Peace in the Mourning" Christ-Focused Widow's Retreat**, Providence Sister Connie Kramer facilitating, 6:30 p.m. Fri.-1 p.m. Sun., \$195 includes overnight lodging and all meals, scholarship money available by calling Cheryl McSweeney at 317-545-7681, ext. 106. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

September 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$35 includes room for the day, continental breakfast, lunch and use of common areas, additional \$28 extends stay to include the night before or night after day of silence, \$9 for dinner when available. Information and registration: Dustin Nelson, 317-545-7681, ext. 101, or www.archindy.org/fatima.

Our Lady of Fatima Retreat House, 5353 E. 56th

St., Indianapolis. **In the Ignatian Way**, a series on the spiritual exercises of St. Ignatius of Loyola, **"An Awareness of Our Own Sinfulness—A God of Mercy,"** Father John McCaslin presenting, (second of five, Oct. 1, Oct. 10, Oct. 17), 6 p.m. dinner, 7-8:30 p.m. presentation, prayer and discussion, \$35 per session, registration required. Information and registration: Dustin Nelson, 317-545-7681, ext. 101, or www.archindy.org/fatima. †

VIPs



Roger and Jane (Schoner) Kreighbaum, members of St. Christopher Parish in Indianapolis, will celebrate their 60th wedding anniversary on Sept. 13.

The couple was married in St. Michael Church in Plymouth, Ind., on Sept. 13, 1958.

They have four children: Diane Kramer, Jude Mitchell, David Kreighbaum and the late Tony Kreighbaum.

The couple also has 12 grandchildren and 11—soon to be 12—great-grandchildren.

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

Right to Life of Indianapolis dinner and fundraiser planned for Sept. 25

David Bereit, co-founder and former CEO of 40 Days for Life, is the featured speaker at the annual Celebrate Life Dinner sponsored by Right to Life of Indianapolis at the Indianapolis Marriott Downtown, 350 W. Maryland St., in Indianapolis, on Sept. 25.

Registration begins at 6 p.m., followed by dinner and awards at 6:45 p.m. and the

keynote address at 8 p.m.

The event is the largest fundraiser for Right to Life of Indianapolis.

The cost is \$75 per person; sponsorship opportunities are available.

To purchase tickets or learn more about Right to Life of Indianapolis, visit www.rtlindy.org or call 317-582-1526. †



Saintly visitor

Dressed as St. Theodora Guérin, fifth-grader Jule Lewis shares stories at a reunion for families and children at the Providence House in Georgetown on June 9. Providence House is operated by the Sisters of Providence of Saint Mary-of-the-Woods, the order founded by St. Theodora. Providence House provides a person-centered home to foster the growth, development, living and healing of children, families and older adults in need. (Submitted photo)

Sisters of Providence kick off 'Sundays at the Woods' with photography program on Sept. 16

The Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, are hosting a Photography as a Form of Prayer program from 2-4 p.m. starting in the Providence Spirituality and Conference Center on Sept. 16.

This is the first in a series of programs called "Sundays at the Woods" that will focus on the aspects of life at Saint Mary-of-the-Woods. Upcoming topics include an architectural tour of the grounds, an art tour in the sisters' home, a tour of the farm associated with the White Violet Center for Eco-Justice, and

more. The series will occur monthly, with some exceptions.

The Sept. 16 program will explore the impact of images, the healing power of photography and how to retrain one's eyes to see divinity in the world.

Technical aspects of photography will not be discussed.

Participants should bring a camera or smartphone and wear walking shoes.

There is no charge, although freewill offerings will be accepted.

For more information on this and other Sundays at the Woods events, call 812-535-2952, e-mail provctr@spsmw.org or visit www.spsmw.org/providence-center/events. †

Religious EDUCATION

Learn about the unofficial religion of North America

Did you know that an unofficial religion has been declared in this part of our world?

As you read its three basic beliefs, keep in mind comments you've heard or conversations you've had with friends, neighbors, relatives, etc.



Ken Ogorek

Do any of these ways of looking at life sound familiar to you?

"God? Sure, God exists. I don't know that he's all that interested in the details of my daily life, though.

"Pray? Well, sure, I pray. Like, when I need something, I sometimes pray to God for it.

"Isn't the most important thing to be a nice person? I mean, just be a good person and everything will be OK. Heaven will be awesome."

Few people would say that God does not exist, that they never pray or that being nice and good (notice the vagueness here) isn't important to them. But for a lot of folks, that's about as far as it goes.

This way of looking at the world, God and how we should treat each other has a name. While I encourage you not to focus too much on the words (as they are a bit abstract and academic-sounding) I'll mention them briefly here so we can move on and discuss the substance of what they describe. The unofficial religion of North America is called moralistic therapeutic deism (MTD). (See related story on page 8.)

It is deism because it acknowledges God, but sees him as not very involved with his creation.

It is therapeutic in that God is like the divine butler who helps us sometimes if we ask, but with whom we don't often communicate in other ways (e.g., praise, gratitude, contrition).

It is moralistic because it says something about how we should behave—in a vague way that doesn't do justice to the complexity of moral decision-making and the real harm that can come to people when immorality runs rampant.

Why should we care about MTD?

When a culture is dominated by a belief system like moralistic therapeutic deism (first described by sociologists Christian Smith and Melinda Lundquist), it's important to be aware of its prominence for several reasons.

We can be vigilant so that our faith isn't undermined by these path-of-least-resistance mindsets.

We can appreciate the struggle we have at times in sharing and teaching our faith.

We can be intentional and strategic in making clear the healthy correctives that our Christian faith provides:

God loves you and is very interested in every detail of your life—every moment of your day. "Even the hairs of your head have all been counted. Do not be afraid. You are worth more than many sparrows" (Lk 12:7).

God wants to hear all your thoughts and feelings—all your prayers—including your wants, needs and desires, but not limited to them.

God defines "nice" and "good" in a few specific ways because he loves us and knows best what will bring us happiness on Earth and eternal bliss, with him, in heaven.

As we celebrate another Catechetical Sunday on Sept. 9, let's be mindful of the principalities, powers and world rulers of this present darkness (Eph 6:12). Let's be aware of the unofficial religion of North America so that we can be faithful witnesses for Jesus Christ.

(Ken Ogorek is director of catechesis for the Archdiocese of Indianapolis.) †

Personal approach is needed to form children to be received into Church's family of faith

By Sean Gallagher

"Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age" (Mt 28:20).

In these final words of Christ to his Apostles before he ascended to heaven, the Church was given its mission that continues to this day.

A principal way parishes across central and southern Indiana have fulfilled this mission since the Second Vatican Council has been through the Rite of Christian Initiation of Adults (RCIA) in which adults are formed to be received into the full communion of the Church.

Catechetical leaders in these same parishes often have to adapt the way this formation takes place when the people who seek to be received into the Church are children or teenagers.

The Church already offers adaptations for children of the various rites in RCIA. But catechetical leaders need to have some flexibility to meet the young people and their parents who come to them with



Lucas Pollice

a variety of learning levels and on their own unique faith journey in order to prepare them to be lifelong missionary disciples of Christ in the Church.

That was a message given to catechetical leaders across the archdiocese

during an Aug. 4 workshop on RCIA adapted for children that took place at St. Agnes Parish in Nashville.

Lucas Pollice, director of the master of arts in leadership for the new evangelization at the Augustine Institute, located in Greenwood Village, Colo., was



Father Todd Goodson baptizes Guadalupe Vasquez on April 15, 2017, during a celebration of the Easter Vigil at St. Monica Church in Indianapolis. The Indianapolis West Deanery faith community annually welcomes dozens of children into the full communion of the Church through the Rite of Christian Initiation of Adults adapted for children. (Submitted photo)

the presenter at the workshop.

"It is going to stretch us," Pollice said. "These times in the Church are, by their nature, going to stretch us. So we have to be willing to adapt and find workable situations with the people that come to us and, at the same, being faithful to what the Church teaches and the vision of catechesis and formation that it has as well."

Some parishes are more stretched than others in meeting this challenge.

St. Michael Parish in Bradford has children and youths seeking to be received into the Church in spurts, a handful one year and maybe none for a couple of more, says Deacon John Jacobi, the New Albany Deanery faith community's director of religious education (DRE).

He said he and his team of catechists put the focus on helping the entire family. Often the parents of the children being

formed are Catholic who are returning to the practice of the faith after being away from it for many years. So Deacon Jacobi wants to help put the whole family on a firm footing to live out the faith for years to come.

"We've made it more of a family process, because many times the parents are kind of eager for an updating as well," Deacon Jacobi said. "So much of RCIA is a journey where you're walking together toward a goal of faith. When you can do that as a family, it's a wonderful avenue for catechesis, ministry and life-sharing."

Meeting parents who are coming back to the Church and having children received into it requires a good amount of personal ministry, says Paulette Davis, administrator of religious education at St. Paul the Apostle Parish in Greencastle.

See CHILDREN, page 10

All parishioners 'have a role to play' in welcoming Church family, including those with special needs

By Natalie Hoefler

As the priest and servers exit the nave of the church, a flood of parishioners follows. Among them is 49-year-old Michael Risch. His progress is slowed by the number of those who stop to shake his hand, to comment on the previous night's Colts game, or to give and receive a hug.

Such welcome and reaching out have earned St. Mark the Evangelist Parish a place of privilege: "It's my home in my heart," Risch says, touching his chest.

Mostly by invitation from members of the parish, Risch, who has Down syndrome, is a member of the parish's men's club, a small church community, the Knights of Columbus Council #3660 and Fourth Degree Assembly #345, and a volunteer for the St. Vincent de Paul Society. He has also sung in the men's choir and has served lunch in the school cafeteria.

"I was thrilled with how, when he first came here, many people came up to him, approached him and included him," says Risch's sister, Chris Guedel. "It's so heartwarming to me to know they get to experience his immense heart, his honesty."

'Joyful inclusion of all God's people'

Based on a document regarding those in the Church with special needs, St. Mark and its parishioners who welcome and interact with Risch are doing the right thing.

"All members of the faith community have a role to play in the invitation, welcome and inclusion of people with disabilities," states the revised "Guidelines for the Celebration of the Sacraments with Persons with Disabilities," approved



Michael Risch, right, and David Bailey greet each other after Mass at St. Mark the Evangelist Parish in Indianapolis on Aug. 26. (Photo by Natalie Hoefler)

in June of 2017 by the U. S. Conference of Catholic Bishops.

The goal of such efforts, the document says, is to form "a community of believers known for its joyful inclusion of all of God's people around the table of the Lord."

Such needs go beyond "the table." The scope of consideration for those with special needs includes physical features of a church building, such as ramps and handrails; resources for the vision and hearing impaired during Mass and for the reception of sacraments; adaptable resources

for inclusion, when possible, in parish catechetical and sacramental preparation programs; and special ministries.

Down syndrome, as in Risch's case, is just one form of special needs, which run the gamut from mild to chronic: vision, hearing, communication and mobility impairments; neurological and mental disorders; allergies or diseases that require modified hosts, and more.

The document even addresses challenges presented by end-of-life issues, such as how to offer the sacraments to

See WELCOME, page 10

‘Unofficial religion’ fails young people who seek truth of Christ

By John Shaughnessy

When it involves faith, Ken Ogorek likes to stay aware of the latest approaches and developments—including the ones that trouble him.

And among the most troubling developments for the archdiocese’s director of catechesis is one that he



Ken Ogorek

describes—not exactly glowingly—as “the unofficial religion of North America.”

Ogorek says it’s an approach to faith that has been embraced by an increasing number of youths, young adults and their parents, an

approach that can be summed up by its five distinctive points:

- A God exists who created and orders the world and watches over human life on Earth.

- God wants people to be good, nice and fair to each other, as taught in the Bible and by most world religions.

- The central goal of life is to be happy and to feel good about oneself.

- God does not need to be particularly involved in one’s life except when he is needed to resolve a problem.

- Good people go to heaven when they die.

Actually, these five points are summarized in the book, *Soul Searching: The Religious and Spiritual Lives of American Teenagers* that is co-authored by University of Notre Dame professor Christian Smith and Clemson University professor Melinda Lundquist Denton.

“Such a *de facto* creed is particularly evident among mainline Protestant and Catholic youth, but is also more than a little visible among black and conservative Protestants, Jewish teens, other religious types of teenagers, and even many ‘nonreligious’ teenagers in the United States,” Smith writes in an article about this particular approach to religion that he and Denton have termed, “Moralistic Therapeutic Deism.”

It’s an approach to faith that both Smith and Ogorek find troubling for Christianity.

Speaking a different language

In the same article, Smith notes, “The language—and therefore experience—of Trinity, holiness, sin, grace, justification, sanctification, church, Eucharist, and heaven and hell appear, among most Christian teenagers in the United States at the very least, to be being supplanted by the language of happiness, niceness and an earned heavenly reward.

“It is not so much that Christianity in the United States is being secularized. Rather more subtly, either Christianity is at least degenerating into a pathetic

version of itself or, more significantly, Christianity is actively being colonized and displaced by a quite different religious faith.”

From Ogorek’s perspective, this pervasive approach to religious faith among young people pales when compared to the depth of the Catholic faith and the personal relationship that Christ offers.

“One thing I like to do is look at the basic tenants of moralistic therapeutic deism and compare them to what Jesus asks of every disciple,” Ogorek says. “His instructions are simple—be a disciple, make disciples of other people, make sure folks know how important baptism is and that they’re invited to be baptized, and teach them about doctrine and about morality; what it really means to be good.”

Ogorek also points out the flaws within some of the five major points of moralistic therapeutic deism.

“The idea that God isn’t really all that involved in our daily life or doesn’t care about our daily life, or it’s OK to ask God for things occasionally but it isn’t like we want to have any sort of ongoing conversation with him—that completely flies in the face of having a disciple relationship with Jesus and, through Jesus, with the Father and the Holy Spirit.”

Trying to counter such misconceptions about faith is one of the archdiocese’s goals from an instruction standpoint.

‘Jesus Christ is the answer’

“In various ways, we’re trying to raise awareness of this situation,” Ogorek says. “That might not sound like much, but it’s an important start.

“Then over the course of time, we work with catechetical leaders, helping them to see the connections between what we teach and the resistance that can be out there in the broader culture.”

The archdiocese’s approach also consists of continuing its efforts to emphasize the importance of education in Church doctrine—an emphasis that wasn’t always stressed in the 1970s and ‘80s, which helped contribute to the rise of moralistic therapeutic deism.

Ogorek says the heart of that Catholic doctrine can be found in a quote he shares from St. John Paul II, “Jesus Christ is the answer to the question posed by every human life.”

“Our Catholic faith offers us authenticity,” Ogorek says. “Deep inside, we all crave authenticity. That word keeps coming up when we talk about young people and what they crave in other people and the Church. Our Church is encouraging us to be authentic and then let God’s grace do the rest.”

What young people are craving

Helping young people in central and southern Indiana develop such authentic



Youths from Holy Spirit Parish in Indianapolis pose for a photo near Monument Circle during a break from the 2017 National Catholic Youth Conference in Indianapolis. In the front row are Narely Vasquez and Karen Rodriguez. In the back row are Behira Salgado, left, Yessica Cruz, Montse Rodriguez, Jaira Salgado, Ilenia Rodriguez, and Suyen Salgado. (Submitted photo)

relationships is at the heart of the archdiocese’s Office of Youth Ministry and the Office of Young Adult and College Campus Ministry.

As the director of the archdiocese’s outreach to youths, Scott Williams sees a change occurring in the best way to connect with youths to help them develop



Scott Williams

a deeper relationship with Christ. He says the number of youths involved in large group meetings is dwindling while smaller, more personal groups are becoming more desirable—and more effective.

“If you would have asked me 10 years ago if a coffee shop, small-group meeting before high school students go to school would have worked—waking up at six in the morning—I would have told you that you were crazy,” Williams says. “But there are several successful group meetings that are happening in the early morning because young people are craving that authentic relationship with other people.”

That’s especially true in a culture where technology is so much of a factor in the lives of youths, Williams says.

“The one-on-one conversations tend to be something that young people are having a desire for,” he says.

To accommodate the connection, Williams is focusing on encouraging parish youth leaders to recruit other adults in the parish who can help with creating these smaller groups of influence.

“We look at Jesus himself. He invested in 12 people, and they went out and changed the world. That’s what we’re trying to achieve in youth ministry. A single youth minister at the parish doesn’t have the capacity or the resources to individually disciple every high school student or junior high school student. But the more we can replicate smaller circles of influence and smaller

Church communities, that’s a shift we’re going to see in the life of intentional discipleship.

“Holiness is contagious,” Williams says. “The more someone is around people that are living an authentic and holy life, the more people in that circle of influence are drawn to that deeper sense of holiness. And that’s what the Church offers, that’s what the Church teaches—a deeper encounter with Jesus.”

‘The heart of Jesus’ message’

Matt Faley has a similar approach as the director of the Office of Young Adult and College Campus Ministry for the archdiocese.



Matt Faley

“I’ve heard it said that the heart of Jesus’ message is that there is a great banquet that corresponds to the hunger we all feel,” Faley says. “I see this as we serve alongside young adults in the Church and in the world now.

“They are hungering for the same things every generation hungers for—community, meaning, purpose in their lives—but doing so at a time in history where it is very difficult to find them.”

The programs for young adults in the archdiocese include spiritual retreats, athletic leagues, small faith groups and Theology on Tap, but the goal is always to help young adults draw closer to God in a way that makes that relationship essential to their daily lives.

“We work alongside our parishes and college campuses who are doing the same in their communities,” Faley says.

“[Our ministry] exists to seek these young adults out, to open up the doors of the Church to show them that we have the answer to these hungers. We create programs that are specifically designed to meet young adults where they are, introduce them to Jesus and the Church, and then to walk with them on the path to discipleship.”

Ogorek believes that essence of the Catholic faith will be far more sustaining for youths and young adults than the approach of moralistic therapeutic deism.

“What our Catholic faith offers us first of all is truth,” Ogorek says. “And truth doesn’t always make us comfortable. But, ultimately, it’s what we need and what we crave.” †



Archbishop Charles C. Thompson talks with Matt Faley, director of Young Adult and College Campus Ministry for the archdiocese, and assistant director Madison Kinast during a Theology on Tap get-together in Indianapolis on June 27.

(Photo by John Shaughnessy)

Catholic streaming services change the way parishioners grow in the faith

By Sean Gallagher

Hundreds of millions of Americans and others around the world now watch television through streaming services in which shows, movies and sporting events are accessed through the Internet on smart phones, tablets and smart TVs.

A decade ago, this mode of viewing video content was barely imaginable. Netflix, the leading streaming service around the world, launched in 2007 in the United States. Today, it is available in 190 countries, has 130 million subscribers and produces its own content.

A 2017 Pew Research Center study showed that more than 60 percent of adults ages 18-29 watch television primarily through streaming services. And while a majority of adults still subscribe to cable or satellite services, those providers are now losing hundreds of thousands of subscribers on a yearly basis while Netflix, in just the first quarter of this year, reported a growth of 1.96 million viewers.

This massive trend in the broader society is also affecting the way in which the Church forms people for the faith.

With the advent of VCRs and DVD players starting some 35 years ago, parishes often purchased videos to help members learn more about the faith.

In just three years, though, thousands of parishes across the country, including many in central and southern Indiana, have started using Catholic streaming services like Formed, Ascension and Word on Fire Engage.

Michelle Fessel, a pastoral associate at St. Mary Parish in Lanesville, has seen a tremendous change in how the members of the New Albany Deanery



Michelle Fessel

faith community she serves grow in their faith since the parish began subscribing to Formed three years ago, shortly after the streaming service was launched.

"When I first got to Lanesville, we barely even collected e-mail addresses of

parishioners," Fessel said. "Very few people had it. It was unreliable.

"Now we're at a point where parishioners are downloading the Formed app and telling me that, when they're traveling on trips, they're doing faith formation in the car or listening to it in an airport. It's a way of reaching people that I would never have expected when I came here 10 years ago."

St. Mary isn't the only parish in the archdiocese that has subscribed to Formed. There are currently 44 faith communities across central and southern



A laptop computer, smartphone and tablet show video and audio faith formation resources available on Formed.org, a Catholic streaming service that is a ministry of the Denver-based Augustine Institute. (Photo illustration courtesy of the Augustine Institute)

Indiana, nearly a third of all archdiocesan parishes, who are subscribers.

That's in part because the archdiocese, along with more than 40 other dioceses, has entered into a partnership with Formed in which the archdiocese promotes the streaming service to its parishes and the parishes receive a discount on its annual subscription.

Formed, a ministry of the Augustine Institute in Greenwood Village, Colo., was launched in September 2015. At the time, it offered a handful of faith formation video series and movies on Catholic topics made available through Ignatius Press.

Today, Formed partners with 50 content providers to offer more than 100 movies, more than 100 books, scores of videos and audio recordings on the faith for adults and children, and sacramental preparation videos. Much of this content is also available in both English and Spanish. The service is considering offering content in other languages, including Vietnamese.

People primarily access Formed when their parishes subscribe to it, and then the parish shares with its members a log-in code for the site. More than

3,800 parishes in the English-speaking world are now subscribing to Formed with more than 620,000 current users. Formed expects to reach 1 million users by the end of the year.

"When you look at how many people access the Internet every day, the percent is huge from teen to young adult. However, even when you go over age 65, it's still 64 to 66 percent of that age group, mostly using a mobile device,"



Jim Knowles

said Jim Knowles, manager for diocesan partnerships at the Augustine Institute. "People are accessing the Internet every day. Not everything on it is good. So if we're able to give an alternative that's going to help people grow in their faith, that's what we're here for."

Fessel is pleased at the number of older St. Mary parishioners accessing Formed.

"We expected millennials, busy working adults who don't have time to come to the parish campus for a Bible study or faith sharing group," she said. "But what we found is a lot of retired

and homebound parishioners have taken advantage of the subscription. That was a surprise to us."

To facilitate parishioner use of Formed, St. Mary has had a "bring your technology to church" weekend where less tech-savvy members brought their smart phones or tablets and got help from other parishioners to access Formed. Some parishioners even went to the homes of homebound members to do this.

"I know we can reach people who never would have been able to come to the church," Fessel said.

And that's not just the case with homebound parishioners. Fessel also said that engaged couples who live out of state but plan on having their wedding at St. Mary can access videos through Formed that complement the marriage preparation program in which they'll eventually participate at the parish.

"This is the way we reach out to families in a technology-based culture," Fessel said. "This is as current and as practical as any faith formation product we could have found."

(For more information about Formed, visit formed.org.) †

Other options are available for Catholic streaming services

By Sean Gallagher

In addition to Formed, there are two other streaming services available to Catholics through Ascension and Word on Fire Catholic Ministries.

Ascension's streaming service offers the video content of more than 50 of its popular faith formation programs featuring such well-known presenters as Jeff Cavins, Mark Hart and Christopher West. It's been available in its current format for more than two years and currently has approximately 140,000 users around the world.

Word on Fire's two streaming services—Digital and Engage—were launched respectively in September 2017 and February of this year.

Digital offers all of its video content featuring the Bishop Robert E. Barron's popular faith formation presentations and Catholic documentaries, such as

the *Catholicism* series. It is geared for individual subscribers.

Engage helps parish staff members send Word on Fire videos to its members through Flocknote, an online platform that helps parishes send e-mails and text messages to its members.

Bishop Barron, the founder of Word on Fire, is an auxiliary bishop for the Archdiocese of Los Angeles.



Matthew Dunn

Matthew Dunn helped Ascension develop its streaming service and now serves as its customer support manager.

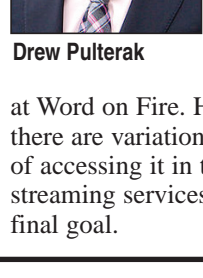
He said that streaming services like Ascension are especially helpful for parishes by letting members watch

videos for faith formation programs or

Bible study groups on their own time.

"People are time-crunched," Dunn said. "They may not join [a faith formation group] at all in the first place if they knew that they had to lock in for eight weeks.

"But I think that people want to gather in groups. There is something that causes me to inconvenience myself and go out of my way to go to the parish on a Tuesday night for a Bible study. People want that fellowship."



Drew Pulterak

is the sales and distribution manager at Word on Fire. He noted that while there are variations in content and means of accessing it in the different Catholic streaming services, they all have the same final goal.

"Ultimately, that's the goal, to bring people back to the faith and to have a relationship with Jesus Christ," he said.

Whether people or parishes choose to subscribe to one streaming service or another, Dunn sees in their tremendous growth in the Church and the broader society as becoming a more ordinary part of daily life.

"As our platform has expanded, as Formed has expanded and as Word on Fire has gotten into the game, what we've seen is that it's now mainstream," Dunn said. "It's the norm. It's expected that this is offered at your parish."

(For more information on Ascension's streaming service, visit ascensionpress.com. For more information on Word on Fire Digital, visit www.wofdigital.org. For more information on Word on Fire Engage, visit engage.wordonfire.org.) †

WELCOME

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people with Alzheimer's, dementia and feeding tubes.

"What the bishops make clear from the beginning [of the document] is the dignity of each person," says Erin Jeffries,



Erin Jeffries

archdiocesan coordinator of ministry to persons with special needs. "And the Church keeps continuing to grow in knowledge of members with disabilities. Part of the reason they [updated the document] was to denote a shift in this [knowledge] in recent years, and recognize that there's still room for growth."

'Ask my name. I'll ask your name.'

One of Jeffries' duties is to "provide tools to help parishes build a relationship [with members with special needs] and to help provide ideas for adaptations based on the needs of a person," she says.

She has developed a questionnaire for catechetical leaders to use to identify a person's "skills, challenges, triggers, interactions and reactions to behaviors that might pop up, without asking for a specific diagnosis," Jeffries explains.

She also offers onsite workshops for catechists and teachers, and recently developed an online tool offering "practical tips to support parishes in building relationships with parishioners who have disabilities, as well as supporting their families," available at bit.ly/2N1QfSz (case sensitive).

One point of advice on the site is to "look at, smile and talk to individuals with disabilities, not just their parent, siblings or caretaker[s]."

Risch agrees with this advice. Imagining himself in a different church, he describes what he would like to see happen: "Ask my name. I'll ask your name. Say, 'You're a Colts fan!'" he says, pointing to his blue horseshoe tie.

Dolores Snyder, a member of St. John Paul II Parish in Sellersburg who also works as the parish's director of evangelization, says such interaction is "a vital part of a parish."

"I love to see special needs people be greeters," she says. "Some people are physically afraid of them. So when someone with special needs reaches out to shake their hand, the people in the parish realize each person is special. It's such a gift to have those with special needs in the parish interact with all members of the parish. I've seen it firsthand."

Snyder says two parishioners with disabilities serve as ushers. One of those two is non-verbal. To help the parish become comfortable with the situation, a family member of the special-needs usher spoke at each Mass one weekend.

"The interaction has been absolutely wonderful," she says. "No one gets frustrated."

'One characteristic of a greater whole'

The two ushers also have the opportunity to learn about their faith through New Albany Deanery's Adult



Members of the former "Faith, Fun and Friends" group of the New Albany Deanery, now called Adult Special Needs Religious Education Group, make a craft during a session on Oct. 20, 2016. (Submitted photo)

Special Needs Religious Education Group, which is hosted by St. John Paul II Parish. Snyder serves as advisor to three volunteers who form what she calls the "educated backbone" of the team.

Whereas special-needs children are incorporated into adapted parish youth religious education programs, the adult group is for those age 18 and older.

"Anyone in the [New Albany] deanery with a physical or mental disability is welcome," Snyder says. "Non-verbal, slight to severe, Asperger's, autistic, non-hearing, Down syndrome—we will accommodate anyone with any kind of disability. We want them here."

The same is true for the Indianapolis South Deanery's Special Religious Education (SPRED) group, which is hosted at St. Mark. Once a year in the spring, a special SPRED Mass is celebrated in which its members participate as lectors, altar servers, gift bearers and more. Risch recently served on the hospitality team for the SPRED Mass.

St. Mark has proven to be a natural fit as host to SPRED. For years, the parish has had an active Inclusion Ministry. According to the parish website, the ministry "educates and raises [parishioners'] awareness regarding accessibility. ... [It] also assesses the accessibility of the parish environment and determines ways to improve and

facilitate implementation of those changes."

One way the ministry educates parishioners is including a spot in the weekly bulletin with inclusion information and tips. In the Aug. 26 bulletin, for example, the spot included that a person's special needs is "just one characteristic of the much greater whole of who they are as individuals."

'We are all wonderfully made.'

Such a statement speaks to the dignity of the entire person, regardless of the existence of any special needs.

"People in the pew need to understand that we can't exclude people because they're different, no matter what the difference is," says Snyder.

She describes an image of children with various special needs she once had printed in the parish bulletin.

"It had the words, 'We are all wonderfully made,'" she recalls. "We want people in the pews to know that just because [someone] can't speak or hear or has Down syndrome, they are all wonderfully made, just like you."

When it comes to parishes and parish members welcoming those with disabilities, Jeffries cites the recently revised guidelines document: "The Church continues to affirm the dignity of every human being, and to grow in knowledge and understanding of the gifts and needs of her members who live with disabilities."

She says that whether a parishioner feels "like there are some great things going on" in regard to special needs at their parish, or "that this is an area for growth, it is good to be reminded that we are all a work in progress as we seek to be parish communities where people have a sense of belonging.

"What is important is that, with our bishops, we continue to open our eyes to those around us, to the gifts they have to share, and to see what supports might make all the difference in enabling each person to be a thriving member of the Body of Christ. In that endeavor, we truly are in it together, and we are here to help."

(For more information on meeting the needs of those with disabilities in parishes, visit www.archindy.org/specialneeds or contact Erin Jeffries at 317-236-1448, 800-382-9836 ext. 1448, or ejeffries@archindy.org. Jeffries can also be contacted for more information on SPRED groups throughout the archdiocese. For more information on New Albany Deanery's Adult Special Needs Religious Education Group, contact Dolores Snyder at 812-246-5088 or dsnyder@stjohnpaulparish.org on Mondays from 8 a.m.-4 p.m. or on Tuesdays and Wednesdays from 8:30 a.m.-1 p.m. The group's next meeting is 7-8 p.m. on Oct. 25 in the former school building on the St. Joseph Chapel campus, 2605 St. Joe Road W., in Sellersburg.) †

CHILDREN

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"I really try to connect one-on-one with them, because I'm kind of their first experience with anyone that's going to talk with them about faith, God and the Church," said Davis. "That's so important. They're a little uncomfortable with coming to church on a regular basis, and you're trying to make them feel more comfortable."

Anne Corcoran values that one-on-one approach, too. But making sure it happens at St. Monica Parish in Indianapolis, where she serves as a pastoral associate, is a particularly difficult challenge since the Indianapolis West Deanery faith community has welcomed dozens

of families from a variety of cultural backgrounds into the Church each year at its annual Easter Vigil.

"We could be just like a sacrament mill," Corcoran said. "We're trying not to be that, and to be personal instead. That's a huge nightmare administratively. But it's very fruitful to have that one-on-one contact."

Difficult though it may be at times, Corcoran also sees the challenge as a great blessing.

"The whole approach of trying to meet people where they are and make it work for every person is the most challenging thing," she said. "But it's also the most rewarding. Continually having parishioners who are strong in their faith be the ones who are walking with these people is a very hard approach."

In order to have a more personal approach and to help children and parents be received into the Church and continue practicing their faith into the future, Pollice recommends that parishes extend the formation of children and parents beyond the typical nine-month period for RCIA that basically follows an academic year.

"This isn't sufficient time to do the holistic formation that we need to do, not only with the children, but with the whole family to really help them grow roots that are deep," Pollice said. "We don't just want to get these people to the Easter Vigil. We want to make them lifelong missionary disciples."

Corcoran agrees and is seeking to extend the length of St. Monica's program in the future.

"Nine months is just not enough for the kids and their families to come from no church attendance and no religious education to trying to become Catholic," she said.

No matter if a parish experiences only a handful of children seeking to be received into the Church from year to year or if there are dozens of families coming forward, doing the hard work of ministry of welcoming them has tremendous benefits, says Deacon Jacobi.

"It's such a blessing to be able to walk with people in their journey of faith," he said. "But when you see a whole family come into the Church together or you see parents coming back to the faith and children receiving the faith, as a DRE, it's a beautiful thing to witness." †

CREATION

continued from page 1

rights,” he said, quoting from his encyclical “*Laudato Si*,” on Care for Our Common Home” on the environment.

“In considering the fundamental role of water in creation and in human development,” he wrote, “I feel the need to give thanks to God for ‘Sister Water,’” as St. Francis of Assisi said. Water is “simple and useful for life like nothing else on our planet.”

Fulfilling the Gospel mandate to give the thirsty something to drink involves more than individual acts of charity, although those are important, he said. It also involves “concrete choices and a constant commitment to ensure to all the primary good of water.”

Believers have an obligation to thank God for the gift of water, and “to praise him for covering the Earth with the oceans,” Pope Francis said. But they also have an obligation to work together to keep the oceans clean instead of allowing them to be “littered by endless fields of floating plastic.”

Thinking of oceans and seas also led the pope to think of the thousands of migrants and refugees who “risk their lives at sea in search of a better future.”

“Let us ask the Lord and all those engaged in the noble service of politics that the more sensitive questions of our day, such as those linked to movements of migration, climate change and the right of everyone to enjoy primary goods, may be faced with generous and farsighted responsibility and in a spirit of cooperation, especially among those countries most able to help,” he wrote.

Pope Francis also offered prayers for people who fish and others who earn their livings at sea, for those who minister to them and for all the scientists and public policy experts who help the public recognize the treasures of the sea and work to protect them.

And, as the Catholic Church prepares for a world Synod of Bishops on young people in October, he urged Christians to educate and pray for the young “that they may grow in knowledge and respect for our common home and in the desire to care for the essential good of water, for the benefit of all.” †



A stream in the Kaniksu National Forest near Bonners Ferry, Idaho, is seen on June 30. The ecumenical World Day of Prayer for the Care of Creation is held annually on Sept. 1. Supported by both Pope Francis and Orthodox Ecumenical Patriarch Bartholomew of Constantinople, the 2018 celebration focused on the importance of water. (CNS photo/Cindy Wooden)

MUSIC

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Song choices from Matt Faley, director of the archdiocese’s Office of Young Adult and College Campus Ministry. He’s also a musician, singer, songwriter and father of three.



Matt Faley

• **“The Voice of Jesus” by Andrew Peterson.** “I love the simple and poetic way this song speaks to the longing we all have for Jesus. This song speaks to me, especially since becoming a father.”

• **“I Shall Not Want” by Audrey Assad.** “This is a song that beautifully depicts the prayer of

humility.”

• **“Let It Happen” by United Pursuit.** “This song speaks to the innocence we are all longing to return to. Working in ministry with young adults, I feel this song represents how we try to frame our message.”

Song choices from Madison Kinast, assistant director of the archdiocese’s Office of Young Adult and College Campus Ministry.



Madison Kinast

• **“Everything Changes” by Judah & the Lion.** “This song relates to me as a young person because sometimes I feel like I live in a constant state of transition. This song hits home the fact that ‘everything changes,’ but references the one thing and person who always stays the same.”

“It is such a beautiful song to meditate on the gravity of what Christ did for us. The sacrifice of the Mass is so powerful, but it’s easy to get wrapped up in the motions of Mass and forget about the reality of what it means for us: salvation and new life.”



— Rebecca Kovert, event and volunteer coordinator in the archdiocese’s Office of Young Adult and College Campus Ministry, reflecting on the song “O Come to the Altar” by Elevation Worship.

• **“A Man Named Job” by Ryan Proudfoot.** “This song beautifully tells the story of Job and his ultimate trust in and faithfulness to the Lord and his goodness.”

• **“Please Come Home” by Dustin Kensure.** “This tells the story of the Prodigal Son from the perspective of the father. So well done.”

Song choices from Rebecca Kovert, event and volunteer coordinator in the archdiocese’s Office of Young Adult and College Campus Ministry.

• **“Wonder” by Bethel Music and Amanda Cook.** “I love this song because I think it is important to remember to have the wonder of a child. I often complicate things by trying to make sense of them. This song is especially powerful when contemplating the beauty of Christ in the Eucharist.”

• **“Wake” by Hillsong Young & Free.** “It breaks outside of what I think a lot of people think of when they think of Christian music. It’s a great song to jump around and dance to, and to shout your thankfulness to Jesus.”

• **“O Come to the Altar” by Elevation Worship.** “It is such a beautiful song to meditate on the gravity of what Christ did for us. The sacrifice of the Mass is so powerful, but it’s easy to get wrapped up in the motions of Mass and forget about the reality of what it means for us: salvation and new life.”

Song choices from Scott Williams, director of the archdiocese’s Office of Youth Ministry.

• **“Ave Maria” by Matt Faley.** “Matt brings the joy of Christ in his songs. This version of ‘Ave Maria’ leads me deep into the mystery of Mary’s love for us.”

• **“Fear Is a Liar” by Zach Williams.** “This song just reminds me to be fearless and helps bring courage during difficult times.”

• **“What a Friend” by Matt Maher.** “I like the lyrics in this song, ‘For ever and ever, His heart is my home.’”

Song choices from Mary Kate Shanahan, assistant director of the archdiocese’s Office of Youth Ministry.

• **“Blessed Are The Ones” by Audrey Assad.** “I love how this song provokes a yearning to live out the Corporal Works of Mercy and living a life in service to others.”



Mary Kate Shanahan

• **“Brother” by Needtobreathe featuring Gavin DeGraw.**

“‘Brother’ is a great song that reminds us of our need for the love, support and protection of others, and also how God calls us to be a ‘brother’ for others.”

• **“The Breakup Song” by Francesca Battistelli.** “I love how empowering this song is. Through the lyrics, we hear how we are called to go out and live boldly and authentically as the person that we were created to be.”

(There are two ways to hear this playlist of songs. Both require an account with Spotify, which can be set up free of charge. The first way is to search “Young Adult & College Campus Ministry” on Spotify and follow the playlist, “Playlist ft. in The Criterion.” The second option is to go to www.indycatholic.org/get-involved.html and then find the playlist link under “ways to grow”). †

‘Matt [Faley] brings the joy of Christ in his songs. This version of “Ave Maria” leads me deep into the mystery of Mary’s love for us.’



—Scott Williams, director of the archdiocese’s Office of Youth Ministry

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
chill@archindy.org

Online Lay Ministry Formation

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

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Amid the Fray/Greg Erlandson

Dark days remind us our hope remains in the Lord

People ask how I can do my job as a Catholic editor and journalist these days without being depressed.



Actually, it is depressing. How could it not be? The Church I was baptized into when I was 2 weeks old, the Church that I have attended, wrestled with, studied and love is hurting. Again.

So are the people who serve it. Priests have once again been attacked on the street by vigilantes angry at the stories of child abuse. Pastors break down and cry as they apologize to their flock.

Colleagues are asked how they can in good conscience work for such an evil organization. Family members roll their eyes, and suggest this is why they left years ago. The media is in full throttle, and social media is volcanic in its fury.

But what is most impossible to ignore is the hurt of the victims as their stories see the light of day. It is very difficult for anyone who has not felt this kind of betrayal to understand how shattering it is. When a parent or a stepparent, a neighbor or a family friend abuses, it crushes one's trust and breaks one's confidence. The

world is no longer a safe place. It will never be a safe place.

To deal with this unimaginable betrayal and pain, often memories are buried, feelings denied, self-hatred papered over. Until one day it can no longer be hidden and the dragon crawls out from its lair, laying to waste all around it.

For others, the betrayal is never suppressed or forgotten, making it difficult to get beyond the wanton destruction of one's equilibrium, often leading to an increasingly frantic effort to run from the pain.

Now imagine if the person who did all of this to you was someone who works for the Church, who has a role of some authority, who might be esteemed for his holiness, who is associated with God. Imagine what that does, and one can only be in awe of those who survive abuse, find some measure of forgiveness, recover some measure of normalcy.

All of this is depressing. It is also disheartening to see priests and bishops one knows, perhaps even admires, and discover what was done, and what was not done. To imagine that those in authority failed to protect the innocent and the vulnerable for reasons that are not always clear but always seem unworthy—this is difficult too.

The waves of accusations are bad

enough, but the crisis also is amplified by divisions in the Church that some are trying to exploit. People are making ideological points off of the pain of our family, the Church, targeting those they already disliked, pitting people against one another. It only adds to our humiliation and shame.

So yes, it is depressing. And it will be for some time.

Some Christians think of the faith as a warm electric blanket, Flannery O'Connor once wrote. Instead it is the cross. This is our cross. We have to accept that. We are called to pray for our Church, to pray for our good bishops and our sinning bishops, to pray for our many, many good priests and our sinning priests, to pray for our hurting communities. We are called to pray for each other.

In these dark days, we are reminded by the psalmist that our hope is in the Lord.

"Answer me, Lord, in your generous love; in your great mercy turn to me. Do not hide your face from your servant; hasten to answer me, for I am in distress" (Ps 69:17-18).

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

A More Human Society/Richard Doerflinger

Sex abuse and clericalism

The sex abuse crisis that began with allegations about Archbishop Theodore E. McCarrick and dioceses in Pennsylvania has broadened with a testimonial by the



former papal nuncio to the United States, Archbishop Carlo Maria Viganò.

If Archbishop Viganò's charges are true, Archbishop McCarrick's crimes were known to several U.S. bishops and high

Vatican officials.

I've written about how our culture's "sexual revolution" undermined commitment to the Church's moral teachings among laity, clergy and even seminary professors in the 1970s, followed by a tragic increase in sexual offenses by seminarians and priests (and, we now know, some bishops). But another factor helped drive the enabling and cover-ups by others.

It's called clericalism. It goes beyond recognizing a special priestly office—a solemn calling to preach the Gospel and provide the sacraments, most centrally to act for Jesus Christ himself in nourishing us with the Eucharist.

Clericalism separates out the clergy as a privileged caste, in a mutual bond that excludes others and invites the laity to be mere passive recipients of what the clergy offers. It fosters exclusivism and mutual protection as ends in themselves, so the first instinct when a priest is accused of wrongdoing is to "circle the wagons" for protection.

A fine indictment of clericalism is the 1993 book *To Hunt, To Shoot, To Entertain* by Russell Shaw. His ironic title quotes a 19th-century monsignor's description of "the province of the laity."

But the province of the laity is the same as that of every member of the Church: to be holy. As the Second Vatican Council declared in the Dogmatic Constitution on the Church, *"Lumen Gentium"*: "The classes and duties of life are many, but holiness is one—that sanctity that is cultivated by all who are moved by the Spirit of God, and who obey the voice of the Father and worship God the Father in spirit and in truth. ... Every person must walk unhesitatingly according to his own personal gifts and duties in the path of living faith, which arouses hope and works through charity" (#41).

Most of us do not have a vocation to be a priest. But we should all aspire to follow the universal call to holiness.

So the mission of the Church is not so much to make bishops as to make saints. And sometimes saints have had to tell even the pope that he is failing in his sacred duty—as when St. Paul upbraided St. Peter for not fully embracing the mission to the gentiles (Galatians 2).

Bishops are called to teach and inspire us to be holy. So we rightly have a special horror at a bishop abusing those under his care, or knowingly permitting this to continue. Such false leaders do not act for the Church, but betray the Church as well as the innocent. Times like these call the laity to fulfill their own vocation to live and promote a holy life.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the USCCB, has rightly said that the much-needed investigation into this crisis requires "substantial involvement of the laity." We laypeople are also needed to strengthen and encourage good and holy priests and bishops, and help reform dangerous attitudes and policies, so the Gospel will continue to be a light to the nations.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

It's All Good/Patti Lamb

Cling to God when life's disappointments come your way

"It's just not the way I thought this would go," I told my sister on the phone, my jaw clenched with anger.



We were all packed up to move, with a deposit on a new place and a tentative date scheduled with movers. We were excited to sell to our perspective buyers, who even walked

through our home and asked if they could purchase certain furnishings since we planned to downsize.

Then we found out—in a most unexpected way—that the couple decided to bail on our deal and buy another house. My husband was accidentally copied on a group text to their house inspector, the same man who had inspected our home weeks ago for this couple, saying our deal "fell through," and they found another place. We didn't even get a phone call.

"I prayed so hard," I said to my sister, "to sell the house and get settled in a new space as the new school year began, and then this happened." I felt so naïve and angry. The contents of our entire household were packed up, except for

those items this couple asked to purchase at closing. I had even written down all the paint colors so the new owners could touch up the walls where we had removed artwork because they said they loved the paint color choices.

I was seething for at least a week. I had very unholy thoughts about toilet papering their new residence, or drawing a devil with a pitchfork on their new driveway with neon sidewalk chalk. (Sorry, friends, but I'm human and I felt betrayed.) I probably generated enough angst that week to power a small town.

And then I remembered the verses my dad shared with me years ago from a song called "O Breathe on Me, O Breath of God." It was at a time when I was also quite distraught.

The third verse of the song contains these lyrics:

"O breathe on me, O breath of God,
My will to yours incline,
Until this selfish part of me
Glows with your fire divine."

Those words reminded me that I'll only find peace when I align my will with God's. Instead of praying and begging for my will, I prayed to accept God's will "on Earth as it is in heaven."

I think the prayer I said that night

went something like this: "God, I am so disappointed and angry, but I trust you. I love you and I need your guidance. I know that you are good—all the time—and I'm giving this to you. You made the universe out of nothing. You can do anything, and I know you're leading me to what's best out of your graciousness. Squelch this anger in my heart. Take my hand, and I'll try to go along with less kicking and screaming."

And with that, I started unpacking boxes.

I feel foolish that my reaction to this minor setback was so dramatic. There are much bigger things to which I should be giving my mental energy and my time. But this incident reminded me to cling to God, and to pray more about fulfilling his will. This is what I must remind myself when life throws curve balls in the form of disappointments, obstacles and misfortunes.

"Prayer is not an argument with God to persuade him to move things our way," wrote evangelist Leonard Ravenhill, "but an exercise by which we are enabled by his Spirit to move ourselves his way."

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

The Theology of Technology/Brett Robinson

Alexa and Siri are no match for Blessed Mother's loving grace

In 1967, Richard Brautigan wrote a poem called "All Watched Over by Machines of Loving Grace" that imagined



a world where people get reconnected to nature by living in harmony with computers:

"I like to think / (right now, please!) / of a cybernetic forest / filled with pines and electronics / where deer stroll peacefully / past computers / as if they were flowers / with spinning blossoms."

We can chuckle at this now, but the marriage between New Age romanticism and new computer technology was serious business in the 1960s. Scores of computer engineers attempted to enhance their creativity by engaging in New Age practices like taking LSD.

Most of the experiments failed to yield anything interesting—though it is said that Douglas Engelbart, inventor of the computer mouse, came up with a potty

training toy after taking some LSD. Not quite an earth-shattering breakthrough, but I had toddlers once, so I get it.

Machines, no matter how creatively conceived, are not capable of loving grace. However, the more we push the boundaries on artificial intelligence and the "Internet of things," the more our technological artifacts seem to know us.

Ads for things we are thinking about suddenly appear on websites we are browsing. The timing is often so uncanny that we often wonder if our devices are listening to our conversations since we were just talking about getting some new running shoes this morning.

Grace often operates this way, doesn't it? We experience a lack of something, we offer prayers and somehow God delivers an answer at the right place, the right time and in the right way. He does so in a way that is so particular to us that it forces a moment of recognition. Who is it that knows and loves me so perfectly that this grace would flow to me at this very moment?

Technology's superficial way of

knowing us diverts our attention from the true sources of "loving grace" who know and love us. The Father, Son and Holy Spirit who desire to dwell within us. Our Blessed Mother who perpetually advocates for us.

Pope Leo XIII called the Virgin Mary the "mediatrix of divine grace." In other words, she who brought Christ into the world and returned our human love to him in the most perfect way has the special privilege of dispensing his grace back to us, her sons and daughters.

In a world filled with artificial intelligence like Alexa and Siri, it is good to recall that it is still artificial. We all share the desire to be known, but it is a far different thing to be known by a database or a social media profile than it is to be known and loved by God and his mother. We are all watched over by a mother (not machine) of loving grace.

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

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

The Sunday Readings

Sunday, September 9, 2018

- Isaiah 35:4-7a
- James 2:1-5
- Mark 7:31-37

The first reading for Mass this weekend, from the Book of Isaiah, speaks of the blind, the deaf and the lame.



Today's culture is different from that in which this section of Isaiah was written. Physical impairments now can be managed in most cases. People with physical challenges now lead lives that would only have been dreamed of

long ago in ancient Israel.

Moreover, today no scorn accompanies physical disabilities. People in this day and age know that these impairments have physical explanations. Now, it is understood that genetics, disease or injury causes such difficulties.

In Isaiah's time, transportation was limited. So the inability to walk was a major disadvantage. Even more a disadvantage was being unable to hear or see. Communications for almost everyone was verbal or visual.

Immobility, blindness or deafness therefore severely isolated people. As much as at any time in human history, being alone was a fearful thought. It also was a peril.

Finally, physical impairments were seen as the consequence of sin. Physical inadequacies, and ultimately death, came because of Adam's sin. Individual sin by people weakened and afflicted them as well.

God, in great mercy and love, restores vision, hearing and the ability to move, and thus restores a place in the human community. Isaiah displays his typical eloquence in this passage. Because of God's goodness, the mute not only will speak but sing! The lame not only will walk, but they will leap like a stag! Springs will water burning sands!

The Epistle of St. James is the source of the second reading. The New Testament mentions several men with this name. Likely, other men by the same name were alive at the time of Jesus or in the first decades of Christianity. The

Scripture does not identify the man to whom the title of this epistle refers.

Was it James, who was called the "brother of Jesus?" The oldest Christian tradition was that James was a son of Joseph from an earlier marriage. (Under Jewish law, sons or daughters of Joseph's earlier marriage, if indeed there were an earlier marriage, would have been called the "brothers" or "sisters" of Jesus.)

This again is a tradition. It cannot be known for sure with the evidence now available. It may have been another James.

The reading this weekend is a great lesson in the destiny of all humans before God. Everything earthly will pass away. Only the spiritual will endure.

St. Mark's Gospel provides the third reading. Jesus has returned from visits to Tyre and Sidon, in what today is Lebanon, and to the Ten Cities, an area now in Jordan.

Merely by having visited these places, Jesus took the presence of God far and wide, to gentiles as well as to Jews.

Jesus encountered a man who could not hear or speak. Bystanders, and likely the man himself, would have assumed that sin somehow was the cause of his condition.

Jesus healed the man physically, but it was a sign of divine forgiveness. Union with God brings wholeness and strength. Union with God gives us hope of everlasting life in heaven.

Reflection

The Church for weeks has called us to discipleship. It also has warned us that we are shortsighted and weak.

In these readings, the Church confronts us with our sins, the source of ultimate weakness. Sin separates us from God, blinds us and leaves us deaf. It renders us helpless. We are doomed.

When God forgives us, however, we are restored, refreshed and strengthened. We can see and hear. We can find our way.

It is simple: God, in Christ, is our hope and life. Sin is our burden as humans, with dire effects. No one is too bad to receive God's healing, forgiveness and power. Just ask for forgiveness. †

Daily Readings

Monday, September 10

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

Tuesday, September 11

1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, September 12

The Most Holy Name of Mary
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, September 13

St. John Chrysostom, bishop and doctor of the Church
1 Corinthians 8:1b-7, 11-13
Psalm 139:1b-3, 13, 14b, 23-24
Luke 6:27-38

Friday, September 14

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

Saturday, September 15

Our Lady of Sorrows
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
John 19:25-27
or Luke 2:33-35

Sunday, September 16

Twenty-fourth Sunday in Ordinary Time
Isaiah 50:5-9a
Psalm 116:1-6, 8-9
James 2:14-18
Mark 8:27-35

Question Corner/Fr. Kenneth Doyle

Worship at Mass and being good to others done in fidelity with Jesus

Who is a better person? Someone who attends Mass every Sunday and receives Communion, but is not nice to people (rude, insulting, doesn't help the poor)? Or someone who attends Mass sporadically but is a kind, considerate and helping individual? (Ohio)



Is it better to walk on your right leg or your left leg? That question, in my mind, matches your own (whether it's better to go to church or to be kind).

Obviously, we need both legs to walk correctly and well. And similarly, the Church is committed to regular sharing in the Eucharist—not only because that was Christ's command to us, but also because it is from the strength of the Eucharist that we are enabled to live our lives unselfishly.

Jesus, of course, did say: "I give you a new commandment: Love one another. As I have loved you, so you also should love one another" (Jn 13:34). He even suggested in Matthew 25 that the final standard on which each of us will be judged is whether we have helped people when they needed it most.

But Jesus also, on the night before he died, gathered the Apostles to share his body and blood at the first Eucharist and told them that they should "do this in memory of me" (Lk 22:19; 1 Cor 11:24-25). The Church, under the guidance of the Holy Spirit, has determined that for Catholics this means the obligation of worshipping God together as the Church at Mass on Sundays and holy days of obligation.

In doing so, we are following the example of the early believers, who "devoted themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers" (Acts 2:42).

So Church attendance or daily kindness is not an "either-or" proposition. We are not forced into making this false choice. In fidelity to Jesus, we do both—and, in so doing, make steady progress in the Christian life.

I have asked several people this, but no one seems to know: Why do Catholics light candles in church? When did this tradition start, and what was the reason? (New York)

The custom of lighting candles as a mark of respect and prayer actually predates Christianity. In Judaism, the *Talmud* prescribed that there be a perpetual lighted candle at the Ark of the Covenant where the writings of the sacred Scriptures were kept—as a sign of respect for the word of God.

This may well have contributed to the current practice of Catholic churches in keeping a lighted sanctuary lamp near the tabernacle to mark the presence of the Eucharist, and to call believers to special reverence and veneration.

Today, many Catholic churches contain racks where vigil candles are lighted by parishioners in honor of particular saints, or in memory of someone who is deceased.

The word "vigil" refers to keeping watch, and the symbolism is that the one who lights the candle desires to remain present to the Lord in prayer even while leaving to attend to other daily obligations. This Christian practice can be traced back as far as the 200s, when lighted candles were kept burning in the catacombs at the tombs of martyrs by Christians honoring them and praying for their intercession.

(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

Jesus of the Cross

By Sonny Shanks

Abed and asleep I found myself walking across fields of green.
Up ahead there was a white picket fence,
stretching left to right as far as I could see.
On the other side of the fence everything was golden,
and I understood it to be Heaven.
On this side of the fence there were at least a dozen Jesuses,
all of whom had people listening to them.
The first one appeared solemn and judgmental, like a record keeper.
The second one seemed quite angry and spoke of hellfire.
The next one seemed like an insurance salesman: nice suit, big smile,
and spoke of the benefits of his plan.
On and on it went, until I got to the last one. He had no one in his line.
There were crosses of different sizes and shapes
lying all around Him on the ground.
"How do I get to Heaven?" I asked this Jesus.
"Pick up a cross," He answered back.
I found the smallest one and tried to heft it,
but it was overwhelmingly heavy.
"I can't pick this up," I exclaimed.
"I think you can," He answered back.
It took all my strength, but I somehow got the cross to my shoulder.
"Ok, now can I enter in?" and pointed to Heaven.
"Now you go back," He said. "The way to Heaven is back on Earth,
carrying your cross and helping others with theirs."

(Sonny Shanks is a member of St. Joseph Parish in Corydon.)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name,

address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

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.

ASH, Donald G., 82, St. Pius X, Indianapolis, July 24. Husband of Janice Ash. Father of Karen, Kevin and Michael Ash. Grandfather of three.

BOLIN UNGER, Marietta M., 84, St. Paul, Tell City, Aug. 16. Mother of Sally DeVillez, Polly Story and Rick Bolin. Grandmother of four. Great-grandmother of four.

BOOK, Agnes F., 95, St. Michael, Bradford, June 22. Mother of Rose Ann, David, Donald, Kenneth, Marvin, Patrick, Stephen and Thomas Book. Grandmother of 19. Great-grandmother of 16.

COBARRUBIAS, Enrique Santillano, 75, Holy Spirit, Indianapolis, Aug. 15. Husband of Yolanda Acosta Garcia. Father of Alma, Laura, Maria, Rosa, Enrique, Juan Carlos Riuclino, Ramon and Ricardo Santillano. Grandfather of 14.

DECECCO, Erna E., 96, Holy Spirit, Indianapolis, Aug. 11. Mother of Anita DeCecco-Boehm. Grandmother of one.

DITTMAN, Harry A., 75, Holy Family, New Albany, Aug. 23. Husband of Phyllis Dittman. Father of Lori Lavalley, Julie Tonini, Debbie Zagray and Jeff Dittman. Brother of Nancy McClintock, Mary Jane Mullin, Don, Gene, John and Ken Dittman. Grandfather of six.

FESSEL, Donna L., 67, St. Michael, Bradford, May 12. Sister of Mary Gurtz and Rebecca Meyer. Aunt and great-aunt of several.

GETTELFINGER, Sally K., 58, St. Michael, Bradford, Feb. 10. Wife of Bernard Gettelfinger. Mother of Lora and Gregory Gettelfinger. Daughter of Charles and Nancy Sandifer. Sister of Shannon Speth, Andrew and Scott Sandifer. Grandmother of one.

HILL, Donald G., Sr., 90, Our Lady of Lourdes, Indianapolis, Aug. 17. Father of Bridget McClellan, Donald Jr., Joseph, Timothy and William Hill. Grandfather of 12. Great-grandfather of several.

HUSER, Michael J., 37, St. Matthew the Apostle, Indianapolis, Aug. 18. Son of Terry and Kathy Huser. Brother of Kathleen Head, Lisa Lecher, Nicole Swift, Amanda, Breanna, Bradley, Bryan, Jeremy and Terry Huser. Grandson of Jim and Jeanne Huser.

LAUER, Paul A., 81, Holy Spirit, Indianapolis, Aug. 17. Husband of Marcia Lauer. Father of Marilyn, David, Philip and Stephen Lauer. Stepfather of Krista Edison and James Sorrell. Brother of Betty and Theresa Bowman, Helen Heffernan, Mary Ann Meacham and Thomas Lauer. Grandfather of 13. Great-grandfather of five.



Praying for Senator McCain

Jesuit Father Edward Reese, president of St. Ignatius College Preparatory in San Francisco, blesses the casket of U.S. Sen. John McCain, R-Ariz., during an Aug. 29 memorial service at the Arizona Capitol in Phoenix. Retired Bishop Gerald F. Kicanas of Tucson praised McCain, who died at age 81 of brain cancer on Aug. 25, for his service to the nation. (CNS photo/Ross D. Franklin, Pool via Reuters)

MCCARTHY, Shirley J., 92, St. Simon the Apostle, Indianapolis, Aug. 23. Wife of Fredrick McCarthy. Mother of Sharon Brandon, Mary Kondrath, Margaret Lang, Terrance Lyon-McCarthy, Christopher and Michael McCarthy. Grandmother of eight.

NASH, Porter, 81, St. Michael, Bradford, July 3. Husband of Doris Nash. Father of Saundra Albers, Janice Archer, Cheryl Spencer, Gary, Greg, Jeff, Scott and Steve Nash. Brother of Marjorie Dodge and Elbert Nash. Grandfather of 20. Great-grandfather of five.

PENNINGTON, Fred W., 76, St. Mary, Rushville, Aug. 20. Husband of Anna Karen Pennington. Father of Libby Hammond and David Pennington. Brother of Susan Lyme. Grandfather of four. Great-grandfather of one.

PETRY, Earl A., 94, St. Pius V, Troy, Aug. 15. Brother of Irene Fritz. Uncle of several.

PRUITT, Mary Jane, 79, St. Michael, Bradford, June 11. Mother of Vicki Hoerter, Victoria Mason, Karen O'Conner, Deborah Peterson, Rebecca Sidelko,

Scott Bean, Edward, Larry Jr., Sook and Timothy Pruitt. Sister of Phyllis Gettelfinger, Gayle Humes, Lillian Jacobi, Edward and Raymond Senn and Rose Pruitt. Grandmother of nine. Great-grandmother of 11.

REDELMAN, Delores M., 88, St. Mary, Greensburg, Aug. 24. Mother of Miriam Diez, Gregory and Kevin Redelman. Grandmother of three.

SAXON, Vera C., 75, St. Mary, Rushville, Aug. 3. Wife of Donald Saxon. Mother of Carina McDowell, Maria

Wondra, Lee Ann, Benjamin, Donald, Douglas, Joseph and Steven Saxon. Sister of Rosemary Henby and Janet Ohl. Grandmother of 18. Great-grandmother of eight.

SCHAEFER, Raymond, 92, All Saints, Dearborn County, Aug. 18. Father of Mary Lou Eckstein, Edna Gilbert, Linda McDonald and Russel Schaefer. Brother of Rosemary Conrad, Harry, Lester and Robert Schaefer. Grandfather of five. Great-grandfather of three.

SHANAHAN, Alice J., 97, St. Pius X, Indianapolis, Aug. 20. Mother of Patricia Paas, Gary and Robert Shanahan. Grandmother of four.

SIMMS, Joseph R., 75, St. Joseph, Corydon, Aug. 22. Husband of Mary Simms. Father of Ramona Meador, Ann Osterhoudt, Sandra Simms Farber, Mary Vanderbark, James and Robert Simms. Brother of Marci Daniels, Dennis, James, Joseph D., Joseph E. and Patrick Simms. Grandfather of 18. Great-grandfather of four. †

Providence Sister Jean Anne Maher served in Catholic education for 43 years

Providence Sister Jean Anne Maher, formerly Sister Roberta Marie Maher, died on Aug. 23 at Union Hospital in Terre Haute. She was 85.

The Mass of Christian Burial will be celebrated on Sept. 7 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial will follow at the sisters' cemetery.

Sister Jean Anne was born on Dec. 24, 1932, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2,

1951, and professed final vows on Aug. 15, 1958.

Sister Jean Anne earned a bachelor's degree in education from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, a master's degree in elementary education from Northern Illinois University in DeKalb, Ill., and a master's degree in theology at the Seminary of the Immaculate Conception in Huntington, N.Y.

During her 67 years as a member of the Sisters of Providence, Sister

Jean Anne ministered for 43 years as a teacher in Catholic schools in California, Illinois, Indiana, Maryland, Massachusetts and Washington, D.C.

In the archdiocese, she served in Catholic education at the former Holy Trinity School in New Albany from 1953-55 and the former St. Ann School in New Castle.

Sister Jean Anne also served for seven years as a pastoral associate in a parish in Chicago before returning to the motherhouse in 2003 to serve as a driver and as a receptionist at

Woods Day Care and the Providence Spirituality and Conference Center. She also participated in prison ministry at the United States Penitentiary in Terre Haute until a few months before her death.

Sister Jean Anne is survived by a sister, Celeste Sammet of Naperville, Ill.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Another study puts Puerto Rico's hurricane deaths in the thousands

WASHINGTON (CNS)—Few believed the initial official figures that said 64 people died in Puerto Rico as a result of Hurricane Maria in September 2017, a stunningly low statistic that officials released shortly after what is considered one of the island's worst natural disasters on record.

After many disputed the official number, Puerto Rican officials commissioned a study from George Washington University in Washington to get a more accurate number of deaths, and when its results were released on Aug. 28, it confirmed what many had suspected: An estimated 2,975 people lost their lives because of the natural disaster. As a result, Puerto Rico has now revised the official death toll.

The study, carried out by the university's Milken Institute School of Public Health, said death certificates may not have reflected conditions caused by the hurricane that lead to fatalities in the days and months following the disaster.

Lack of electricity and water and a general pounding of the island-nation's

infrastructure by the storm made it difficult for hospitals and health care professionals to care for those who were struggling to recover in the aftermath of the disaster. Death certificates may not have taken into account all those factors, and how the fatalities were a result of the conditions created by the hurricane. In a statement, those who conducted the study said that "lack of communication, well established guidelines and lack of training for physicians on how to certify deaths in disasters, resulted in a limited number of deaths being identified as hurricane related."

"Certain groups—those in lower income areas and the elderly—faced the highest risk," said Dr. Carlos Santos-Burgoa, the principal investigator of the project and a professor at George Washington University, in a statement.

The study looked at excess deaths from September 2017 to February 2018 and found "a number that is 22 percent higher than the number of deaths that would have been expected during that period in a year without the storm," the statement said. †

Australian bishops, religious say seal of confession is sacred

SYDNEY (CNS)—Australia's Catholic bishops and religious orders, responding to recommendations from the Royal Commission Into Institutional Responses to Child Sexual Abuse, accepted 98 percent of its suggestions, but said they could not accept recommendations that would violate the seal of confession.

"We are committed to the safeguarding of children and vulnerable people while maintaining the seal. We do not see safeguarding and the seal as mutually exclusive," said the preamble to a 57-point response to dozens of recommendations concerning child safety, formation of priest and religious workers, ongoing training in child safety and even out-of-home care service providers.

The response, published on Aug. 31, came eight-and-a-half months after the Royal Commission released its 17-volume report on child sexual abuse. The report was based on five years of hearings, nearly 26,000 e-mails, and more than 42,000 phone calls from concerned Australians. In February 2017, Australian Church leaders spent three weeks testifying before the commission.

In a statement published with their response, Josephite Sister Monica Cavanagh, president of Catholic Religious Australia, and Archbishop Mark Coleridge of Brisbane, president of the Australia Catholic Bishops' Conference, expressed "their deep sorrow that vulnerable children were abused, weren't believed and weren't supported when seeking justice."

Sister Monica said, "The process is already underway to reform the Church's practices to ensure that safeguarding is integral in all that we do as part of our ministry and outreach in the community.

The statement said Archbishop Coleridge acknowledged that the Church's response to the abuse scandal had been "too slow and too timid."

"Many bishops failed to listen, failed to believe, and failed to act," he was quoted as saying. "Those failures allowed some abusers to offend again and again, with tragic and sometimes fatal consequences."

The Catholic Church's response to the Royal Commission's recommendations, he said, is "a plan of action; it is our pledge to the Australian people; it is our promise of transparency and accountability."

The Royal Commission recommended that the bishops consult with the Holy See to clarify whether "information received from a child during the sacrament of reconciliation that they have been sexually abused is covered by the seal of confession," and whether "if a person confesses during the sacrament of reconciliation to perpetrating child sexual abuse, absolution can and should be withheld until they report themselves to civil authorities."

The commission also recommended that confession "only be conducted in an open space within the clear line of sight of another adult."

The response from the bishops and religious said dioceses would examine confessional spaces and practices. It said confessions of groups of children were normally conducted in the open and that the Catholic Professional Standards Limited it had established was developing standards and protocols.

"However, the 'seal of confession' is inviolable for the priest confessor," it said.

"Children will be less rather than more safe if mandatory reporting of confessions were required.

The rare instance where a perpetrator or victim might have raised this in confession would be less likely to occur if confidence in the sacramental seal were undermined, and so an opportunity would be lost to encourage a perpetrator to self-report to civil authorities or victims to seek safety," said the response.

"Mandatory reporting of confessions would also be a violation of freedom of religious belief and worship," it added.

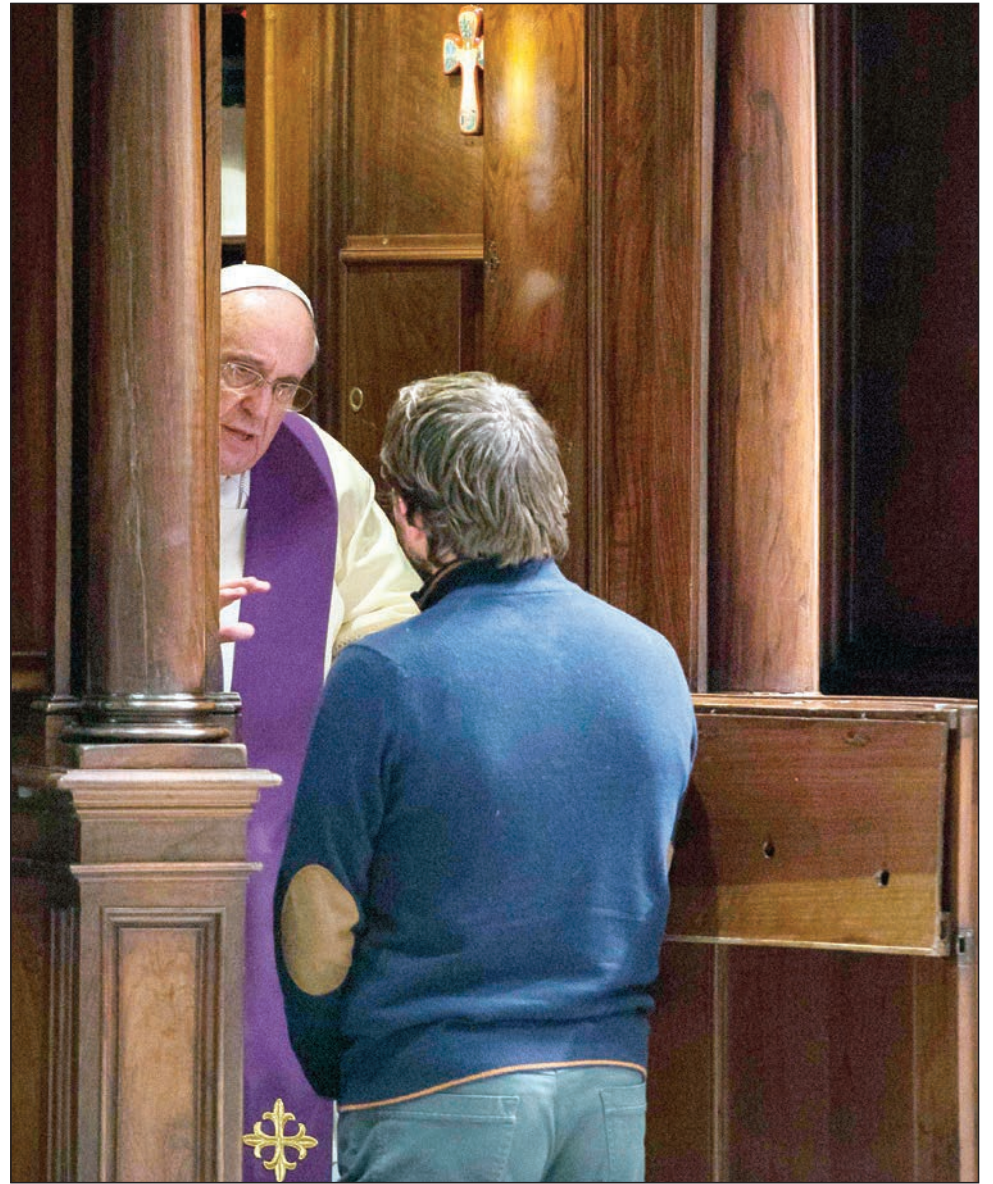
The bishops and religious noted that they had marked a few recommendations "for further consideration," and about a dozen that mentioned the Holy See had been noted to the Vatican. In October, leaders of the Australian Catholic Bishops Conference and the chair of the Church's Truth, Justice and Healing Council met with Vatican officials to discuss issues emerging from the royal commission investigations.

For instance, the Royal Commission said the bishops should urge the Vatican to change canon law so that "the pontifical secret"—the confidentiality surrounding a canonical investigation and process—"does not apply to any aspect of allegations or canonical disciplinary processes relating to child sexual abuse."

The response said the bishops had sought canonical advice and consulted with the Holy See, but noted that the pontifical secret "does not in any way inhibit a bishop or religious leader from reporting instances of child sexual abuse to civil authorities."

The Royal Commission asked that the bishops urge the Vatican to eliminate the "imputability test" of canon law when dealing with cases of clerical sexual abuse. The imputability test basically means that a person's level of guilt for a crime is lessened to the degree that he or she was not aware that the action was wrong; if the imputability is diminished, canon law would recommend a lesser penalty for the guilty.

In response to a recommendation that the bishops work with the Vatican to amend canon law to remove the time limit for commencement of canonical actions relating to child sexual abuse, the bishops said this was already the practice in Australia. According to rules issued in



In this 2014 file photo, Pope Francis hears confession from a man during a penitential liturgy in St. Peter's Basilica at the Vatican. (CNS photo/L'Osservatore Romano via Reuters)

2003, the statute of limitation is 20 years after the victim reaches the age of 18; however, Church law also says that the Congregation for the Doctrine of the Faith can set aside that limit.

Several recommendations from the royal commission concerned celibacy—the promise not to marry. The response said the bishops noted "that the Royal Commission made no finding of a causal connection between celibacy and child sexual abuse; that voluntary celibacy is a long-established and positive practice of the Church in both East and West, particularly for bishops and religious life; and that inadequate initial and continuing formation of priests and religious for celibate living may have contributed to a heightened risk of child sexual abuse, but not celibacy as a state of life in and of itself."

In March, Pope Francis authorized an Australian plenary council, a meeting in which decisions become binding on the Church in the country. The bishops said it was time to look at where the Church in Australia was headed. †

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The full job description is available at <https://ologn.org/news/stewardshipdirector> and you can submit your resumé to Mike Witka at MWitka@ologn.org.

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Children at St. Ambrose in Seymour

The Criterion published this photo along with two others in an "Out of the Past" feature in its Aug. 31, 1979 issue. A follow-up in the Sept. 21, 1979, issue stated that the photo was believed to be from St. Ambrose Parish in Seymour during the 1950s, but included no other information. If you have information regarding this photo, please contact the archives.

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



Message of hope

International singer and songwriter Tony Melendez brought his message of hope, encouragement and faith to St. Nicholas Parish in Ripley County on Aug. 24. Born in Nicaragua without arms and a clubbed foot, Melendez taught himself how to play the guitar with his feet. He made national headlines when he performed before St. John Paul II in Los Angeles in 1987. A special afternoon performance was also held for the St. Nicholas School students, in which Melendez shared the importance of self-esteem, prayer, family support, disability awareness, drug abuse, and using your gifts and talents. He invited students to join him in singing, emphasizing the importance of using their voices for empowerment to build up rather than to tear down. Pictured, from left, are St. Nicholas students Jacob Trimble and Gabby Moore, and musician Tony Melendez. (Submitted photo)



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David Bereit

David Bereit is the co-founder and former CEO of 40 Days for Life. He led the global movement through its first decade, mobilizing 750,000 volunteers in more than 700 cities across 40 nations. David has worked alongside many of today's most successful pro-life leaders, helping hundreds of organizations increase their life-saving impact and raising more than \$55 million for pro-life causes. David is an internationally sought-after keynote speaker. His work has been featured in nearly every major media outlet.

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