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First-time honoree

Catholic Radio Indy presents Evangelist of the Year award to Father Guy Roberts, page 2.

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(Photo by Brandon A. Evans)

Love of faith and life guides Mickey Lentz in her 60 years of serving the archdiocese

By John Shaughnessy

Now in her 60th year of serving the archdiocese, Annette “Mickey” Lentz has been honored by an American president for her leadership in Catholic education.

As chancellor of the archdiocese, she has been praised for the stability, insight and institutional knowledge she has provided during the administrations of three archbishops.

She is also highly regarded as a role model, an inspiration and a relentless supporter of women who serve the Church.

Then there are the more personal stories about Lentz—such as the story of how she helped a little girl making her first Communion, and the story of what she did for a single mother of three small children for several Christmases.

Both those stories will be shared soon, but first there’s one that offers a broader look at how Lentz has always tried to combine the elements of faith, family, friendship, joy, resourcefulness and a certain boldness into one guiding approach to her life.

That moment unfolded on Nov. 19, 2016, when her close friend—then-Archbishop Joseph W. Tobin—was just a few hours away from being installed as one of 17 new cardinals by Pope Francis inside St. Peter’s Basilica at the Vatican.

As chancellor of the Church in central and southern Indiana, Lentz led 11 people with archdiocesan connections toward a security checkpoint that would provide quick and easy access to a special section of St. Peter’s that was designated for friends and family of the soon-to-be Cardinal Tobin.

There was just one problem.

Only 10 special tickets had been provided. Sizing up the situation in the crowded area, Lentz turned to the 11th person with basically these instructions, “Stay by me, and act like you belong.” Moments later, all 11 entered the special section of the basilica together. Through it all, Lentz smiled. And her smile beamed even brighter when she witnessed her friend become a cardinal.

“She exudes the joy of the Gospel,” said Archbishop

See LENTZ, page 7

Two Catholic women judges top short list as possible Supreme Court nominees to succeed Ginsburg

WASHINGTON (CNS)—Two Catholic women judges are on the short list of possible candidates to fill the vacant Supreme Court justice seat after the Sept. 18 death of Justice Ruth Bader Ginsburg.

The judges are Amy Coney Barrett, a federal appellate court judge in Chicago, and Barbara Lagoa, a federal appeals court judge in Atlanta.

President Donald J. Trump told reporters on Sept. 19, and rallygoers later that evening, that he intended to pick a Supreme Court nominee in the coming days, and it would likely be a woman.

Senate Majority Leader Mitch McConnell, R-Kentucky, pledged hours after Ginsburg’s death that he would hold a vote on Trump’s nominee to fill the court vacancy despite blocking President

Barack Obama’s nominee in 2016, after Justice Antonin Scalia’s death that February, because it was an election year. McConnell and other Republicans

have said the situation is different this time because the same party, Republicans, control both the Senate and the White House, something that has occurred nearly 30 times throughout U.S. history.

To move Trump’s nominee through the Senate would require a simple majority

vote. Democratic presidential candidate Joe Biden has said that if he wins the election, he should be the one to nominate Ginsburg’s successor.

One of the first names to emerge as a

possible contender to succeed Ginsburg—raised while mourners were gathered on the steps of the court chanting, “RBG!”—was Barrett, a 48-year-old who serves on the

U.S. Court of Appeals for the 7th Circuit Court, based in Chicago.

The judge, a former law professor at the University of Notre Dame in northern Indiana and a mother of seven, is not an unknown. She was viewed as a potential candidate for the nation’s high court in 2018 after Justice Anthony Kennedy retired, a slot that was filled by Justice Brett Kavanaugh.

Barrett, a former clerk for Scalia, was the focus of Senate grilling during her 2017 confirmation hearing to serve on the 7th Circuit, when she was asked about

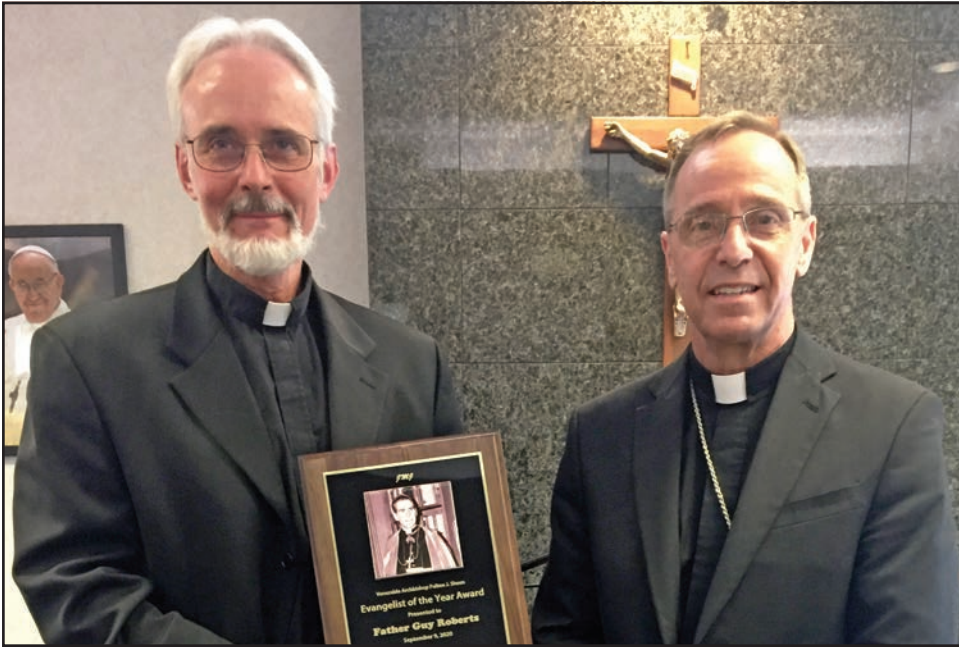
See SCOTUS, page 16



Amy Coney Barrett



Barbara Lagoa



Father Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis, poses with Archbishop Charles C. Thompson after the archbishop presented him with Catholic Radio Indy's first-ever Archbishop Fulton Sheen Evangelist of the Year award in the organization's Indianapolis office on Sept. 9. (Photo by Natalie Hoefler)

Catholic Radio Indy presents Evangelist of the Year award to Father Guy Roberts

By Natalie Hoefler

In 1930, the radio waves first carried the sounds of a professor at The Catholic University of America in Washington. The show was called "The Catholic Hour," and the host was a priest named Father Fulton Sheen.

Ninety years and a cause for canonization later, Archbishop Fulton J. Sheen's legacy lives on at Catholic Radio Indy, in more ways than one.

Not only does the non-profit organization continue the effort of evangelization-by-radio that Archbishop Sheen began, but on Sept. 9 it bestowed

its first-ever Archbishop Fulton Sheen Evangelist of the Year Award.

"I'm very humbled by this award," said recipient Father Guy Roberts, pastor of St. Joan of Arc Parish in Indianapolis. "The archdiocese has so many fine priests, and I'm sure this award included priests from Lafayette and the surrounding area as well."

The priest was nominated by St. Joan of Arc parishioner George Maley, a member of Catholic Radio Indy's board of directors.

"Father Roberts has an inward sense of priesthood that is exemplified in his sermons, but more importantly in his personal demeanor," said Maley. "In my mind's eye, he is a man of all seasons."

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Criterion staff report

Catholic Radio Indy operates three FM stations: 89.1 in Indianapolis, plus 90.9 in Noblesville, Ind., and 98.3 in Anderson, Ind., both in the Lafayette Diocese. Together they cover from east of Terre Haute to as far as Anderson, and from south of Lafayette to near Martinsville.

Catholic Radio Indy is also available anywhere by phone, smart speaker, streaming online, by phone app and recorded podcasts:

- The Audio Now service allows listeners to hear programming through a cell phone without using data, and is free for those who have a plan with unlimited minutes—a great way to listen in the car from anywhere

cell coverage is available. Just dial 641-552-2881 or 605-562-9822. Occasionally an automated message is played providing a different phone number to call. Write down the new number, or push "1" on your phone to receive a text with the new number. Use the new number from that time forward.

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



Public Schedule of Archbishop Charles C. Thompson

September 26-October 4, 2020

September 26 – 1:30 p.m.

Groundbreaking ceremony for Holy Angels Church, Indianapolis

September 26 – 5:30 p.m.

Confirmation Mass for youths of St. Joan of Arc Parish in Indianapolis, at St. Joan of Arc Church

September 27 – 11 a.m.

Mass at St. Paul the Apostle Church, Greencastle

September 28 – 4:30 p.m. CST

Archbishop's Annual Dinner at Saint Meinrad Seminary, St. Meinrad

September 29 – 10 a.m. CST

Installation of Bishop Ronald Hicks at the Cathedral of St. Raymond Nonnatus, Joliet, Ill.

September 30 – 7 p.m.

Confirmation Mass for youths of St. Joseph Parish in Shelbyville, at St. Joseph Church

October 1 – 10 a.m.

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

October 1 – 7 p.m.

Confirmation Mass for youths of St. Roch Parish in Indianapolis, at St. Roch Church

October 3 – 10:30 a.m.

Installation of Permanent Diaconate Candidates as Lectors at SS. Peter and Paul Cathedral, Indianapolis

October 4 – 10:30 a.m.

Respect Life Mass at SS. Peter and Paul Cathedral

October 4 – 6 p.m.

Confirmation Mass for youths of St. Gabriel the Archangel Parish in Indianapolis, at St. Gabriel the Archangel Church

Father Roberts was close to his ordination as a Lutheran minister before embracing the Catholic faith in 1996. He was ordained a priest in the Archdiocese of Santa Fe, N.M., and began ministering in the Archdiocese of Indianapolis—where he grew up—in 2005. He was incardinated into the archdiocese in 2009.

In 2015, he took a sabbatical to research what Pope John Paul II called the "new evangelization." He wrote a book based on his research titled "*The Heart of the New Evangelization: A Parish Guide to the New Evangelization*."

Although the book is available on the St. Joan of Arc website in draft form, Father Roberts is still tweaking its contents as he implements the book's concepts at the parish.

"In preparation for this evening, I went back to read some of your book ... that

you presented to me just shortly after I was installed as archbishop of Indianapolis back in 2017," said Archbishop Charles C. Thompson before presenting the award during a live broadcast.

"You reached back to '*Lumen Gentium*'—'The Light of the Nations,' and Pope Paul VI, Pope John Paul, Pope Benedict and now Pope Francis, talking about how they called us to this new evangelization—not to create new programs, but to find new ways to proclaim the Gospel, and doing that by our words and actions."

The on-air presentation took the place of the Catholic Radio Indy's annual dinner and fundraiser event, which was canceled due to the coronavirus pandemic. An online auction with more than 130 items was held during the week prior to

See RADIO, page 3

Official Appointments

Effective Immediately

Rev. Msgr. William F. Stumpf, vicar general, moderator of the curia and provider of weekend assistance at St. Luke the Evangelist Parish in Indianapolis, appointed administrator *pro tem* of St. John the Apostle Parish in Bloomington and St. Jude the Apostle Parish in Spencer until the pastor is able to resume his duties, while remaining vicar veneral, moderator of the curia, and providing weekend assistance at St. Luke the Evangelist Parish.

Rev. Oscar Rivas, a priest of the Archdiocese of Guadalajara, Mexico,

appointed parochial vicar at St. Mary Parish in Indianapolis.

Effective September 30, 2020

Rev. Shaun P. Whittington, pastor of St. Nicholas Parish in Sunman and sacramental minister at St. Charles Borromeo Parish in Milan, appointed pastor of St. Charles Borromeo Parish while continuing as pastor of St. Nicholas Parish.

Sr. Jane Iannaccone, S.P., a member of the Sisters of Providence, appointed to a three-year term as parish life coordinator at St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods, Ind.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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Archdiocesan priest's manual notes new evangelization 'starts in the pews'

By Natalie Hoefler

Growing up in Indianapolis, Father Guy Roberts hoped to minister there one day. The Baptist turned Missouri Synod Lutheran seminarian never imagined he would fulfill his desire as a Catholic priest.



Fr. Guy Roberts

"The Lutheran church that's right next to St. Simon [the Apostle Parish in Indianapolis]—I helped start that one when I was going through college," he says. "It was my goal to be a church planter."

But Father Roberts says that he "had been looking at the Catholic Church for a long time. Right before I got ordained as a Lutheran minister, I became Catholic."

Two years later, in 1998, he was ordained a priest for the Archdiocese of Sante Fe, N.M., where his Lutheran seminary had been.

He began ministering for the Church in central and southern Indiana in 2005 and was incardinated into the archdiocese in 2009.

Father Roberts, pastor of St. Joan of Arc Parish in Indianapolis, still recalls the joy—and confusion—he experienced as a new Catholic in 1996.

"As a Protestant coming into the Church, I was floored by how Catholics weren't as excited as I was," he says. "I kept thinking, 'Don't you Catholics realize what you have?'"

Father Roberts developed a desire to spark in Catholics a fire for their faith. It was a desire that led him to take a sabbatical in 2015 to study the "new evangelization."

It was the same desire that led him to compile his findings in *The Heart of the New Evangelization: A Parish Manual to the New Evangelization*, a tool designed to help parishes become evangelizing faith communities.

And it is now his desire to see his manual help "create a culture of evangelization in the Church, parish by parish."

'It is living out your faith'

To fulfill his desire to set Catholics on fire for their faith, Father Roberts turned to what Pope John Paul II in 1983 called the "new evangelization."

"When I started studying the new evangelization, it became much more apparent it's not so much a technical process as it is living out your faith," says the priest. "The popes over the decades, especially after Vatican II, had talked about a new evangelization, beginning with a re-evangelization of the Catholic Church."

The manual Father Roberts wrote after his 2015 sabbatical takes "the writings of the new evangelization," and puts them "in a tangible form that parishes could implement in measurable ways," he says.

As Father Roberts uses the manual in his own parish, he says he is fine-tuning it as he learns "what works and what maybe needs some tweaking."

The priest is quick to note that his manual is not intended to create a program.

"Programs get done and put away," he says. "We're trying to create a culture, and that takes time."

"One of my staff looked at the manual and said, 'Father Guy, this will take months.' And I said, 'No, it'll take years.'"

"But trying to create a culture of evangelization one parish at a time, maybe that will become a larger Catholic culture."

'This is a conversion experience'

Creating such a culture begins with understanding what Father Roberts outlines in his manual as the four principles of evangelization: encountering Christ, embracing his call, embarking on a lifelong journey of formation, and going out on mission.

"Before we can share our faith, we have to really ... know the Lord himself," Father Roberts explains. "It's much more the person-to-person faith sharing, and that opens the door to someone saying, 'Hey, I want to learn more about your faith. You seem to be living it.'"

Once one has personally encountered Christ, the next crucial step is embracing the call to follow Christ, he says.

"This is a conversion experience. Jesus is offering this [call] not in a generic way, but personally. We have to buy into it, otherwise evangelization goes no further."

Once a person fully embraces the call to follow Christ, they begin a lifetime of "ongoing formation," the priest says, noting that "the formation has to be more than catechetical. It's the spiritual formation, lived out throughout our lives,

During the award presentation, Archbishop Thompson expressed his gratitude for Catholic Radio Indy and his and support of their choice for their new annual award.

"I've heard you preach," he said, looking at the priest. "You do that very well, in your homilies as well as in the witness of your life. I think it's a great choice to give this first award of the Evangelist of the Year—remembering Archbishop Fulton Sheen—to you, for all the many ways that you provide such a witness of evangelization."

Father Roberts addressed the small group of Catholic Radio Indy staff, board members and supporters in the organization's office as he accepted the award.

"I've had a great heart for evangelization since my days as a Lutheran," he said. "I've always had a passion for telling the story of what we Catholics have."

Father Roberts called Archbishop Fulton Sheen "a great model of what it means to be a human face of the message."

"If I would say anything about evangelization, it has to be that human face, because evangelization is the work of Jesus Christ who came into the world, the Word made flesh—not just the Word, but the Word made flesh."

"I'm very honored to follow in the footsteps of such a great shepherd of Jesus Christ by continuing to proclaim that same word."

(For more information on Catholic Radio Indy or to donate, go to www.catholicradioindy.org or call 317-870-8400.) †

leading to transformation."

The final principle, he says, is to then be sent, to go out on mission as a witness to the Gospel message, which is now known, embraced, lived and continually nurtured by the one being sent.

The four principles are depicted in Father Roberts' manual as a circle.

"The steps are cyclical," he says.

"Anytime you have a disjointedness in those four principles, one [step] can't lead to the other properly."

Once the circle is completed, he says, it naturally starts again as the witness leads others to encounter Christ.

"It's not so scary as knocking on a door and you don't know what's on the other side," Father Roberts assures. "People you work with, people you live with, your neighbors—you start with them."

A three-fold 'litmus test'

The same is true of the mission field of parish evangelization efforts, which seek to evangelize all people within a parish's boundaries.

For current and future parish evangelization efforts to be fruitful, Father Roberts outlines in his manual a three-fold "litmus test" of essential components: faith, service and community.

These three aspects "form a triangle within the circle of the four evangelization principles," says Father Roberts. "It's like three legs of a stool—if one leg is missing, the stool falls over."

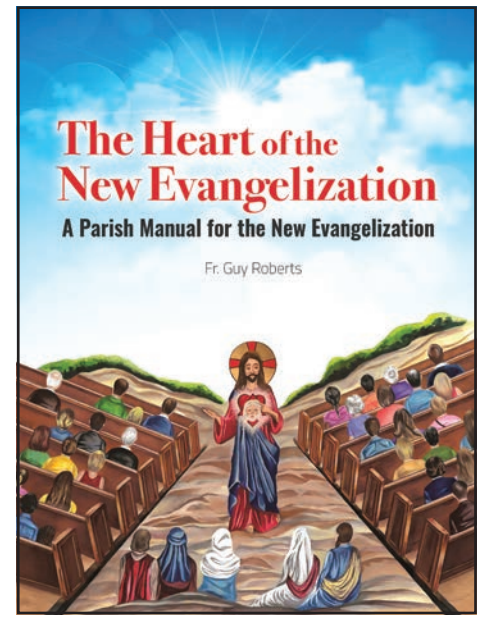
He suggests parishes look at their current evangelization efforts and ask, "Is there a faith-building component, a service component, a community-building component—and not just getting people together, but building the communion of saints, the inviting-in to be a part of the family of God."

"The new evangelization manual isn't meant for parishes to add more to what they're already doing. It's to try to help parishes look at the activities they already have going on and say, 'How can we be more focused and deliberate so it becomes evangelization that's going to bear fruit?'"

If a parish follows the four principles for evangelizing individuals, and if its outward-focusing evangelization activities meet the criteria of the triangle, "Then you know you're doing evangelization that will be fruitful," says Father Roberts.

'Stuck at that encounter'

Evangelizing "out in the world" flows naturally from the Mass, says Father Roberts. He encourages Catholics to reflect on the fact that the word "Mass" comes from the Latin word *missa*, meaning "sent."



"We're all sent out by virtue of our baptism," he explains. "Our very life should be a witnessing."

But such witnessing will falter unless all four principles—encountering, embracing, forming, sending—have been fulfilled in a person. As a former Protestant, Father Roberts sees a breakdown in the four-principle cycle among Catholics.

"I think a lot of Catholics are stuck at that encounter, where they've had the sacraments, attended Mass," he says. "And I think they get a lot of the catechetical formation, ... but [they] may not have bought into the faith personally, saying, 'Wow, look what I have here!'"

Yet he also sees Catholics and parishes "thinking, 'Let's go out there and evangelize.'"

If Catholics haven't moved beyond the encounter, he says, such efforts will not bear fruit. Therefore, he suggests that, before seeking to evangelize the world, Catholics need to "focus on ourselves first."

"It has to start with the people in the pews," he emphasizes. "Evangelization is never just about 'those other folks.' It's also about me: Am I encountering Jesus? Am I answering the call [to embrace the faith] every day? It's like marriage—if you just say 'I do' once, you're going to be in trouble. It has to be every day."

"And am I being formed daily? Am I answering the call to be sent daily? Am I witnessing daily?"

"I think the beauty of the new evangelization is that it's not an activity so much as it's a very personal relationship with Christ."

(To view or download Father Roberts' parish manual for the new evangelization, go to www.sjoa.org/evangelization. To order a copy of the manual, call the St. Joan of Arc Parish office at 317-283-5508.) †

RADIO

continued from page 2

the on-air presentation of the award.

Proceeds from the fundraiser will serve as a down payment for a future station and to help pay for operation costs, said Bob Teipen, founder of Inter Mirifica, Inc., the non-profit organization that operates the stations.

Currently, the organization has three FM stations: 89.1 in Indianapolis, plus 90.9 in Noblesville, Ind., and 98.3 in Anderson, Ind., both in the Lafayette Diocese. Together they cover from east of Terre Haute to as far as Anderson, and from south of Lafayette to near Martinsville.

"There are still gaps in the metro [Indianapolis] area where we may have a signal, but it's weak," said Teipen.

"Opportunities to buy a station only come around about every 3-4 years, and we need to be in a position to put down a sizable down payment when that opportunity arises."

"If we were able to get a new station that would cover the area well, we might be able to sell our other assets and cut down on costs, because one station would be more efficient to operate."

The organization, like many other non-profits, has experienced a decrease in donor support due to the pandemic.

"We still have some major supporters, but we have lost donors and underwriters," he said. "People are under financial duress, and some folks had to reluctantly cancel or lower their donations, so our income is dropping."

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Editorial

We are called to cherish, serve, defend and protect human life

We are less than a week away from October, which the Church marks as Respect Life Month.

It is a time for people of faith to reflect on the gift of life and for us to remind society that we respect all human life—from conception to natural death.

We've said it before, but it's worth sharing again: those lives include the unborn, the hungry, the homeless, the elderly—even the prisoner on death row. God loves each of us unconditionally, and as his disciples, we are called to do the same.

The United States Conference of Catholic Bishops (USCCB) each October selects a theme for this initiative. In 2020, it is "Live the Gospel of Life: to imitate Christ and follow in his footsteps" from St. John Paul II's "*Evangeliium Vitae*" (#51).

"This prophetic document passionately reaffirmed the Church's constant teaching on the value and sacredness of every human life," wrote Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the USCCB's Committee on Pro-Life Activities. "It remains a foundational text for all our efforts to ensure that the life of every human person is protected and cherished."

Archbishop Charles C. Thompson will celebrate the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 4. The Mass will also be available via livestream at www.sspcc.org/streaming.

Life Chain events will also take place throughout central and southern Indiana on Oct. 4.

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. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death. Learn more about the Life Chain Network and other event locations at LifeChain.net. Due to the coronavirus pandemic, the Indianapolis Life Chain event has been canceled.

We also take time especially in October to pray outside Planned Parenthood facilities for an end to abortion during the fall 40 Days for Life campaign, whose three pillars are prayer, fasting and community outreach.

The Central Indiana 40 Days for Life campaign is taking place on the public right-of-way outside of the Planned Parenthood abortion facility at 8590 Georgetown Road, in Indianapolis. To sign up to pray, go to www.40daysindy.org. For more information, contact Timothy O'Donnell at 317-372-0040 or tidipsu@sapere@me.com.

In Bloomington, the 40 Days for Life campaign is taking place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave. To sign up to pray, go to www.40daysforlife.com/bloomington. For more information, contact Deacon Russell Woodard at 812-526-9460 or deaconrussw@gmail.com.

For more information or to sign up at other sites, go to www.40daysforlife.com. The campaign runs through Nov. 1.



Larry Kunkel, a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, discusses on Sept. 20 at his church how the 40 Days for Life campaign and standing up for the unborn is a "spiritual battle" worth fighting. Kunkel is a sidewalk counselor outside abortion centers and serves as the life director for the Indiana State Council of the Knights of Columbus. (Photo by Mike Krokos)

Those who take part in 40 Days for Life campaigns are encouraged to follow the COVID-19 protocols in their local area. For most, that will mean wearing a mask and keeping 6 feet apart to adhere to social distancing guidelines.

During a 40 Days for Life opening rally on Sept. 20 at St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese, O'Donnell cited statistics that demonstrate how the efforts are bearing fruit.

Currently, 63 countries are taking part in the 40 Days for Life prayer initiative, and 17,226 babies have been saved to date through the worldwide initiative.

"Those are the ones we know of," said O'Donnell, a member of St. Patrick Parish in Kokomo, Ind., in the Lafayette Diocese. In central and southern Indiana campaigns, he added, an estimated 100 babies have been saved.

"You are the sign that God is using ... telling a woman to not have an abortion," he continued. "It is that witness that will help change minds and hearts."

Larry Kunkel, a member of St. Louis de Montfort Parish, agreed, adding standing up for the unborn is a "spiritual battle" worth fighting.

"We know the truth," said Kunkel, who serves as the life director for the Indiana State Council of the Knights of Columbus. "We need to tell that truth."

"What we see as obstacles, God sees as a divine opportunity," added Kunkel, who also serves as a sidewalk counselor outside of abortion centers.

If we are to live out the Gospel, as Archbishop Naumann tells us, that means cherishing, serving defending and protecting human life.

He adds, "May we always strive to 'see in every human face the face of Christ' [#81] and treat each person as we would treat Christ himself."

—Mike Krokos

Be Our Guest/John Elcesser

Recent court decisions have had positive, negative effects on Catholic schools

The COVID-19 pandemic has shut down so much during the past six months, including businesses, restaurants, gyms and even schools. It has not, however, shut down the court system.



There have been several rulings in education lawsuits this year that could have some bearing on Indiana's non-public schools.

The U.S. Supreme Court announced a number of opinions prior to their summer recess, two of which were of particular interest to us in Indiana.

A landmark case for school choice, *Espinoza v. Montana Department of Revenue*, was released on June 30. The case centered on a very modest tax credit scholarship program designed to assist families in attending the private school of their choice, which was passed by the Montana Legislature in 2015.

Later, the Montana Department of Revenue ruled that religious private schools could not participate because it violated their state constitution's Blaine amendment.

Blaine amendments, which were initiated out of anti-Catholic bigotry, worked themselves into 39 state constitutions after failing passage into the U.S. Constitution back in 1875. The intent was to keep any "public" dollars from supporting Catholic schools as they were opening across the country in response to the strong Protestant culture in our public schools at that time.

Blaine amendments vary across states, some being much more restrictive than others. Indiana is one of the states with a Blaine amendment in its constitution, but it is one of the more broadly written ones. When the teachers unions sued Indiana after it passed the Choice Scholarship (voucher) Program in 2011, the case ended up in the Indiana State Supreme Court where the justices voted unanimously (5-0), affirming that Indiana's program was constitutional.

The *Espinoza* case, in short, said that if a state passes a school choice program they can't exclude the participation of religious-based schools just because they are religious. The justices recognized that the program was designed to support families and not schools, religious or not. School choice advocates see the *Espinoza* decision as a serious blow to Blaine amendments across the country with the hope that it will open the door to new choice programs in other states. Currently 26 states, the District of Columbia and Puerto Rico have some type of choice program.

The Court issued a 7-2 ruling in the *Our Lady of Guadalupe School v. Morrissey-Berru* case. This case had religious liberty implications, and for that reason we were watching it closely here in Indiana. This case dealt with discrimination lawsuits against two Catholic schools in California. In Justice Samuel Alito's opinion, on behalf of the

majority, which in essence supported the schools, he said:

"The religious education and formation of students is the very reason for the existence of most private religious schools, and therefore the selection and supervision of the teachers upon whom the schools rely to do this work lie at the core of their mission. Judicial review of the way in which religious schools discharge those responsibilities would undermine the independence of religious institutions in a way that the First Amendment does not tolerate."

The case affirmed the ministerial exemption for employees of religious entities that play some role in their schools' religious missions.

Finally, the COVID-19 pandemic has brought a series of its own lawsuits. To date, three lawsuits have been filed dealing with Congress's CARES Act emergency relief funds for K-12 schools. These funds were intended to help all schools navigate the challenges of providing an education in the midst of a pandemic. Like many federal education funds, the legislation included language requiring the "equitable participation" of non-public schools. That part of the legislation was clear. It was less clear how that equitable share should be calculated.

In reviewing the language in the law, many state departments of education interpreted the language to require the allocation be based on a Title I poverty count. The U.S. Department of Education (USDOE) issued guidance, saying it should be based on a non-public school's total enrollment. Indiana and a number of other states refused to follow the guidance and a subsequent binding rule. This led to a number of states suing the USDOE in three different, but similar, lawsuits.

For reference, in Indiana, using the USDOE formula, the non-public schools would have been allocated \$15 million to assist with pandemic relief. Using the poverty count favored by Indiana's Department of Education, non-public schools were allocated only \$4 million. The three lawsuits are pending in the states of Washington, California and the District of Columbia. Preliminary rulings have not been favorable to USDOE, and Education Secretary Betsy DeVos decided not to appeal in the courts further and essentially rescinded their rule.

COVID-19 has impacted all schools as they reopened for a new school year, and our non-public schools will continue navigating how to provide quality education in the midst of this pandemic. It is our hope that any future emergency relief funding will treat all schools equitably as they do their part to serve the common good.

We, at the Indiana Non-Public Education Association, will continue to keep a watchful eye on any future federal legislation or litigation that could impact the education of our Hoosier families.

(John Elcesser is the executive director of the Indiana Non-Public Education Association.) †

Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

Every saint has a past, every sinner a future

“A man had two sons. He came to the first and said, ‘Son, go out and work in the vineyard today.’ He said in reply, ‘I will not,’ but afterwards he changed his mind and went. The man came to the other son and gave the same order. He said in reply, ‘Yes, sir,’ but did not go. Which of the two did his father’s will?” (Mt 21:28-31).

Some of the greatest saints in Christian history were what this Sunday’s Gospel (Mt 21:28-32) calls “tax collectors and sinners.” They were far from perfect people. They had personal histories they weren’t proud of, and only the love and mercy of God made it possible for them to make a radical change in their way of living and follow Jesus.

St. Matthew was one of these repentant sinners. He was a tax collector called by Jesus who looked beyond Matthew’s reputation and sinful past and trusted his ability to change. The scene he describes in this Sunday’s Gospel reading is familiar. A man asks each of his two sons to work in the vineyard. One says no, but later changes his mind and does what his father asks. The other son says

yes initially, but then doesn’t keep his word.

The message Jesus conveys in this “parable of the two sons” is simple: What we do is much more important than what we say. Jesus is a patient man, but he has a hard time with hypocrites—people who say one thing (especially in public) but then fail to perform as promised.

This parable is addressed to the chief priests and elders of the people, religious and community leaders who ought to be men and women of their word. Jesus’ criticism is very pointed: “Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him” (Mt 21:31-32).

Righteous people tend to be satisfied with themselves. They may have good intentions, but they’re not self-critical. They see the splinter in someone else’s eye, but fail to notice the beam in their own eye (Mt 7:3). Those who acknowledge their sinfulness (like the parable’s tax

collectors and prostitutes) don’t have to spend a lot of time justifying their behavior. As a result, they are closer to the willingness to accept help and gradually to change their ways.

What’s important to Jesus is conversion, the willingness to change our minds and hearts in order to seek and find the truth. We are all sinners, but God’s grace is always available to us, and when we accept the merciful love that God surrounds us with, we are reborn in the Spirit. In fact, whenever a sinner encounters Jesus in the Gospel, he or she is changed.

We are all hypocrites to some degree or another. None of us lives exactly as we wish we could. None of us keeps our promises in an absolutely perfect way. Only Jesus, and his sinless mother, lived in complete conformity to the Father’s will. For the rest of us, there is always a gap between our actions and our beliefs and responsibilities. This innate hypocrisy is the effect of Original Sin, and the grace of Christ is the only cure.

In our culture, the phrase “tax collectors and sinners” does not convey the same sense of opprobrium

as it did in Jesus’ time. We should think of the most heinous groups of people we can imagine today (for example, racists and sex offenders). What if Jesus told us that these socially unacceptable people “are entering the kingdom of God before you”? Certainly we would be shocked, but would it be enough to cause us to repent and allow the grace of Christ to enter our hearts?

The great news is that the God of love and mercy is ready and willing to embrace us prodigal sons and daughters as members of his family. All we have to do is ask for God’s help and then be willing to accept it.

When we say no to God, as we invariably do, let’s ask for the grace to repent and do God’s will. And when we say yes, let’s pray for the strength to remain faithful to our promises.

There’s an old saying that applies here: Every saint has a past, and every sinner has a future. Let’s pray for the ability to acknowledge and confess our hypocrisy, for the courage to ask for (and accept) God’s help, and for the gifts of the Holy Spirit that can sustain us in a new way of living. †



Cristo, la piedra angular

Cada santo tiene un pasado y cada pecador un futuro

“Un hombre tenía dos hijos, y llegándose al primero, le dijo: ‘Hijo, ve, trabaja hoy en la viña.’ Y él respondió: ‘No quiero,’ pero después, arrepentido, fue. Llegándose al otro, le dijo lo mismo; y este respondió: ‘Yo iré, señor,’ pero no fue. ¿Cuál de los dos hizo la voluntad del padre?” (Mt 21:28-31).

Algunos de los santos más importantes de la historia cristiana fueron los que el Evangelio de este domingo (Mt 21:28-32) llama “recaudadores de impuestos y pecadores” y distaban mucho de ser personas perfectas. Sus antecedentes personales no eran motivo de orgullo y solo a través del amor y la misericordia de Dios pudieron hacer un cambio radical en su forma de vivir y seguir a Jesús.

San Mateo fue uno de estos pecadores arrepentidos. Era un recaudador de impuestos a quien Jesús llamó pues miró más allá de la reputación y el pasado pecaminoso de Mateo y confió en su capacidad para cambiar. La escena que describe en la lectura del Evangelio de este domingo resulta conocida: Un hombre les pide a sus dos hijos que trabajen en la viña. Uno dice que no, pero luego cambia de opinión y hace lo que su padre le pide. El otro hijo dice que sí inicialmente, pero luego

no cumple su palabra.

El mensaje que Jesús transmite en esta “parábola de los dos hijos” es simple: Lo que hacemos es mucho más importante que lo que decimos. Jesús es un hombre paciente, pero tiene dificultades con los hipócritas, gente que dice una cosa (especialmente en público) pero luego no cumplen lo prometido.

Esta parábola está dirigida a los principales sacerdotes y ancianos del pueblo, líderes religiosos y comunitarios que deben ser hombres y mujeres de palabra. La crítica de Jesús es muy aguda: “En verdad les digo que los recaudadores de impuestos y las ramerías entran en el reino de Dios antes que ustedes. Porque Juan vino a ustedes en camino de justicia y no le creyeron, pero los recaudadores de impuestos y las ramerías le creyeron; y ustedes, viendo esto, ni siquiera se arrepintieron después para creerle” (Mt 21:31-32).

Las personas justas tienden a estar satisfechas consigo mismas. Quizá tengan buenas intenciones, pero no son autocríticos; ven la paja en el ojo ajeno, pero no se dan cuenta de la viga en su propio ojo (Mt 7:3). Los que reconocen su pecaminosidad (como los recaudadores de impuestos y las prostitutas de la parábola) no tienen

que pasar mucho tiempo justificando su comportamiento. Como resultado, están más dispuestos a aceptar ayuda y a cambiar gradualmente su forma de actuar.

Para Jesús lo importante es la conversión, la voluntad de cambiar nuestras mentes y corazones para buscar y encontrar la verdad. Todos somos pecadores, pero siempre contamos con la gracia de Dios y cuando aceptamos el amor misericordioso con el que Dios nos envuelve, renacemos en el Espíritu. De hecho, cada vez que un pecador se encuentra con Jesús en el Evangelio, se transforma.

Todos somos hipócritas en mayor o menor grado. Ninguno vive exactamente como desearía ni cumple sus promesas de una manera infaliblemente perfecta. Únicamente Jesús, y su madre sin pecado, vivieron en completa conformidad con la voluntad del Padre. Para el resto de nosotros, siempre hay una brecha entre nuestras acciones y nuestras creencias y responsabilidades. Esta hipocresía innata es el efecto del Pecado Original, y la gracia de Cristo es la única cura.

En nuestra cultura, la frase “recaudadores de impuestos y pecadores” no transmite el mismo sentido de oprobio que en tiempos

de Jesús. Tendríamos que pensar en los grupos de personas más atroces que podamos imaginar hoy en día (por ejemplo, racistas y delincuentes sexuales). ¿Y si Jesús nos dijera que estas personas socialmente inaceptables “entrarán en el reino de Dios antes que ustedes”? Ciertamente estaríamos sorprendidos, pero ¿sería suficiente para hacernos arrepentir y permitir que la gracia de Cristo entre en nuestros corazones?

La gran noticia es que el Dios del amor y la misericordia está listo y dispuesto a abrazarnos a todos los hijos pródigos como miembros de su familia. Lo único que tenemos que hacer es pedir la ayuda de Dios y luego estar dispuestos a aceptarla.

Cuando le decimos no a Dios, como siempre lo hacemos, pidamos la gracia de arrepentirnos y hacer Su voluntad. Y cuando digamos que sí, recemos para tener la fuerza para permanecer fieles a nuestras promesas.

Hay un viejo dicho que se aplica aquí: Cada santo tiene un pasado y cada pecador tiene un futuro. Recemos por la capacidad de reconocer y de confesar nuestra hipocresía, por el valor de pedir (y aceptar) la ayuda de Dios, y por los dones del Espíritu Santo que pueden sostenernos en una nueva forma de vida. †

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 28

The Villages of Indiana online, **Foster Parenting Virtual Information Night**, 6-8 p.m., for those interested in becoming a foster parent, no fee. For more information or to register, call The Villages at 800-874-6880 or visit www.villageskids.org.

October 2

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

Mount St. Francis, 101 Saint Anthony Blvd., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday

4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 2-3

St. Malachy School, 9833 E. County Road 750 N., Brownsburg. **St. Malachy 8th Grade Garage Sale Fundraiser**, early bird entry Fri. 8-10 p.m., \$5, Sat. 8 a.m.-2 p.m., free, cash sales only, masks required. Information: 317-513-9691 or email kstug10@gmail.com.

October 3

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, devotional prayers, Rosary, 8 a.m. Information: 765-647-5462.

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

October 4

Holy Family Parish, 3027 Pearl St., Oldenburg. **Annual Holy Family Fall Festival**, 11 a.m.-4 p.m., drive-thru

chicken dinners, livers and gizzards, noodles, gravy, slaw, raffles, parish parking lot entry from Water St. Information: 812-934-3013.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday Mass**, 10:30 a.m., Archbishop Charles C. Thompson presiding. Also available online at www.ssppc.org/streaming.

October 5

Beyond Secular Politics Webinar, 12-1 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

October 7

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or

divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

Beyond Secular Politics Webinar, 5:30-6:30 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

Mount St. Francis, 101 Saint Anthony Blvd., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 9-10

Planned Parenthood 8590 Georgetown Road, Indianapolis. **Knights of Columbus Rosary Vigil for**

Life, Fri. 7 p.m.-Sat. 7 a.m. Information: Larry Kunkel at life@indianakofc.org.

October 10

Beyond Secular Politics Webinar, 10-11 a.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Drive-Thru Applefest**, noon-7 p.m., pulled pork dinner with apple pie slice \$10, kids hot dog meal \$5, car wash \$7, 50/50 raffle tickets \$20 for \$500-\$2,500 prize, advanced ticket purchase encouraged for dinners and 50/50, COVID measures followed, visitors must stay in vehicle. Information: 317-831-4142 or info@stm-church.org.

October 11

St. Nicholas Parish, 6461 E. St. Nicholas Drive,

Sunman. **Drive-Thru Chicken Dinner/Turtle Soup**, 11 a.m.-3 p.m., chicken dinner \$10, turtle soup \$5/quart, \$20/gallon, whole and half chickens available, outside shaded dinner seating on campus. Information: 812-623-2964 or communications@stnicholas-sunman.org.

October 13

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

October 15

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

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

Retreats and Programs

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

October 6-8

Worldwide Marriage Encounter virtual retreat, \$75 application fee (\$19 until Sept. 29 with coupon code COVID19). Information and registration: www.me.org/Online-Marriage-Enrichments or 937-886-5196.

October 10, 11, 17

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **One in Christ marriage preparation program**, Oct. 10, 8:30 a.m.-5 p.m.; Oct. 11, 10:30 a.m.-4 p.m.; Oct. 17, 8:30 a.m.-4 p.m.; all sessions required, \$220. Registration and information: oicindy.com.

October 16-17

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **A Weekend of Peace**, Fri. 7 p.m.-Sat. 5:30 p.m., facilitated by associate director Judy Ribar, private room for one night, two meals, all materials, \$125. Registration: mountsaintfrancis.org, 812-923-8817.

October 20-22

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **The Voice of God in Creation**, Tue. 7 p.m.-Thur. 7 p.m., Conventual Franciscan Father Vincent Petersen facilitating, includes liturgies, group sessions,

individual direction, quiet prayer, private room for two nights, six meals and all materials, \$235. Registration: mountsaintfrancis.org, 812-923-8817.

October 23-25

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **"Faith in Times of Uncertainty" Men's Retreat**, Fri. 7 p.m.-Sun. 11:30 a.m., Conventual Father Vincent Petersen facilitating, private room for two nights, four meals, \$215; commuters with four meals, \$125; online through Zoom, \$75. Registration: mountsaintfrancis.org, 812-923-8817. †

Archbishop to celebrate Red Mass for legal professionals on Oct. 6

Archbishop Charles C. Thompson will celebrate the annual Red Mass for all who work in the legal profession at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 5:30 p.m. on Oct. 6.

The Red Mass is open to the public, and lawyers, judges and law students are particularly invited. It is hosted by the Saint Thomas More Society Central Indiana, an organization of Catholic lawyers, judges and law students.

The Red Mass is an ancient tradition, named for the red vestments of the celebrants as they invoke the Holy Spirit's guidance to lawyers and judges. In the United States, it is celebrated to mark the opening of the Supreme Court's annual term.

At the end of the Mass, Archbishop Thompson will present the Person for All Seasons Award to James Lauck, a partner at Kroger, Gardis and Regas. The award is given in honor of St. Thomas More, the patron saint of lawyers, and recognizes leaders in the legal community for their outstanding example of service and ethical conduct.

Due to the COVID-19 pandemic, there will be no dinner or reception after Mass. Social distancing and face masks will be required during the liturgy.

For more information, contact David Certo, president of the Saint Thomas More Society Central Indiana, at stthomasmoreindy@gmail.com. †

Sisters of Providence to host virtual Come and See retreat on Oct. 23-24

A virtual "Come and See" retreat will be offered by the Sisters of Providence from 7 p.m. on Oct. 23 through 2 p.m. on Oct. 24.

Facilitated by Sisters of Providence vocations director Sister Joni Luna, the retreat is open to single, Catholic women ages 18-42. It will offer retreatants a chance to learn more about the Sisters of

Providence of Saint Mary-of-the-Woods and foundress St. Mother Theodore Guérin. They will meet sisters and hear how the congregation lives out love, mercy and justice.

For more information or to sign up, go to ComeandSee.SistersofProvidence.org, call Sister Joni at 361-500-9505 or e-mail jluna@spsmw.org. †

Our Lady of the Greenwood to offer marriage enrichment conference on Fridays in October

"Passion and Prayer," a series of Christ-centered marriage enrichment conferences, will be offered both at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood, and also online at facebook.com/OurLadyGreenwood from 7-9 p.m. on Oct. 9, 16, 23 and 30.

Sponsored by Our Lady of the Greenwood's Celebrate Marriage Ministry, each night of the conference will feature a topic on marriage along with group discussion.

The topics and speakers are as follows:

- Oct. 9, Father Mike Keucher, "Created in God's Image."

- Oct. 16, Msgr. Mark Svarczkopf, "Sacramental Marriage."
- Oct. 23, Father Todd Goodson, "Spirituality in Marriage."
- Oct. 30, Fletcher and Olivia Kitchell, "Covenant."

For those attending in person, the cost for all four nights is \$20 per couple, and in-person attendance is limited to 20 couples. Those participating virtually are asked to make a donation. Whether attending in person or online, registration is required at celebratemarriageministry.com.

For more information, contact Tom and Marcy Renken at 317-489-1557 or e-mail olgmarriageministry@gmail.com. †

National Association of Catholic Family Life Ministers to host online conference on Oct. 1

The National Association of Catholic Family Life Ministers (NACFLM) is sponsoring a virtual conference titled "Renew the Family, Heal the World" from 12:30-4 p.m. on Oct. 1.

NACFLM is an organization of diocesan and parish family life ministers, allied organizations, families and individuals that aims to be a prophetic voice for families in the Church and in society, foster professional development, and provide mutual support for those who minister with families.

Keynote speakers for the conference include Dr. Mary Healy, professor of Scripture at Sacred Heart Major Seminary in Detroit; Los Angeles Archbishop José H. Gomez; and EWTN radio's "Morning Glory" host Deacon Harold Burke-Sivers.

The conference will include apostolate roundtables, a virtual exhibit hall, section breakouts and professional networking.

Registration is \$25. For more information or to register, go to nacflm.org/nacflm-conference-2020 or call 937-431-5443. †

LENTZ

continued from page 1

Charles C. Thompson. “It’s something that comes from deep within. Mickey has a joy for life, a zest for life. She loves people. Every encounter is important to her. And every person is important to her.”

The archbishop then shared what he believes is the source of Lentz’s approach to life.

“I really do think the root of her energy and her effectiveness and her service is clearly anchored in her faith. She is a woman of tremendous faith.”

That’s one of the tributes directed toward Lentz, who is scheduled to be honored next year on April 26 during the archdiocese’s first annual Legacy Gala—a celebration benefiting Catholic Charities, Catholic schools and Bishop Simon Bruté College Seminary in Indianapolis.

Lentz will be recognized for her six decades of service as a teacher, a principal, the executive director of Catholic Education and Faith Formation, and chancellor. As the tributes pour in for her, so do the stories about Lentz.

‘She put our schools on the map’

Lentz was a guest at the White House in 2012, at the invitation of President Barack Obama. She was there to be honored as part of his “Champions of Change” program for embodying “the values of education, innovation and service.”

By then, Lentz was already serving as chancellor, but her impact on Catholic education had continued locally and nationally, an impact that became renowned during the more than 12 years she served as the executive director of the archdiocesan Office of Catholic Education and Faith Formation.

During that time, 25 of the 69 schools in the archdiocese earned recognition as a Blue Ribbon School of Excellence by the U.S. Department of Education—a distinction unmatched by any diocese in the country.

She also was instrumental in helping to establish Catholic schools in the center-city of Indianapolis that offer a faith-based education to students from low-income families. That includes Providence Cristo Rey High School and the five Notre Dame ACE Academies in the city.

“She put our schools on the map,” said Msgr. Joseph Schaedel, vicar general of the archdiocese at the time and now pastor of St. Luke the Evangelist Parish in Indianapolis. “I think even now people still look to the Archdiocese of Indianapolis for strength in Catholic school education.”

After accepting the honor in the White House that day, Lentz shared part of the philosophy that has guided her: “Have faith, not only in yourself, but those with whom you lead, and in the youth. Realize that they are our hope for the world and the Church.”



A team approach has always marked the leadership of Annette “Mickey” Lentz, far right. In this 1985 photo, the then-principal of St. Mark the Evangelist School in Indianapolis poses with the members of the St. Mark Parish staff, one of her favorite teams during her 60 years of serving the archdiocese. (Submitted photo)

For Lentz, it was one more honor in a career of making a difference that began in 1961 when she was a young teacher leading a classroom of 54 students in the former St. Patrick School in Indianapolis.

And she continued that influence as the principal of St. Mark the Evangelist School in Indianapolis from 1977 to 1989—a time during which she earned a license to drive school buses so she could make a special connection with her students and the regular bus drivers as she substituted on the routes once a week.

That drive to connect with people has always been at the heart of Lentz’s approach to life, said her daughter, Marcy Dules.

“She’s always been a giver,” said Dules, recalling the days when she and her brother Rob were children. “After I made my first Communion, my mom told me about a little girl who didn’t have a Communion dress. She said, ‘You don’t need it, Marcy.’ I ended up giving this little girl my dress because she didn’t have one.”

“She also had a very good friend from high school who was hard-working, but she didn’t have a lot. She was a single mother of three. My mom would take her shopping every year at Christmas so her kids would have something from Santa. At the time, there wasn’t a whole lot of extra money for mom to be doing this.”

That emphasis of being there for the other person would come through in the most challenging time in Lentz’s personal life.



After Archbishop Charles C. Thompson received his pallium from Pope Francis on June, 29, 2017, in St. Peter’s Basilica at the Vatican, he shared a joyful moment with Benedictine Sister Mary Nicolette Etienne, left, chancellor Annette “Mickey” Lentz, and Msgr. William F. Stumpf, vicar general of the archdiocese. (Submitted photo)

‘She’s an Easter person’

Lentz and her husband Jim were married in 1964. It was a union that led to their two children, and a shared approach to life built on the foundations of faith and family.

“They complemented each other,” their daughter said. “They were always on the same page as far as raising us, as far as our faith and church and family. They even had the same work ethic.”

When Jim became ill with heart and liver problems, Lentz faithfully cared for him in the last years of his life before he died in 1995.

“I always tried to be the one who could fix things, whether it be a kid in my class or my own children,” Lentz once recalled. “In this case, I couldn’t fix it. I wanted to be there for him. He was always there for me. He was always my silent supporter. It was tough. My faith, my kids and my family here [at the archdiocese] stepped up to the plate. I felt their support, and we made it.”

Recalling Lentz’s commitment to her husband, longtime friend Father Daniel Staublin said, “When Jim died, she was sad, but she knew he continued to live on, and she needed to live on. She’s an Easter person. She knows that our faith

is a faith of life, ultimately. We know there’s the Resurrection, and it gets us through the crosses of our life. That’s why there’s a joy to her.”

One of Lentz’s most joyful memories of her husband leads her back to a time shortly after she graduated from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods in 1976. It’s when she got her class ring.

“It’s a source of pride,” said Lentz, who has also earned a master’s degree from Butler University in Indianapolis. “Jim and I didn’t have a lot of money for a ring, but in my heart I always wanted to get it. So right after my first year of being official, Jim got me the money to go purchase the ring. That was meaningful to me.”

The ring of family

Her continuing pride in wearing that ring reflects one of the great connections of her life—to the Sisters of Providence who are the heart of Saint Mary-of-the-Woods College.

“The sisters shaped me from the time they pounded on my knuckles in grade school teaching me piano, to working with them and alongside them. I owe

See MICKEY, page 8



Annette “Mickey” Lentz has often been right in the middle of memorable moments with her family so it’s fitting she is in the center of this photo, sharing a scene from a family vacation in December of 2019 with Chance Dules, left, Kylei Dules, Shane Dules, Marcy Dules, Rob Lentz, Terri Lentz, Paige Lentz and Brooke Lentz. Not pictured is Kevin Dules, Mickey’s son-in-law. (Submitted photo)

MICKEY

continued from page 7

much to the sisters," she said. "I hope what I've been able to give back has been in heart and soul and passion—and care and concern—for those sisters who make a difference in my life and others."

While the college ring reflects her bond with the sisters, her relationship with the sisters reflects one of the great qualities of Lentz—her ability to connect and nurture people from all the different parts of her life into an ever-growing "extended family."

That extended family has its roots in the parish of her youth—St. Patrick Parish—and has grown through the years to St. Mark Parish, Roncalli High School, the south side of Indianapolis, across the archdiocese and even across the nation.

"People are very important to me," Lentz said. "I have always felt that if you treat people with respect and dignity, you earn it back in many ways, and the

relationship builds into trust.

"My philosophy is to always work with and for people—not do things to them. I am not afraid to roll up my sleeves and work alongside my friends and colleagues, no matter what position I hold."

Judy Livingston has been a close friend of Lentz for nearly 45 years, and she has admired the contributions Lentz has made to the archdiocese through the years.

"She's given her heart, soul and mind to the archdiocese," Livingston said. "She didn't move up through the ranks out of ambition, but out of ministry to serve. No job is too big or too small for her. It was always a matter of 'what more can I do, what more do I have to offer?'"

What makes Lentz even more special is that she brings that same approach to her personal relationships, Livingston said.

"She's a wonderful, faith-filled person who's loyal and honest. She has a great sense of humor, and she's a good listener, too. She's one of the best friends you could have."

Lentz has also been a relentless advocate for women who serve the Church—and a strong example for everyone who follows that call.

'It's incredible the number of lives she's touched'

Lentz's perspective has been a crucial one as she has provided stability in archdiocesan administration through the retirement of the late Archbishop Daniel M. Buechlein in 2011, the transitional role of Bishop Christopher M. Coyne, the four years of leadership of now-Cardinal Joseph W. Tobin, and the current leadership of Archbishop Thompson.

"She has a wealth of knowledge and history. And she's been a good adviser and confidante to the archbishops. She's able to fill them in on the background from the past," said Jerry Semler, a friend for 25 years.

Semler has served on several boards and has led a number of capital campaigns for the archdiocese. He and his wife Rosie agreed to be among the honorary chairs of the Legacy Gala for one specific reason.

"It's because of Mickey," he said. "When we heard she was being honored, it's our way to say, 'thank you.' Her years of dedication to the Catholic Church and her faith are amazing."

Archbishop Thompson noted, "Even to this day, she has great energy, great passion, great insights. It's incredible the number of lives she's touched and the number of institutions she's impacted within the archdiocese and beyond. She's well-known beyond the Archdiocese of Indianapolis."

Gwen Byrd has known Lentz since they first worked together to connect different factions of the National Catholic Educational Association in the early 1990s.

"She knows how to be friends to everybody and so do I, and that's what brought us together," said Byrd, the superintendent of Catholic schools and the executive director for Catholic education in the Diocese of Mobile, Ala.



During her years as the principal of St. Mark the Evangelist School in Indianapolis from 1977 to 1989, Annette "Mickey" Lentz, far right, helped with the school's "Brain Game" team. Here, she poses for a photo with members of one of those teams and their coaches. (Submitted photo)

"She's always been a balanced person, working with the talents of people and bringing out the best in people. She's always had a direction, and she's always been able to see everyone else's direction and bring it together. I think that's why she's been able to support different bishops. They recognize that talent in her."

Gina Fleming recalled the unusual way that she discovered the extensive impact that Lentz had nationally. "Years ago, I arrived in Orlando, Florida, for a national conference and went for a walk," said Fleming, a former superintendent of Catholic schools for the archdiocese. "At a traffic light, others and I engaged in polite conversation, learning that we were attending the same conference. As soon as I shared that I was from Indianapolis, these individuals immediately asked, 'Do you work with Mickey Lentz?'"

"They proceeded to share stories about the impact she made on them. As my walk continued, I met two other groups of individuals, with whom two similar conversations around Mickey's influence ensued."

As the executive director of the Alliance for Catholic Education at the University of Notre Dame, John Staud said, "No one has worked harder and longer and more passionately for Catholic schools. But to her credit, Mickey has never lost her spirit and her knack for finding joy in her work and spreading that joy among the people she encountered."

An enduring legacy

That focus on "joy" pervades every conversation about Lentz.

Byrd offered this thought about their friendship of nearly 30 years, even as they live hundreds of miles apart and rarely see each other.

"She's someone you would never forget and never let go because you don't get the opportunity to meet someone like her. She really has touched so many people's lives. You feel good when you see her coming."

Msgr. Schaedel noted, "If you want to be cheered up, if you want a good laugh, if you want to try to look at a challenging situation in a positive light, go to Mickey."

Lentz's daughter believes that the essence of these tributes—and the essence of her mother's career and life—flows from her childhood growing up in a large



Annette "Mickey" Lentz gives the 2018 commencement speech at her alma mater, Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. (Submitted photo)

family and her desire to keep adding to that sense of family at every turn and every opportunity of her life.

"She's always wanted to include other people to be part of the group, to be part of the family," Dules says.

"She likes to help people and places grow. She's always trying to better herself and the people around her. And she loves when she can make it into a social event as well. She likes to have a good time."

Intertwined with that sense of family is the faith that has always guided her.

"Without my faith, I could not function," Lentz said. "It's made me who I am. It's told me I can put my mind to whatever I want to do. My faith has sustained me throughout my life and has been my one constant. I pray it has a positive impact on my loved ones as well as my colleagues."

While many people consider Lentz's 60 years of dedication as a tremendous blessing for the archdiocese, she struggles at first when she's asked to share her own thoughts on her legacy.

After considerable thought, she does mention "my commitment, passion, spirit and enthusiasm." She also hopes that "the impact I made in education and faith formation remain hallmarks of the archdiocese."

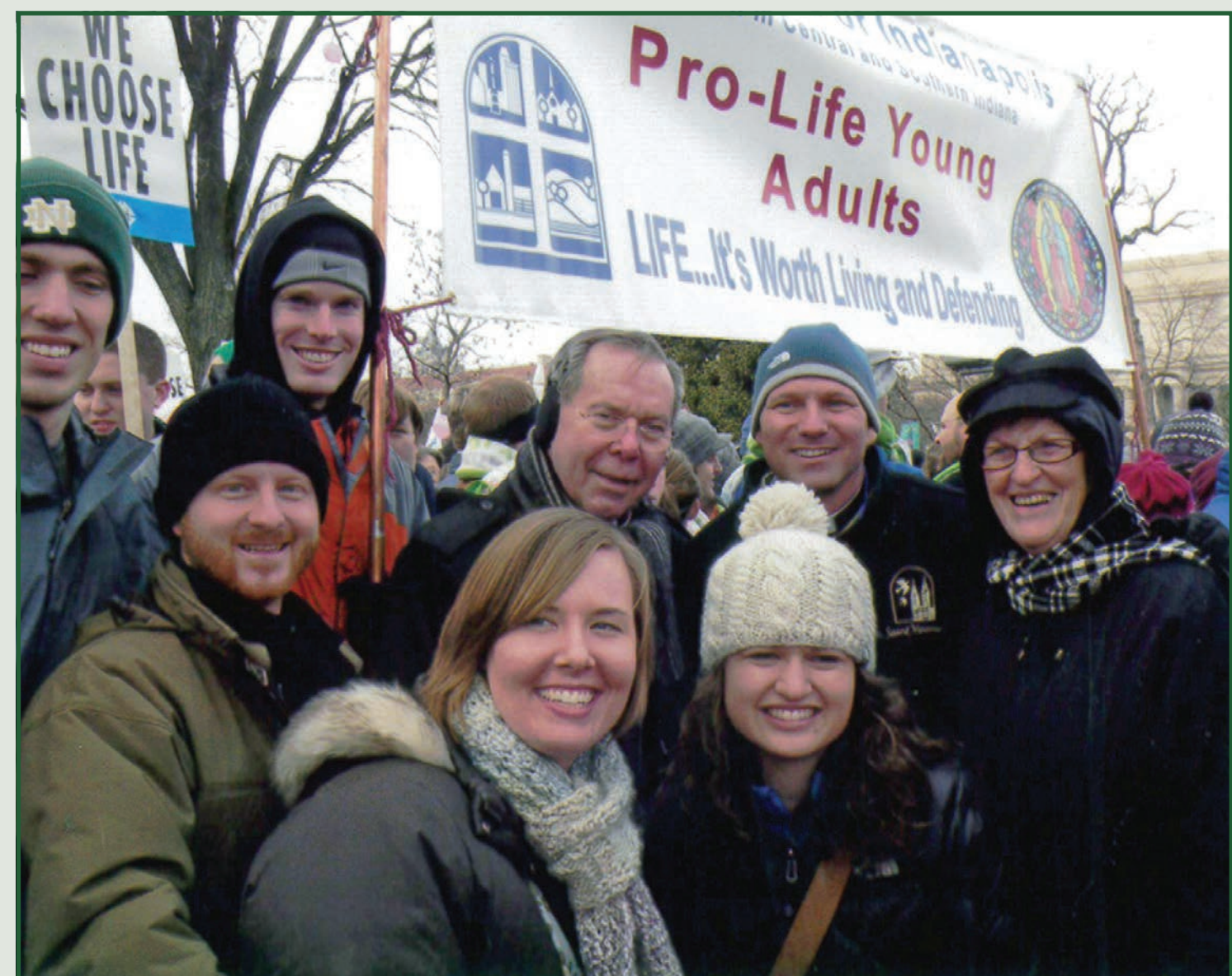
Yet when she finally gets close to acknowledging the impact she has had on the archdiocese, she turns the spotlight away from herself and shares it with others: "I am proud of our accomplishments."

It's a turn that's telling. So is this thought from her:

"The archdiocese has had a far greater impact on me than I on it. I've had so many grace-filled relationships and experiences. My ministry has shaped my life in so many ways. I am a better person in so many ways. I remain forever grateful." †



Staff members of the archdiocesan metropolitan tribunal join Annette "Mickey" Lentz, archdiocesan chancellor, second from left, in prayer during an Oct. 18, 2017, Mass at St. John the Evangelist Church in Indianapolis during the 79th annual convention of the Canon Law Society of America, which was held in Indianapolis. The tribunal staff members are Ann Tully, Kay Summers and Nancy Thompson. Also pictured seated behind them is Perry Langley. (File photo by Sean Gallagher)



Bundled up against the cold, Annette "Mickey" Lentz, right, joined in the National March for Life in Washington in 2009, sharing the march with young adults from the archdiocese, then-Archbishop of Indianapolis Daniel M. Buechlein, (center, second row), and Father Rick Nagel, second from right. (File photo)



Annette "Mickey" Lentz has always enjoyed the opportunity to share time with archdiocesan high school students during the former annual Promise to Keep luncheon at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (File photo)



Annette "Mickey" Lentz and her brother-in-law Ron Mehne join in the celebration of the 100th birthday of her mother-in-law, Mary Louise Lentz, in 2017. (Submitted photo)



Planning social gatherings that promote camaraderie has always been a focal point in the leadership of Annette "Mickey" Lentz. Here, she enjoys a bratwurst during a fall picnic at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (File photo)

Close friendship connects cardinal and chancellor

By John Shaughnessy

Cardinal Joseph W. Tobin's delight in his close friendship with Annette "Mickey" Lentz shows in a story that the former archbishop of Indianapolis shares about Peyton Manning and Lentz, the chancellor of the archdiocese.

"Anyone who has spent more than five minutes with Mickey knows how much she enjoys sports—all sports," recalls Cardinal Tobin, now the archbishop of Newark, N. J. "Her heart belongs in a special way to her beloved Colts.

"I recall a memorable evening at the JW Marriott for a benefit in support of Peyton Manning/St. Vincent Children's Hospital. Mickey and I were seated with Peyton's parents, Archie and Olivia. Mickey had already taken a selfie with Peyton and was so exuberant that I became anxious during the final moments of the auction. The grand prize for the highest bidder was dinner at St. Elmo's [Steak House] with Peyton and six of your friends.

"I sternly admonished Madam Chancellor to sit on her hands and not even scratch her nose! She reluctantly complied and saved some \$42,000."

The humor in that story reflects the close bond that Cardinal Tobin and Lentz developed during his four years of leading the Church in central and southern Indiana from 2012-2016.

"When I arrived in Indianapolis in December 2012, she became my friend, mentor and coworker in the vineyard," Cardinal Tobin says. "I believe that, in many circumstances, Mickey is the face

of the archdiocese. I used to kid her that if I was walking across the Gobi Desert and a fellow rode up on a yak, inquiring where I was from, and I answered, 'Indianapolis,' his next question would be whether I knew Mickey Lentz.

"Far from being a threat or rival, she enhanced my pastoral ministry. We knew and respected each other's responsibilities and found our roles to be complementary and mutually supportive."

During those four years, Cardinal Tobin came to appreciate many of Lentz's gifts, making a special mention of her sense of humor.

He also came to understand the impact she has had in her 60 years of service to the archdiocese.

"Her legacy can be calculated in a number of ways: the students she influenced, the teachers and principals she mentored, the clergy she counseled, the public officials she enlightened regarding the life and mission of the archdiocese, the fruitful relationships she brokered," he said. Then he noted what he considered her most enduring contribution.

"I would like to highlight her way of living her baptismal vocation as a missionary disciple of Jesus. In a world where the privatization of religious faith is encouraged, if not mandated, for Mickey, there is no gap between faith and life.

"Her leadership in the archdiocese was always supported by her prayer and strengthened by the sacraments. This enabled her to be a true servant leader, who could not help but reflect the light of Christ." †



Annette "Mickey" Lentz, chancellor of the archdiocese, was all smiles on Nov. 19, 2016, when then-Archbishop of Indianapolis Joseph W. Tobin was installed as a cardinal by Pope Francis in St. Peter's Basilica at the Vatican. (File photo by John Shaughnessy)

Notre Dame leaders praise the national impact of Lentz

By John Shaughnessy

The University of Notre Dame has a deep respect for its heroes and legends, so it's telling when leaders there use those two words to describe Annette "Mickey" Lentz and the national impact she has had on Catholic education and female leadership in the Church.

"Over the years, since my early exposure to Mickey, she has become an incredible example of how to lead as a woman in our Church," says Sister Kathleen Carr, senior director of Notre Dame's Alliance for Catholic Education (ACE) Partnerships, which strives to provide a Catholic education for low-income families in economically-challenged communities across the country.

"Her colleagues hold her in the highest regard for her honesty and longstanding faithfulness to the mission of Catholic education."

Their connection extends to 1996 when Lentz was the archdiocese's executive director of Catholic Education and Faith Formation, and Sister Kathleen was a self-described "neophyte Superintendent of Schools in the Archdiocese of Boston."

"Mickey was a beacon of hope who instilled confidence in younger and less experienced superintendents," says Sister Kathleen of the Congregation of St. Joseph. "Mickey was a legend in her own time."

Sister Kathleen recalls being inspired by Lentz's instrumental efforts in establishing the Mother Theodore Catholic Academies, a consortium of Catholic schools in the center-city of

Indianapolis that offers a faith-based education to students from low-income families—a consortium that is now known as the Notre Dame Alliance for Catholic Education (ACE) Academies.

"We were all facing the challenge of retaining a vibrant presence of Catholic school education amidst shrinking resources and changing demographics," Sister Kathleen notes.

"Her leadership and innovation created the Mother Theodore consortium model. In so doing, she set an example that became a proof point, as well as a call to the rest of us to think creatively, take risks, anticipate trends and lead planning efforts to ensure Catholic education continued to be an option for those at the margins."

Colleen Moore also has high praise for Lentz, who was chosen as one of the

first recipients of Notre Dame's Sorin Award for Service to Catholic Schools in 2013.

She's "one of my heroes," says Moore, the director of Echo, Notre Dame's master's degree program that trains prospective parish leaders of religious education, high school religion teachers and campus ministers.

Moore credits Lentz's "forward-thinking leadership" for the archdiocese becoming "one of the Echo program's first diocesan partners" in 2005.

"When other dioceses said they didn't have the time or resources to partner to form promising young leaders, Mickey knew that the Church couldn't afford not to invest in them," Moore says.

"Under her guidance and that of her colleagues in catechesis and education, the Archdiocese of Indianapolis has helped form and launch over 40 young leaders in faith formation and theological education, and has hired over a dozen Echo graduates who are currently serving in leadership positions around the archdiocese."

Lentz also pushed and encouraged the Echo staff to develop new programs, Moore says.

"It was at Mickey's prompting that Echo established an additional track in 2014 dedicated to forming middle- and high school theology teachers alongside our parish catechetical leaders.

"She has always made our young students feel valued, not just for their future potential but for the gifts they are right now."

Lentz's "personal, care-filled" involvement continued even after she took on increased responsibilities in the archdiocese as its chancellor, Moore says. That involvement included Lentz providing house-hunting, furniture-shopping and career-counseling for Echo students who came to the archdiocese.

"Mickey's generosity of spirit has impacted our students' vocations as well as my own. From the earliest days of our partnership, I knew that Mickey cared about me personally as a young lay woman working in the Church.

"Mickey is a fierce and fearless force for good and one of the greatest mentors I've known in my 25 years in ministry." †



Annette "Mickey" Lentz poses for a photo in October of 2013 when she was chosen as one of the first recipients of the University of Notre Dame's Sorin Award for Service to Catholic Schools. (File photo by John Shaughnessy)

Faith *Alive!*

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Since Pius XII, popes have spoken out against nuclear weapons

By Stephen M. Colecchi

On Aug. 6 and 9, the world observed the 75th anniversary of the atomic bombings of Hiroshima and Nagasaki. The 75th anniversary raises the question: What does the Church teach about nuclear weapons?

Two popes have visited Hiroshima and Nagasaki to highlight the dangers of nuclear war and to mourn its victims.

St. John Paul II made the first papal visit in 1981. Last November, Pope Francis made the second.

Since the 1945 bombings, popes have addressed and developed the teaching on nuclear weapons in consistent and increasingly urgent ways. The bishops of the United States have amplified and applied this teaching.

What does the Church teach about nuclear weapons? Its teaching is anchored in a concern to protect human life, an acknowledgement that peace is ultimately built on justice and a need to place strict moral limits on the use of force.

Any use of force must be proportional and discriminating. Force must not cause evils greater than what it aims to achieve. Force must discriminate between combatants and civilians.

In 1954, Pope Pius XII argued that “every possible effort must be made to avert [atomic warfare] through international agreement.”

He condemned “the pure and simple annihilation of all human life within the radius of action.” Pope Pius made the moral argument that the use of force must be limited to “self-defense” within “rigid limitations.”

St. John XXIII built upon this teaching in his 1963 encyclical letter, “Peace on Earth”: “The stockpiles of armaments which have been built up in various countries must be reduced all round and simultaneously by the parties concerned. Nuclear weapons must be

banned” (#112).

The Second Vatican Council in the “Pastoral Constitution on the Church in the Modern World” was equally clear that “any act of war aimed indiscriminately at the destruction of entire cities ... is a crime against God and man himself” (#81). The council maintained that the arms race “is not a safe way to preserve a steady peace” (#81).

Instead of eliminating the “causes of war,” the arms race aggravates them. “Extravagant sums” are spent on weapons and not on the underlying causes of conflict and the “multiple miseries” afflicting humanity (#81).

St. Paul VI called “development, the new name for peace,” in his 1967 encyclical letter, “On the Development of Peoples”: “For peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of ... a more perfect form of justice” (#76).

Pope Paul also inaugurated the annual World Day of Peace (on Jan. 1) in 1968. In the first papal Peace Day message, he decried “frightful weapons of extermination” and the expenditure of “enormous financial” resources that “hinder[s] the development of so many other peoples.”

Addressing diplomats in 2003, St. John Paul II was emphatic. “No to war. War is

not always inevitable. It is always a defeat for humanity.” He singled out “those who still place their trust in nuclear weapons.”

Pope Benedict XVI in 2006 starkly warned “those governments which count on nuclear arms as a means of ensuring the security of their countries.” He called their viewpoint “completely fallacious.” “In a nuclear war there would be no victors, only victims,” he added.

Pope Francis has frequently addressed the moral and life-threatening dangers of nuclear weapons. In a message to the 2014 Vienna Conference on the Humanitarian Impact of Nuclear Weapons, he wrote: “Nuclear deterrence

and the threat of mutually assured destruction cannot be the basis for ... peaceful coexistence among peoples and states.” He decried how expenditures “on nuclear weapons squanders the wealth of nations.”

The bishops in the U.S. have issued two pastoral letters on the issue, “The Challenge of Peace” (1983) and “The Harvest of Justice is Sown in Peace” (1993). In the first, they called upon the whole world to “say ‘no’ to nuclear conflict; ‘no’ to weapons of mass destruction; ‘no’ to an arms race which robs the poor and the vulnerable.”

In the second, they asserted: “The eventual elimination of nuclear weapons is more than a moral ideal; it should be a policy goal.”

What about the role of “nuclear deterrence”? In 1983, the U.S. bishops echoed the 1982 judgment of St. John Paul: “In current conditions ‘deterrence’ based on balance, certainly not as an end in itself but as a step on the way toward a progressive disarmament, may still be judged morally acceptable.”

Decades later, the Church has re-examined “current conditions.” Nuclear deterrence has not led to “progressive disarmament” and a global nuclear ban. In fact, the nuclear powers are investing heavily in modernizing nuclear arsenals.

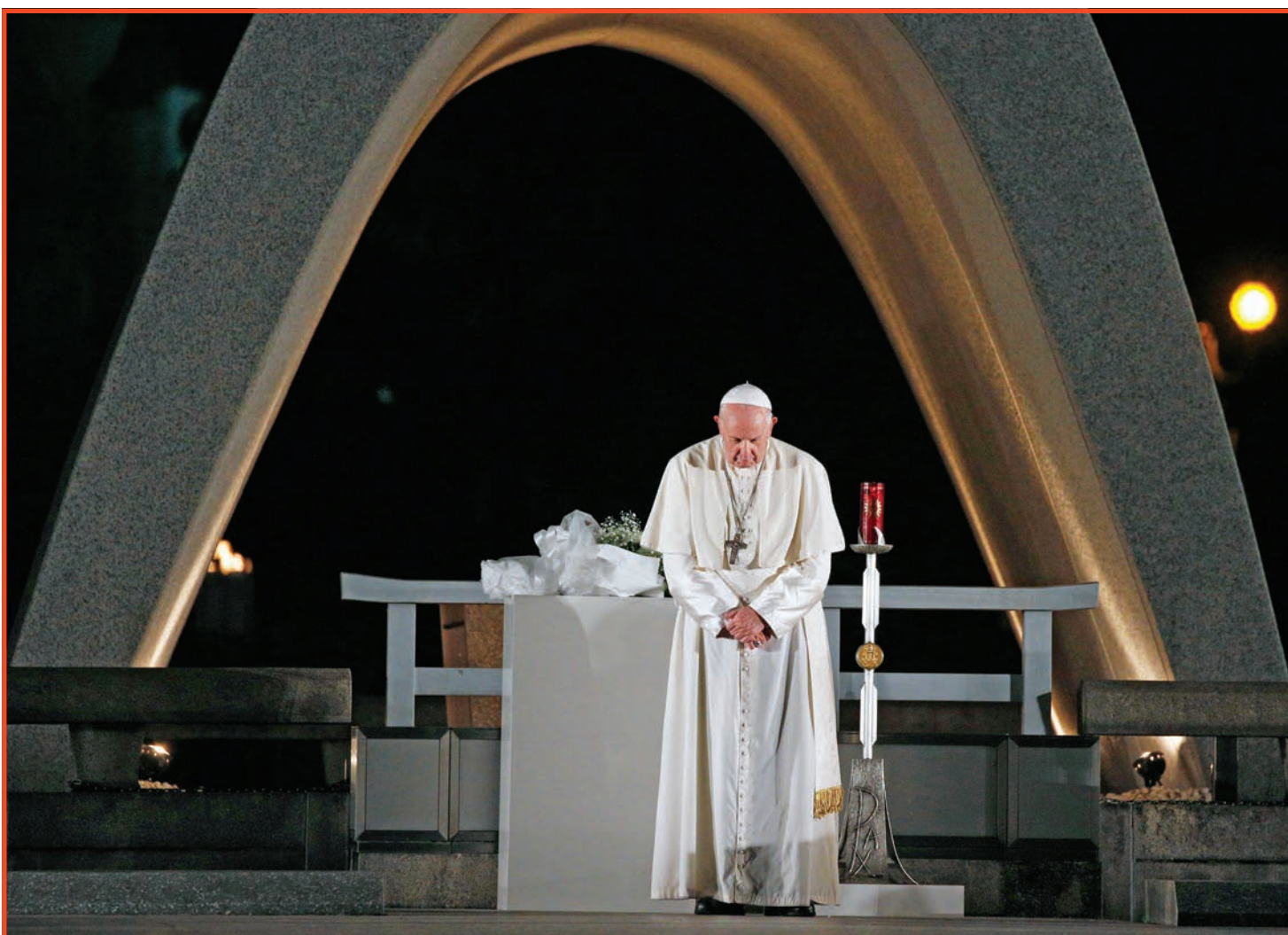
Given these conditions, in Hiroshima, Pope Francis declared: “The use of atomic energy for purposes of war is immoral, just as the possessing of nuclear weapons is immoral.” Earlier this year, the U.S. bishops’ International Justice and Peace Committee highlighted the efforts of Pope Francis and reaffirmed the longstanding “moral obligation to recommit to the work of ridding the world of nuclear weapons.”

The Church’s teaching is clear and compelling. World leaders should work for a mutual, verifiable ban on nuclear weapons and instead invest in peace.

(Stephen M. Colecchi retired as director of the Office of International Justice and Peace of the U.S. Conference of Catholic Bishops in 2018. He currently serves as an independent consultant on Catholic social teaching and international issues of concern to the Church.) †



A woman prays for victims of the 1945 atomic bombing at Nagasaki’s Atomic Bomb Hypocenter Park in Japan on Aug. 9, the 75th anniversary of the bombing of Nagasaki at the end of World War II. Two popes—St. John Paul II and Pope Francis—have visited Nagasaki and Hiroshima, the other city in Japan on which was dropped an atomic bomb. (CNS photo/Kyodo, Reuters)



Pope Francis participates in a moment of silence during a meeting for peace on Nov. 24, 2019, at the Hiroshima Peace Memorial in Japan. Church leaders since Pope Pius XII have decried the use and stockpiling of nuclear weapons. (CNS photo/Paul Haring)

Corrections Corner/Teresa and Bernie Batto

The good, the unrepentant, and the struggling

(Editor's note: The names used in this column have been changed to protect individuals' privacy.)



They come in all stripes—not so much “the good, the bad, and the ugly,” as in the 1966 Western. They may be more accurately categorized

as “the good, the unrepentant, and the struggling.” We are talking about the many inmates we have encountered in our many years of prison visitations and ministry.

Certainly there are the unrepentant, who appear incapable of acknowledging the enormity of their crimes, convicted criminals like “Toby” who knowingly helped arrange a premeditated murder, and “Mason” who lies about his long history as a drug dealer. There is also “Reginald,” who flatters himself as being both a genius and as evil as Satan. They truly belong behind bars.

At the other end of the spectrum are the repentant, those who not only acknowledge their past errors but have undergone radical conversions, both religiously and socially.

“Jonathan” is a prime example. Years earlier he abused a child. In prison, he underwent a profound conversion, so much so that he became a trusted mentor for other inmates in self-help programs and a leader in our Catholic prayer group. Similarly, “Manuel,” who was so moved by our stories of impoverishment in the Philippines that he decided on his own to contribute monthly from his meager prison earnings to help support a poor Filipino family.

“David” is another example. When we first met him, he was angry and bitter, wanting nothing to do with the Church. Through time, with gentle and kind prodding from a concerned Benedictine priest and fellow Catholic inmates like Jonathan, David softened and eventually was received into the Church in prison at the hands of then-Archbishop Joseph W. Tobin. These are men for whom continued incarceration serves no useful purpose; they could be released and returned to society where they might utilize their energy and talents improving the community.

Which is exactly the case with David. Not only is he out today and gainfully employed, he is very active in his home parish. Moreover, he is initiating a project that will help other men make a successful transition from prison back into society.

By far, the majority of inmates to whom we minister fall somewhere in

between these two extremes. They are “the struggling”—those desirous of turning their lives around yet prone to relapse by long-standing habits of the past.

We think of “Ruben” who has been in and out of prison several times. Ruben is a college-educated, talented musician. Indeed, our prison worship services have benefitted tremendously from his many contributions. But he just can't seem to overcome his addiction for money. He is not violent, but each time he has been released from prison, he soon ends back inside for some petty theft.

Neglect by parents and a quick temper landed “Larry” in prison for assault and battery. The desire to control his anger is partially responsible for bringing Larry into our Catholic group. Minus the bouts with anger, Larry is one of the nicest, most considerate persons you will ever meet.

It is the transformation that we have witnessed in so many that sustains us in this ministry. Jesus spoke of the great joy in heaven over just one repentant sinner. A similar joy spills over onto us here below. We pray that many more will join in this most rewarding ministry.

(Teresa and Bernie Batto are members of the archdiocesan Corrections Advisory Committee and are members of St. Paul the Apostle Parish in Greencastle.) †

Faith and Family/Sean Gallagher

Families can call on Mary's help in fighting life's battles

My love of history and of the Catholic faith come together in October, which the Church has observed for centuries as the month of the rosary.



That's because this observance is linked specifically with the Battle of Lepanto, a naval conflict between hundreds of ships of the Ottoman Empire and those of countries in western Europe.

It took place on Oct. 7, 1571, off the western coast of Greece at a time when the Ottoman Empire, a Muslim country based in present-day Turkey, was seeking to expand its territory into western Europe.

The Ottoman forces easily outnumbered the Europeans in the battle. Yet the European coalition scored a stunning victory, bringing to a decisive end the Ottomans' western expansion.

Pope St. Pius V played a critical diplomatic and financial role in assembling the European coalition, which was called the “Holy League.”

In addition to rallying the military might of various European countries, he also spread forth the faithful's spiritual forces on the eve of the battle. Churches across Rome remained open, and Pius called on the faithful to seek the intercession of the Blessed Virgin Mary, especially through praying the rosary.

Additionally, an image of Our Lady of Guadalupe, who had appeared to St. Juan Diego in Mexico 40 years before the Battle of Lepanto, was on the flagship of the European forces during the conflict.

After the Holy League's victory, St. Pius declared that Oct. 7 be observed in the Church as the feast of Our Lady of Victory, which was later re-named Our Lady of the Rosary. The Church continues to celebrate this feast today at the end of the first week of the month of the rosary.

Maybe the background story of the feast of Our Lady of the Rosary isn't of interest to people who don't have a penchant for history like I do. But it can still encourage Catholic families nearly 450 years after the Battle of Lepanto. That's because all of us, and perhaps especially Catholic families, are engaged in spiritual battles every day.

The growing secularization and commercialization of our culture stands squarely against the Gospel values that Catholic parents are called to live out and instill in their children.

The coronavirus pandemic has challenged families in many ways. The greater togetherness that families have experienced in a time of social distancing can bring about emotional and relational struggles. On the other hand, the pandemic has often kept families apart at important moments like funerals, first Communion, birthdays and baptisms.

Finally, the incivility and divisiveness can often rule the day in social media, and political discourse has taken its toll on families as well.

In the face of all these forces arrayed against them, Catholic families might lose hope, thinking that they're woefully outnumbered like the European naval forces were at the Battle of Lepanto.

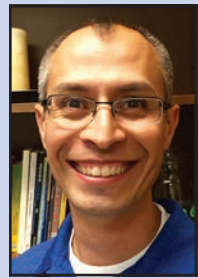
But the light of hope can always be found, even when life is at its darkest, when we call on the help of our Blessed Mother. Her love for us is a sweet consolation, and her prayers for us wield great power in our daily spiritual battles.

Trust, then, in Mary's care for your family and have confidence that she can lead us to victory here and now just as she has done for her children throughout the centuries. †

Ministerio Pastoral/Oscar Castellanos

El IPI nos recuerda que la iglesia universal es hermosa

En 2011, la visión de varias personas, incluidos sacerdotes, personal diocesano y líderes clave de la Arquidiócesis de Indianápolis, se vio realizada cuando el Instituto Pastoral



Intercultural abrió sus puertas a su primera generación.

Han pasado nueve años, y aunque en sus primeros años hubo programas dirigidos a diferentes comunidades étnicas como la de Burma, la Afroamericana y Latino-Hispana; hoy en día solo continúan los programas en español. La energía y el ímpetu, incluso durante tiempos de pandemia, continúan recordándonos la necesidad de formación pastoral y de liderazgo.

Se comenzó en el Centro Católico de Indianápolis. Más tarde se trasladó a la antigua iglesia de Santa Bernadette. Ahora, el lugar central son las instalaciones de la Iglesia de San Andrés Apóstol.

El año pasado, a través del proyecto Empowering Pastoral Leaders (EPL) y Lilly Endowment, se expandieron los programas en español a las iglesias de Holy Trinity en Edinburg y Santa María en New Albany.

Al contemplar las muchas bendiciones y resultados que ha traído nuestro Instituto Pastoral en Indianápolis, no podemos negar las competencias interculturales que esperamos genere una mejor comprensión de quiénes somos como Iglesia y como pueblo de Dios.

No tenemos un curso o taller sobre el tema de la cultura, más bien está incrustado en nuestro método y nuestra

pedagogía. La cultura tiene muchos significados, o al menos podría percibirse e interpretarse de diferentes maneras. La USCCB define la cultura como: “Los valores, creencias y comportamientos aprendidos y compartidos de un grupo de personas que interactúan.”

En otras palabras, la cultura da forma a quienes somos. La raza se hereda, la cultura se aprende. Por lo tanto, al contemplar las tareas de los ministerios pastorales dentro de nuestra Arquidiócesis y nuestra Iglesia local, mucho de lo que hacemos y cómo lo hacemos, debe mirar los componentes culturales de los grupos que existen en nuestra Iglesia.

Cuando hablamos del impacto que ha traído la globalización, creando interdependencia en todos los aspectos de nuestra existencia humana; confiar en los líderes, particularmente en los líderes pastorales de nuestras comunidades con competencias culturales, se convierte en un rasgo de deseo y una habilidad a buscar.

Actualmente, el personal docente y administrativo que colaboran en IPI (Instituto Pastoral Intercultural) proviene de 10 nacionalidades o antecedentes diferentes, estos son: Guatemala, Bolivia, Colombia, Venezuela, Perú, República Dominicana, Puerto Rico, México, México-americano y Cubano-americano. Tiene un buen equilibrio entre laicos y ordenados, así como entre hombres y mujeres.

Al mismo tiempo, cuando pensamos en los participantes de los diferentes programas, también vemos una gran variedad de orígenes y países de América Latina. Esto nos recuerda la realidad de nuestra Iglesia. Aunque los países latinoamericanos

Ver CASTELLANOS, page 15

Pastoral Ministry/Oscar Castellanos

IPI reminds us the universal Church is beautiful

In 2011, the vision of several people—including priests, diocesan staff and key leaders in the Archdiocese of



Indianapolis—was fulfilled when the Intercultural Pastoral Institute (IPI) opened its doors to its first generation.

In its first several years, there were programs aimed toward different ethnic communities

like Burmese, African American and Latinos/Hispanics. Today only programs in Spanish continue. However, its energy and impetus, even during the coronavirus pandemic continue to remind us of the need for pastoral and leadership formation.

It all began at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Later, it moved to the former

St. Bernadette Parish on the east side of the city. Now, the central place is the school facilities of St. Andrew the Apostle Parish, also in Indianapolis.

Last year, through the Empowering Pastoral Leaders project and a Lilly endowment grant, the program was expanded to Holy Trinity Parish in Edinburg and St. Mary Parish in New Albany.

As we contemplate the many blessings that IPI has brought, we cannot negate the intercultural realities it generates, hoping for a better understanding of who we are as a Church.

We do not have a course on the topic of culture; rather, it is embedded in our method and our pedagogy. Culture has a lot of meanings, or at least it could be perceived and interpreted in different ways. The United States Conference of Catholic Bishops define culture as: “The learned and shared values, beliefs and behaviors of a group of interacting people.”

In other words, culture shapes who we are. Race is inherited; culture is learned. Therefore, as we contemplate the tasks of pastoral ministries within our local Church, much of what we do and how we do it must look at the cultural components of the groups that exist.

When we speak of the impact of globalization, we understand that it creates interdependence in all aspect of our human existence. We rely on leaders, particularly pastoral leaders in our communities, with cultural competencies. They become desired traits and skills we look for.

Currently, the staff and instructors that collaborate at IPI come from several nationalities or backgrounds: Guatemala, Bolivia, Colombia, Venezuela, Peru, the Dominican Republic, Puerto Rico, Mexico, Mexican Americans and U.S. residents of Cuban heritage. It has a good balance of laity and ordained, as well as men and women.

See PASTORAL, page 15

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

The Sunday Readings

Sunday, September 27, 2020

- Ezekiel 18:25-28
- Philippians 2:1-11
- Matthew 21:28-32

The Book of Ezekiel provides the first reading for this weekend's Mass. Pivotal in Jewish history was the time spent by Hebrew captives and by their descendants in Babylon, the capital of the then powerful Babylonian Empire, located roughly in modern Iraq.



Babylonia had conquered the promised land, forever ending the two independent Hebrew kingdoms. Many survivors were taken to Babylon.

The Hebrews called this cataclysmic event that occurred in the sixth-century B.C. the Exile. It was a heartbreaking time for them. They were so far from their homeland. The Exile seemed as if it would last forever. Indeed, it lasted for four generations. Many Jews likely fell away from the faith of their ancestors.

These people were like people in any other time. Religion seemed for many to have failed. God had failed them.

During this time, Ezekiel wrote to respond to the fury and despair of the people. The prophet turned the tables. He confronted the people with their own sinfulness. Where was their devotion to God? How faithful had they been in being God's people? No one realistically could have argued that there had been no sin. Who deserted whom?

St. Paul's Epistle to the Philippians is the source of the second reading.

Many early Christians were Jews by birth. Many of these Jews, such as Paul himself, had been pious in their religious practice, well versed in Judaism. Many other early Christians were from pagan backgrounds. In early Christian communities, people of both these traditions lived side by side.

Such was the case in Philippi. Jewish symbols and references appear in the Epistle, but the city in no sense was Jewish. Jews were there, but Philippi was thoroughly pagan, an important military base in the Roman Empire, situated in what now is Greece.

Since Christians were in the minority, surrounded by dislike and suspicion at best, Paul tried to reinforce their commitment to the Lord and challenge them to be firm.

This epistle magnificently proclaims Christ the Lord as the Savior—the center, focus and example to follow. He is the Redeemer! He is everything!

St. Matthew's Gospel furnishes the third reading. It recalls an encounter between Jesus and priests and elders. Since religion was a favorite topic for everyone at the time, even priests and persons learned in Judaism were interested in what Jesus said.

God is the father in the parable. The vineyard represents the heavenly kingdom. The sons are humanity.

The message is about repentance. The first son refused to obey, but reversed his decision. The second son promised to go into the vineyard but did not. Both sons, however, were invited to the vineyard. All people are the objects of divine love. Both sons stumbled, but one repented and was admitted as if nothing otherwise had happened.

Any sinner can repent and recover access to salvation.

Reflection

The weekend's readings are in the stream of readings heard earlier during the late summer and now early fall. The Church calls us to discipleship.

We should hear this call and admit that we are sinners. Sin shames us and insidiously convinces us that God is hostile to sinners, that they are overwhelmed, helplessly trapped in a state of sin, despair and estrangement from God.

The greatest sinner can repent, first by recognizing that voluntary sinfulness cripples and presents a course toward ruin.

Humbly, any one of us can turn to God. We must face the fact of our sin and ask forgiveness. God's love will strengthen us.

If, with God's ever-present help, we are as repentant as was the first son in Matthew's story, as wholehearted in our love for Jesus as joyfully exclaimed in the reading from Philippians, then God will welcome us to everlasting life. †

Daily Readings

Monday, September 28

St. Wenceslaus, martyr
St. Lawrence Ruiz and companions, martyrs
Job 1:6-22
Psalm 17:1b-3, 6-7
Luke 9:46-50

Tuesday, September 29

St. Michael, archangel
St. Gabriel, archangel
St. Raphael, archangel
Daniel 7:9-10, 13-14
or Revelation 12:7-12a
Psalm 138:1-5
John 1:47-51

Wednesday, September 30

St. Jerome, priest and doctor of the Church
Job 9:1-12, 14-16
Psalm 88:10b-15
Luke 9:57-62

Thursday, October 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church
Job 19:21-27
Psalm 27:7-9c, 13-14
Luke 10:1-12

Friday, October 2

The Holy Guardian Angels
Job 38:1, 12-21; 40:3-5
Psalm 139:1-3, 7-10, 13-14b
Matthew 18:1-5, 10

Saturday, October 3

Job 42:1-3, 5-6, 12-17
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

Sunday, October 4

Twenty-seventh Sunday in Ordinary Time
Isaiah 5:1-7
Psalm 80:9, 12-16, 19-20
Philippians 4:6-9
Matthew 21:33-43

Question Corner/Fr. Kenneth Doyle

Current Mass translation was guided by a desire for fidelity to the original text

My recollection is that the text of the Mass in English was rewritten about 20 years ago—to be a more accurate translation and to eliminate sexist references.



I wonder, however, if they missed something: in the Nicene Creed, our parish still prints, "For us men and for our salvation he came down from heaven."

Many in the congregation, including me, simply skip the word "men," and I believe that our priest does as well. Why was this reference to all humans as "men" not eliminated? (New York)

The changes in the English version of the Mass to which you refer went into effect on the first Sunday of Advent in 2011. The rationale, as I recall, was not so much to eliminate sexist references, but to guarantee a more literal translation of the Latin text. This approach was based on a

2001 instruction from the Holy See called "Liturgiam Authenticam" ("On the Use of the Vernacular Languages in the Publication of the Books of the Roman Liturgy").

That document said in part, "The translation of the liturgical texts of the Roman liturgy is not so much a work of creative innovation as it is of rendering the original texts faithfully and accurately into the vernacular language."

It clarified that "the original text, insofar as possible, must be translated integrally and in the most exact manner, without omissions or additions in terms of their content, and without paraphrases or glosses."

Although it is an arguable point, in my mind the current English wording of the Nicene Creed is a mistranslation. The Latin wording is "propter nos homines," and in Latin the word "homo" in the view of some is generic; in this view, the word means "person" or "human being."

Some time ago, in one of your columns, you wrote that, "the attitude of Catholics toward Jews ought to be one of respect and gratitude. Christianity was built upon the foundation of Judaism. (Pius XI said that 'spiritually we are all Semites.')

Why, then, is it Catholic law that those of the Jewish faith cannot act as godfather (or as Christian witness) in the rite of baptism? (Michigan)

The Church's Code of Canon Law (#874) provides that at least one baptismal sponsor be a baptized, confirmed and practicing Catholic, 16 years of age or older, who is living a life in conformity with the teachings of the Catholic Church. The reason is that the role of a baptismal sponsor is not only to support a child's Catholic faith, but to serve as a Christian role model.

If one of the sponsors is Catholic, the other one can in fact be a baptized non-Catholic—but that person is then not called a godparent but a "Christian witness." One of the duties of a baptismal sponsor is to assist the child's parents in passing on the Christian faith.

At the celebration of the sacrament, the parents and godparents are asked to profess publicly their faith in God the Father, the Son and the Holy Spirit. A Jewish or Muslim friend, for example, might well be an outstanding moral individual, but that person would not be able to profess the personal belief in the Trinity, which is required of a sacramental sponsor.

(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

One - Holy - Catholic - Apostolic

By Gayle Schrank

Are you ready to give an account, of what you believe?
It is only God's truth, that will prevail and never deceive.
Sanctify in your heart, belief of God, ONE and true.
The HOLY Church he has established, is given to me and you.
This Church is universal.
We call it CATHOLIC by name.
Our Popes handed down from Peter, keep it APOSTOLIC so it isn't profaned.
When we choose to believe, we are choosing God.
This encounter offers hope.
We are restored and unified.
Help us Lord accept your love.
You heal what is broken.
The forces that coerce, will deny what you have spoken.
The biases of our hearts, will keep us from being free.
Make us Disciples of your Church Lord.
You restore and grant our needs.



(Gayle Schrank is a member of St. Mary Parish in Navilleton. Photo: A sign in St. Peter's Square refers to part of the Nicene Creed. The sign reads: "I believe in the one, holy, catholic and apostolic Church. With the pope ... always!") (CNS photo/Paul Haring)

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.

DILLON, Robert, 68, Sacred Heart of Jesus, Indianapolis, Sept. 11. Husband of Rochelle Dillon. Father of Brittany

Lockhart and Emily Dillon. Brother of Brenda Eads and Tracie Russell. Grandfather of two.

GEHL, Philip, 85, St. Maurice, Napoleon, July 11. Father of Mary Franke, Anthony, Jim and Ron Gehl. Brother of Marilyn Buening, Dorothy Stier, Dolores Wagner and Paul Gehl. Grandfather of 11. Step-grandfather of four.

HINTON, Rosemary (Keown), 77, St. Paul, Tell City, Sept. 13. Mother of Lisa Miller and Brian Hinton. Grandmother of six. Great-grandmother of one.

HORNUNG, Margaret, 94, St. John Paul II, Sellersburg, Sept. 7. Mother of Ben and Charlie Hornung, Jr. Grandmother of five. Great-grandmother of six.

LAMB, Jr., Harry F., 87, Holy Spirit, Indianapolis, Aug. 31. Husband of Helen Lamb. Father of Kathleen Lamb-Kozenski, Diane and

Michael Lamb. Grandfather of two.

POPP, Mary Jean, 92, St. John Paul II, Sellersburg, Sept. 7. Wife of George Popp. Mother of Theresa Lenfert, Rick and Tony Popp. Grandmother of six. Great-grandmother of 11.

ROMINES, Wyatt F., 19, St. Mary, Navilleton, Sept. 13. Son of Carl Romines and Amy Rudy. Brother of Ben and Clay Preston, Luis Romines, Adam and Josh Rudy. Grandson of Carolyn Owings, Royce Romines and Marilyn Skaggs. Uncle of one.

WETRICK, Elizabeth, 61, St. Vincent de Paul, Shelby County, Sept. 11. Mother of Joey Wettrick. Sister of Laura Kessly, Brenda Moore and Sharon Wettrick.

YOUNGMAN, Joy A. (Sidell), 85, St. Maurice, Napoleon, June 1. Aunt of several. †

Benedictine Sister Cathy Ann Robinson ministered at St. Vincent Hospice in Indy

Benedictine Sister Cathy Ann Robinson, a member of the Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, and who ministered in the Archdiocese of Indianapolis, died on Sept. 2 at the monastery. She was 72.

Because of the coronavirus pandemic, the Mass of Christian Burial was celebrated privately. Sister Cathy Ann's cremated remains will be buried at a later date in the sisters' cemetery.

Sister Cathy Ann was born on Dec. 28, 1947, in Indianapolis. Prior to entering Monastery Immaculate Conception in 1997, she was a member of Holy Spirit Parish in Fishers, Ind., in the Lafayette Diocese. She professed vows as a Benedictine sister in 1999.

Sister Cathy Ann earned bachelor's and master's degrees in nursing at Indiana University Purdue University Indianapolis in Indianapolis. She later earned a master's degree in pastoral studies at Loyola University in New Orleans.

In the archdiocese, Sister Cathy Ann ministered at St. Meinrad Parish in St. Meinrad in 2001 and at St. Vincent Hospice in Indianapolis from 2007-17.

She is survived by her siblings Mary Jane Arnett, Mark and Richard Robinson, all of Indianapolis, and Stephen Robinson of West Lafayette, Ind.

Memorial gifts may be made to Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532 †

Sunset in Brazil



People enjoy a beach during sunset in Rio de Janeiro on Sept. 16. (CNS photo/Ricardo Moraes, Reuters)

Church, society should recognize leadership of Hispanics, Latinos

WASHINGTON (CNS)—The Catholic Church and American society should recognize the historic and current contributions of Hispanic and Latino leaders, said a U.S. bishop at the start of Hispanic Heritage Month, celebrated on Sept. 15-Oct. 15.

This year, Hispanic Heritage Month is especially meaningful as the Catholic Church in the United States is concluding the four-year process of the Fifth National *Encuentro* of Hispanic/Latino Ministry, said Auxiliary Bishop Arturo Cepeda of Detroit, who is chairman of the U.S. Conference of Catholic Bishops' (USCCB) Subcommittee on Hispanic Affairs.

The main goal of the Fifth *Encuentro*, or *V Encuentro*, he said, has been to discern ways in which the U.S. Catholic Church can better respond to the Hispanic/Latino presence, and to strengthen the ways in which Hispanics and Latinos respond to the call to the new evangelization as missionary disciples serving the Church and society.

The Fifth *Encuentro* and the four previous similar events have recognized how Hispanics and Latinos have been woven into the very fabric of Church and society in the U.S. for many generations.

In preparation for, and during the most recent *Encuentro* gatherings, significant research was conducted about the presence of Latinos in the church and in U.S. society. One finding showed that from 1990 to 2016, the U.S. Hispanic/Latino Catholic population increased by about 13.7 million, while the overall U.S. Catholic population only increased by about 3.6 million.

Another finding was that the percentage of U.S. Hispanics and Latinos who were Catholic in 2016 was 52%, and just over half of the Catholics under age 50 were Hispanic or Latino.

"As the formal *V Encuentro* process transitions into its implementation phase, it is clear that the numerous initiatives emanating from it show the enthusiasm and

vibrancy of the Church," said Bishop Cepeda.

To help highlight this, the USCCB's Subcommittee on Hispanic Affairs will conduct a national *V Encuentro* event virtually on Oct. 9-10.

"It is our hope that this event will help participants to visualize the future of Hispanic and Latino ministry both at the local and national level, and of Hispanic leadership and participation within their organizations," said Bishop Cepeda.

The virtual gathering is designed to help dioceses, parishes and Catholic organizations drive home the findings of the Fifth *Encuentro* and assist them in identifying, creating or fine-tuning their pastoral responses at the local level.

The national *Encuentro* in October 2018 in Grapevine, Texas, was the culmination of parish, diocesan and regional gatherings.

Out of those gatherings emerged dozens of pastoral priorities, which were synthesized into a concluding document that came out of the *V Encuentro* to be used by dioceses, parishes and national structures in drafting their own pastoral plans according to their own realities and priorities.

The ongoing health and economic constraints generated by the COVID-19 pandemic has kept many dioceses and regions from conducting in-person gatherings originally planned to complete the *V Encuentro* process.

"The *V Encuentro* process has showcased the deep faith and commitment of Hispanics and Latinos to the Church," said Bishop Cepeda. "At the same time, it has demonstrated their entrepreneurship, profound awareness and care about the social ailments of our society, as well as their strong commitment to social justice, including a wide range of life issues.

"Hispanics, and in particular Hispanic Catholics, are determined to be part of the solution to the current reality: the COVID-19 pandemic, the call for racial justice and the continuing impact of global climate change."

At the national level, these priorities include leadership development, particularly of Hispanic and Latino young adults; a focus on strengthening marriage and family life; evangelization and catechesis with a strong scriptural component; vocational discernment; educational attainment; and generating responses to the pastoral challenges generated by the COVID-19 pandemic, which has disproportionately affected people of color, particularly Blacks and Latinos. †

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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- 1 Ethics Point**
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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Week two: ‘Pray, Learn and Act as Faithful Citizens’

Compiled by the archdiocesan Office of Human Life and Dignity and the Social Concerns Ministry

The archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns Ministry are collaborating to offer the second of seven weeks of prayer, study and action as the nation prepares for the upcoming election on Nov. 3.

This week, we will begin to explore the teaching document from the United States Conference of Catholic Bishops called “Forming Consciences for Faithful Citizenship,” which “provides guidance for all who seek to exercise their rights and duties as citizens.”

This week’s column takes a brief look at the introduction to the bishops’ statement, which can be viewed at tinyurl.com/FaithfulCitizensIntro.

Pray
Merciful Father,
Thank you for inviting each of us to join in your work of building the kingdom of love, justice and peace. Draw us close to you in prayer as we discern your call in our families and communities. Send us forth to encounter all whom you love: those not yet born, those in poverty, those in need of welcome. Inspire us to respond to the call to faithful citizenship, during election season and beyond. Help us to imitate your charity and compassion and



to serve as models of loving dialogue. Teach us to treat others with respect, even when we disagree, and seek to share your love and mercy. We ask this through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen. (From the introduction to “Forming Consciences for Faithful Citizenship”)

Learn
“At all levels of society, we are aware of a great need for leadership that models love for righteousness,” (Wis 1:1) as well as the virtues of justice, prudence, courage and temperance. Our commitment as people of faith to imitate Christ’s love and compassion should challenge us to serve as models of civil dialogue, especially in a context where discourse is eroding at all levels of society. Where we live, work and worship, we strive to understand before seeking to be understood, to treat with respect those with whom we disagree, to dismantle stereotypes, and to build productive conversation in place of vitriol.

“Catholics from every walk of life can

bring their faith and our consistent moral framework to contribute to important work in our communities, nation, and world on an ongoing basis, not just during election season. In this coming year and beyond, we urge leaders and all Catholics to respond in prayer and action to the call to faithful citizenship. In doing so, we live out the call to holiness and work with Christ as he builds his kingdom of love.” (From introduction to “Forming Consciences for Faithful Citizenship”)

Act
Register to attend one of the live webinars of the Indiana Catholic Conference’s “Beyond Secular Politics: Walking in Faithful Citizenship and the ICC,” which will be held from noon-1 p.m. on Oct. 5; from 5:30-6:30 p.m. on Oct. 7; and from 10-11 a.m. on Oct. 10. Registration is required at indianacc.org/events.

Pray a *Memorare* with the intention of ensuring that, as noted in the “Forming Consciences for Faithful Citizenship” introduction, our “participation in political parties and other groups to which we may belong be influenced by our faith, not the other way around.” †

CASTELLANOS

continúa de la página 12

tienen muchas similitudes, es importante distinguir sus diferencias sin perder su identidad. La fe se recibe y se transmite a través de la cultura.

Cuando pensamos en liderazgo, visualizamos una formación que va más allá de aprender sobre la fe y las enseñanzas de la Iglesia (aunque esto sea importante). Esta es una oportunidad para crecer de forma inculturada. En el corazón de cada programa enfatizamos la apertura para ver la Iglesia y las personas con las que nos encontramos con un par de lentes diferentes. El etnocentrismo es un impedimento para ese tipo de crecimiento. El profesor Peter Northouse, el autor de varios libros, define el etnocentrismo como “la percepción de que una cultura es mejor o más natural que la cultura de otros.” Ésta es una tendencia natural y universal que todos tenemos. El tipo de líder pastoral que promovemos es precisamente el que puede negociar la delgada línea entre superar el etnocentrismo y saber cómo y cuándo permanecer enraizados en sus propios valores y tradiciones culturales.

Pensemos en las muchas situaciones en nuestras comunidades donde ha habido tensiones y reacciones negativas hacia las diferencias culturales. Por lo tanto, IPI continuará fomentando que sus

participantes se vuelvan más empáticos y precisos en su comprensión de su propia cultura y del resto del cuerpo de Cristo.

Al comprender nuestros propios prejuicios culturales, se pueden iniciar conversaciones significativas sobre diferentes estilos y preferencias en la construcción del Reino. Como muestra de la gracia de Dios durante estos nueve años de servicio, muchos de los estudiantes que han completado los diferentes programas sirven ahora en diferentes capacidades dentro de la Arquidiócesis.

Por ejemplo, tenemos laicos que sirven como directores espirituales. Otros han comenzado su carrera como ministros eclesiales laicos trabajando en diferentes parroquias. Algunos hombres que terminaron el programa de liderazgo ahora son diáconos permanentes e incluso uno de ellos es seminarista para la Arquidiócesis de Indianápolis. Por lo tanto, el personal y la oficina del Ministerio Intercultural se encomienda a sus oraciones.

Ser intercultural es una difícil tarea, pero es un santo naufragio. Como dice el *Nuevo directorio para la Catequesis*: “El servicio de inculturación de la fe al que está llamada cada Iglesia particular es signo de la perenne fecundidad del Espíritu Santo que embellece la Iglesia universal” (#394).

(Oscar Castellanos es el director de la Oficina de Ministerios Interculturales de la Arquidiócesis.) †

foster leaders to become more empathic and accurate in their understanding of their own culture as well as the rest of the body of Christ.

Understanding our own cultural biases and prejudices might initiate meaningful conversations about different styles and preferences in building up the Church. As a reminder of God’s grace during these nine years of service, many of IPI’s students who have completed the different programs now serve in different capacities.

There are laypeople serving as spiritual directors. Others are working as lay ecclesial ministers in parishes. Some men that completed the leadership program are now permanent deacons, and one is now in priestly formation for the archdiocese. As we continue this journey, the staff and the Office of Intercultural Ministry request your prayers and support.

Being a part of an intercultural community is challenging, but as the *New Directory for Catechesis* released by the Pontifical Council for Promoting the New Evangelizations says: “The service of inculturation of the faith to which every particular Church is called is a sign of the perennial fecundity of the Holy Spirit, who makes the universal Church beautiful” (#394).

(Oscar Castellanos is director of the archdiocesan Office of Intercultural Ministry.) †

PASTORAL

continued from page 12

When we think of the participants of the different programs, we also see a great variety of backgrounds and countries from Latin America. This is the reality of our Church. Even though Latin American countries have similarities, it is important to distinguish their differences without losing their identity.

When we think of leadership, we envision formation that goes beyond learning about the faith and the teachings of the Church. At the heart of every program, we emphasize an openness to see the Church and the people we encounter with a different set of lenses.

Ethnocentrism is an impediment for that kind of growth. Professor Peter Northouse, the author of several books on leadership, defines ethnocentrism as “the perception that one’s own culture is better or more natural than the culture of others.” This is a natural and universal tendency. The kind of pastoral leader we promote is precisely the one who can negotiate the fine line between overcoming ethnocentrism and knowing how and when to remain grounded in their own cultural values and traditions.

Think about the many situations in our communities where there have been tensions and negative reactions toward cultural differences. IPI will continue to

Classified Directory

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Investing with Faith/Jim Laudick

Sharing your philanthropic priorities with your adult children

Do your children know what is important to you? Many parents want their children to be philanthropic, but are uncomfortable discussing values and money. Philanthropy is a deeply personal act, and you may be reluctant to discuss your motivations. However, nothing can be more rewarding than sharing some of your most fulfilling activities and building the next generation of givers.

A deliberate approach to engaging your family members is more likely to ensure the continuity of a family's philanthropic goals and teach financial stewardship. A family meeting to discuss your philanthropic priorities is a good way to begin the discussion.



This can be a formal meeting, or simply a discussion around the family dinner table. You can begin by explaining from where your spirit of generosity comes. The reasons for giving may be varied such as spiritual, thankfulness, ensuring continuation of organizations you care about, joy from helping others, etc.

By sharing details about your giving, your family will begin to understand your values and motivation. In addition, it can help build a shared vision and create a family legacy. You may also share the organizations you support and why. Talk about what you hope to achieve with your charitable contributions. Personal stories of how an organization has affected you are helpful and can inspire your children.

Once children understand their parents' values and motivation, some families create opportunities for shared giving. Families can set up formal charitable giving vehicles such as a

family foundation or a donor advised fund.

A donor advised fund is an account established at a sponsoring public charity, such as the Catholic Community Foundation (CCF), used to facilitate giving to qualified charitable organizations. Donors can name their account and recommend grants to be made from the account. A donor advised account provides donors with flexibility in the amount, frequency and timing of grants to qualified charities, while providing an immediate tax benefit to the donor when the contribution is made to the fund.

This account can be funded by the older generation, and the family can decide where to distribute the funds. A family can determine jointly where the annual contributions should be made or alternatively, you could have each member recommend a charity.

As with any exercise in family

collaboration, there may be conflicts on where contributions should be made. However, this can be a great learning experience and an appreciation of other thoughts.

By meeting as a family to decide where the charitable contributions will be made, you can build a shared legacy. CCF can assist with the implementation and operation of a donor advised fund. For more information, contact Kim Pohovey at kpohovey@archindy.org.

(Jim Laudick, who serves as president of the Catholic Community Foundation's Advisory Board of Directors, is a member of St. Pius X Parish in Indianapolis. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †

SCOTUS

continued from page 1

the impact her faith would have on her interpretation of the law.

At the time, Sen. Dianne Feinstein, D-California, told her: "The dogma lives loudly within you, and that's a concern."

Barrett responded: "It's never appropriate for a judge to impose that judge's personal convictions, whether they arise from faith or anywhere else, on the law."

After this hearing, several Catholic leaders spoke out against the line of questioning used on her that focused on her faith.

Feinstein had referred to Barrett's speeches and a 1998 article she wrote about the role of Catholic judges in death penalty cases. The senator questioned Barrett about upholding *Roe v. Wade*, the 1973 Supreme Court ruling that made abortion legal.

When Sen. Dick Durbin, D-Illinois, asked Barrett if she considered herself an "orthodox" Catholic, Barrett said: "If you're asking whether I take my faith seriously and am a faithful Catholic, I am. Although I would stress that my present Church affiliation or my religious beliefs would not bear in the discharge of my duties as a judge."

The other name that emerged as a short-list contender for the Supreme

Court—and quickly gained traction as a potential election boost for Trump—was Lagoa, the 52-year-old Miami-born daughter of Cuban exiles.

Last year, Lagoa spoke at a Florida reception of its Saint Thomas More Society after its annual Red Mass, which prays for lawyers and judges, at St. Anthony Parish in Fort Lauderdale. She said her Catholic education instilled in her "an abiding faith in God that has grounded me and sustained me through the highs and lows of life."

Lagoa, a judge of the Atlanta-based 11th Circuit, asked the audience if "one could be a strong advocate for one's client and still be a Catholic?" She answered by saying faith was "more than going to Mass

every Sunday, and to me at least, it means having a personal relationship with God that in turn informs how we treat others."

She also gave the example of St. Thomas More and said he shows how legal professionals should not compartmentalize professional lives from spiritual lives to justify a lapse in faith or moral conviction.

"Perhaps it starts with reminding ourselves, even when it is hardest, of the dignity of each human being—even the most difficult opposing counsel—and it also starts with reminding ourselves that none of us are perfect, and that we ourselves can contribute to or exacerbate a difficult situation," she said. †




DO YOUR CHILDREN KNOW WHAT IS IMPORTANT TO YOU?


Being a steward of faith means making an impact in your community and touching lives through Christ. Through planned giving, you can make a meaningful difference in the lives of others that will endure long after you're gone.

Having a conversation with your family about your planned giving, including personal stories of how an organization has affected you, will help build a shared vision and create opportunities for shared giving.

A donor advised fund is an example of a planned giving vehicle that can be funded by the older generation and can live on and be managed by the surviving children going forward.

For more information about giving through the Catholic Community Foundation, call 1-800-382-9836, ext. 1482.


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