First U.S. martyr is beatified, ‘always served those most in need’

Oklahoma City (CNS)—Wearing a red and black traditional Guatemalan shirt that had belonged to martyred U.S. priest Father Stanley Rother, Ronald Arteaga traveled from his village of Santiago Atitlan to witness the Sept. 23 beatification of the pastor he knew as “Padre Aplas.” Even though Arteaga was only 10 when now-Blessed Rother was martyred in 1981, he remembers “he was always with the people of Santiago Atitlan, Guatemala, and more than that, he identified with our indigenous population.”

The sleeves on Arteaga’s shirt had to be rolled up because, as he recalled, Blessed Rother was a tall man.

“He learned to speak Tz’utujil, the language of my people, and he always served the people most in need,” Arteaga said. When Blessed Rother was killed, Arteaga recalled, it “broke the hearts of the entire village,” but “we had hope that he would receive this honor, and thanks be to God that this day has arrived!”

An estimated 20,000 people packed the Cox Convention Center from across the country and throughout the world to witness the beatification of the native Oklahoman who is the first U.S.-born martyr. Ordained for the Archdiocese of Oklahoma City in 1963, Blessed Rother went to the archdiocesan mission in Santiago Atitlan. He was gunned down in his rectory by three masked men in 1981.

Pope Francis recognized the priest’s martyrdom last December, a recognition that cleared the way for his beatification.

“May his heroic example help us be courageous witnesses of the Gospel, dedicating ourselves in supporting human rights of the people of Santiago Atitlan, Guatemala, and throughout the world to see that they are treated with dignity and respect,” Pope Francis said.

The shirt that had belonged to Blessed Rother arrived in a box, labeled “U.S. shirt that had belonged to martyred priest.”

High-fives and academic growth increase at Holy Angels School with ‘blended learning’

By John Shaughnessy

As a parent, Ashley Asante-Doyle feels “awesome” knowing she has a way to increase the confidence and academic growth of all her students.

As a principal, Matt Goddard never tires of the high-fives and hugs he gets from smiling students who want to share their latest success.

By John Shaughnessy

“Blended learning” is the buzz term for the academic level of each student and uses fun concepts to help them progress individually and as a group. It’s part of the school’s comprehensive program that has become a model in the archdiocese.

See related editorial, page 4.

See ROYINERO, page 9

Jesus priest in Puerto Rico says devastation from deadly Hurricane Maria is ‘apocalyptic’

Washington (CNS)—It took a couple of days for Father Flavio Bravo to venture out and survey the devastation of Hurricane Maria, with its torrential rain and winds of 155 miles per hour, inflicted for hours on the island of Puerto Rico.

“We were trapped,” because of debris, said Father Bravo, the superior of the Society of Jesus’ Puerto Rico community, recounting the initial aftermath of the hurricane on the island. When Father Bravo finally managed to get outside, the scene was nothing short of “apocalyptic,” he said during a Sept. 22 telephone interview with Catholic News Service (CNS).

As of Sept. 25, at least 16 people were killed in Puerto Rico, and 27 deaths were reported on the island nation of Dominica. Two others were killed in the French territory of Guadeloupe and one on the U.S. Virgin Islands.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, urged Catholics to respond with prayer and other help “in this time of great need for our brothers and sisters in harm’s way—many of whom have been hit repeatedly by the successive hurricanes.”

A woman carries bottles of water and food during a distribution of relief items on Sept. 24 in San Juan, Puerto Rico, days after Hurricane Maria. (CNS photo/Alexis Boza, Reuters)
Grants aim to assist lay leaders serving local Church

By John Shaugnessy

Hoping to ease financial concerns and stresses for lay leaders throughout the Church in central and southern Indiana, the archdiocese and Lilly Endowment, Inc. have teamed up to create the Ministerial Excellence Fund. The archdiocese’s fund focuses on providing grants—up to $10,000 each—to youth ministers, business managers, pastoral associates, parish life coordinators, parish catechetical leaders, principals and assistant principals who are burdened with individual student debt or family-related medical expenses. Applications for the grants will be accepted soon. Contributions to the fund are already being accepted. The fund reflects the archdiocese’s commitment to helping and keeping its talented lay leaders in parishes and schools across central and southern Indiana, according to Matt Hayes, the manager of an archdiocesan project called Empowering Pastoral Leaders for Excellence in Parish Leadership and Management.

The Ministerial Excellence Fund is part of that overall project, which is being funded by a three-year grant from Lilly Endowment. There’s a recognition that pastoral leaders leave the ministry because they don’t have enough economic support,” Hayes says. “We want our pastoral leaders to stay. We don’t want an undue financial burden to cause them to leave.”

With that goal in mind, the archdiocese’s Ministerial Excellence Fund will specifically assist pastoral leaders who experience financial stress because of individual student debt or family-related medical expenses. A person receiving a grant could have a year’s worth of student debt or medical debt paid—up to $5,000. As part of the grant, recipients will also be required to participate in financial education sessions, which are free. “We don’t want people to just use the money to help with their debt,” Hayes says. “We also want them to think about how they’re managing their finances over the long haul.”

All the money in the fund will be distributed by the end of 2018. Hayes says, but the archdiocese hopes to continue the program long term by establishing an endowment. “The archdiocese doesn’t want this to go away when the grant goes away,” Hayes says. “We want this to last.” The archdiocese’s Office of Stewardship and Development is committed to achieving both goals: maximizing the matching funds offered by Lilly Endowment in 2017 and 2018, and helping create an archdiocesan endowment that will continue beyond those years.

As of Sept. 26, $22,000 has been raised through archdiocesan efforts, according to Jolina Moore, executive director of the archdiocese’s Office of Stewardship and Development. “With the Lilly match, we’re already positioned to give away $44,000,” Moore says. “We know we can already impact the lives of eight different families who are committed to the ministries of the Church. And every day we’re meeting with more donors to secure more funding.”

Moore says the Ministerial Excellence Fund will have a positive effect on young people who want to work for the Church, and older people who have dedicated their lives to ministries in the Church. “We have so many young people who want to work in ministry, but the reality of their financial situation once they leave college often prohibits them from working in the field,” Moore notes. “Their college debt is so great that they’re stuck.”

Burdened with educational debt, these young people often have to choose between following their desire to work for the Church, or getting a job in the private sector that lets them pay off their debt, she says. “And these grants are not just for the young either. It could be for older people in ministry who have been in unfortunate health situations, and they have medical debt they can’t afford. We’re committed to this initiative because we know the real impact it will have in the field.”

— Jolina Moore, executive director of the archdiocesan Office of Stewardship and Development

Archdiocese, ACE Academies to celebrate Xtravaganza on Oct. 25

The archdiocese and the Notre Dame Alliance for Catholic Education (ACE) Academies will celebrate their collaboration during the Xtravaganza 2017 event in Indianapolis on Oct. 25. The second annual celebration will raise funds and awareness for the five Catholic schools in Indianapolis that are part of the University of Notre Dame’s ACE national network: Central Catholic, Holy Angels, Holy Cross Central, St. Anthony and St. Philip Neri.

The relationship between the archdiocese and Notre Dame deepened when the five center-city schools became ACE Academies for the 2016-17 school year. The schools “provide a challenging, faith-filled, educational experience” for their students.

The Xtravaganza will begin at 6 p.m. at the Crane Bay Event Center, located at 511 W. Merrill St., in Indianapolis. Tables of eight can be reserved for $22,000, which includes sponsor name recognition in the celebration’s program. Individual tickets are $125.

For reservations, contact Rose Springer at 317-236-7324 or rspringman@archindy.org. For event or sponsorship information, contact Kim Pohovey at 317-236-1568 or kphohovey@archindy.org.

The Criterion

Pope Francis’ prayer intentions for October

• Workers and the Unemployed—That all workers may receive respect and protection of their rights, and that the unemployed may receive the opportunity to contribute to the common good. (To see Pope Francis’ monthly intentions, go to www.apostoloskopispea.org/2017-intentions.)
Sister Jane Schilling worked for justice, co-founded Martin University

By Sean Gallagher

St. Joseph of Carondelet Sister Jane Edward Schilling, who spoke decades in Indianapolis working for racial justice, died on Sept. 13 at Nazareth Living Center in St. Louis. She was 86.

Because she asked that her body be donated to scientific research, a memorial Mass was celebrated on Sept. 20 in the chapel of the Nazareth Living Center, a retirement home of her community.

Father Kenneth Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis, was the principal celebrant and homilist at the Mass.

Father Taylor was a student of Sister Jane for a year in the mid-1960s when she came to teach at Holy Angels School.

During that time, Sister Jane formed a long-lasting relationship with Benedictine Father Boniface Hardin of Saint Meinrad Archabbey in St. Meinrad in which the two worked tirelessly in and diverse ways to promote racial justice.

Father Boniface died in 2012.

Father Taylor said they “got their feet wet” in this work when they led protests against the building of Interstate 65 through a neighborhood near Holy Angels largely populated by African-Americans.

“They got negative reaction and threats, the kind of things that went along with other civil rights movements,” Father Taylor said. “They had to endure that as well. But they kept moving forward.”

In the early 1970s, Sister Jane and Father Boniface co-founded the Martin Center in Indianapolis, which initially provided anti-racism training.

It later expanded into doing research in and advocacy for sickle cell disease, which largely affects African-Americans, and adult education.

This latter effort eventually led to the founding in 1977 of what became Martin University.

While it serves students from all backgrounds, Martin University has historically helped low-income African-Americans in particular.

Sister Jane served in various administrative roles at the university from its founding until she retired and moved to St. Louis in 2012.

Father Taylor said she and Father Boniface worked well together to advance the mission of their ministry.

“She had the ability to take his great ideas and make them happen,” Father Taylor said. “She was the one who put things into motion.”

Father Taylor said that while the university may be the most visible legacy of Sister Jane’s decades of ministry in Indianapolis, it ultimately stands as a testament to her faith and passion for racial justice.

“She was always willing to step out in faith and let the creativity of the Spirit take over,” Father Taylor said. “Great things resulted from that. Her total commitment to racial justice was long running.

“She would do whatever she could so that people, no matter what odds were against them, no matter what opposition may be put in the way, would be able to reach their full God-given potential.”

Nancy Mary Schilling was born on Oct. 8, 1930, in Minnequa, Wis. She entered the Sisters of St. Joseph of Carondelet on Sept. 15, 1948, and professed final vows in the community on Aug. 15, 1956.

She earned a bachelor’s degree in history and social studies at Fontbonne University in St. Louis in 1961 and a master’s degree in ancient history at Loyola University in Chicago in 1966.

From 1951-64, Sister Jane served in two parish grade schools in St. Louis. Beginning in 1964, she began ministry in Indianapolis and would remain in the city until her retirement in 2012 to the Nazareth Living Center in St. Louis.

From 1964-70, she ministered at Holy Angels School in Indianapolis. Her ministry at the Martin Center, which she co-founded, took place from 1970-89. She co-founded Martin College, which later became Martin University, in 1977 and served in different periods as its associate director, executive director, academic dean, vice president and historian.

Sister Jane is survived by sisters Jan Jelinski of Bozeman, Mont.; Sister Mary Mark Schilling of Milwaukee, a member of the Sisters of the Sorrowsful Mother; Fern Winger of Hazelhurst, Wis.; and brother Edward Schilling of Fond du Lac, Wis.

Memorial contributions may be made to the Sisters of St. Joseph of Carondelet, St. Louis Province, 6400 Minnesota Ave., St. Louis, MO 63111-2899.

‘Be Not Afraid’ is theme for Respect Life Sunday; Mass, Life Chain begin observance

WASHINGTON (CNS)—Respect Life Month is observed every October by the Church in the United States, beginning with Respect Life Sunday, which takes place this year on Oct. 1. These events kick off the 2017-18 Respect Life Program.

The theme for the coming year is “Be Not Afraid,” and will be in effect through September 2018.

New materials are produced each year to help Catholics understand, value and become engaged with supporting the God-given dignity of every person.

The Respect Life Program materials—available at bit.ly/ZO9Tp3—are intended to help leaders integrate respect for human life into their work or ministry, according to the U.S. Conference of Catholic Bishops’ Secretariat of Pro-Life Activities.

Locally, the archdiocesan annual Respect Life Sunday Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 1. The Archbishop O’Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 1.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion.

Learn more about the Life Chain Network and other event locations at LifeChain.net.
Father Stanley Rother: First U.S.-born citizen to be declared a martyr

This could become a Catholic trivia question some day: Who was the first U.S.-born citizen to be declared a martyr? The answer: Father Stanley Rother, from Oklahoma City-Tulsa (now the Oklahoma City Archdiocese, was murdered in the Guatemalan village where he ministered. (CNS photo/Steve Sloane, Archdiocese of Oklahoma City)

Letter to the Editor

"Surprise" appearance by Archbishop Thompson made parish anniversary celebration more special special day. Thank you for taking the time out of your busy schedule to be with us. We will never forget it.

We would like to thank everyone who came to celebrate with us.

Rose Calhoun
Jill Jansing
Jessica Gorman
Ted Wissel
St. John the Baptist Parish’s 150th Celebration Committee

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment “to be the responsible advocate of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome. Every effort will be made to include letters from a variety of people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters are subject to editing. Readers are invited to submit letters to the editor to select the letters that will be published and to edit letters from readers as necessary to maintain space limitations, pasteur sensitivity and content (including spelling and grammar). In order to ensure that a wide variety of letters are read, a maximum of three letters (not more than 300 words) are more likely to be published.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.

Reflection/Hosffman Ospino

Speaking about race with Hispanic children

My 6-year-old son came home after school and unexpectedly asked my wife and me: “What am I?” The question caught us off guard. “What do you mean?” we replied. He said, “Am I Mexican?” Are people who speak Spanish Mexican? We explained that he and his sister are "estadounidenses," the word in Spanish for people born in the United States. In other words, we are American. We also explained that people with Mexican roots who live in the United States are also known as Latinos or Hispanics.

Likewise, people born or with roots in parts of Latin America and the Spanish-speaking Caribbean, like in my case, born in Colombia, and my wife, born in Guatemala, are Hispanic. We have lived most of our lives in this country. We are committed to its best values, and contribute with the best of who we are. We are also "estadounidenses."

Staring at something was still bothering him, he asked: “Why are Mexicans taking over the country?” Then he added, “Are we taking over the country?”

I asked, “Where do you hear that?” He said, “My friends say that Mexicans are taking over the country. They said that America is for white people. They heard it on television.” Then he concluded, “My arms are white. We are white?”

A deep sense of sadness engulfed me. Should those 6-year-olds be engaged in play and imagining worlds full of hope? Should they wrestle with these questions at such a tender age?

If you are Hispanic in the United States, the conversation about race and ethnicity is personal, complex and rather confusing. Talk about race in our society is frequently framed within a “white-black” paradigm. Yet Hispanics know that it is more than that. “Hispanic” is not a race, but an ethnicity. There are Hispanics who are white, black and indigenous. Many embody a mix of these.

Hispanics are caught up in a conundrum of racial categories that often lead to misunderstandings about identity and sometimes to exclusion and prejudice—even in our own faithful communities. This goes without mentioning language and culture.

This too is a much for a 6-year-old. Frankly, it is too much for anyone, young or adult. Yet this is the context where young Catholics are growing up. Indeed, about 60 percent of Hispanics younger than 18 are Hispanic.

My children attend one of the best Catholic schools in Boston. We intentionally strive to welcome a diverse student body and thrive in cultivating an environment of inclusion and respect.

Still, the conversation about race that our family born at home is a reminder that we cannot be complacent.

Children are profoundly influenced by their surroundings and by what they hear from their parents related to race. They watch television and social media. They see how our national leaders behave, what they say and what they fail to say.

My wife and I are not the only Hispanic parents having these conversations at home. We may have access to some tools to address issues of race with our children, but many Hispanic Catholic parents do not. Many are afraid and confused. Many fear for their most precious treasures, their children. They need guidance and accompaniment.

This is a time for all Catholics in the country, starting with our bishops, universities, elementary and secondary schools, dioceses, parishes, catechetical programs and ministerial organizations, among others, to step up to the plate firmly and lead frank conversations about race at any level. We must do this for the sake of a healthy society, the vibrancy of our faith communities and our children.

(Hosffman Ospino is professor of theology and religious education at Boston College. He is a member of the leadership team for the Fifth National Encuentro of Hispanic/Latino Ministry. †)
Angels glorify God and serve as messengers

“¡Cielos, exultad con él, y adórenle los seres espirituales, como criaturas puramente inteligentes, las cuales se encuentran rodeadas de todas las criaturas visibles. El resplandor de su gloria da testimonio de ello” (#336).

In the New Testament, only the archangels Gabriel and Michael are mentioned by name, but a verse added to John’s Gospel (Jn 6:50–54) in the second century A.D. refers to the pool of Bethesda, where the multitude of the infirm lay awaiting the moving of the water by an angel of the Lord who descended at certain times into the pond and stirred the water. It was said that whoever entered the pond after the stirring of the water was healed of all infirmities. Because of the healing role assigned to Raphael, whose name means “God’s healing,” this particular messenger is generally associated with the Archangel Raphael.

The Archangel Gabriel is familiar to us because of his role in the Nativity narrative in the Gospel of Luke. It is Gabriel who announces the births of John the Baptist to Zechariah and of our Savior to Mary. Christian art throughout the centuries has depicted Gabriel as the “morning star” and protector of Mary and the chosen ones. It is on Sept. 29, 2017, the Feast of Saints Michael, Gabriel and Raphael, that the spiritual companionship of guiding and protecting angels, the Church tells us that “from infancy to death” we are surrounded by their watchful care.

It would be easy to dismiss all this talk of angels as wishful thinking or the stuff of childhood, but the Scriptures and Church teaching are quite serious about both the existence and the ministry of Saints Michael, Gabriel and Raphael and all the holy angels of God.

And so, we pray in the collect for today’s Mass: “O God, who disposest marvellous order ministries both angelic and human, graciously grant that our life on earth may be defended by those who watch over us as they minister perpetually to you in heaven.”

Saints Michael, Gabriel and Raphael, pray for us! Amen.

The Criterion, Friday, September 29, 2017

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Indianapolis.
October 13:
Rooms), $185 for commuters, $255 with overnight. For more information, see www.spsmw.org/providence-center/ events.

Event Calendar

October 3-4: Archdiocese of Indianapolis:

October 3: Retreats and Programs:
• Sacred Heart Parish Hall, 1125 S. Meridian St., Indianapolis. Public Square Rosary, sponsored by the Catholic Community, noon. Information: Mary Ann Evans, 317-985-1930.
• St. Joseph Parish, 1401 S. Mckley Ave., Indianapolis. Miracles of the Sun Public Rosary Rally, procession begins at 11:30 a.m. from the parish to corner of W. 116th and E. 86th Sts., Havertown Park, available parking in both blocks off W. 116th. Information: 317-571-2534, barrett739@att.net.

October 4:
• St. Patrick Parish, 1807 Poplar St., Terre Haute, 10 a.m. Mass at The Holy Father, 7:30 p.m. Information: 812-841-0091, midroom.templ@gmail.com.
• St. Mary Parish, serving American Legion post, will have a local produce and food during the Harvest Homecoming Parade, corner of Spring and Eight Sts., New Albany. 11 a.m. -1 p.m. Information: 812-944-0417.
• White Violet Center for Eco-Justice, Sisters of Providence, 3001-26th St., South Bend, 4:30-8:30 p.m., music, craft fair, food, refreshments and religious items for sale. Information: 574-535-2931, info@wvcpa.org or www.sistersofprovidencecenter.org/events.

October 5:
• Mission 27 Resale, 6944 E. 46th St., Indianapolis. Clothing, electronics, dishes and more. Information: 317-888-2861, or 800-382-9836, ext. 1428.†

October 6:
Women's Care Center, 4901 W. 16th St., Indianapolis. First Friday Mass, 5 p.m. Father Anthony Rowland, 5:45 p.m., exposition of the Blessed Sacrament, 7 p.m. Information: 317-243-0777.

October 8:
St. Thomas Aquinas Church, 4625 N. Kentwood Ave., Indianapolis. First Friday of October, 10 a.m. Mass in French. Information: 317-462-8769 or info@stthomasaquinas.org.

October 9:
St. Susana Church, 1210 N. Main St., Plainfield. Living Rosary, 7:30 p.m. light refreshments to follow. Information: Larry Schlepper, 317-838-7722.

October 10:
All Souls’ Day pilgrimage offers history, indulgence—register by Oct. 10
Registration is now open for an archdiocesan All Souls Day pilgrimage on Nov. 2. This pilgrimage, led by Father Eric Barnett, archdiocesan vocations director, and archdiocesan archivist Julie Mortyka as well as the graves of archdiocesan priests, including Father Simon Lamoureux, the first resident priest in Indiana, and several former bishops and archbishops. The trip will also include Mass at Joseph University Church in Terre Haute, a visit to the St. Mother Theodore Shrine at Saint Mary-of-the-Woods as well as the community center there, and a stop at the priest’s cake at Calvary Cemetery in Indianapolis, where several former bishops and archbishops are buried. With the reception of Communion at Mass and prayers for those already offered at the gravesites, the pilgrimage carries with it a potential indulgence for participants, as long as they meet the other requirements for an indulgence (lack of attachment to sin, prayers for the intentions of the pilgrimage, and reception of the sacrament of reconciliation eight days before or after the pilgrimage). Pilgrims will be bus at the Archdiocesan Office T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:45 a.m. and return at 5:30 p.m. The cost of the pilgrimage is $100 per person or $80 for children. Lunch and bus transportation. Register by Oct. 10 online at www.archindy.org or by calling Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.†

‘Corrections: A Ministry of Hope and Salvation’ conference set for Oct. 28 in Columbus
“Corrections: A Ministry of Hope and Salvation,” a conference for those currently involved and/or interested in prison/jail and re-entry ministry, will be held at St. Bartholomew’s Parish, 1306 27th St. in Columbus, from 9 a.m. to 4 p.m. on Oct. 28, with registration beginning at 8:30 a.m. The day will begin with welcome and a reflection, followed by Mass. Father Ron Cloutier, director of Corrections Ministry, will also be there. Archdiocese of Galveston-Houston will speak on successful re-entry ministries. Presentations on and networking with members of successful programs and ministries will be available, including Getting Ahead While Getting Out, United Methodist Men and Women, and Churches Embracing Offenders. Complimentary lunch and door prizes will be offered. There is no fee for the conference, but a freewill offering will be accepted.
Register online by Oct. 15 at www.archindy.org/prison. Contact Lynne Weisenbichler, archdiocesan Corrections Ministry coordinator, at 317-592-1402 or lweisenbach@archindy.org, or visit www.archindy.org/prison.
Faith leaders honored for their commitment to young people

By John Shaughnessy

She was a high school freshman then, a teenager struggling with being taunted and bullied.

People made fun of Ashley Barnett because of her small stature, the result of her being born with the most common cause of dwarfism.

“I had a difficult time reconciling why God would make me like this if he knew it would be so painful,” Barnett recalls.

Now 28, Barnett strives to help create a deep relationship with God for young people—in her role as youth minister of St. Charles Borromeo Parish in Bloomington. Her efforts led her to be recently honored with the archdiocese’s 2017 Youth Ministry Servant of the Year Award.

Barnett received the honor during a Mass on Sept. 5 at SS. Peter and Paul Cathedral in Indianapolis. Anita Navarra of St. Mary Parish in Greensburg and Leah Massingale of St. Michael Parish in Greenfield were also honored during the Mass, which celebrated leaders who serve in Catholic school, catechetical and pastoral ministries across the archdiocese.

The award is a thrill for Barnett, but the work of working with the parish’s youths matters most to her. One of the teens, Jenna Dedek, views Barnett as “the ordinary light of Christ in this world. She not only shows young people who Jesus is, she exudes happiness which spills over to those around her. She is the perfect example of what it means to walk with another person on their faith journey.”

Sometimes that shared faith journey includes taking a group of highschool youths to the March for Life in Washington or the National Catholic Youth Conference. On Friday mornings, it means she cooks breakfast and leads a Gospel discussion for about 40-50 middle-school students before they head to classes at the parish school. Always, she wants to lead them to a closer relationship with Christ.

“The greatest joy is seeing my kids truly happy, and seeing them sink their teeth into the truth of who Jesus is. It’s just awesome to see the Lord who changed my life is now changing their lives. I just want to do for them what somebody had done for me.”

Keeping Christ close to the heart

Barnett says Navarra still remembers the phone call that changed her life.

“I was in high school,” says Navarra, remembering the call she received from Franciscan Sister Marie Schroeder, who was the director of religious education at St. Mary Parish in Greensburg at the time. “All I remember is her saying, ‘I need you. I think you would be good, sharing your faith about Jesus.’”

Navarra laughs and adds, “I couldn’t say no. Besides, I enjoyed the children and their excitement, and they haven’t gotten rid of me since.”

Navarra is the director of religious education at St. Mary, the parish where she has received the sacraments of baptism, reconciliation, holy Communion, confirmation and marriage.

She is also the recipient of the archdiocese’s 2017 Excellence in Catechesis Award.

“The award is very humbling,” she says. “I’m sitting in the chair of the director, but it really is our parishioners and their families who are doing this. I could not do this without them, our team here at St. Mary’s and Jesus.”

Thoughts of Jesus are always close to Navarra’s heart and efforts.

“My Catholic education has helped me want to serve others and stay connected to Jesus in my life,” she says. “We can provide all the educational programs, but the main focus is on Jesus—and how we can live out that Gospel message.

“That’s what we’re all looking for. That’s what we’re all called to—disciples of Jesus.”

Embracing the beauty and wonder of life

As the recipient of the archdiocese’s 2017 Saint Theodora Excellence in Education Award, Leah Massingale has two main goals in teaching science to her middle-school students at St. Michael School in Greenfield.

One is to introduce them to the beauty and wonder of the world that God has created. The other is to reinforce for her students that God sees beauty and wonder in them.

“It’s important that my children see that God has made them in his image, that they are special to him,” she says. “Every day, I look around the classroom and see the wonder in their faces, and the joy that comes when they understand something.”

St. Michael’s principal Patty Mauer says Massingale is motivated by “the possibility of writing a success story with each child that enters her doorway.”

“She welcomes all with open arms, but she definitely has a soft spot for those who have yet to see God’s gift in themselves,” Mauer notes. “Middle schoolers so eagerly want to fit into the mold of peer expectations, but often measure themselves short for one reason or another. She works hard for them to see the positive.

Massingale longs to show her students the difference they can make in the world.

“I try to serve as a good role model, demonstrating patience, fortitude, self-control and gentleness in my dealings with them,” she says. “When I fail, I ask for their forgiveness. When they fail, I remind them of the beauty of grace.”

Most of all, she hopes the example of her life will draw them closer to Christ.

“I hope they see in me a sincere desire to see the love that Jesus has for them.”

That approach was the focus of a homily shared by Archbishop Charles C. Thompson during the “Mass for Co-Workers in the Vineyard”—the title of the Sept. 5 liturgy that celebrated church pastors, principals, school presidents, youth ministers, religious education directors and other leaders across the archdiocese.

Changing hearts and lives

“Our authority is linked back to something greater than ourselves,” the archbishop noted. “Jesus is the second person of the Holy Trinity, and there’s nothing greater than the Holy Trinity. We rely on that connection when it comes to convey the mission that has been entrusted to us. That’s why I like that word ‘co-workers.’

“All of us have been given the gift, the privilege, the honor, to be a part of this authority of Christ to teach, to proclaim the Good News. It’s an unusual authority we’re given. In the secular world, authority is power, it’s prestige, and it’s our glory. In the Church, authority is responsibility. The power is not through prestige, but where we’re most effective is through the power of mercy.”

The archbishop encouraged the leaders to focus on the power of mercy to change hearts and lives.

“Pray for the grace each day that each time we hear the word of God, that we celebrate the sacraments, that we lead those people there toward Jesus,” he said. “We’ll be astounded time and time again, amazed at the power and the grace of Jesus’ words and his work in and among us. May we always have the confidence, the courage to take with us that power of our ministries, to our services, to the people touched in the name of Jesus Christ.”

On a day of celebration, the archbishop ended his homily by celebrating the connection he has with the great opportunity he shares with them.

“We’re truly co-workers in the vineyard, never losing sight that it’s not about us as it is about glorifying God, leading others in and to us, to Jesus Christ. When we do that, when we have been faithful to the Gospel, in carrying out the mission entrusted to us, the world is a better place.”

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Ashley Barnett of St. Charles Borromeo Parish in Bloomington receives the archdiocese’s 2017 Youth Ministry Servant of the Year Award during a Mass on Sept. 5 at SS. Peter and Paul Cathedral in Indianapolis. She poses for a photo with Archbishop Charles C. Thompson and Scott Williams, the archdiocese’s director of youth ministry. (Photos by John Shaughnessy)

Anita Navarra of St. Mary Parish in Greensburg was honored with the archdiocese’s 2017 Excellence in Catechesis Award on Sept. 5. She received the award from Archbishop Charles C. Thompson and Ken Ogorek, the archdiocese’s director of catechesis.

Leah Massingale of St. Michael School poses with Archbishop Charles C. Thompson and Gina Fleming, the archdiocese’s superintendent of Catholic schools, after being honored with the 2017 Saint Theodora Excellence in Education Award, the archdiocese’s highest honor for an educator.
Meeting migrants and refugees from Oct. 7-13. October, the bishops in the U.S. are also listening to their stories—and having the experience for the difference she’s seen it make to students and teachers.

Veselik notes that in many traditional classroom settings, teachers teach to the average student—which can lead a student who struggles to struggle to keep up and a higher-performing student to potentially get bored. But blended learning focuses on identifying the academic level of each student, and helping them grow from there.

“It’s so worth it when you see it,” she says. “I had a student who couldn’t count to 20, and I had a student who already knew how to multiply. It’s awesome to see them working on the right amount of challenge. It’s also awesome to see my students’ excitement about how much they’re growing.”

She explains that students take a test at the beginning of the year that identifies their strengths and weaknesses in math and language arts, the two subject areas they are taught in the blended learning approach. Based upon the test results, adaptive software is used to create personalized learning activities that focus on the gaps in the students’ learning.

“They’re doing everything on the computer,” Veselik says. “It’s their lesson. They can go into third- and fourth-grade work. It creates a plan for them to maximize their academic growth.”

The program also lets the teacher see what students have mastered and what they haven’t grasped yet—knowledge the teacher can use right away to help a small group of students at the same academic level.

“The students like working with me in small groups because they get a lot of my attention,” Veselik says. “They’re able to be engaged right there.”

She says it’s a “ton of work for the teachers, at least initially,” but she “loves it” because of the students’ excitement about their successes.

As a parent, Asante-Doyle is also thrilled by the program—and the other qualities she sees for her daughter at Holy Angels.

“It shows the love that’s there.”

“I really enjoy hearing her talk about what she’s learned at school,” Asante-Doyle says about her daughter, Makenzie Yates, a second-grader.

“A lot of the learning modules are set up as a game, so it’s fun for her, but she’s learning. If she masters something, she moves on to the next level. I know my child isn’t sitting in the classroom bored. She’s being challenged. And she comes home with challenging work. I love it.”

So does Makenzie.

“Reading and math are fun,” the 7-year-old says with a smile. “When we pass a lesson, that’s the fun part.”

Asante-Doyle is also impressed by the other qualities her daughter and her daughter have experienced at Holy Angels.

“I really appreciate the values that Holy Angels pushes in all the students,” Asante-Doyle says. “Makenzie enjoys the family setting there. And I love that she takes time to teach the other students. It shows the love that’s there at Holy Angels. I feel everybody there is really patient. They take the time to know the student and the parents.”

Her praise matches much of the feedback that the school’s principal has heard from parents who have helped increase Holy Angels’ enrollment this year.

A child’s excitement

“In asking people why they chose Holy Angels, they’ve said, ‘Word on the street,’ and ‘I heard good things about Holy Angels,’ and ‘friends and co-workers said how positive the experience is,’” Goddard says, listing some of the reasons.

At the same time, Goddard acknowledges that just as there are triumphs and tough times at all schools, the same is true for Holy Angels.

“When you’re here every day, you see the hard times and you see the celebrations,” he says.

The constants are the staff’s commitment to help the students succeed in the blended-learning program, and the students’ excitement about their successes.

“I go down the hallway and see kids who want to give me a hug and a high-five because they got 100 percent, or they’ve improved that much,” Goddard says. “To see a child get excited about their academic work lets you know you’re getting them on the path to success.”

He also measures success in a Friday tradition at Holy Angels—when students give fellow students “shout-outs” of praise for the values that the school is highlighting each month.

“Hearing students noticing that they love school is great.”

It’s all part of the two main goals that Holy Angels shares with all Catholic schools.

“As a staff, we’re giving a child a chance to be successful,” he says. “We’re giving them the footsteps to get to college and heaven.”

The ‘Share the Journey’ campaign will run at least until 2019. The U.S. Bishops’ Catholic Relief Services and Catholic Charities USA, as well as more than 160 other Caritas members around the world, will sponsor national and local events to provide opportunities for migrants and members of host communities to meet and share their stories.

Through his words and, especially, his gestures, Pope Francis “is inviting everyone on Earth to be welcoming,” and to protect migrants and help them integrate into the society of their new countries, Roy said. As a central institution of the Church, he added, Caritas Internationalis promotes what Pope Francis is asking all Catholics to do.

“Catholics are not all convinced that we have to welcome migrants,” the secretary general acknowledged. “So I think we have work to do within the Church itself.”

But, he said, the pope is asking “everyone to make a step,” and Caritas hopes that will begin with every Catholic being willing to meet a migrant or refugee.
Rother (continued from page 1)

In a Sept. 22 statement, he noted the catastrophic effects of Hurricane Maria were visited on Puerto Rico and elsewhere in the Caribbean “just as we begin to assess the material and emotional damage of hurricanes Harvey and Irma.”

Cardinal DiNardo added: “Casting aside any temptation to despair, and full of hope in the loving providence of God, we pray that our Father may receive unto his loving presence those who have lost their lives, may he comfort the grieving, and may he fortify the courage and resilience of those whose lives have been uprooted by these disasters. May he extend the might of his right hand and bid the sea be ‘quiet’ and still” (Mark 4:39).

In what was once a lush forest, the palm trees that are still standing look more like telephone poles because they have no leaves on them. Before Maria, it was hard to see anything past the dense tropical foliage, and now “you can see all along.” Seeing the fallen trees, “it is brutal,” Father Bravo said.

But what was shocking, said the priest, was the sight of the cross at the entrance of Colegio San Ignacio de Loyola, the boarding school that Father Rother operated on the island. The 6-foot-5-inch cross was bent into a 45-degree angle by the hurricane’s forceful winds, and now looks almost like a sword planted on the cement pavement.

“It was a sight that touched me. But that cross invites me to think: What have I done for Christ? What am I doing for Christ? What ought I do for Christ?” Father Bravo said, citing part of St. Ignatius of Loyola’s Spiritual Exercises. “It was a message of destruction, but also of reconstruction.”

Puerto Rico, as well as other places affected by September’s back-to-back hurricanes, first Irma and now Maria, has a long way to go before life returns to normal. Authorities say it may take months for electricity to fully return to the island.

Father Bravo said the aftermath has left a pile of emotions and thoughts as high as the debris: sadness, desperation from lack of communication, the poor who already were suffering will now suffer more, the desire to help but not knowing where to begin. It feels daunting, he said.

Those who have been able to free themselves from damaged buildings and homes are out looking for neighbors and family, making sure everyone is OK.

“There isn’t a sense of panic, but rather sadness. … You don’t know how to console, or be consoled” because there is so much destruction all around, he said.

Puerto Rico, which already was experiencing economic problems because of huge debt due to mismanagement, had an infrastructure with massive problems before the hurricanes arrived. Its economy already was weak, people were leaving the island behind and with it, family, because of the financial problems. And now, “I’m afraid people will have little, nothing,” Father Bravo said.

It’s an avalanche of disasters, one disaster after another disaster,” he said.

One of Father Bravo’s tasks is to repair the damage done to the Jesuit school in Old San Juan, which had 600 in San Juan, and which already had suffered damage from Hurricane Irma. There is a lot of broken glass, damages to buildings, and debris to clear.

And yet, he said, the feeling he hangs onto is of gratitude to God, gratitude to those who are thinking about those who are suffering on the island and other places, gratitude for those who have been moved with compassion, gratitude for those who have helped and want to help, and gratitude for those “who have not allowed us to feel the emptiness,” he said.

Even in the midst of tragedy, “we are seeking the greater glory of God,” said Father Bravo. The Society of Jesus in Puerto Rico wants to offer its thanks for the help and support it will take to raise, in the middle of an aftermath, a path of hope to face the future ahead.

(The website for the Jesuit’s province lists a link for donations at ignatiuscentralnew.org to help with recovery efforts. To donate to other hurricane relief efforts to assist in Puerto Rico, go to Catholic Charities USA’s website at catholiccharitiesusa.org/donate-in-disaster Relief, or to Catholic Relief Services’ website at www.crs.org |)
Church-based charities are on the ground providing earthquake relief in Mexico. In the aftermath of two earthquakes in the span of two weeks in Mexico, Church-based relief agencies have been on the ground providing food, shelter, and repairs.

WASHINGTON (CNS)—In the aftermath of two earthquakes in the span of two weeks in Mexico, Church-based relief agencies have been on the ground providing food, shelter, and repairs.

The magnitude 7.1 quake that hit near Mexico City on Sept. 19 killed more than 320 people and injured more than 2,000 in the crumbling wreckage. The earthquake was just on the heels of the magnitude 8.1 earthquake on Sept. 7 off the coast of south-eastern Mexico that killed an estimated 100 people and destroyed thousands of homes.

Maltaser International, a relief organization sponsored by the Order of Malta, has sent a team of 24 volunteers and trailblazers to Mexico City to provide rescue and first-aid help.

The people of Mexico will need help to rebuild their lives and infrastructure after this disaster,” said Ingo Radlke, Maltaser International’s Secretary General. “The Mexican Association of the Order of Malta is well positioned and equipped for emergency intervention. We are in close contact with our colleagues in Mexico, and are standing ready to offer any support they would need in their relief efforts.”

About 500 volunteers from the Mexican Order of Malta’s aid service are already providing humanitarian assistance to communities affected by previous earthquakes.

The Sept. 19 quake destroyed many buildings in Mexico City, including the headquarters of the Mexican Association of the Order of Malta as well as a school run by its aid service in the country.

Church-based charities are on the ground providing earthquake relief in Mexico.

U.S. Conference of Catholic Bishops, has is continuing to assess the needs on the country’s second earthquake, the agency is continuing to assess the needs on the ground and provide help with recovery, rebuilding and support for the survivors from both disasters. CRS is part of the network of Catholic charities known as Caritas Internationalis.

Covenant House, a Catholic agency for homeless youth, reported that critical children in their care are safe, but agency officials have been unable to contact some staff members since the Sept. 19 earthquake and do not know of their condition.

Donations for Mexico earthquake relief efforts can be sent to:

- Catholic Relief Services: support.crs.org/donate/mexico-earthquake
- VSI USA, a development agency with a focus on education, according to Catholic social thought, through循环经济/mexico-earthquake-refriger/2017-2012/
Church needs a diversity of gifts, talents to carry out its mission

By David Gibson

Do you know any wife and husband who hold identical views on every practical concern in their lives together? Typically, spouses differ to some degree about the best ways of spending their free time, or cause and disciplining children, or planning for the future. Pope Francis believes something good can come of this.

"Keep an open mind," he exhorted couples and families in "The Joy of Love," his 2016 apostolic exhortation on marriage and family life. "Don't get bogged down in your own limited ideas and opinions, but be prepared to change or expand them," he advised (#139).

Even in marriage, he suggested, the unity "we seek is not uniformity, but a 'unity in diversity' or 'reconciled diversity.'" Combining two "ways of thinking can lead to a synthesis that enriches" each spouse. "We need to free ourselves from fears and doubts that we all have to be alike," he said (#139). Yet, as is well-known, creating unity in diversity involves real challenges, whether in a marriage, a parish, a city, a nation or in the international arena.

Most people know this challenge from experience, perhaps the experience of seeing that their finest, best-honed talents or insights were overlooked in certain situations where gifts and insights of another sort were sought and celebrated. This is an age-old issue for Christians, familiar to them from their faith's earliest days. St. Paul addressed the problem in his first letter to the Christian community in the Greek city of Corinth.

The diverse Corinthian Christians, it seems, were not getting along particularly well. "I hear that when you meet as a Church there are divisions among you, and to a degree I believe it is so" (1 Cor 11:18).

But all were "baptized into one body, whether Jews, Greeks, slaves or free persons," Paul said. Their community indeed had "many parts," but was "one body," he stressed (1 Cor 12:13, 20). In Paul's letter to the small Church in a busy city, made up of folks living less than a generation after Christ. It is a community torn apart by its differences, according to Edward P. Hahnenberg, a theologian at John Carroll University in University Heights, Ohio.

He noted in a 2009 speech that the Corinthian Christians were "bickering over their interpretations of the Gospel, their differing moral codes, their rival leaders." When they gathered to celebrate the Lord's Supper, "deep-seated biases based on class and social status [were] on ugly display," Hahnenberg said.

Paul approached this community with a message in First Corinthians' often-quoted Chapter 12: "I spoke not only of the importance, but the necessity of affirming each member's value in the body of Christ. There are different gifts, but the same God "produces all of them in everyone," Paul clarified.

Noting that a single body is made up of many parts, Paul put things this way: "If an ear should say, 'Because I am not an eye I do not belong to the body; it does not do for this reason belong any less to the body. If the whole body were an eye, where would the hearing be?' (1 Cor 12:16) Continuing this imagery, Paul cautioned that "the eye cannot say to the hand, 'I do not need you,' nor again the head to the feet, 'I do not need you'" (1 Cor 12:21).

When one part of Christ's body suffers, moreover, "all the parts suffer with it," he emphasized. "If one part is honored, all the parts share its joy" (1 Cor 12:26).

Today, when members of a parish community bring Confirmation after a Sunday Mass to the sick at home, or when its youths labor during a summer work camp to aid struggling people, they are putting into practice Paul's teaching in First Corinthians about the body of Christ.

Think, perhaps, of these Sunday extraordinary ministers of holy Communion as the body's "ear," and the work camp youths as its "hand" or "foot." The point is that each is needed to do the work of Christ's body in the world. "God placed the parts, each one of them, in the body as he intended," Paul explained (1 Cor 12:18).

His teaching makes room for diverse talents, interests, insights and gifts within a Church community to come to the fore. Thus, as Pope Francis suggested, in diverse ways the members of a faith community can enrich each other.

But there are two temptations to contend with in all of this, he pointed out on Pentecost this year. "The first temptation," to be sure, "is to seek "diversity without unity," while the second temptation seeks "unity without diversity."

In the first case people "take sides." Becoming "locked into [their] own ideas and ways of doing things," they "choose the part over the whole," he said. In the second case, "unity ends up being homogeneity and no longer freedom." So, creating unity in diversity constitutes a necessary Christian challenge today, as was true in Corinth so long ago. It is a challenge, Pope Francis remarked during a 2015 visit to the Central African Republic, that "demands creativity, generosity, self-sacrifice and respect for others."

(David Gibson served on Catholic News Service's editorial staff for 37 years.)

The laity are called to bring Gospel's message into the secular world

By Daniel S. Mulhall

The Second Vatican Council, in "Lumen Gentium" ("Light of the Nations"), its "Dogmatic Constitution on the Church," promulgated by Blessed Paul VI on Nov. 21, 1964, presaged succinctly the Church's teaching on the role of the laity in the Church and in the world. This teaching can be found in Chapter 4, "The Laity" (#30-38).

A year later, the council expanded on this teaching in its "Decree on the Apostolate of the Laity," promulgated by Blessed Paul VI on Nov. 18, 1965. Here, we will look at the teaching found in "Lumen Gentium."

"First, 'Lumen Gentium' defines the laity as the 'elect' who have been baptized who aren't clergy or consecrated religious. As members of the people of God, they are "the faithful of Christ" and share in his office of priest, prophet and king."

They are "of the best of their ability, to carry on the Church's mission to proclaim the good news of Jesus Christ to the world by "engaging in temporal affairs, and by ordering them according to the plan of God," and in so doing, sanctify the world through the witness given by their lives (31).

The laity share in the saving mission of the Church with a special vocation to "make the Church present and operative" in the places where only they can reach people: in the home, at work, in their clubs and groups, at sporting events and the like (33).

Members of the laity also may work in formal Church ministries, such as serving as catechists, extraordinary ministers of holy Communion and pastoral associates, among many others.

Christ himself strengthens the laity so they can fulfill their role in the Church's mission, sharing with them his priestly office so that they may offer worship directly to God the Father through their prayer, works and ordinary life, and in so doing, "contribute to the life of the Church" (34).

Through their relationship with Christ, the laity share in Christ's prophetic mission by continually being formed in the faith and in their lives of discipleship. This, then, empowers them to be witnesses of the Good News in the secular world where clergy and religious ordinarily do not minister.

In this way the laity are "powerful proclaimers" of the faith, states "Lumen Gentium" (35).

Finally, the laity share in Christ's kingly office through their secular activity as they promote justice, love and peace. Doing our daily work well, whatever it is, helps to promote the Creator's plan and bring the light of Christ to the world.

But that isn't all. The laity are also called to "remedy the customs and conditions of the world" that are sinful. Through the efforts of the laity in opposing injustice, virtue is promoted, incorporating "culture and human activity with genuine moral values" (36).

An important role, wouldn't you say.

(Daniel S. Mulhall is a catechist who lives in Louisville, Ky.)

She refused. “My brothers are still filled with the light of two heavenly treasures: the conversion and Christ’s parable is in Mt 13:44-46. ‘Again, the kingdom of heaven is like a treasure buried in a field, which a man finds and hides again, and in joy of goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant searching for fine pearls. When he finds a pearl of great price, he goes and sells all that he has and buys that pearl.’”

When I was in dire need of support, or just there to listen. “As a teen, I got involved in an abusive relationship,” Ali said. “Then I had a dream, I saw my mother. She didn’t talk. She didn’t say a word. She stared at me. It was real. I knew she was saying, ‘Don’t do this.’”

“When what we treasure comes and goes, it’s actually a reflection of the idea that we have of ourselves. With each moment, we’re checking to make sure we’re the kind of person we thought we were and the kind of person we want to be.”

Bitterness and hate for my father,” she said. “But I’m not. I ask them to come to church. I want them to know Jesus. I tell them there is a better way, but they won’t listen.”

“I was in dire need of support, or just there to listen.”

We parents and grandparents work with the grace God gives us in the sacrament of marriage to help our children and grandchildren to form their identities well through the choices they make in the often confusing time of childhood and adolescence.

The abuse also affected Ali’s mother, who voted for Smith. They continued when Catholic presidential candidate John F. Kennedy was defeated because of anti-Catholicism, and was forced off the air by the FCC. "But I’m not. I ask them to come to church. I want them to know Jesus. I tell them there is a better way, but they won’t listen.”

It’s no surprise that Catholics have larger families and were already more religious than non-Catholics, obviously, but in some ways Catholics suffered more because they were more vulnerable. There would be no real reason to make a statement, as I see it, unless it’s true that Catholics suffered more because they were the target of the anti-Catholicism of the time. It affected both Catholics and non-Catholics. It was during those 32 years when Catholic presidential candidate John F. Kennedy was defeated because of anti-Catholicism, and was forced off the air by the FCC.

The two major events were the Great Depression and World War II. The Depression began after the stock market crash in October of 1929. It affected both Catholics and non-Catholics, obviously, but in some ways Catholics suffered more because they were more vulnerable. There would be no real reason to make a statement, as I see it, unless it’s true that Catholics suffered more because they were the target of the anti-Catholicism of the time. It affected both Catholics and non-Catholics. It was during those 32 years when Catholic presidential candidate John F. Kennedy was defeated because of anti-Catholicism, and was forced off the air by the FCC.

As Johann Wolfgang von Goethe once put it, “Kindness is the golden chain by which society is bound.” And we can add that it is a great treasure.

“Keep inviting. Keep the fire burning. Keep praying.”

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I also cherish the memory of revered friends who personified truthfulness. The paradoxical meaning in what Colin said, “You were a baby, but now I’m Colin.”

I really cringe, angry, sad and sometimes even laugh. “But I’m not. I ask them to come to church. I want them to know Jesus. I tell them there is a better way, but they won’t listen.”

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We parents and grandparents work with the grace God gives us in the sacrament of marriage to help our children and grandchildren to form their identities well through the choices they make in the often confusing time of childhood and adolescence.

Most, if not all, of my days as a parent see my boys making choices that make me cringe, angry, sad and sometimes even laugh. Blessed—tare—is the parent who is free from such distractions.

But even when we make choices that take us down paths far away from God, he’s always there in his providence to open up paths for us to turn to him. If through his merciful grace we are able through a series of choices to return to a close relationship with God, all the choices that took us away from him will still be part of our identity.

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The Book of Ezekiel provides the first reading for Masses on this weekend. Pivotal in Jewish history was the time spent by Hebrew captives and their descendants in Babylon, the capital of the then powerful Babylonian Empire. This empire had militarily overtaken the Promised Land, forever ending the two Hebrew independent kingdoms. Many survivors were taken to Babylon.

Occurring in the sixth century B.C., it is called the Exile. For the Hebrew people, the Exile was a heartwrenching time. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Quite likely, many Jews fell away from the traditional religion of their ancestors.

These people were like people in any other time. Religion seemed for many to be a distant memory. The Exile seemed as if it would last forever and that they would never return to their homeland. The Exile seemed as if it would last forever and that they would never return to their homeland. Religion seemed for many to be a distant memory. The Exile seemed as if it would last forever and that they would never return to their homeland.

By Michael Edwards

Morning Mist

The morning mist rises toward the sun as though drawn by the hand of God. How I pray that one day my soul will enjoy that moment.

I had been away from the Church for a very long time, but I recently returned and I have a question. I was married in the Church and got a divorce, but I did not get a Church annulment. Later, I married a different man (not a Catholic) and divorced him as well. My question is: What do I need to do now in order to go to confession and receive the Eucharist? I spoke with two priests and received two different answers. One said that I cannot go to confession and receive the Eucharist right away, but that I would first need to get a Church annulment (which I have already obtained). The other priest, though, said that since I am no longer married, I can go to confession and Communion immediately, without waiting for an annulment. Please clarify this for me. I am trying hard to follow the Lord, and don’t want to do anything that would endanger my relationship with Him.

(Asked in Virginia)
**Fall colors**

The crosses atop St. Mary-St. Katharine Drexel Church in Kaukauna, Wis., are framed with vibrant autumn colors on Sept. 10. The autumn equinox or September equinox falls on Sept. 22. (CNS photo/David Brinkley, The Compass)

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**U.S. POSTAL SERVICE — STATEMENT OF OWNERSHIP, MANAGEMENT & CIRCULATION**

Required by 39 U.S.C. 3685

<table>
<thead>
<tr>
<th>Title of Publication: The Criterion</th>
</tr>
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<tbody>
<tr>
<td>Date of Filing: Sept. 29, 2017</td>
</tr>
<tr>
<td>Frequency of Issue: Weekly</td>
</tr>
<tr>
<td>Except last week in December and the first week of January</td>
</tr>
<tr>
<td>Total number of issues published annually: 50</td>
</tr>
<tr>
<td>Annual subscription price: $22.00</td>
</tr>
<tr>
<td>Complete mailing address of known offices of publication: 1400 N. Meridian Street, Indianapolis, IN 46202-2367, Marion County</td>
</tr>
<tr>
<td>Contact Person: Ron Massey, 317-236-1454</td>
</tr>
<tr>
<td>(1) Title of Publication: The Criterion</td>
</tr>
<tr>
<td>(2) Publication No.: 0574-4350</td>
</tr>
<tr>
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<tr>
<td>(8) Complete mailing address of the headquarters of general business offices of the publisher: 1400 N. Meridian Street, Indianapolis, IN 46202-2367, Marion County</td>
</tr>
<tr>
<td>(9) Full names and complete mailing address of publisher, editor, and managing editor: Publishers: Most Reverend Charles C. Thompson, Archbishop of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367, Marion County</td>
</tr>
<tr>
<td>(10) Owner: RC Archdiocese of Indianapolis, a not-for-profit corporation owned by the Archdiocese of Chicago, 1101 S. Dearborn St, Chicago, IL 60605</td>
</tr>
<tr>
<td>(11) Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of any class of bonds, mortgages or other securities: None</td>
</tr>
<tr>
<td>(12) Tax status: The publisher, however, for profit purposes of this publication is exempt from federal income tax purposes: Has not changed during preceding 12 months</td>
</tr>
<tr>
<td>(13) Publication name: The Criterion</td>
</tr>
<tr>
<td>(14) Filing date of the statement: September 8, 2017</td>
</tr>
<tr>
<td>(15) Extent and nature of circulation: The following table indicates the average number of copies per issue during preceding 12 months with the total volume of each section indicated being based on total copies for single issues published nearest to filing date:</td>
</tr>
<tr>
<td>(16) Paid and/or requested circulation: 140,954 (135,921)</td>
</tr>
<tr>
<td>(17) Free distribution by mail: 64,954 (63,945)</td>
</tr>
<tr>
<td>(18) Free distribution by other means: 75 (72)</td>
</tr>
<tr>
<td>(19) Total number of copies distributed: 141,983 (136,918)</td>
</tr>
<tr>
<td>(20) Total copies distributed to dealers and carriers for resale or further distribution: 64,954 (63,945)</td>
</tr>
<tr>
<td>(21) Total copies distributed to dealers and carriers for resale or further distribution to non-profit institutions: 75 (72)</td>
</tr>
<tr>
<td>(22) Total amount received for such copies: 0 (0)</td>
</tr>
<tr>
<td>(23) Total amount received for domestic first class mail: 0 (0)</td>
</tr>
<tr>
<td>(24) Total amount received for 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 religious sisters, or have other connections to it: These are separate obituaries on this page.</td>
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**Archbishop Rino Fisichella**

Archbishop Fisichella said Catholics could learn this with the help of catechists who are “witnesses,” and said that “witness is the sign and substance of our evangelization.”

Referring to Blessed Paul VI’s 1975 apostolic exhortation on evangelization, “Evangelii Nuntiandi” (“Evangelization in the Modern World”), the prelate emphasized what he called a “very important” section of the document that said people nowadays are more apt to listen to someone who lives out the faith and speaks to them of teachers of faith and that if they do listen to teachers, it’s because the teachers are themselves witnesses of the faith.

“The world of today needs witnesses,” he said. “And we have got to be there. But don’t misunderstand the word ‘witness.’ It is true that witness, it makes, first of all, our life. But to be a witness, it means also to be a preacher of the word of the Lord.”

Archbishop Fisichella pointed out that being a witness means using one’s mouth to tell others about one’s encounter with Jesus and share what Jesus told them. However, he also noted the challenge of doing this in a secular age when people are constantly on their mobile devices and, he said, becoming more isolated from one another.

“Everybody in the profound [depths] of his heart feels the desire for God,” the archbishop told Catholic News Service (CNS) after the talk hosted by the Washington-based Council of Major Superiors of Women Religious.

“And for this reason, the mission of the Church is the new evangelization. New evangelization doesn’t mean more or less of the same thing to help people in believing in God, absolutely not. … It means only a new step in the world of today, to announce Jesus Christ in the world of today.”

He said, “[It] means to be aware of the changes that we have, the new culture that we have, for instance the digital culture. The Internet is creating a new language, a new way of thinking. It has created new behaviors and, paradoxically speaking, is creating new pathologies. And so we need to understand all of that and the new culture, how to support believers and how to announce and to challenge people without God to think about him.”

Dominican Sister JoseMaria Ponce teaches ninth- and 12th-graders in Carmel, Ind., in the Diocese of Lafayette. She told CNS she was concerned about young people getting caught up in the proliferation of technology.

“When the archbishop was talking about the digital age and the vocabulary that we use, it seems like we have to give a space to the young people, of silence. So that they can hear the word of God and it can take root,” said Sister JoseMaria. She also said she loved the idea of teaching as a witness.

“I found that very helpful to know that our duty as a catechist is to speak about Christ,” she said.

Sister JoseMaria added, “How do you be a preacher without being preachy? I think you have to be rooted in Christ, and do you actually love Christ? Are you living for his life? And you really pick up on any duplicity, any lies. If you’re not really praying, they know. They can sniff it out.”

Franciscan Sister MaryGrace Richay also attended the archbishop’s talk. She teaches third-graders in an impoverished Chicago suburb, and said she was struck by the concept of being a witness rather than a teacher.

Sister MaryGrace told CNS, “I go in front of my children every day, and I want them to learn this but I have to be that witness about how excruciating I am for them to learn what I want to teach them and pass on that faith … because the kids are from the inner city and a very poor area, so witnessing to them that God is alive and he wants that a personal relationship with them. And I foster that and show that by me wanting to have a personal relationship with them.”

Archbishop Fisichella also told the sisters one of the problems of “our big crisis of faith of today” is that people do not have an answer when they are asked why they are “believers.”

“We cannot be afraid in our catechesis to say the choice of faith makes you free because it allows you to enter in the deepest [parts] of your life,” he said. “Open your mind. Open your heart and you become able to love. You become able to understand your life and future, where you are going.”
efforts to promote a “healthy decentralization” of Church governance and is a former member of Vox Clara, the committee that advises the Congregation for Divine Worship and the Sacraments on liturgical translations in English. The document, “Magnum Principium” (“The Great Principle”), was released by the Vatican on Sept. 9. It changes two clauses in canon 838 of the Code of Canon Law: from “reviewing” translations, the Holy See now is asked to “recognize adaptations approved by the episcopal conference,” and bishops’ conferences, rather than being called to “prepare and publish” translations, are now called to prepare them “faithfully” and then to approve and publish them “after the confirmation of the Apostolic See.”

Reactions varied widely. Steve Skojec, publisher and director of the blog OnePeterFive.com, called it “a ticking time bomb” and said, “When it comes to the liturgy of the universal Church, episcopal conferences are quite simply out of their depth.”

Father Michael G. Ryan, the pastor of St. James parish in Chicago, said under “nobody has an appetite for big changes now.”

Mrgr. Graulich said. “It’s a question whether the Holy See can really evaluate, as bishops’ conferences can do, what is a proper translation.”

The new document “gives a little endorsement now to [bishops’] conferences and, in that sense, it’s certainly in the direction of what the Holy Father wants: that conferences take more responsibility and healthy decentralization,” Cardinal Gracias told Catholic News Service (CNS) on Sept. 19.

I have a feeling this will open the door to small national or regional changes, for example in the English text in Africa versus India or North America, the cardinal said. “My personal opinion is that it is very convenient to have one translation for the whole world, but if there are such serious difficulties, I don’t think we should force them” to accept a unified translation.

He, like Msgr. Graulich, cited the example of bishops in Africa who said that having the people respond to the priest, “And with your spirits,” creates difficulties in societies still influenced by animism or belief in witchcraft.

“The door is slightly ajar now for some variety,” Cardinal Gracias said.

The idea, though, that any English-speaking bishop would propose starting the English translation over again is “absolutely ridiculous,” he said. The current Missal is “a great improvement” over what existed before, and “nobody has an appetite for big changes now.”

From a canon law point of view, the document “does not really strengthen episcopal conferences, but it tries to put on a better base the collaboration between the Holy See and the bishops’ conferences, because there have been some problems in the last few years,” Msgr. Graulich said. “It’s a question whether the Holy See can really evaluate, as bishops’ conferences can do, what is a proper translation.

But, inserting the Latin word “fideliter” into canon law means the translation has to be done in accordance with “Liturgyam Authenticum,” he said. “You are not free to make a translation that ‘more or less’ reports the text, but you have to do a translation that is as true as possible to the Latin original.”

All in good time: Liturgy document unlikely to bring quick changes

VATICAN CITY (CNS) — The shouts of joy and cries of despair that greeted Pope Francis’ recent changes to canon law regarding liturgical texts appear to be exaggerated. The changes can be read as part of Pope Francis’ efforts to promote a “healthy decentralization” of Church structures, said Indian Cardinal Oswald Gracias of Mumbai. “It makes clear the responsibility of the [bishops’] conferences in preparing faithful translations. “But this is, more or less, the procedure we have been following.”

“Just a few words have been changed” in canon law, so “we will have to see how it goes in the concrete,” said the cardinal, who is a member of the international Council of Cardinals advising the pope on Church governance and is a former member of Vox Clara, the committee that advises the Congregation for Divine Worship and the Sacraments on liturgical translations in English. The document, “Magnum Principium” (“The Great Principle”), was released by the Vatican on Sept. 9. It changes two clauses in canon 838 of the Code of Canon Law: from “reviewing” translations, the Holy See now is asked to “recognize adaptations approved by the episcopal conference,” and bishops’ conferences, rather than being called to “prepare and publish” translations, are now called to prepare them “faithfully” and then to approve and publish them “after the confirmation of the Apostolic See.”

In a note published with the text, Archbishop Arthur Roche, secretary of the worship congregation, said under the new rules, the Vatican’s “confirmatio” of a translation is “ordinarily granted based on trust and confidence,” and “supposes a positive evaluation of the faithfulness and congruence of the texts produced with respect to the typical Latin text.”

Reactions varied widely. Steve Skojec, publisher and director of the blog OnePeterFive.com, called it “a ticking time bomb” and said, “When it comes to the liturgy of the universal Church, episcopal conferences are quite simply out of their depth.”

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St. Ambrose school days

The students, teachers and staff of St. Ambrose School in Seymour began the school year on Aug. 11 with a Mass celebrated by Father Daniel Staubin—a Mass during which the pastor was introduced to the new students in first through eighth grades. Above, left, Father Staubin poses for a picture with the new students. In the front row are Natalia Chavez, left, Jose Garcia, Joan Devalia and Ivan Guzman. In the second row are Rene Arrietta, left, Hateve Tonga, Autumn Pintor.

Patricia Landa, Gianina Arrietta, Giselle Guzman and Joel Pintor. Above, right, on Aug. 23, St. Ambrose principal Michelle Neibert-Gomez greets students, a ritual she does every school morning. The principal welcomes kindergarten student Lillian Holman, left, first-grader Brianna Bustos and third-grader Cornina Cortocariz.

For information about rates for classified advertising, call (317) 236-1454.
Pope says Church was late fighting abuse, promises ‘zero tolerance’

VATICAN CITY (CNS)—Pope Francis has endorsed an approach of “zero tolerance” toward all members of the Church guilty of sexually abusing minors or vulnerable adults.

Having listened to abuse survivors and having made what he described as a mistake in approving a more lenient set of sanctions against an Italian priest, the pope said he has decided whoever has been proven guilty of abuse has no right to appeal, and he will never grant a papal pardon.

“Why? Simply because the person who does this [sexually abusing minors] is sick. It is a sickness,” he told his advisory commission on child protection during an audience at the Vatican Sept. 21.

Bishops from the Pontifical Commission for the Protection of Minors, including its president—Cardinal Sean O’Malley of Boston—were meeting in Rome on Sept. 21-23 for their plenary assembly.

Setting aside his prepared text, the pope said he wanted to speak more informally to the members, who include lay experts in the fields of psychology, sociology, theology and law in relation to abuse and protection.

The Catholic Church has been “late” in facing and, therefore, properly addressing the sin of sexual abuse by its members, the pope said, and the commission, which he established in 2014, has had to “swim against the tide” because of a lack of awareness or understanding of the seriousness of the problem.

“When consciousness comes late, the means for resolving the problem comes late,” he said. “I am aware of this difficulty. But it is the reality: We have arrived late.”

“Perhaps,” he said, “the old practice of moving people from one place to another and not fully facing the problem ‘filled consciousness to sleep.’”

But, he said, “prophets in the Church,” including Cardinal O’Malley, have, with the help of God, come forward to shine light on the problem of abuse and to urge the Church to face it.

Typically, when the Church has had to deal with new or newly emerging problems, it has turned to the Congregation for the Doctrine of the Faith to address the issue, he said. And then, only when the problem has been dealt with adequately does the process for dealing with future cases get handed over to another dicastery, he added.

Because the problem of cases and allegations of abuse are “grave,” it is important that the special congregation continue to handle the cases, rather than turning them over directly to Vatican tribunals, as some have suggested.

From the ARCHIVES

By Sean Gallagher

A Lutheran bishop delivering a lecture titled “The Meaning and Enduring Significance of the Reformation” on a Catholic university campus.

Such a scenario would have been unthinkable for most of the 500 years since the Protestant Reformation was launched on Oct. 31, 1517, when Martin Luther famously nailed his “95 Theses” to the door of a church in Wittenberg, Germany.

But it is what happened on Sept. 17 at Marian University in Indianapolis when such a lecture was delivered by Bishop William O. Gafkjen, the shepherd of the Indiana-Kentucky Synod of the Evangelical Lutheran Church in America, which is made up of 185 congregations and other ministries across the two states.

Sponsored by Marian’s theology and philosophy department, the lecture was attended by more than 100 people, including Archbishop Charles C. Thompson.

In his lecture, Bishop Gafkjen spoke about the ecumenical efforts over the past half century among Lutherans, Catholics and other Christians that have helped them all come to realize and emphasize the many fundamental beliefs they hold in common.

He illustrated this by describing a Lutheran worship service in Namibia in southern Africa he attended earlier this year in which he was joined by some 10,000 other worshippers. It was a part of a meeting of the World Lutheran Federation.

When it was time in the service for a profession of faith, Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, led the congregation and the many Lutheran leaders in professing the Apostles Creed.

“As I sat in the Namibian heat, I wished those 16th-century European reformers could have been sitting right there next to me,” said Bishop Gafkjen. “I would guess that they would have had no idea that 500 years hence, 185,000 Lutherans would be gathered in Namibia being led in confessing the faith by a Roman Catholic cardinal!”

In reflecting on the events at the start of the Reformation 500 years ago, Bishop Gafkjen recognized the good that came out of it, most especially “the rediscovery that we are all saved by grace.”

At the same time, he acknowledged that the Reformation had its negative side.

“We might have blown the dust off some crucial truths about who we are before God and one another,” Bishop Gafkjen said, “but along the way, we have also torn the body of Christ and harmed the world God loves.”

In light of this more complete understanding of the Reformation, he said that Christians in the 21st century need to realize that they are not “to compete with and conquer one another,” but instead focus on how God calls them “to cooperate and commune for the sake of the world.”

Bishop Gafkjen said this change in trajectory is all the more important 500 years after the Reformation because change is happening in the world today quickly and broadly like it was in the early 16th century.

“The time is ripe for another reformation,” he said. “And the Spirit is looking for folks ready to fulfill their historical responsibility.”

Bishop Gafkjen said this new reformation needs to be a “relational one,” characterized by reconciliation, especially because society today, so marked by “deep divides, intolerance, accusation and tribal warfare,” seeks “a beloved and loving community.”

“Recent events around race and suspicion of religious traditions other than our own, and the knee-jerk tendency toward rejection and persecution of those we consider ‘other,’” he said, “are magnifying lens to it: How can we find—or be found by—a beloved and loving community?”

The effort to reforge Christian unity over the past half century and of people of various faith traditions coming together to increase mutual understanding are important means to furthering this new reformation, suggested Bishop Gafkjen.

“Ecumenical and interfaith relationships are key first planks being laid for this new reformation bridge toward God’s beloved and loving community,” he said. “It’s a bridge girded by grace and suspended in the fresh and life-giving air of repentance, communion, forgiveness, and reconciliation in Christ.”

Bishop Gafkjen said that such initiatives also help to break down enduring differences among Christians and other faith traditions.

“Christ is the ‘difference maker,’” he said. “They are important. We ought not simply slide over them. And our common standing before God matters more.”

“This is what can give us what we need to do the hard work of working through the differences, to welcome and honor the best of them and to be about the really important work of serving and healing the world.”

In an interview with The Criterion after the lecture, Bishop Gafkjen said that some of the most important ecumenical work happens not in international dialogues among experts, but at the local level, such as when Lutherans in his synod collaborate with other Christians, including Catholics, to serve people in need.

“When they do that, then it’s amazing how it changes the relationships,” he said. “Archbishop Thompson joins.”

Bishop Gafkjen in expressing a desire for greater unity among all Christians at this time of the 500th anniversary of the start of the Reformation.

“It’s important for us to remember,” he said. “We’re called to serve the world.”

“The reason that we move forward for our mission is that we learn from our past. That learning helps us to move forward toward a more full realization and communion.”

“The reason that we move forward toward that fuller communion is that we’re called to serve the world,” Archbishop Thompson said. “We do that better when we’re united, when we’re divided.”