



The

Criterion

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Respect Life Month

Like St. Joseph, we are called to protect the most vulnerable, page 12.

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'Doing more for God'



Junior Daughters learn 'leadership and Christian charity' through action

By Natalie Hoefler

When Raelynn McGowan speaks, the 12-year-old presents the poise and maturity of someone beyond her age.

And when she talks about what she considers the source of that maturity, the joy in her voice creates an audible smile.

"It's cool to be surrounded by these ladies," said the member of Holy Angels Parish in Indianapolis. "I learn a lot from both the teens and the women."

The "teens and women" are her fellow members of Holy

Angel's Knights of Peter Claver St. Catherine of Siena Ladies Auxiliary Court #109 Junior Daughters Court.

The Knights of Peter Claver is a national, historically Black Catholic fraternal lay organization. The Junior Daughters is a branch of the organization for girls ages 7-19.

Two Junior Daughters groups exist in Indianapolis—Raelynn's group at Holy Angels, and another at St. Rita Parish.

Rosemary Brown, the St. Rita Knights of Peter Claver Ladies Auxiliary Christ the King Court #97 member who

See DAUGHTERS, page 8

Photo above: Members of Junior Daughters Court #97 pose at the church of their home parish, St. Andrew the Apostle in Indianapolis, after the St. Peter Claver Feast Day Mass on Sept. 12. They are, from left, Gabrielle Guynn, Precious Olarewaju, Aniya Gibson, Gianna Peerman, Marissa Bardo, Preston Williams and Nydia Collins. (Photo by Natalie Hoefler)

Court's new term to look at abortion, death penalty, religious liberty

WASHINGTON (CNS)—The U.S. Supreme Court's new term, starting on Oct. 4, returns to its standard routine: hearing arguments in person and taking on hot-button issues.

The big cases, among the 34 it has so far agreed to hear, include those on abortion, the Second Amendment, and religious liberty issues related to a death penalty case and religious schools excluded from a state school choice program.

The nine justices are jumping into the fray at a time when the public's perception of the court is becoming more negative.

A Gallup poll released two weeks before the court's new session said only 40% of Americans approve of the job the court is doing, compared with 49% two months ago and 58% a year ago.

"Not since *Bush v. Gore* has the public perception of the court's legitimacy seemed so seriously threatened," said Irv Gornstein, executive director of the Supreme Court Institute at Georgetown University Law School referring to the Supreme Court's decision settling the 2000 presidential election.

Likely the most anticipated case of the term is *Dobbs v. Jackson Women's Health Organization*, the abortion case that will be argued on Dec. 1 and has been described as potentially taking down *Roe v. Wade*, the court's 1973 decision legalizing abortion.

Here, the justices will consider the constitutionality of a Mississippi state law prohibiting abortions after the 15th week of pregnancy. The state ban was struck down by a federal District Court in Mississippi in 2018 and upheld a year later by the New Orleans-based U.S. Court of Appeals for the 5th Circuit.

The nation's high court already stepped into the abortion debate in early September when it declined to block a Texas law banning abortions after six weeks of pregnancy. About three weeks later, Texas abortion providers urged the high court to again review their challenge to the state law before a federal court's anticipated ruling on it in December.

See COURT, page 7

Moving experiences and blessings are part of the rewards for volunteers at NCYC

By John Shaughnessy

As Glen Barker shares his story about the priest and the tearful teenaged girl, he says it shows how the Holy Spirit makes his presence known in people's lives.

His story also shows the difference that *people* can make—when they stop whatever they're doing to focus on a desperate person in front of them.

That moment happened as Barker was serving as a volunteer at a National Catholic Youth Conference (NCYC) in Indianapolis, the biennial event that has attracted more than 20,000 youths hoping to draw closer to God and their Catholic faith.

See VOLUNTEERS, page 9

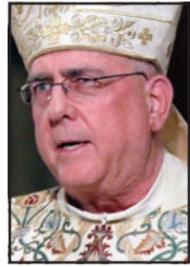


Glen Barker and Lisa Halbert pose for a photo with Dominican Father Patrick Briscoe. Barker and Halbert are volunteer recruiters and managers for the National Catholic Youth Conference in Indianapolis on Nov. 18-20. (Submitted photo)

St. Joseph, protector of Holy Family, is model for 2021 Respect Life Month

WASHINGTON (CNS)—As part of the Year of St. Joseph declared by Pope Francis, the U.S. Catholic Church’s annual Respect Life Month celebration in October “highlights the example of that great saint” as protector of life, said the chairman of the U.S. bishops’ pro-life committee.

“As the faithful protector of both Jesus and Mary,” St. Joseph is “a profound



Archbishop Joseph F. Naumann

reminder of our own call to welcome, safeguard and defend God’s precious gift of human life,” said Archbishop Joseph F. Naumann of Kansas City, Kan.

“Despite the mysterious circumstances surrounding Mary’s pregnancy, St. Joseph

took her into his home at the word of the angel,” and like the saint, “we are also called to care for those God has entrusted to us—especially vulnerable mothers and children,” the archbishop said.

The prelate, who is chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Pro-Life Activities, made the comments in a Sept. 27 statement.

During October, Respect Life Sunday is observed on the first Sunday of the month, which this year is on Oct. 3.

To join in prayer for the intercession of St. Joseph, defender of life, visit www.respectlife.org/prayer-to-st-joseph.

Various resources for celebrating Respect for Life Month—including dozens of articles, prayer cards, prayers for life and other resources—can be found online at www.respectlife.org/respect-life-month.

As the Holy Family’s protector, St. Joseph “guided their journey to Bethlehem, found shelter and welcomed the infant Jesus as his son,” Archbishop Naumann said. “When Herod threatened the life of the Christ Child, St. Joseph left his homeland behind and fled with Jesus and Mary to Egypt.

“We can follow in the footsteps of St. Joseph as protector by advocating against taxpayer-funded abortion, which targets the lives of millions of poor

children and their mothers here in the United States,” he continued.

“We can imitate his care and provision by helping to start Walking with Moms in Need at our parishes, ‘walking in the shoes’ of mothers experiencing a difficult pregnancy, especially low-income mothers in our communities,” he said.

In March 2020, the USCCB’s pro-life committee asked all U.S. Catholic bishops to invite the parishes in their dioceses to join a nationwide effort called “Walking With Moms in Need: A Year of Service,” which began on March 25 of that year.

But “like everything else, the roll out of Walking with Moms in Need was dramatically impacted by COVID-19,” Archbishop Naumann noted in a Sept. 21 address to a Nebraska pro-life conference.

He said the pro-life committee “is renewing our efforts to encourage every diocese and parish to implement the Walking with Moms in Need process.”

Walking with Moms in Need asks every diocese and parish to make an assessment of the resources available to assist mothers experiencing a difficult pregnancy.

The program seeks to identify gaps in available services and then encourage dioceses and parishes to find ways to fill those gaps. Walking with Moms in Need also includes efforts to communicate better available resources and to encourage every Catholic to support Pregnancy Resource Centers.

The program has its own website, www.walkingwithmoms.com, with resources, outreach tools and models to assist parishes in this effort.

Also, Archbishop Naumann in his Sept. 27 statement urged Catholics to learn more about preventing taxpayer-funded abortion by visiting www.notaxpayerabortion.com.

“At times, we may feel uncertain of our ability to answer the Lord’s call. But he invites us to faithfully respond, despite our own fears or weaknesses: ‘My grace is sufficient for you, for power is made perfect in weakness’ [2 Cor 12:9],” the archbishop said.

“May we imitate St. Joseph’s faithful trust and courage as we work to uphold the dignity of every human life,” he added. “St. Joseph, defender of life, pray for us!” †

What is that one thing in your life that brings you closer to God?

Maybe it happens for you while enjoying a special moment with your child. Or working in your garden. Or helping someone in need. Or sitting in silence during eucharistic adoration. Or while teaching, painting, running, playing music or taking a walk through nature.

Many of us have our special moments and situations when we feel closest to God, when we feel his presence more keenly, more deeply. For you, what is that *one thing* in your life that brings you closer to God—and why? What is a

favorite moment in your life when you *knew* God was there for you?

The Criterion is inviting you to share your answers, thoughts and stories concerning these questions.

Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



Public Schedule of Archbishop Charles C. Thompson

October 1–9, 2021

October 1-2

Wedding at St Augustine Church in Lebanon, Ky.

October 3 – 1 p.m.

Respect Life Mass at SS. Peter and Paul Cathedral, Indianapolis

October 3 – 6 p.m.

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

October 4 – 2 p.m.

Groundbreaking ceremony at Cardinal Ritter High School, Indianapolis

October 4 – 4:30 p.m.

Mass for the Indiana Non-Public Education Association at St. John the Evangelist Church, Indianapolis

October 5 – 10:30 a.m.

Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

October 5 – 5:30 p.m.

Red Mass at SS. Peter and Paul Cathedral, followed by dinner at Archbishop Edward T. O’Meara Catholic Center

October 6 – 11 a.m.

Lunch gathering with Archdiocese of Indianapolis priests, Indianapolis

October 6 – 7 p.m.

Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral

October 7 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

October 9 – 8:30 a.m.

Corrections Ministry Conference at Roncalli High School, Indianapolis

October 9 – 4:30 p.m.

Mass for Gibault Children’s Services 100-Year Celebration at Gibault Children’s Services, Terre Haute

Pope says Vatican II shaped his theology, including in social teaching

VATICAN CITY (CNS)—Pope Francis said the Second Vatican Council so shaped his theological and pastoral vision that perhaps he has not been as explicit as he should have been in highlighting those ties, especially when it comes to his contributions to Catholic social teaching.

“In the history of Latin America in which I was immersed, first as a young Jesuit student and then in the exercise of my ministry, we breathed an ecclesial climate that enthusiastically absorbed and made its own the theological, ecclesial and spiritual intuitions of the council and inculcated and implemented them,” he wrote in the preface to a new book.

“The council became the horizon of our belief, our language and our praxis, that is, it soon became our ecclesial and pastoral ecosystem,” he said. “Quite simply, the council had entered into our way of being Christians and of being Church, and throughout my life, my intuitions, perceptions and spirituality were simply generated by the suggestions of the doctrine of Vatican II.”

Pope Francis’ preface to *Fraternity: Sign of the Times* was released on Sept. 28 by Vatican News. The book, to be released in Italian on Sept. 30 by the Vatican publishing house, is written by Cardinal Michael Czerny and Father Christian Barone, an Italian theologian.

The English translation, *Siblings All, Sign of the Times: The Social Teaching of Pope Francis*, will be published by Orbis

Books in 2022.

The book presents a theological reading of the pope’s encyclical, “*Fratelli Tutti*: On Fraternity and Social Friendship,” but also on his social teaching as a whole, emphasizing its continuity with papal social teaching and, especially, the vision of the Second Vatican Council of the Catholic Church in dialogue with and ministering to the world.

Pope Francis said that now, more than 50 years after the council concluded its work, “it is necessary to make more explicit the key concepts of Vatican Council II, the foundations of its arguments, its theological and pastoral horizon, the arguments and the method it used.”

The council affirmed the vision of “a Church that is open, in dialogue with the world,” he said. And that dialogue has made clear that there is a need “for a Church that places herself at the service of humanity, taking care of creation and proclaiming and realizing a new universal fraternity, in which human relationships are healed of selfishness and violence and are founded on mutual love, acceptance and solidarity.”

At the same time, Pope Francis cautioned that the Christian message can never be reduced to a social program nor can it be so separated from real life that it focuses only on the spiritual and the hereafter. †



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House OKs abortion bill called ‘far outside the American mainstream’

WASHINGTON (CNS)—In a 218-211 vote on Sept. 24, the U.S. House passed what opponents consider one of the most extreme abortion bills ever seen in the nation—the Women’s Health Protection Act.

“This bill is far outside the American mainstream and goes far beyond *Roe v. Wade*,” Rep.



Rep. Chris Smith

Chris Smith, R-N.J., co-chairman of the Congressional Pro-Life Caucus, said in remarks ahead of the vote. “This bill constitutes an existential threat to unborn children and to the value of life itself.”

H.R. 3755 codifies the U.S. Supreme Court’s 1973 *Roe v. Wade* decision legalizing abortion nationwide. The measure would establish the legal right to abortion on demand at any stage of pregnancy in all 50 states under federal law.

“For the first time ever by congressional statute, H.R. 3755 would legally enable the death of unborn baby girls and boys by dismemberment, decapitation, forced expulsion from the womb, deadly poisons or other methods at any time until birth,” Smith said.

“A significant majority of Americans are deeply concerned about protecting the lives of unborn children,” the Catholic congressman added.

He pointed to a 2021 Marist Poll that found 65% of Americans want *Roe v. Wade* “reinterpreted to either send the issue to the states or stop legalized abortion.”

The bill nullifies requirements to provide women seeking abortion with specific information on their unborn

child and on alternatives to abortion; laws requiring a waiting period before a woman receives an abortion; laws allowing medical professionals to opt out of providing abortions; and laws stating that only licensed physicians can perform abortions.

“This deceptively named bill is the most extreme pro-abortion bill our nation has ever seen,” Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. bishops’ pro-life committee, said on Sept. 24. “H.R. 3755 is not about the health of women, but only about eliminating any and all protections for unborn children—including baby girls.”

If it became law, “it would lead to the deliberate destruction of millions of unborn lives, leaving countless women with physical, emotional and spiritual scars,” he said in a statement.

“This bill assumes that abortion can be the only, or best, solution to a crisis pregnancy” and “is built on a false and despairing narrative that utterly fails women,” he continued. “In treating abortion as the moral equivalent to the removal of an appendix, this proposal is radically out of step with the American public.”

“As a nation built on the recognition that every human being is endowed by its Creator with the unalienable rights to life, liberty and the pursuit of happiness, this bill is a complete injustice,” Archbishop Naumann said.

“Congress should embrace public policy that respects the rights of mothers, their children and the consciences of all Americans,” he added, “not advance a radical ‘abortion on demand until birth’ policy that is completely out of step with our country’s principles.”

The Senate version of the Women’s Health Protection Act, S. 1975, is not expected to pass, but sponsors of the

House bill said their vote still sends a message about the outrage they say has been felt by women over the new Texas law banning abortion after six weeks.

The vote also comes ahead of the Dec. 1 oral arguments to be heard by the Supreme Court in an appeal from Mississippi to keep its ban on abortions after 15 weeks of pregnancy.

Supporters of the law are urging the court to re-examine its previous abortion rulings, including *Roe*.

“In the United States, the tragically pervasive acceptance of abortion has resulted in more than 62 million abortions since *Roe v. Wade*,” Bishop Michael F. Burbidge of Arlington, Va., said in a statement.

“Let us be clear: Abortion harms women and ends the life of a child; it is not health care, and it protects no one,” he said. “Health and protection are about healing, defending and saving lives, not destroying them.”

National pro-life leaders were quick to respond to the House vote, including Jeanne Mancini, president of March for Life, who said that “pro-abortion Democrats have revealed their true vision for abortion policy in America” by pushing legislation she also called “deceptively named.”

All House Democrats but one voted for H.R. 3755; Rep. Henry Cuellar, D-Texas, who is Catholic, was the lone Democrat opposed to it. No House Republicans voted for the measure.

If President Joe Biden, House Speaker Nancy Pelosi, D-Calif., “and their allies

get their way, the United States will soon be indistinguishable from North Korea and China on the human rights issue of abortion,” Mancini said.

Biden and Pelosi are both Catholics who support legal abortion and have vowed to see *Roe* codified in federal law.

Regarding the bill’s provision invalidating all state laws, National Right to Life’s president Carol Tobias noted that “the 10th Amendment, which gives each state the right to set its own policy, is in the U.S. Constitution. Abortion is not.”

“Only abortionists and abortion providers like Planned Parenthood benefit from this legislation,” she said in a statement. “Tragically, the losers in this debate are the mothers and their unborn babies.”

In a tweet on Sept. 25, Bishop Donald J. Hying of Madison, Wis., said: “With the full support of our Catholic president, our Catholic speaker of the house, and scores of Catholic representatives, the most radical pro-abortion bill was passed by the House of Representatives, claiming that any restrictions on abortion are misogyny.”

A few days before the House vote, San Francisco’s archbishop said the bill allowed “nothing short of child sacrifice.”

The “misnamed” measure “shows to what radical extremes the supposedly ‘pro-choice’ advocates in our country will go to protect what they hold most sacred: the right to kill innocent human beings in the womb,” Archbishop Salvatore J. Cordileone said in a Sept. 21 statement. †

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Editorial



Pope Francis speaks as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Sept. 26. (CNS photo/Vatican Media)

Despite differences, we are all called to fulfill God's plan

We all have a role in our Creator's mission to build his kingdom.

Young, middle aged, old, Black, white, Hispanic, and on and on; the list of those called as missionary disciples who make up God's earthly Christian family is a unique canvas of races, colors and creeds.

Each has the task of evangelizing, and many would argue there is no definitive way to use that charge to build the kingdom. But we must be open to appreciating others' gifts as they fulfill this mission.

Pope Francis reminded us of that lesson during his *Angelus* address on Sept. 26 at the Vatican.

Reflecting on that day's Gospel reading, the pope shared how John—speaking for the Apostles—approached Jesus, noting how they were upset that someone who was not part of their group was casting out demons in Jesus' name.

"Jesus invites them not to hinder those who do good, because they contribute to the fulfillment of God's plan," the Holy Father said. "Then he admonishes them: instead of dividing people into good and bad, we are all called to be vigilant over our own hearts, lest we succumb to evil and bring scandal to others."

Human nature, especially in today's chaotic world, makes many of us uneasy when we see outsiders enter onto our terrain—even if they are successful. We feel threatened because someone is completing a task that we believe is exclusively meant for us. Reacting as the Apostles did, the pope reminds us, is wrong.

"They think they have the 'exclusive right over Jesus,' and that they are the only ones authorized to work for the kingdom of God. But in this way, they end up considering feeling that they are themselves privileged and consider others as outsiders, to the extent of becoming hostile toward them," Pope Francis said.

Thinking in this way, the pope continued, tends to keep us at a distance from those who do not think like we do

and is the root of many evils in history.

"But we need to be vigilant about closure in the Church, too. Because the devil, who is the divider—this is what the word 'devil' means, the one who divides—always insinuates suspicions to divide and exclude people," the pope said. "He tempts with using cunning, and it can happen as with those disciples, who go so far as to end up excluding even someone who had cast out the devil himself!"

Times like this call us to humility and openness. Keeping others at a distance who are building the kingdom in their unique way and excluding them because they are not part of our group, the pope reminds us, is a sin.

"Let us ask for the grace to overcome the temptation to judge and to categorize, and may God preserve us from the 'nest' mentality, that of jealously guarding ourselves in the small group of those who consider themselves good," the Holy Father said.

During his talk, the pope warned of groups that could potentially be unwelcoming to others—clergy with loyal followers, pastoral workers closed up among themselves, movements and associations in their own particular charism, and others.

When groups are closed and not welcoming, Pope Francis said, "all this runs the risk of turning Christian communities into places of separation and not of communion. The Holy Spirit does not want closedness; he wants openness, and welcoming communities where there is a place for everyone."

Building community is at the heart of our mission as Catholics. And, now more than ever, we must allow the Spirit to open our minds and hearts to understanding God's will for other disciples.

As we move forward in carrying out our charge, may we have the courage to do our part in building God's kingdom, and allow others to use their gifts in fulfilling this mission as well.

—Mike Krokos

Guest Commentary/Our Sunday Visitor Editorial Board

It's time women's care centers receive the support they deserve

(Following is as an editorial published online on Sept. 14 by Our Sunday Visitor, a national Catholic newsweekly based in Huntington, Ind. The editorial was written by the publication's editorial board.)

It has been weeks since the U.S. Supreme Court declined to prevent Texas S.B. 8 from going into effect. The law blocks most abortions after a fetal heartbeat can be detected and allows private citizens to sue those who "aid and abet" abortions. While such stories generally burn hot and are extinguished quickly, in this case, the media firestorm has continued to spread.

Commentators and pro-abortion politicians continue to wring their hands over the legislation that abortion providers say "would immediately and catastrophically reduce abortion access in Texas, barring care for at least 85% of Texas abortion patients [those who are six weeks pregnant or greater] and likely forcing many abortion clinics ultimately to close."

According to Texas Health and Human Services, 54,741 unborn children were aborted in the state in 2020. If the abortion lobby is correct, the state's new law may save nearly 47,000 lives in a single year.

As this editorial board pointed out in early September, the heavy media coverage of the Texas law has given pro-life supporters a rare opportunity outside of an election cycle to discuss what abortion is and what abortion is not.

Beyond that, it has provided an opportunity to address one of the main criticisms lobbed at those who advocate for the rights of the unborn—namely, that they do not care about the well-being of pregnant mothers or their children once they are born.

Critics claim this despite the fact that there are nearly 2,500 pro-life crisis pregnancy centers in the United States that provide free or low-cost medical services (pregnancy tests, ultrasounds, prenatal care, etc.) and material aid (clothing, diapers, formula, even housing).

Just days after the Texas abortion law went into effect, the Texas Catholic Conference—the policy arm of the state's bishops—issued a statement trumpeting the Lone Star State's funding of the Alternatives to Abortion program, a statewide program that was founded 16 years ago and served more than 100,000

pregnant women, families and children last year alone.

According to the state, the program "promotes childbirth and provides support services to pregnant women and their families, adoptive parents, and parents who have experienced miscarriage or the loss of a child." The Texas Legislature has pledged \$100 million to fund the program during the next two years.

In contrast, President Joe Biden's Justice Department announced on Sept. 9 that it will sue Texas in an attempt to block the state's abortion law. Biden, a Catholic, recently said that he does not agree with the Church that human life begins at conception—a reversal from his previous public position.

This isn't the first time he has changed course on the matter when it became politically advantageous to do so. Until 2019, he supported the Hyde Amendment, which blocks federal tax dollars from being used to pay for abortions. Instead of federally funding abortions, how

many lives could be saved if politicians from both parties encouraged government at all levels to give pregnant women the support they need to keep and raise their children?

For far too long, local women's care centers have been forced to do this important work on shoestring budgets made possible largely by proceeds from silent auctions, charity golf outings and the like. And yet they still save countless lives.

Imagine their reach if these centers were supported by lawmakers from both sides of the aisle. Even politicians who advocate for legal abortion claim that, in an ideal world, women should feel supported enough that they should never feel compelled to have an abortion. While it might seem like a pipe dream in today's political climate, this is a cause that should bring Democrats and Republicans together to make this a reality.

Advocating for an end to legal abortion continues to be of the utmost importance, but it's also past time that we call upon our local, state and federal governments to fully support programs that provide tangible assistance to mothers who might otherwise choose abortion.

We as the body of Christ—both the institutional Church and individual disciples of Jesus—are called to remind lawmakers that each child killed by abortion is a tragedy that could be prevented if only they prioritized people—born and unborn—over politics. †



Our Sunday Visitor

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

Saints, both great and small, lead us to Christ

Today, Friday, Oct. 1, is the feast of St. Thérèse of the Child Jesus, “the Little Flower of Jesus.” On Monday, Oct. 4, we will celebrate the feast of St. Francis of Assisi, whose life was chronicled by his early followers and published as *The Little Flowers of St. Francis*. Along with Mary and all the saints, these two “little flowers” bear witness to the grandeur of God and to the wondrous beauty of all God’s creation.

At first, St. Thérèse (1873–1897) appears to be a small witness. She died young, at the age of 24, and she spent nearly all of her life in Lisieux, France, and in the Carmel of Lisieux as a cloistered nun. But her impact was mighty and extended far beyond the cloister walls of her little village.

Her writings, especially *The Story of a Soul*, are known worldwide, and they have earned her the titles of “Doctor of the Church” and “Patroness of the Missions.” As Pope Emeritus Benedict XVI once wrote, “Thérèse is one of the ‘little’ ones of the Gospel who let themselves be led by God to the depths of his Mystery.”

St. Francis of Assisi (1182–1226), on the other hand, was a larger-than-life

figure whose grand gestures and whose interaction with popes and sultans and everyone he met certainly qualifies as giving magnanimous witness to the joy of the Gospel. The life and teaching of this not-so-little flower have earned him a prominent place among all the saints and martyrs who in different ways have spent their lives in the pursuit of holiness.

As Pope Benedict said of this saint from Assisi, “From the height of the Cross [of San Damiano], now preserved in the Basilica of St. Clare, Francis heard Jesus tell him: ‘Go repair my house which, as you see, is all in ruins.’ That ‘house’ was first of all his own life, which needed repair through authentic conversion; it was the Church, not the one made of stones but living persons, always needing purification; it was all of humanity, in whom God loves to dwell.”

Thérèse of Lisieux and Francis of Assisi are two very different “flowers” whose beauty fills the Earth to this day—hundreds of years after they lived and died giving witness to the person of Jesus Christ. We celebrate their feasts during the next few days to remind ourselves that we are all called

to holiness and that, paradoxically, what may seem little or insignificant to us may be magnificent in the eyes of God.

No matter who we are, or what our state of life may be, we all have the same vocation: To carry out the mission entrusted to us at our baptism, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (Mt 28:19-20).

As missionaries, our apostolic work can be confined to home—to our families, friends and co-workers—or it can extend to the ends of the Earth. If we wish to imitate the “little flowers” whose great love for Jesus and his Church transformed them into giants who still touch the minds and hearts of millions of people all across the globe, we must stay close to Jesus in prayer, in the sacraments and in service to others.

As Pope Francis reminds us frequently, saints are ordinary people who are close to God. What makes

them stand out is not their special status but their hearts full of love and their willingness to go the extra mile in serving their sisters and brothers in Christ.

In the eyes of God, what makes a woman or man “great” is not wealth or power or social status. Greatness is measured by our humility, our selfless love for God and our neighbor, and by our willingness to sacrifice our own comfort and security for the welfare of others. In his apostolic exhortation “*Gaudete et Exultate*” (“Rejoice and Be Glad”), Pope Francis identified the following “five signs of holiness”:

- Inner strength from the Lord
- A joyful sense of humor
- Passionate boldness
- Community
- Constant prayer.

These are certainly characteristics that stand out in the lives of Thérèse of Lisieux and Francis of Assisi. In spite of their strikingly different personalities, their lives radiated inner strength, joy, boldness, love for the common life and constant prayer.

May their example inspire us to live as they did regardless of our time, place or individual gifts. †



Cristo, la piedra angular

Los santos, grandes y pequeños, nos llevan a Cristo

Hoy, viernes 1 de octubre, es la festividad de santa Teresita del Niño Jesús, “la florecita de Jesús.” El lunes, 4 de octubre, celebraremos la festividad de san Francisco de Asís, cuya vida fue relatada por sus primeros seguidores y publicada como *Las florecillas de san Francisco*. Junto con María y todos los santos, estas dos “florecitas” dan testimonio de la grandeza de Dios y de la maravillosa belleza de toda la creación divina.

Al principio, santa Teresita (1873–1897) parece ser un testigo de menor importancia; murió joven, a los 24 años, y pasó casi toda su vida en Lisieux, Francia, y en el Carmelo de Lisieux como monja de clausura. Pero su impacto fue poderoso y se extendió mucho más allá de los muros del claustro de su pequeño pueblo.

Sus escritos, especialmente *La historia de un alma*, son conocidos en todo el mundo, y le han valido los títulos de “Doctora de la Iglesia” y “Patrona de las Misiones.” Tal como el papa emérito Benedicto XVI escribió en una ocasión: “Teresita es una de las ‘pequeñas’ del Evangelio que se dejan llevar por Dios hasta las profundidades de su Misterio.”

San Francisco de Asís (1182–1226), por su parte, fue una figura

de gran envergadura cuyos gestos grandiosos y cuya interacción con papas, sultanes y con todos los que conoció, ciertamente puede calificarse como un testimonio magnánimo de la alegría del Evangelio. La vida y las enseñanzas de esta flor no tan pequeña le han valido un lugar destacado entre todos los santos y mártires que, de diferentes maneras, han dedicado su vida a la búsqueda de la santidad.

Como dijo el papa Benedicto de este santo de Asís, “Desde la altura de la Cruz [de san Damián], que ahora se conserva en la Basílica de Santa Clara, Francisco oyó a Jesús decirle: ‘Ve a reparar mi casa que, como ves, está toda en ruinas.’ Esa ‘casa’ era, en primer lugar, su propia vida, que necesitaba ser reparada mediante una auténtica conversión; era la Iglesia, no la hecha de piedras, sino de personas vivas, siempre necesitadas de purificación; era toda la humanidad, en la que Dios le gusta habitar.”

Teresita de Lisieux y Francisco de Asís son dos “flores” muy diferentes cuya belleza llena la Tierra hasta nuestros días, cientos de años después de que vivieran y murieran dando testimonio de la persona de Jesucristo. Celebramos sus fiestas durante los próximos días para recordar que todos estamos llamados

a la santidad y que, paradójicamente, lo que nos puede parecer poco o insignificante puede ser magnífico a los ojos de Dios.

Independientemente de quiénes seamos, o cuál sea nuestro estado de vida, todos tenemos la misma vocación: Llevar adelante la misión que se nos confió en el bautismo: “Por tanto, vayan y hagan discípulos de todas las naciones, bautizándolos en el nombre del Padre y del Hijo y del Espíritu Santo, enseñándoles a obedecer todo lo que les he mandado a ustedes. Y les aseguro que estaré con ustedes siempre, hasta el fin del mundo” (Mt 28:18-20).

Como misioneros, nuestro trabajo apostólico puede limitarse a la casa—a nuestras familias, amigos y compañeros de trabajo—o puede extenderse hasta los confines de la Tierra. Si queremos imitar a las “florecitas,” cuyo gran amor por Jesús y su Iglesia las transformó en gigantes que siguen tocando la mente y el corazón de millones de personas en todo el mundo, debemos permanecer cerca de Jesús en la oración, en los sacramentos y en el servicio a los demás.

Como nos recuerda con frecuencia el papa Francisco, los santos son personas corrientes que están cerca de Dios. Lo que les hace destacar no es su estatus especial, sino sus

corazones llenos de amor y su voluntad de ir más allá en el servicio a sus hermanas y hermanos en Cristo.

A los ojos de Dios, lo que hace “grande” a una mujer o a un hombre no es la riqueza, ni el poder ni la posición social. La grandeza se mide por nuestra humildad, nuestro amor desinteresado a Dios y al prójimo, y por nuestra disposición a sacrificar nuestra propia comodidad y seguridad por el bienestar de los demás. En su exhortación apostólica “*Gaudete et Exultate*” (“Alegraos y regocíjao”), el papa Francisco identificó los siguientes “cinco signos de santidad”:

- Aguante, paciencia y mansedumbre.
- Alegría y sentido del humor.
- Audacia y fervor.
- En comunidad.
- En oración constante.

Estas son ciertamente características que destacan en las vidas de Teresita de Lisieux y Francisco de Asís. A pesar de sus personalidades tan diferentes, sus vidas irradiaban fuerza interior, alegría, audacia, amor por la vida en común y oración constante.

Que su ejemplo nos inspire a vivir como ellos, independientemente de nuestro tiempo, lugar o dones individuales. †

Events Calendar

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

October 1-30

Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., St. Meinrad. **"Holy Faces: Traditional Icons of Our Lord, His Mother and the Saints" iconography exhibit**, free. Information and library hours: 812-357-6401, 800-987-7311 or saintmeinrad.edu/library/library-hours.

October 4, 11, 18, 25

St. Therese of the Child Jesus (Little Flower) Parish Center, St. Therese Room, 4720 E. 13th St., Indianapolis.

SoulCore Rosary

Workout, 6:30-7:15 p.m., prayer and exercise, free. Information: 317-727-1167, joane632003@yahoo.com or soulcore.com.

October 5

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **St. Thomas More Society Red Mass and Dinner**, 5:30 p.m. Mass with Archbishop Charles C. Thompson celebrating (pre-registration for the dinner following the Mass is now closed). Information and registration: 317-236-1482 or cfc@archindy.org.

October 6

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 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.

October 7, 14, 21, 28

St. Michael Parish, 519 Jefferson Blvd., Greenfield. **The Parables of Jesus Bible Study**, Thursdays, 1-2:30 p.m., offered by Guadalupe Bible college graduates, bring Bible, online option available, free. Information and registration: ljdarlene@gmail.com. St. Thomas Aquinas Parish, 4625 N. Kentwood Ave, Indianapolis. **Ecological Conversion: Answering the Call to Care for Our Common Home**, 6-7:30 p.m.,

sponsored by archdiocesan Creation Care Ministry, free. Information: mail@ourcommonhome.org.

October 9-10

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **Bruté Weekend**, all weekend Masses, Father Andrew Syberg, vice rector of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 10

St. Monica Church, 6131 Michigan Rd., Indianapolis. **Mass in French**, 4:30 p.m., second Sunday of every month. Information: 317-236-1474 or pspringer@archindy.org.

October 10, 17, 24

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedorm.org.

October 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **"The Spirit Breathes" monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

October 13, 27

Group Lectio via Zoom, 7 p.m. second and fourth Wednesdays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

October 16-17

Mary Queen of Peace Church, 1005 W. Main St., Danville. **Bruté Weekend**, all weekend Masses, Father Daniel Bedel, spiritual director of Bishop

Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 20

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

October 21

St. Joseph Church, 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. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

Mt. Gilead Church, 6019 E. State Road 144, Mooresville. **Right to Life of Johnson and Morgan Counties Annual Banquet**, U.S. Senator Todd Young, speaker, \$27 adults, \$22 high school or college students, register by Oct. 15. Information: 317-697-2441.

October 23

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

October 23-24

Prince of Peace Church, 413 E. 2nd St., Madison. **Bruté Weekend**, all weekend Masses, Father Daniel Bedel, spiritual director of Bishop Simon Bruté College Seminary, will celebrate Mass and share how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

October 30

Virtual Dialogue on Intercultural Competency,

via Zoom, sponsored by archdiocesan Black Catholic Ministry, "Building Intercultural Competence for Disrupting Racism," 10 a.m. Donna Grimes, speaking, freewill offering. Registration: cutt.ly/VDIC. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-11 a.m., benefiting ALFA program in northern Haiti, \$30 with shirt, registration by Oct. 15. Information and registration: 812-378-0697 or HaitiALFA@gmail.com.

October 31

Benedictine Conversations via GroupMe, 4 p.m. Sundays, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org. †

Wedding Anniversaries

FRANK AND JUNE HERMANEK



Frank and June (Sieber) Hermanek, members of St. Lawrence Parish in Lawrenceburg, celebrated their 65th wedding anniversary on Sept. 2.

The couple was married in SS. Cyril and Methodius Church in Deerpark, N.Y., on Sept. 2, 1956.

They have seven children: Lisa Burley, Christine Donovan, Wendy Lanyi, Barbara Osborne, Laura Turco, Frank, Jr., and the late Craig Hermanek.

The couple also has 13 grandchildren and 10 great-grandchildren.

The couple celebrated with a renewal of their vows on the day of their anniversary. †

VINCENT AND FRANCES DANIELS



Vincent and Frances (Randazzo) Daniels, members of Mary, Queen of Peace Parish in Danville, celebrated their 60th wedding anniversary on Aug. 19.

The couple was married in Holy Rosary Church in Gary, Ind. (Diocese of Gary), on Aug. 19, 1961.

They have three children: Laura Blair, Helen Calvin and Diane McManus.

The couple also has five grandchildren. †

GERALD AND SHARON SELM



Gerald and Sharon (Craft) Selm, members of St. Gabriel Parish in Connersville, will celebrate their 60th wedding anniversary on Oct. 7.

The couple was married in St. Gabriel Church in Connersville on Oct. 7, 1961.

They have four children: Kathy Dungan, Amanda, Greg and Tom Selm.

The couple also has 12 grandchildren and 11 great-grandchildren. †

GREGORY AND KATHLEEN HOLTON



Gregory and Kathleen (Kendall) Holton, members of St. Christopher Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 11.

The couple was married in the former St. Joseph Church in Logansport, Ind. (Diocese of Lafayette), on Sept. 11, 1971.

They have two children: Benjamin and Matthew Holton.

The couple also has three grandchildren. †

ROBERT AND JOYCE LEWIS



Robert and Joyce (Rode) Lewis, members of St. Jude Parish in Indianapolis, celebrated their 50th wedding anniversary on Sept. 11.

The couple was married in St. Jude Church in Indianapolis on Sept. 11, 1971.

They have three children: Christina Cadwallader, Jeff and Kevin Lewis.

The couple also has 12 grandchildren. †

Retreats and Programs

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

October 15-17

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Being Humble, Being Holy**, retreat on St. Benedict's spiritual teachings, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Registration: saintmeinrad.org/retreats.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **5th Annual Peace in the Mourning Grief Retreat**, 6:30 p.m. Fri.-1 p.m. Sun., widows' retreat, Providence Sister Connie Kramer, Father James Farrell and Nancy Pinard presenting, \$200 includes program, five meals, snacks, two overnight stays in private guestroom with private bathroom. Registration: cutt.ly/

fatimaretreats, 317-545-7681 or jburger@archindy.org.

October 16

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **My True Name: A SoulCollage Retreat**, 9 a.m.-4 p.m., Kathy Perron presenting, includes lunch and materials, \$75. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

October 17

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks "Faith, Travel & Religious Tour": China**, 10:45 a.m.-noon, Franciscan Sister Marie Pleiss presenting, online option available, freewill donation. Information and registration:

812-933-6437, www.oldenburgfranciscancenter.org.

October 18, 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother Bob's Bible Study"**, Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

October 18-22

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **A Conversation with St. Paul Regarding the Trials of Pastoral Ministry**, retreat for priests, Benedictine Father Eugene Hensell presenting, \$465 single. Registration: saintmeinrad.org/retreats. †

COURT

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In previous abortion rulings, the Supreme Court has consistently said states cannot restrict abortion before 24-weeks of pregnancy, focusing on viability, or when a fetus is said to be able to survive on its own. If the court sides with Mississippi in this term's case, it would be the first time it would allow an abortion ban before the point of viability and could lay the groundwork for other abortion restrictions.

Catholic leaders and pro-life organizations have shown support for the Mississippi law in friend-of-the-court briefs. The U.S. Conference of Catholic Bishops (USCCB), in its brief, stressed that abortion is not a right created by the Constitution and warned that if the court "continues to treat abortion as a constitutional issue," it will face more questions in the future about "what sorts of abortion regulations are permissible."

The court also is taking up two death penalty cases. On Nov. 1 it will look at an issue it has previously weighed in on: the presence of religious leaders at an execution. But this case will specifically examine exactly what a spiritual adviser can do during an execution.

The focus is on the case of John Ramirez, a Texas death-row inmate who was granted a stay of execution by the Supreme Court in early September based on his rejected appeal for his pastor to pray over him, with his hands on him, in the execution chamber.

The court has looked at spiritual advisers accompanying inmates during executions four times in recent years in court orders with differing opinions based on specific circumstances.

In one of its rulings in 2019, it allowed the execution of an Alabama Muslim to proceed even though the inmate had appealed the state's decision to deny an imam's presence at his execution. Two

U.S. bishops said the court's inaction was "unjust treatment" that is "disturbing to people of all faiths."

This year, the court will also hear a government appeal to reinstate the death penalty for Boston Marathon bomber Dzhokhar Tsarnaev. It will review a lower court's decision that said errors made by the judge in Tsarnaev's trial tainted his sentencing.

A point of interest in this case, initially filed by the Trump administration, is that the Biden administration is continuing with it despite President Joe Biden's anti-death penalty platform during his election campaign.

Krisanne Vaillancourt Murphy, executive director of Catholic Mobilizing Network, said if Tsarnaev's death sentence remains overturned, he would never leave prison. His execution, she said, "would bring little healing to those he harmed and would serve only as state-sponsored vengeance."

Another big case that similarly echoes previous ones is the Dec. 8 oral arguments in *Carson v. Makin*, where the court will determine if Maine violated the Constitution by prohibiting students from using funds from a state school choice program for schools that provide religious instruction.

In a similar case last year, the court ruled in *Espinoza v. Montana Department of Revenue* that states are not required to subsidize private education, but they can't exclude religious schools from receiving tuition funding simply because they are religious.

The USCCB praised the *Espinoza* decision, saying it "means that religious persons and organizations can, like everyone else, participate in government programs that are open to all."

This term, the court also will look at handgun laws, reviewing a New York law, upheld by the lower courts, that requires individuals to have a license to carry a concealed gun outside the home.

The U.S. bishops have not weighed in on this case, but they have spoken out against handguns in the past, arguing that they should be accessible to those in law enforcement and the military, but that all others should have significantly restricted access.

The court also will take up two immigration cases involving immigrants who were ordered to be deported, but claimed they were entitled to humanitarian relief and can't be deported to their home countries because they could be tortured or persecuted there. They have argued that after spending more than six months in immigration detention awaiting the resolution of their claims, they are entitled to a hearing before an immigration judge.

With all of these cases in the wings, Supreme Court watchers have expressed concern over the court's current ability to find general consensus or narrowly decide cases as it did in previous terms.

Also, people will be paying close attention to Justice Amy Coney Barrett, who will be starting her first full term.

Even though the new term is just beginning, the justices were hardly on hiatus in the summer months when they issued a number of decisions in what's been described as the shadow docket.

These decisions used to primarily focus on specific issues such as death penalty emergency orders but they extended



Pro-life demonstrators are seen outside the Supreme Court in Washington on June 26, 2018. (CNS photo/Leah Millis, Reuters)

more recently to broader issues such as immigration, evictions, COVID-19 and abortion.

Also in the weeks prior to the court's new term, three of the justices—Barrett, Clarence Thomas and Stephen Breyer—spoke in public about the court's role, stressing that decisions the justices make are not political.

But that's not how everyone views the current court.

Gornstein, who spoke at a Sept. 21 online preview of the court's new term, said: "It is all well and good for justices to tell the public that their decisions reflect their judicial philosophies, not their political affiliations."

But he argued that it's hard to see otherwise, noting: "If the right side's judicial philosophies always produce results favored by Republicans and the left side's judicial philosophies always produce results favored by Democrats, there is little chance of persuading the public there is a difference between the two." †

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DAUGHTERS

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leads that court's Junior Daughter Court, boasts of all the organization has to offer.

"I think it's an excellent program to empower the young girls to be positive role models in the community as well as our churches."

'Service to God and his Holy Church'

The Knights of Peter Claver is named for St. Peter Claver, a Spanish Jesuit priest who ministered to African slaves in what is now Colombia.

According to its website, the organization's mission is to "render service to God and his Holy Church, render aid and assistance to the sick and disabled, and promote social and intellectual association among [its] members."

The mission of the Junior Daughters is similar, said Anita Bardo, Grand Lady for the Knights of Peter Claver Ladies Auxiliary Court at St. Rita.

"The goal is to teach them leadership and Christian charity," explained the national organization's immediate past Northern States District Directress. "The biggest way they do that is by service in their parish and in the community."

"At the parish level, our Junior Daughters play an active role as lectors, ushers, in the choir, as altar servers," said Bardo. Doing so instills a sense of leadership in the members, as does "each one taking on a role and responsibility in the group."



Tabitha and Amy Njoroge, members of Junior Daughters Court #109 of Holy Angels Parish in Indianapolis, fill bags with items and Mother's Day cards made by them and other members of Court #109 as part of a 2021 service project for women living in transitional housing and substance abuse recovery facilities. (Submitted photo)

Her daughter Marissa Bardo is a 17-year-old member of St. Rita Junior Daughters Court #97. In her 10 years as a member, she has served St. Rita Parish in various roles. She now serves as its youth group leader.

Junior Daughters is "an organization that gets you ready for leadership by doing certain things in the Church and the community," she said.

'Helping people is fun'

Serving the community is another of the Junior Daughters' major goals—a goal made more challenging during the last year and a half, said Angel Ingram. The member of Holy Angels serves as leader, or counselor, for the parish's Junior Daughters Court.

"Operation Christmas Child is something Holy Angels [Parish] does each year," sending Christmas gifts and hygiene items to organizations that help children, said Ingram. "But because of COVID, people were afraid of gathering to put the packages together."

The parish's Junior Daughters members stepped in to help, creating and wrapping packages with toys, school supplies, personal hygiene items and candy.

Jaden Hickman, 14, enjoyed the project. "I joined Junior Daughters because I wanted to help people more," she said. "When we brought the people the gifts, it made them so happy. Helping people is fun!"

The Holy Angels Junior Daughters members also participated in a project making 300 homemade Mother's Day cards and care packages for women living in transitional housing and substance abuse recovery facilities "who don't get much for Mother's Day," said Raelynn.

The St. Rita's Junior Daughters have been busy in the community, too.

"Our latest project involved collecting face masks and hand sanitizer for Wheeler Mission in Indianapolis," said Brown.

Marissa said she likes "our impact on the community, like handing out food [to those in need] downtown. You really see that you've helped them and how you've impacted them."

'Skills that stick with you for life'

The Junior Daughter members are impacted by the organization, too, said Bardo.

"The Junior Daughter counselors guide the girls and allow the girls to lead, to run the meetings, to come up with community service ideas and fundraisers, and the counselors guide and help them move forward with their vision," said Bardo.

"They're young. They have their ideas, and if it makes sense, then the counselors make it possible."

The end result is the formation of future leaders who continue to serve their parish, the community and the people of God.

For instance, in addition to leading her parish's youth group, Marissa serves as president for the Junior Daughters' Northern States District, a 13-state area.

Her fellow St. Rita Junior Daughter member, Anavrin Reeves-Woods, serves as the northern district secretary, despite the college sophomore's heavy load as a nursing student at Marian University in Indianapolis.

"I was in middle school and really shy" when she joined the Junior Daughters, said Reeves-Woods. "These people helped get me out of my shell and be more open, whether lecturing at church or running for secretary of the entire Northern States District."

"The girls in the court and the way Junior Daughters is set up has allowed me to branch out and learn many skills that stick with you for life."

'Everything we do is Catholic'

At the core of all the Junior Daughters do—and of every aspect of the Knights of Peter Claver—is the Catholic faith, said Bardo.

"Everything we do is Catholic," she explained. "The whole organization is geared toward lifting each other up."

"We also take on social justice issues—bullying, human trafficking, racism, just to name a few. We as an organization educate ourselves and then take on challenges as a group to understand what our places are in our world, which are the pressing things I mentioned."

The Knights of Peter Claver and the Ladies Auxiliary seek to "develop our youth in a positive and nurturing environment, to provide social and intellectual fellowship and to encourage each one to promote and improve social justice" causes, said Bardo.

'Opportunity ... to do more for God'

Raelynn spoke with pride about her Junior Daughters Court at Holy Angels.

"We all work together," she said. "I've learned it's more fun and you can get



Katherine Childs, a member of Junior Daughters Court #109 of Holy Angels Parish in Indianapolis, holds up handmade Mother's Day cards made by her and other members of Court #109 as part of a 2021 service project for women living in transitional housing and substance abuse recovery facilities. (Submitted photo)

things done faster when you work as a team."

She didn't hesitate to share what she has gained through her participation in the Junior Daughters.

"I've gained maturity, and that it's good to know what you want to be," she said. "I've learned how to do fundraisers and charity [events]."

"I've gained respect for others and [learned] to be helpful more. I learned you don't have to get a reward for doing something, to just do it out of the kindness of your heart."

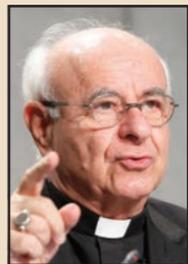
Raelynn also noted one other benefit through her participation in the Junior Daughters.

"I feel closer to God," she said. "I'm happy for this opportunity for me to get to do more for God."

(Four parishes in Indianapolis have Knights of Peter Claver units: Holy Angels Parish, St. Rita Parish, SS. Peter and Paul Cathedral Parish and St Andrew the Apostle Parish. Each parish unit has a council for men and a court for women. Additionally, the groups at Holy Angels and St. Rita have a Junior Knights Branches for young men and a Junior Daughters Court for girls. Members of other parishes can join any of the parish age-appropriate groups. To do so, call the parish and ask for the contact information for the Knights of Peter Claver's Grand Knight for men or the Ladies Auxiliary's Grand Lady for women.) †

Dialogue needed in addressing vaccine hesitancy, Vatican official says

VATICAN CITY (CNS)—While men and women have a responsibility to be vaccinated against COVID-19, they also have a responsibility to engage in



Archbishop Vincenzo Paglia

dialogue with those who are hesitant, rather than trying to force them, said Archbishop Vincenzo Paglia.

During a briefing with journalists at the Vatican press office on Sept. 28, Archbishop Paglia, president of the Pontifical Academy

for Life, said that while the academy has "always recommended the need for responsibility regarding vaccines, we never spoke of obligation."

"We spoke of responsibility to oneself and of responsibility toward those who, for example, cannot receive the vaccine," Archbishop Paglia said. "I hope that within the Church—where we are used to debating each other—we can debate about this without excluding one another."

Archbishop Paglia, along with David Barbe, president of the World Medical Association, and Maria Chiara Carozza, president of the Italian National Research Council, presented the discussions taking place during the Pontifical Academy for Life's plenary assembly.

The Sept. 27-29 meeting reflected on the theme, "Public health in a global perspective: pandemic, bioethics and the future." Archbishop Paglia explained that the assembly was not about the pandemic, but "about what we have learned from the pandemic and what guidelines we should follow and practice for a new future."

Addressing the issue of vaccine hesitancy, the Italian archbishop said that "what is happening is useful for a wider reflection to understand how we must live our lives in a better way."

Acknowledging the divisiveness of the issue, even within families, Archbishop Paglia said that dialogue, not confrontation, was necessary to allay fears and doubts concerning the vaccine.

Carozza emphasized the need

for not only effective scientific communication, education and formation, but more importantly, for efforts to rebuild trust.

"Conflicts are born on the one hand from ignorance, from not understanding the effects of the vaccine," she said. But they also come from "the lack of trust in the authorities, in the government, in those who propose it and then, from suspicions of what could be behind it, as if it were a plot."

Barbe noted that even before the pandemic, the "anti-vax" sentiment or movement has been rising in almost all countries, and there are added suspicions about the COVID-19 vaccine because of how seemingly fast it was developed and distributed.

"Most vaccines, historically, have taken many years to develop," he explained. "Our newer technologies have allowed us to develop it more rapidly. But some of those new technologies also involve mRNA and that made additional people suspicious."

He also said that changing recommendations—such as vaccine

mandates, the wearing of masks in public spaces or social distancing regulations—were misinterpreted by some as "uncertainty or lack of consistency in our message" rather than the evolving understanding of COVID-19.

Barbe told journalists that he often draws a comparison with treatments for diabetes when explaining changing recommendations to his patients.

"I did not take care of diabetes now the way I did 10 years ago," he said. "Technology has changed, new medications have developed, our understanding of the disease is different but that happened over 10 years. When my patients come to me, they want to be treated with a modern approach, not [one from] 10 years ago."

Barbe said that the difference with the pandemic is that recommendations and regulations have "changed so fast, people simply can't understand why it is so different month after month."

"Things do change in medicine, things change in technology, and they will continue to change even in this pandemic," he said. †

Archbishop's words and immigrants' stories capture our shared humanity

By John Shaughnessy

GREENWOOD—As Archbishop Charles C. Thompson celebrated a Mass on Sept. 20 to mark National Migration Week, nearly 7,000 Afghan refugees were just 26 miles away at Camp Atterbury, continuing their transition from fleeing their homeland to starting a new life in the United States.

And near the border in Texas, more than 14,000 migrants—from Haiti and other Central and South American countries—huddled under a bridge, desperate for food, shelter and hope.

These situations were among the ongoing realities that served as part of the backdrop for the archbishop's homily at Our Lady of the Greenwood Church in Greenwood—a homily that focused on the Christian call to be in solidarity with one another, to reach out to the vulnerable, and to bring the light of Christ's life into the darkness of the world.

"The plight of migrants and refugees is certainly an ongoing concern for individuals, families, communities and countries, involving multiples issues on a daily basis," the archbishop said during the Mass which was celebrated in both English and Spanish.

The archbishop said the Church not only shares that concern, it strives to make a difference in the lives of migrants and refugees. And while that commitment is year-round, the archbishop noted, celebrating National Migration Week and the World Day of Migrants and Refugees on Sept. 26 "allows us to be intentional about our outreach to those in need, often some of the most vulnerable among us.

"Such intentionality is rooted in what it means to profess our belief in the one, holy, catholic and apostolic Church. Our profession of catholicity involves the belief that our Catholic faith transcends all bounds of ethnicity, culture and language.

"We are one people, a community of believers, called to live in solidarity with one another, respecting the dignity of every person, with a preferential option for the poor and vulnerable."

'To say thanks to God for this wonderful country'

As disciples of Jesus, Catholics need to be his light in the world today, "dispelling the darkness of injustice, violence, fear, despair and hopelessness," the archbishop said.

With about half the people at the Mass from a Hispanic background, the archbishop shared the last part of his homily first in Spanish, then in English.

"Drawing inspiration from this eucharistic celebration, with grateful hearts may we appreciate our own blessings as the starting point in responding to the needs of others, particularly migrants and refugees," he noted.

"It is from this place of gratitude and awareness that we are best able to accompany, dialogue and encounter one another with a sense of awe and wonder. Ultimately, it is the means of encountering and enabling others to encounter the person of Jesus Christ."

The archbishop's message—and the realities of life for Afghan refugees, Haitian migrants and other immigrants—hit close to home for Irene Tenorio.

After the Mass, she shared her story of leaving her home in Mexico when she was 15 and coming to the United States by herself.

"I'm an immigrant," she said. "It means a lot to me to be here for this Mass—just to say thanks to God for this wonderful country. I didn't come here because I wanted to. I came here because I needed to. I wanted to thank God because I've found here what I couldn't find in my own country—education and work."

She also said she has created a home here with her husband, Miguel, and their two children. It's a life that includes involvement with her Our Lady of the Greenwood Parish, where she is a catechist in the Rite of Christian Initiation of Adults program.

"I always feel like I'm welcome here," she said.

A reminder about our true home

Parishioners Jose and Claudia Gil also mentioned that connection of faith and home.

"We wanted to be here because this Mass is for the immigrants, and we are immigrants," said Claudia, a native of Mexico. "We have 20 years in this country."

The Gils and Tenorio were among a long line of people who waited patiently for a conversation and a blessing from the archbishop as he greeted them in the narthex of the church following the Mass.

As he shared that time with people from different backgrounds and circumstances, the archbishop's words



Archbishop Charles C. Thompson celebrates Mass on Sept. 20 to mark National Migration Week at Our Lady of the Greenwood Church in Greenwood. Deacon Reynaldo Nava, left, and Father Tim DeCrane, associate pastor of Our Lady of the Greenwood Church, participated in the celebration of the liturgy. (Photo by John Shaughnessy)



After celebrating a Mass on Sept. 20 to mark National Migration Week at Our Lady of the Greenwood Church in Greenwood, Archbishop Charles C. Thompson spends time meeting and talking with parishioners, including Claudia and Jose Gil, immigrants from Mexico who have lived in the United States for 20 years. (Photo by John Shaughnessy)

from early in the Mass about our shared humanity and purpose came to life:

"As we come together, we are reminded that we are all migrants, we are all refugees. This is not our final home. Our home is the kingdom of heaven." †

VOLUNTEERS

continued from page 1

"As an adult volunteer, our primary focus is keeping our youth safe, [but] you just never know when the Holy Spirit will present itself. One such time—and a most moving experience for me—occurred as we were wrapping up reconciliation on Saturday afternoon," Barker recalls about the sacrament that thousands of young people embrace during NCYC.

"A nervous young lady approached. When she saw that we were disassembling the reconciliation area, she began to cry and asked me if she had waited too long. She told me she had been preparing for this all afternoon and seemed devastated that she had missed her opportunity.

"I looked around and saw a single priest who was preparing to leave. I approached him and asked if he had time for one more confession. He looked at the young girl and motioned for her to join him. As the two of them sat down, he placed his stole around his neck, and 20 minutes later that teary-eyed girl departed the reconciliation area obviously filled with grace and the mercy of God.

"I thanked the priest for staying overtime, and he assured me that he would have had it no other way. The blessings that were experienced that afternoon, by all involved, are etched in my memory and continue to be a motivating factor in my volunteering for NCYC."

Barker and his wife, Lisa Halbert, are volunteering at NCYC again this year when the event returns to Indianapolis on Nov. 18-20. They are serving as volunteer recruiters and managers for the

conference, along with Kevin McNulty. The couple raves about the faith-filled experience that adult volunteers get to share with the youths.

"I am overwhelmed by our young Church each time I participate in NCYC," Halbert says. "It is amazing to see the initial eucharistic procession to open the conference. It is a common sight to witness youths, volunteers and [Indiana] Convention Center employees drop to their knees in reverence.

"The first time I was present for a eucharistic adoration in Lucas Oil Stadium with 20,000 youths and adult chaperones, I again was overwhelmed by the silence and total commitment from our youths. We have participated as part of the local steering committee since 2015 and feel as though we long for the opportunity to have the experience as a retreat. Some people long for silent retreats. I long to see 20,000 youths actively participate in worship."

Halbert and Barker insist that any adult who volunteers for NCYC will be blessed by the experience. Sharing the experience as a couple has provided an extra blessing for them.

"As a couple, wow, our enthusiasm is multiplied," Halbert says. "Because of the level of emotion, we feel it would be difficult to come home and *talk about* the event to the other, if only one of us was volunteering. Instead, we come home and live the event through a deeper dedication to our faith, to the Church. One of the greatest blessings is to be able to share this experience firsthand."

Barker says that about 800 adult volunteers are needed for the conference.

"Many volunteers work multiple shifts allowing them to have varied experiences

during the conference," he says. "Volunteer activities range from directing buses and youths outside, to working with crafts. There is really something for everyone."

The retired educators—members of St. Ann Parish in Indianapolis—are looking forward to their sixth NCYC

experience, knowing the impact it has on their faith.

"Because our Catholic faith is an important aspect of our lives, we were drawn to the Church for volunteer opportunities," Halbert says. "What a blessing." †

Want to be an adult volunteer at NCYC? Here's what you need to know

Criterion staff report

About 800 adult volunteers are needed to help make the National Catholic Youth Conference (NCYC) in Indianapolis on Nov. 18-20 a faith-defining experience for the 11,000 youths from around the country who are registered to attend.

"Volunteer activities range from directing buses and youth outside, to working with crafts," says Glen Barker, one of the volunteer recruiters and managers for the event, which will be held at the Indiana Convention Center and Lucas Oil Stadium. "There is really something for everyone."

Volunteers can sign up at ncyc.volunteerlocal.com/volunteer. If anyone has questions about volunteering at NCYC, send a message to volunteers@nfcym.org.

To make the event as safe as possible amid the challenge of COVID-19, the National Federation of Catholic Youth Ministry has issued the following guidelines for NCYC, including for volunteers:

"All participants, including

volunteers, will be required to wear a mask covering nose and mouth at all times when in the Indiana Convention Center and Lucas Oil Stadium, except when actively eating or drinking in designated areas."

The guidelines also extend to the kind of masks that will be considered acceptable.

"Masks should be of two or more layers of breathable fabric fitting securely under the chin, fit snugly against the face without gaps, and have a nose wire to prevent air from leaking from the top of the mask. Face shields alone, masks with exhalation valves, single-layer bandanas, bandanas that open below the chin, single-layer gaiters, scarves and costume masks are unacceptable.

"Additionally, all volunteers must be safe environment compliant including both safe environment training/background check, and EITHER proof of being fully vaccinated against COVID-19 or provide results of a negative COVID-19 test no more than 72 hours before reporting for their first volunteer shift." †

Migrants, advocates gather at border, call on Biden to ‘save our asylum’

NOGALES, Mexico (CNS)—More than 200 supporters gathered on both sides of the U.S.-Mexico border near Nogales, Ariz., on Sept. 25, the eve of the World Day of Migrants and Refugees, to accompany 25 families seeking asylum in the United States.

The Kino Border Initiative—a Jesuit-run organization that promotes border and immigration policies that affirm the dignity of the human person—is supporting the families, who are fleeing violence in various parts of Latin America.

“President Biden, save our asylum!” chanted marchers in English and Spanish as they gathered at the border fence for a rally at which several migrants shared their testimonies.

Christopher Kerr, executive director of the Ignatian Solidarity Network—of which the Kino Border Initiative is a part—told Catholic News Service (CNS) from the Mexican side of the border that the migrants were not trying to cross the border illegally, but were trying to assert their legal right to asylum.

“We need to be aware that our country isn’t upholding the legal right to asylum,” said Kerr. “People are facing grave danger in their home countries, in places like Guatemala or Honduras or Mexico. We’re not upholding that right—to have their story heard.”

During the 2020 campaign, President Joe Biden promised to roll back “on Day 1” a Trump administration policy known as the Migration Protection Protocols policy, or “Remain in Mexico,” requiring those seeking asylum to await their hearing in Mexico. He also promised to stop the use of Title 42.

Title 42 is a provision of U.S. public health law activated by the Trump administration to expel migrants at the border, with the exception of minors, over COVID-19 concerns.

Biden did end the “Remain in Mexico” policy immediately, though the U.S. Supreme Court recently ordered the administration to reinstate that policy—which it has not done.

But under Biden, Title 42 remains in place, despite criticism for continuing it and a court battle over it.

One speaker at the rally said those migrants present were vaccinated against COVID-19 and were willing to take a test to prove it.

“President Biden campaigned on how we’d treat asylum-seekers and other immigrants. He’s the first U.S. president to talk about the situation of migrants and asylum-seekers at our border ever. Yet, look where this Biden policy is—it’s no different than what the Trump administration was doing for four years,” said Kerr.

“President Biden needs to be held accountable for what he campaigned on, and we need to be held accountable for how we treat someone coming to our border, seeking safety from grave danger, from torture, threats of violence,” he told CNS.

“As Catholics,” he added, “we need to be the conscience in our communities, we need to be the conscience to our elected officials, and we need to carry the vision of the Gospel into the halls of Congress.”

During the rally, each testimony was followed by a bilingual litany, with the leader crying “Respect their right” followed by “The right to asylum!” from the crowd.

Karla, who used only her first name, said she fled Guatemala with her two children after her husband was killed because the family couldn’t pay an extortion fee.

Even after arriving in Mexico, she said, she continued to face a danger of her children being kidnapped or of herself being assaulted. When she went to the border in Tijuana, Mexico, seeking asylum,



People in Nogales, Mexico, march during the “Restore Protections for Holy Families: Prophetic Action to #SaveAsylum” demonstration on Sept. 25. (CNS photo/courtesy Ignatian Solidarity Network)

she said the Border Patrol agents denied her entry and humiliated her.

“I cried along with my children, pleading and asking for help to ask for asylum. As I cried pleading to them for help, they laughed at me and my children,” she said in Spanish, adding that she had a similar experience in two other border cities.

Andrés, a migrant from the Mexican state of Guerrero, said some organized crime members tortured and humiliated him, threatening to kill him and his family if he didn’t cooperate.

“My house was guarded by those people. I decided to run away with my family because I don’t want them to live in fear that something might happen to them. That is why we are now requesting asylum, because I want a better future for my children,” he said.

From the Mexican side of the border, Bishop Edward J. Weisenberger of Tucson, Ariz., offered a prayer and blessing for all those participating in the march, comparing

the experience of the migrants with that of the Israelites facing persecution in Egypt.

Supporters on both sides of the border wall headed toward the DeConcini Port of Entry at Nogales, Ariz., marching in solidarity with the 25 families requesting asylum. Kerr told CNS that all of them were not only denied entry, but were completely ignored.

“Asylum-seeking families were hoping they’d be heard today by CBP [Customs and Border Protection]. The first family that went to the port of entry with the bishop, they wouldn’t acknowledge them, they wouldn’t even respond, even when the bishop made a request of them verbally,” he said.

CBP “shut the border point,” he said, as well “as the steel door in front of the pedestrian entrance to the border point.”

“The door was shut. It was kind of biblical, in a way,” Kerr added, reflecting on the story of the Holy Family seeking shelter before Jesus was born. †

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Dante, who died 700 years ago, remains today a ‘prophet of hope’

By Vittorio Montemaggi

Dante Alighieri was born in Florence in 1265. We do not know the day, but he tells us it was under the sign of Gemini.

We know relatively little about Dante’s life that does not derive from his writings. Dante’s mother, Bella, died between 1270 and 1273. His father, Alighiero, died the year Dante turned 18. After his father’s death, Dante married Gemma Donati, and they had four children: Jacopo, Pietro, Giovanni and Antonia.

From the mid-1290s, Dante was actively engaged in Florentine politics and in 1300 was elected as one of seven priors to govern the city for two months. In 1302, Dante was condemned to exile from Florence. During his exile, he found refuge and hospitality in various locations in central and northern Italy. Dante died in Ravenna on Sept. 13 or 14, 1321. So, this year marks the 700th anniversary of his death.

We also know relatively little about Dante’s education, where he studied and what exactly he might have read. We know, however, that he was indebted to the philosophy of Aristotle and the poetry of Virgil, to the theology of the Church’s patristic era in the later period of the Roman Empire and to the teachings of both Franciscans and Dominicans.

At a time when Florence was home to key innovations in the visual and literary arts, Dante’s own originality as poet and intellectual played a significant role, both in itself and through its influence on authors such as Petrarch and Boccaccio, in the development of Italian and European culture in the centuries that followed.

Dante was actively involved in the

artistic, intellectual, religious and political life of his day, and his writings clearly reflect this. In both form and content, they are wide-ranging, encompassing poetry, philosophy, theology and political theory.

His writings offer striking perspectives on the questions they explore, from the nature of earthly love to the relationship of the human person to God; from political order to the order of the cosmos.

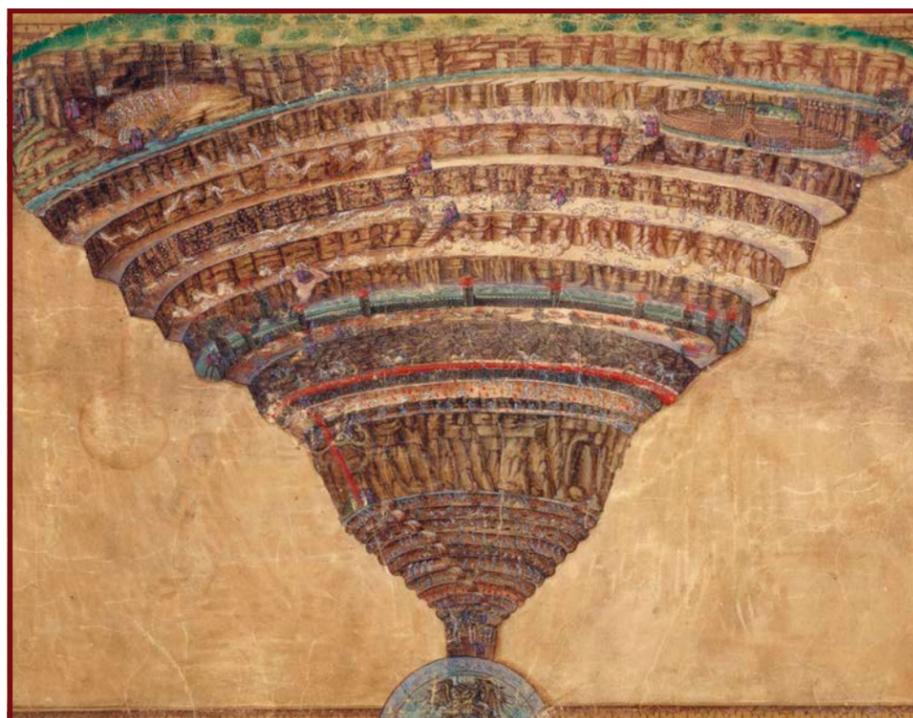
All of Dante’s writings have a personal and experimental character, each in its different way an integral part of Dante’s exploration of truth, of human existence and of the relationship between them.

Dante does not take the art, learning, politics and religion of his day for granted; and he does not take himself for granted. His is a life-long journey—artistic, intellectual, spiritual—impelled by the question of what the ultimate truth of all those things is.

Dante lived in a turbulent and polarized world, characterized in significant measure by tensions and violence caused by conflict between forces of the pope and those of the Holy Roman Empire. He was bitterly critical of many contemporary popes, who made bold claims to political and temporal authority.

This, Dante believed, left humanity bereft of proper spiritual guidance, which could be provided only by religious leaders who led with the authority that stems from humbly following in Christ’s footsteps, not by religious leaders interested in accruing material wealth and influence.

This put him at odds with popes like Boniface VIII, who served as the bishop of Rome from 1294 until his death in 1303. It was partly through papal



An illustration by Sandro Botticelli of the infernal abyss from Dante Alighieri’s *Divine Comedy* is part of the manuscript collection of the Vatican Library. Written in exile between 1307-1321, the *Divine Comedy* tells the story of Dante’s journey through the realms of the afterlife, a spiritual pilgrimage from hell, through purgatory, to heaven, beginning in a “dark wood” of sin, suffering and confusion and ending in divine union with “the love that moves the sun and the other stars.” (CNS/courtesy of Vatican Library)

involvement in Florentine politics that Dante was condemned to exile.

Dante thought his exile was unjust, an instance of wider corruption; and in his writings, Dante argues passionately for justice in the face of injustice. Indeed, the desire for justice increasingly became one of Dante’s key motivations for writing. For him, this was not just a personal matter:

What was at stake was nothing other than the well-being of humanity as a whole.

The interplay between the personal and the universal is clearly evident in Dante’s most important and influential work, the *Divine Comedy*. Written in exile between 1307-1321, this narrative poem tells the story of Dante’s journey through the realms of the afterlife, a spiritual pilgrimage from hell, through purgatory, to heaven, beginning in a “dark wood” of sin, suffering and confusion and ending in divine union with “the love that moves the sun and the other stars.”

In this journey, Dante meets and passes judgment on many fellow human beings, some portrayed as damned, others as saved. Yet he also dramatizes the realization that ultimately no human being can presume to judge others as God judges, and that the perfect expression of justice is love, in recognition of the divinity inherent in each human being, in the human person as such.

This realization has its roots in Dante’s early love poetry, which fuses the language of earthly love with that of religious devotion, and it sheds light on Dante’s writings as a whole. It also continues to make these writings relevant to us today, whether or not we agree with Dante’s particular opinions or worldview.

Within a Catholic context, as Pope Francis has recently highlighted, it is noteworthy that Pope Benedict XV, St. Paul VI, St. John Paul II and Pope Benedict XVI have all expressed great admiration for the spiritual and artistic value of Dante’s work.

Pope Francis himself speaks of Dante as “a prophet of hope, a herald of the possibility of redemption, liberation and profound change for each individual and for humanity as a whole.” As poet of justice, love and hope, Dante can certainly continue to inspire, even 700 years after his death.

(Vittorio Montemaggi is senior lecturer in religion and the arts at King’s College London and director of the Von Hügel Institute for Critical Catholic Inquiry at St. Edmund’s College, Cambridge. He is the author of *Reading Dante’s Commedia as Theology: Divinity Realized in Human Encounter.*) †



An oil on panel titled “Allegorical Portrait of Dante, late 16th century” is seen in this undated photo. Dante (1265-1321) was actively involved in the artistic, intellectual, religious and political life of his day, and his writings clearly reflect this. (CNS photo/Samuel H. Kress Collection via National Gallery of Art)

Pastoral Ministry/Brie Anne Varick

Like St. Joseph, we are called to protect the most vulnerable

We are in the midst of the “Year of St. Joseph,” which Pope Francis declared from Dec. 8, 2020, to Dec. 8, 2021.



With this guidance from our Holy Father, the Respect Life theme for the 2021-2022 year is “St. Joseph, Defender of Life.”

Pope Francis shares reflections on St. Joseph in his apostolic letter “*Patris Corde*” (“With a Father’s

Heart”). Our Holy Father shares seven characteristics that are found in this powerful saint: a beloved father; a tender and loving father; an obedient father; an accepting father; a creatively courageous father; a working father; and a father in the shadows.

When I reflect on these seven characteristics in light of the ministries of the archdiocesan Office of Human Life and Dignity and this year’s Respect Life theme, the one I am drawn to is “a creatively courageous father.”

It is a mystery that God chooses to act through people to bring about his will. We can see this clearly in the way God brings about salvation through the Holy Family.

Pope Francis says that “Joseph was the true ‘miracle’ by which God saved the child and his mother. God acted by

trusting in Joseph’s creative courage.”

Even though there were difficulty and challenges, Joseph creatively worked out solutions to the many different obstacles put in front of him. He always strived first and foremost to carry out God’s will of protecting and providing for Jesus and Mary. Pope Francis challenges us to reflect on “whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping.”

How can we protect Jesus and Mary? Jesus and Mary come to us in the vulnerable we serve. We see them especially in the unborn child, the mother needing resources to care for her child and the support to choose life, and the sick and dying needing comfort and care at the end of life.

Like St. Joseph, God has placed his trust in us. Our heavenly Father works through our gifts, our creativity, our passions and our courage. Like St. Joseph, we can be a “true miracle” to the vulnerable around us if we just say “yes” and let God work through us to carry out his will.

Let us always go to St. Joseph, who said “yes” to God in the face of uncertainty and difficulty. Let us pray for the creative courage of Joseph that we may always be willing to protect and love the vulnerable. It is in them that we are loving and protecting the “child and his mother.”

Prayer to St. Joseph – Defender of Life

Dearest St. Joseph
at the word of an angel,
you lovingly took Mary into your home.
As God’s humble servant, you guided
the Holy Family on the road to
Bethlehem,
welcomed Jesus as your own son
in the shelter of a manger,
and fled far from your homeland
for the safety of both Mother and Child.
We praise God that as their faithful
protector,
you never hesitated to sacrifice
for those entrusted to you.
May your example inspire us also
to welcome, cherish and safeguard
God’s most precious gift of life.
Help us to faithfully commit ourselves
to the service and defense of human life
—especially where it is
vulnerable or threatened.
Obtain for us the grace
to do the will of God in all things.
Amen.

(Brie Anne Varick is director of the archdiocesan Office of Human Life and Dignity. For information and resources on the U.S. Conference of Catholic Bishops’ respect life program, go to www.respectlife.org. To read the apostolic letter “*Patris Corde*,” go to cutt.ly/PatrisCorde.) †

For the Journey/Effie Caldarola

A response to the anger in our nation

When we first moved to Omaha, Neb., 10 years ago, my husband was in a store’s parking lot trying to squeeze a purchase



for our new house into his trunk. He was having a tough time.

A woman with a van, a mommy-mobile, was loading her groceries next to him.

“If you don’t live too far from me, I’d be happy to load that in

my van and follow you home,” she said. Although he managed to fit the item in the trunk, we were impressed with this stranger’s generous attitude, a Midwestern trait, but also an American one.

Where is that all-American kindness right now? I have to remind myself that it’s all around us, but you have to look hard. We currently live in an angry nation.

And sadly, I sometimes find myself being angry right back, and I know that’s not where my faith calls me. In a recent daily reading, Christ admonishes hypocrites who criticize their neighbors and are blind to their own faults.

“How can you say to your brother, ‘Brother, let me remove that splinter in your eye,’ when you do not even notice the wooden beam in your own eye?” (Lk 6:42)

Christ challenges us to meet the anger around us with peace and self-awareness.

At a school board meeting on Sept. 7, a high school student testified in favor of school masks. He recounted how his grandmother had died of COVID-19, and he attributed it to a lack of mask wearing.

People jeered. A woman behind him, a smirk on her face, laughed. Someone told him, this 11th grader whose grandma had died, to shut up. Never mind that those folks were given ample time to testify about their own opinions.

At a local parish, a man got up during the homily at Sunday Mass and ranted loudly at the priest about the mandate for masks in the parish school. This, despite the fact that polls show the majority of Americans favor school mask mandates.

This behavior is wrong. But the sad thing is that negativity begets negativity. It’s contagious.

Recently, I was shopping at Target, where masks are now required of employees. Omaha is having a surge in COVID-19 cases and intensive care units are dangerously full. I was heartened by the large number of mask wearers I saw.

But then, walking toward me, an unmasked woman sneezed loudly, without using her arm or sleeve to cover the sneeze.

I felt a surge of anger. Was she ignorant, or willfully proclaiming her right to spread germs?

So instead of being positive about my fellow shoppers who were wearing masks, I took a sense of anger home with me. Then I remembered St. Ignatius, who urged us to always give others the benefit of the doubt.

Maybe this woman forgot her mask at home. Maybe she was having a really bad day. Maybe she was a victim of all the disinformation spewed by crazy websites and conspiracy theorists.

Maybe I should have said a prayer for her and focused on my own lack of charity.

Here’s the thing: I can’t control other people’s behavior.

I can only control me. I don’t want to be the person who simmers with anger. I took my anger today to prayer. I realized I want to be the lady with the van, the one who observes people around her and reacts with kindness.

Negativity is contagious, but so is positivity. I want to be that positive person. Find a good cause and work for it. Don’t overload on social media. Find the good in people. Be where Jesus is.

(Effie Caldarola writes for Catholic News Service.) †

It’s All Good/Patti Lamb

Follow Mary’s example, learn to surrender to God in all things

Recently, I received an update on a friend who is on my daily prayer list. The update was good, but I sensed that she is still struggling, despite many mighty prayer warriors bolstering



her. It’s an understatement to say that her faith has been repeatedly tested, but her hope in the Lord remains strong.

I’m grateful to work on a university campus with a Catholic community that gathers regularly for Mass. There’s a midweek Mass that I try to attend whenever possible. A few weeks ago, we celebrated the feast of Our Lady of Sorrows as a small group in a classroom that wasn’t in use at the noon hour. I wasn’t especially familiar with

this feast day, but the priest explained that we gathered to reflect on Mary’s intense suffering during Christ’s passion and death.

Further, he explained “The Seven Dolors,” the seven swords that pieced the heart of Mary: The prophecy of Simeon; The flight into Egypt; The loss of the Child Jesus in the temple of Jerusalem; Mary’s meeting Jesus at the Fourth Station of the Cross; the Crucifixion of Jesus on Mount Calvary; Jesus being taken down from the cross and the burial of Jesus by Joseph of Arimathea.

I won’t do his homily justice by paraphrasing it, but the message I walked away with was this: In this earthly life, sorrow is inevitable because of our fall from grace. But in our sorrow, we can turn to Mary, who repeatedly faced sorrow and remained faithful to God. Mary’s son suffered and died for us, redeeming us and making us worthy of eternal life. And in that, we can find some hope in suffering.

St. John Paul II said, “From Mary, we learn to surrender to God’s will in all things. From Mary, we learn to trust even

when all hope seems gone. From Mary, we learn to love Christ her son and the Son of God!”

I circled back to my friend’s health update, in which she shared a thought from one of her devotionals. “The secret to a happy life is not getting what you want,” she wrote. She never wanted cancer and all the treatments that accompany it. She went on to explain that happiness can come when we learn to want and appreciate what we’ve been given. She cited examples from her own life: being able to walk a little more each day; not constantly feeling nauseous; slowly regaining energy and focus; sitting with her grandkids and enjoying their company.

“God has taught me so much during this time, especially the importance of prayer,” her journal entry read.

“I am trying to accept his plans for my life and learn how to share his love and care with others,” she added.

During the homily on the feast of Our Lady of Sorrows, the priest reminded us that it’s OK to weep and grieve when heartache comes at us. He encouraged us to go to our heavenly mother Mary, just as a toddler gets hurt or scared and immediately reaches for his mother. Our Blessed Mother knows sorrow and is willing to share in ours.

He reminded us, however, that sorrow does not have the last word. Jesus claimed the victory over sin and death by sacrificing his life for us.

In his book *Traveling Light*, Max Lucado does a beautiful job of succinctly stating it.

“God is a good God,” he writes. “Though we don’t understand his actions, we can trust his heart.”

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

Guest Column/Richard Etienne

Develop rituals to make sure liturgy is always fruitful

What do you focus on when you first arrive for Mass? What patterns or rituals have you developed through the years?



Are you among those who scan the church to see who else has come to celebrate at this liturgy with this community of followers? After all, Jesus says, “Where two or three are gathered together in my name, there am I

in the midst of them” (Mt 18:20). As you settle into your pew, are you temporarily distracted by the outfits others are wearing, specific hairstyles and hair colors, tattoos, body piercings, head coverings, messages on T-shirts and other things? We are, after all,

human and subject to curiosity.

Does closing your eyes help to reduce some of these distractions? Are you, in a moment of brief weakness, tempted to ask who in today’s congregation lives the most or least Christian lifestyle outside these parish church walls? Do you recite memorized prayers when you finally kneel and quiet all of the visible distractions?

How do you try to quiet the “busy activity” in your mind once you are able to close your eyes and take a deep breath as you prepare to celebrate the Church’s greatest communal prayer form?

Are you able to finally say, “Thank you Jesus” for all of your blessings, since the word Eucharist best translates to “thanksgiving” in English? Do you call to mind all of the people with whom you have interacted since the last time you

participated in Mass that might benefit from your prayers—especially those who could use physical, emotional or spiritual healing?

These are just a few of the issues to ponder regarding those first few precious minutes when preparing for a liturgy.

How will you approach that next opportunity to gather physically with others to break open the word and share a meal—as Jesus commanded his followers to do more than 2,000 years ago—so that it might be a more fruitful experience?

As you prepare for Mass, may those rituals assist you in preparing your “soil” to accept the “seed” so that you can “Go forth to love and serve the Lord.”

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

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

The Sunday Readings

Sunday, October 3, 2021

- Genesis 2:18-24
- Hebrews 2:9-11
- Mark 10:2-16

The Book of Genesis is the source of the first reading for Mass this weekend. Among the first five books of the Bible, Genesis reveals great facts. God is the creator of all. He gives life.

God also created humanity in the genders of male and female. Further, it was God's will that the two genders, united in one male and one female, compliment each other and live with each other.

The Scriptures at times are accused of belittling women. Certainly, the Scriptures were all developed within varying cultural contexts. To an extent, they were influenced by these cultural contexts.

The culture surrounding the development of Genesis was not strictly Hebrew. Rather, it was enveloped by paganism. In this paganism, women were little better than animals.

Genesis, however, takes pains to declare the dignity of women equal to that of men. This is the meaning of the story that Eve was created from Adam's rib. Adam and Eve, man and woman, were one in their nature.

It was a revolutionary, fundamental basis for looking at both men and women. Both genders possess an equal dignity, because all are created by God and infused with an eternal soul.

Finally, every person, regardless of everything else, holds the supreme dignity of being created by God in his own image and likeness—a physical, earthly sign of God.

This reading is a powerful testament to the historic Jewish and Christian concept of marriage. Ordained by God, marriage should never be defiled by exploitation, selfishness or insincerity.

For its second reading, the Church offers us a passage from the Epistle to the Hebrews that also reaffirms the dignity of each human.

According to the reading, humans who love and are faithful to God will one day rejoice in the presence of God. They will be with God. The key to attaining a place in God's presence is Jesus.

Because Jesus is human as well as

God, Jesus loves all people as brothers and sisters.

St. Mark's Gospel provides the third reading. Its question centers upon the legality before God of divorce itself, not the grounds for divorce.

Often it is assumed that this question put to Jesus opened an entirely new debate, and that in replying, Jesus set aside the Law of Moses.

In fact, many debated the true meaning of the Law of Moses. By settling the question, by ending the discussion, Jesus appeared in the role of the divinely-constituted and divinely-empowered representative of God the Father.

He also put marriage in its proper context. Marriage is God's creation, subject to God's plan. Of course, it involves individual commitments and all the variables of living lives together.

It is designed to provide spouses with opportunities to be better Christians, worthy of their dignity as children of God, even if human brokenness and sin can thwart this divine plan.

In the same passage, though on another occasion, Jesus blessed the children. Like children everywhere and always, these children were innocent, vulnerable, but with great potential, not simply to succeed in this life but to live with God in the eternal life.

Reflection

Most of the time, weddings are great events. Festivities precede the wedding itself, and they can be quite elaborate.

In 2004, Pope St. John Paul II beatified the last Austrian emperor and Hungarian king, Karl I, for whom, incidentally, the pope was named.

Karl was married when he was the heir to the thrones of Austria and Hungary. Everyone was celebrating. He, and his fiancée, who became the Empress Zita, interrupted their celebrating to make spiritual retreats.

They said that retreats would cause them to focus on their chief responsibilities as husband and wife, helping each other to be true disciples.

Being created by God destines every human for heaven. Spouses display the greatest love when they assist each other in reaching eternal life. †

Daily Readings

Monday, October 4

St. Francis of Assisi
Jonah 1:1-2:2, 11
(Response) Jonah 2:3-5, 8
Luke 10:25-37

Tuesday, October 5

Blessed Francis Xavier Seelos, priest
Jonah 3:1-10
Psalm 130:1b-4b, 7-8
Luke 10:38-42

Wednesday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher, virgin
Jonah 4:1-11
Psalm 86:3-6, 9-10
Luke 11:1-4

Thursday, October 7

Our Lady of the Rosary
Malachi 3:13-20b
Psalm 1:1-4, 6
Luke 11:5-13

Friday, October 8

Joel 1:13-15; 2:1-2
Psalm 9:2-3, 6, 8-9, 16
Luke 11:15-26

Saturday, October 9

St. Denis, bishop, and companions, martyrs
St. John Leonardi, priest
Joel 4:12-21
Psalm 97:1-2, 5-6, 11-12
Luke 11:27-28

Sunday, October 10

Twenty-eighth Sunday in Ordinary Time
Wisdom 7:7-11
Psalm 90:12-17
Hebrews 4:12-13
Mark 10:17-30
or Mark 10:17-27

Question Corner/Fr. Kenneth Doyle

Catholic theologians have called into question the morality of boxing

Why has the Catholic Church not condemned boxing? It is the only sport in the world whose purpose is to hurt your opponent, even to knock him out. People in other sports get hurt, but the purpose is not evil. The goal is to get a home run or a basket or a touchdown.

Boxing is a barbaric sport where the participants try to pummel their opponent into oblivion. It certainly doesn't belong in a civilized society whose rules are based on divine law. (Arkansas)

I agree with you completely and, while the Church has no official position on boxing, Catholic theologians have long questioned the morality of professional prizefighting.

Back in 2005, the Italian Jesuit periodical *La Civiltà Cattolica*, in an article titled, "The Immorality of Professional Prizefighting," called the sport a "legalized form of attempted murder" and noted that fighters who

don't die in the ring often suffer long-term physical and psychological injuries.

The particular significance is that this journal reflects the official view of the Vatican and that its articles are preapproved by the Vatican's Secretariat of State. "From a moral point of view," said the article, "the judgment of boxing can only be gravely and absolutely negative."

More recently, in August 2021, Father Tadeusz Pacholczyk authored a column that ran in various Catholic publications,

including *The Criterion*. Father Pacholczyk, who holds a doctorate in neurosciences from Yale University and serves as director of education at the National Catholic Bioethics Center in Philadelphia, wrote:

"If the goal of a professional boxing match is 'just' to knock out the opponent to gain victory, the purpose of the competition itself still raises moral concerns, because participants are striving to inflict potentially serious harm to their opponent's brain by causing a concussion, a type of traumatic brain injury."

He also noted that "the sport of boxing not only risks serious impairment and even death, but poses many uncomfortable questions for us regarding our own appetites as spectators, and our willingness to allow for certain elements of brutality and even barbarism in the practice of sporting events."

This moral analysis would also seem to apply to mixed martial arts bouts, which have been growing in popularity in recent years.

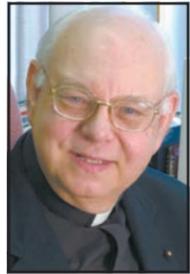
When I was at Mass yesterday, the congregation sang a rousing rendition of "God Bless America." That brought to my mind the flag issue. I have been in many Catholic churches of late—especially for funerals—and I have not seen a single flag. What is the Catholic Church's stand on American flags in the sanctuary? (New York)

Some might be surprised to know that there are currently no regulations regarding the display of national flags in churches—neither in the Church's *Code of Canon Law* nor in the norms that govern the celebration of the liturgy. That matter is left to the judgment of the diocesan bishop who often, in turn, delegates the decision to the local pastor.

Under the heading of prayer and worship, the U.S. Conference of Catholic Bishops does say on its website:

"The bishops' Committee on the Liturgy has in the past encouraged pastors not to place the flag within the sanctuary itself, in order to reserve that space for the altar, the ambo, the presidential chair and the tabernacle. Instead, the suggestion has been made that the American flag be placed outside the sanctuary, or in the vestibule of the church."

(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

Like a Leaf

By Natalie Hoefler

How tiny are leaves as they bud,
A tightly curled ball of pale green.
So tender and fragile they appear,
Their veins too fine to be seen.
As spring fades into summer,
Larger and stronger do they grow,
Singing in the breeze, providing shade,
Holding fast when storm winds blow.
By fall they're at their prime,
Each in their own special shade.
Gracefully they fall once they fulfill
The purpose for which they were made.

If only each God-made child
Was allowed to do the same:
To live a full life from conception on,
God knowing them by name.

(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a writer for *The Criterion*. Photo: Most Blessed Sacrament Parish in Oshkosh, Wis., is framed by colorful fall leaves on Oct. 21, 2018.) (CNS photo/Brad Birkholz)



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.

AMRHEIN, Ray C., 88, St. Michael, Brookville, Sept. 15. Husband of Evelyn Amrhein. Father of Faye Cossins, Dale, Lyle and Paul Amrhein. Brother of Donna Back. Grandfather of four. Great-grandfather of one.

BALLMAN, Caroline N., 84, St. Paul, Tell City, Sept. 14. Mother of Pamela Brinksneider, Chrystal Evans, Linda Lain, Glenn and Paul Ballman. Sister of Martha Buchlien, Sylvia Harpenau and James Zoll. Grandmother of 13. Great-grandmother of 30. Great-great-grandmother of four.

BANKER, Sophia N., 22, St. Vincent de Paul, Bedford, Sept. 15. Daughter of Kevin and Diane Banker. Sister of Cy, Foster and Preston Banker. Granddaughter of Gerald and Carolyn Voglewede. Niece of several.

BEDEL, Diana G., 70, St. Mary, Rushville, April 26. Wife of Tom Bedel. Mother of Tomi Dawson, Lisa Holloman, Susan LeGere and Melissa Johnson. Sister of Connie Keatts, Linda and Chip Martin. Grandmother of 13. Great-grandmother of six.

BOOK, Earl H., 92, St. Michael, Bradford, Sept. 16. Husband of Mary Jane Book. Father of Anita Boone, Bruce, Dean, Doug, Kevin, Marty, Scott and Tim Book. Grandfather of 15. Great-grandfather of eight.

BUSH, Barbara A., 76, St. Agnes, Nashville, Sept. 9. Mother of Jennifer Hallgarth. Sister of Rita Johnson. Grandmother of one.

CAVINS, Jewel Mae, 93, St. John the Baptist, Starlight, Sept. 13. Mother of Theresa Barnes, Donna Buchanan,

Ellen Bunch, Leisa Harris, Cheryl, Gloria and John Cavins. Sister of Margaret and William Riley. Grandmother, great-grandmother and great-great-grandmother of several.

CROUSE, Dianna J., 81, St. Bridget of Ireland, Liberty, Aug. 15. Aunt of several.

CUNDIFF, Ora Lee, 79, St. John the Baptist, Starlight, Sept. 16. Mother of Michael Cundiff. Sister of Linda Ethington and Truman VanCleve. Grandmother of two.

DALE, Margaret, 85, Good Shepherd, Indianapolis, Sept. 13. Mother of Tom Dale. Sister of Tina Denbraber. Grandmother of 12. Great-grandmother of 32. Great-great-grandmother of one.

EVERROAD, Patrick H., 75, St. Bartholomew, Columbus, Sept. 14. Husband of Janice Everroad. Father of Jill Everroad and Jennifer VanOsdol. Brother of Jane Loudon, Joyce Mead and Jim Everroad. Grandfather of two.

FORNASH, Olive Lee Ann, infant, Prince of Peace, Madison, Sept. 15. Daughter of Aaron Fornash and Rachel Schafer. Granddaughter of Kim Fornash and Ed and Lisa Schafer.

FRY, Lawrence A., 75, St. Mary, Rushville, Sept. 12. Husband of Janie Fry. Father of Brian and Jason Fry. Brother of Mary Ann Bridges and Paul Fry. Grandfather of two.

GALLAGHER, Mary C., 94, Sacred Heart of Jesus, Indianapolis, Sept. 12. Wife of Edward Gallagher. Mother of Sharon Ancelet, Carol, Brian, Michael and Patrick Gallagher. Grandmother of six. Great-grandmother of seven.

GOODSPEED, Donald, 91, St. Mary, Rushville, Sept. 18. Husband of Patricia Goodspeed. Father of Victoria, Jonathan and Robert Goodspeed. Brother of Glenn Goodspeed. Grandfather of six.

HOSTETTLER-ACREE, Anna, 94, St. John Paul II, Sellersburg, Sept. 9. Mother of Gail Loveall, Gary and Russ Hostettler. Sister of Norma Kamer. Grandmother of four. Great-grandmother of six.

HUSAYAN, Francisca M., 68, Prince of Peace, Madison, Sept. 16. Wife of Segundo Husayan. Mother of Amy Huff, April, Janice, Juliet, Arthur and Frandy Husayan. Sister of Corazon Kasper. Grandmother of 17.

LASHER, Carson E., 14, St. Mark, Perry County,

Sept. 14. Son of Eugene and Amanda Lasher. Brother of Carly Lasher. Grandson of Carl and Mildred Flamion and Sandra Lasher. Great-grandson of Eileen Gehlhausen.

MALHAM, Linda S. (Steadham), 58, St. Barnabas, Indianapolis, Sept. 17. Wife of Mark Malham. Mother of Amy Combs. Sister of Cindy, Chris, Joe and Tony Steadham. Grandmother of one.

MCNELIS, Julia A., 79, St. Jude, Indianapolis, Sept. 13. Sister of Margaret Ban, Mary Ellen Utter, James and Patrick McNelis. Aunt of several.

MILLER, Elizabeth M., 62, St. Gabriel, Connersville, Sept. 14. Mother of Brittney Howard, Kris and Ben Gossett. Sister of Roberta Campbell, Bunny Peters and Barbara Stout. Grandmother of five.

PRECHT, Charles W., 74, St. Gabriel, Connersville, Sept. 11. Father of Angi Precht-Hewitt, Paula Struewing, Lacey, Benjamin, Charles II and Jacob Precht. Brother of Harris, Jr. and John Precht. Grandfather of 14. Great-grandfather of five.

RISCH, Eugene J., 91, St. Gabriel, Connersville, Sept. 4. Father of Susan Kiefer. Brother of Mary Ann Snyder. Grandfather of two. Great-grandfather of two.

RUNKEL, Sr., James A., 90, Holy Spirit, Indianapolis, Sept. 4. Father of Sharon Bonnet, Stephanie Eaves, Edward, Kenneth and William Runkel. Brother of Gloria Anderson, Joann Bolke, Maxine Farris, David, George, Richard and Robert Runkel. Grandfather of 15. Great-grandfather of 12.

SCHUSTER, Silvana M. (Martini), 79, St. Luke the Evangelist, Indianapolis, Sept. 12. Mother of Nicole and John Schuster, Jr. Sister of Mario Martini. Grandmother of two.

STILLER, Helen M., 96, St. Mary-of-the-Knobs, Floyd County, Sept. 16. Aunt of several.

TOBIN, Elaine R., 64, Sacred Heart of Jesus, Indianapolis, Sept. 7. Wife of Jan Wesley Tobin. Mother of Kristina Kerr, Leslie and Ryan Tobin. Sister of Rita Hammond, Robin Tetric, Carol White, Kimberly Young, Betsy, Jess, Kevin and Paul Click and Lenard Brown. Grandmother of six.

WEAVER, Mary E., 96, St. Gabriel, Connersville, Aug. 20. Mother of Patty Ammerman and Joseph

Gold medal pope



Pope Francis wears a medal from the Summer Olympics that took place in July and August this year in Tokyo as he poses with members of the Fiamme Gialle sports squad of the Guardia di Finanza, the Italian police force, during his general audience on Sept. 22 in the Paul VI hall at the Vatican. (CNS photo/Paul Haring)

Weaver. Grandmother of three. Great-grandmother of five.

WEIGAND, Mary Lee, 87, St. Mary of the Immaculate Conception, Aurora, June 9, 2020. Mother of Sally Bodenmiller, Patty Gabbard, Julie Gaffney, Jenny Humbard, Molly Muether, Terry Town, Bill and Rick Weigand. Grandmother of 14. Great-grandmother of 11.

WEIGAND, Richard P., 87, St. Mary of the Immaculate

Conception, Aurora, March 6, 2020. Husband of Mary Lee Weigand. Father of Sally Bodenmiller, Patty Gabbard, Julie Gaffney, Jenny Humbard, Molly Muether, Terry Town, Bill and Rick Weigand. Brother of Marilyn Winkler. Grandfather of 14. Great-grandfather of 11.

WEDDLE, Barbara E., 95, St. Charles Borromeo, Bloomington, Sept. 13. Mother of Marsha Henson,

Brenda Somes and Jan Stocker. Grandmother of eight. Great-grandmother of several.

WILHELM, Beverly A. (Birkholz), 94, St. Lawrence, Lawrenceburg, Sept. 12. Mother of Mary Iannopolo, Susan Wibbels, Barbara, Frank and John Wilhelm. Grandmother of nine. Great-grandmother of nine. †

Conventual Franciscan Father Dismas Veeneman served in parishes in three states

Conventual Franciscan Father Dismas Veeneman, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on Sept. 18 in Louisville, Ky. He was 79.

The Mass of Christian Burial was celebrated on Sept. 28 at the Mount St. Francis Chapel. Burial followed at the friars' cemetery.

Jerome John Veeneman was born on Feb. 20, 1942, in Louisville. He entered the Conventual Franciscans in 1960, professed simple vows on July 13, 1961, and solemn vows on July 13, 1964.

Father Dismas received priestly formation at the former Our Lady of Consolation Seminary in Carey, Ohio, and at the former Assumption Seminary in Chaska, Minn. He

was ordained a priest on Jan. 4, 1969.

After serving briefly as a hospital and prison chaplain, Father Dismas began decades of parish ministry in Indiana, Iowa and Kentucky. In the archdiocese, he served at St. Joseph University Parish in Terre Haute as pastor from 1979-88, and at St. Anthony of Padua Parish in Clarksville as associate pastor from 1994-1996 and as pastor from 1996-2005.

Father Dismas is survived by a brother, Jude Veeneman.

Memorial gifts may be made to the Province of Our Lady of Consolation, Mission Advancement Office, 103 St. Francis Blvd., Mount St. Francis, IN, 47146, or through its website, www.FranciscansUSA.org. †

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

U.K. bishops fight assisted suicide bills, plan novena to St. John Paul II

MANCHESTER, England (CNS)—Catholic bishops of England and Wales are planning a novena to St. John Paul II in the nine days before the second reading of an assisted suicide bill in the House of Lords, because the legislation will be considered on Oct. 22, the saint's feast day.

Auxiliary Bishop John Sherrington of Westminster, lead bishop for life issues, said in a Sept. 21 statement that the timing was "providential."

"The novena, asking the intercession of St. John Paul II, who spoke courageously about the infinite worth of each human person and witnessed to the cross in his final illness, calls upon Catholics and all who share our view that assisted suicide is wrong, to pray with perseverance that this bill will be defeated," Bishop Sherrington said.

The bishops have written the laity to encourage them to actively oppose the legislation.

Similarly, bishops of Scotland said Catholics must make politicians aware of the "serious dangers of assisted suicide" ahead of a debate over new Scottish legislation, said the Church's parliamentary liaison officer.

Anthony Horan, director of the Catholic Parliamentary

Office, said Catholics must engage with elected representatives to warn them of "the deadly and irreparable consequences of its legalization."

His Sept. 22 statement came as the Assisted Dying Bill of Liam McArthur, a Liberal Democrat member of the Scottish Parliament, began a three-month public consultation before it is considered by the Scottish Assembly next year.

"We are once again being confronted with the frightening proposal that doctors be legally permitted to help patients kill themselves by providing them with a lethal cocktail of drugs," Horan said.

Such a law, he said, would put "immeasurable pressure on vulnerable people, including those with disabilities, to end their lives prematurely for fear of being a financial, emotional or care burden on others.

"Incremental extensions and the removal of protections and safeguards are inevitable," he added.

The bill proposes assisted suicide for terminally ill adults with mental capacity and with the authorization of two doctors following a period of reflection. †

For a century, St. Joan of Arc has served ‘our little part of the vineyard’

By Natalie Hoefler

One hundred years of stories weave the tale of St. Joan of Arc Parish, Indianapolis’ northernmost parish when it was founded in 1921.

It was created on the heels of World War I and the Spanish Flu pandemic. It witnessed the Great Depression, World War II, Vatican II, urban flight and a flourishing renewal.

Molly Seidel was there to witness many of the events in the parish’s 100-year history.

“I’ve been a member of the parish my whole life,” said Seidel, 72. “I got all my sacraments there. My great-grandmother was on the founding committee.”

Like many of the faith community’s early—and even current—members, Seidel recalls walking to the church and the parish school, both situated at Central Avenue and 42nd Street in the middle of a thriving neighborhood.

It was an area Bishop Joseph Chartrand identified in 1920 as the right location for the city’s first parish north of SS. Peter and Paul Cathedral.

‘A large but sparsely settled area’

According to the parish’s 50th anniversary book, Bishop Chartrand saw a need for “a new parish to serve the many families, largely German families from Sacred Heart [Parish] and Irish from SS. Peter and Paul Cathedral [Parish].” The church would serve “worshippers from a large but sparsely settled area extending eastward to Keystone Avenue and north to the Hamilton County line.”

The parish was named St. Joan of Arc in honor of the saint who was canonized in 1920.

When the parish’s first church was dedicated on July 17, 1921, it seated 600—not enough seats for the faith community’s 800 members.

The current church was dedicated in 1929, with parish membership at nearly 3,000 souls. Its soaring carillon called the faithful to Mass in a stunning setting.

The altar was made of marble from Pisa, Italy. The stained-glass windows were imported from Munich, Germany. Solid Indiana limestone pillars were so heavy that no truck could deliver them; they were shipped by train, and a temporary spur was built from the main rail line to the church to deliver the pillars.

‘Bright, clean and beautifully restored’

The parish continued to serve its broad boundaries through the Great Depression and World War II.

“After World War II, people were so happy to have no more war,” said Seidel. “Families grew. The parish grew exponentially. When I was in school at

St. Joan of Arc, it was standing room only for Mass. And there was no air conditioning until a few years ago—much to the relief of us all!”

One by one, additional parishes were established north of St. Joan of Arc. But the greatest impacts on its membership were the building of I-65 through Indianapolis in the 1960s and the urban flight of the 1970s and 1980s.

The former situation saw an increase of Black parishioners in the parish as they were forced out of their neighborhoods to the south of the faith community. It was the beginning of the parish’s now multicultural, diverse membership.

But the addition of Black Catholic families was not enough to make up for the urban flight of city residents to the suburbs. The decrease in membership placed a financial strain on the parish.

“Rain came in through the roof in the 1970s when I was on the property and facility committee,” Seidel recalled. “It caused the plaster on the ceiling to flake. One year we held the [archdiocesan] chrisem Mass because the cathedral was under renovation, and we had to use yellow tape to mark all the water areas in the church.”

The roof was eventually fixed, but the church suffered long term, visible damage.

Discussions of a major restoration project began as early as 2007. Work finally began in February of 2019, and the final phase was underway by the time the parish celebrated its 100th anniversary Mass on July 17.

Father Guy Roberts served as the homilist at the Mass. He served the faith community starting as associate pastor in 2006 and as pastor in 2009. Just weeks before the parish celebrated its centenary celebration weekend, he was assigned to lead St. Barnabas Parish in Indianapolis as its pastor.

“Truly, [the church] is now bright and clean, and beautifully restored,” Father Roberts said during the homily.

“While our building is made of many beautiful things,” he added, “it is the



The congregation listens in St. Joan of Arc Church in Indianapolis as former pastor Guy Roberts delivers the homily for the parish’s 100th anniversary celebration Mass on July 17. (Photo by Natalie Hoefler)

people, across this century, who have made this parish what it is.”

‘Part of the vineyard of the Lord’

Two of those people are parishioners Josh and Cara Bach. One day about 10 years ago the couple, along with their Caucasian and Black adopted daughters, “snuck in the back of St. Joan of Arc Church” after missing Mass at their own parish.

Cara recalled how Victoria, their adopted daughter from Russia who was about 6 at the time, “looked around and said, ‘Mom! There’s families here that look like us, different colors!’ She noticed right away. That made her feel really comfortable. It inspired us to check into the parish right away.

“It’s a parish that’s also diverse in the sense that there’s a good amount of established families—older families that have been there for generations—and also new, growing and young families.”

Josh appreciates the parish’s dozens of ministries, noting, “There’s something here for everyone.”

One opportunity the parish is known for is its annual French Market festival.

The free festival started 30 years ago “as a Sunday afternoon family picnic,” said Karen Blackwell Smith, the festival’s longtime chair. “It has evolved into a major neighborhood street fair with live bands, artisan booths, a raffle, children’s games, an array of French food and church tours.”

While the French Market serves as a fundraiser to support St. Joan of Arc’s ministries, “our main goal, always, is to bring our local neighborhood and the greater community of Indianapolis together in our own environs,” said the parish’s new pastor, Father Joseph Newton. “From tours of our beautiful church to gathering together with the many food providers and artisans of the French Market, it is all an opportunity to gather together at our little part of the vineyard of the Lord.”

‘It’s just a special place’

Through ups and downs, St. Joan of Arc Parish has shared the Gospel, whether in a “sparsely populated” area as in the past, or as what Josh Bach now calls “the entire base of the neighborhood.”

Father Roberts shared a story in his homily that told of the parish’s importance to the local community.

“A few years ago, lightning hit our bell tower, and for several weeks, the bells did not ring,” he said. “Several people in our neighborhood—many who were not Catholic—called to ask why they no longer heard the bells. They found them comforting and missed them. The bells, and our beautiful building, remind everyone who passes by that God is present and watching over them.”

For 100 years, St. Joan of Arc Parish has been “a small microcosm of the larger world,” said Seidel. “It was a wonderful place to grow up, and still is. It’s just a special place.” †



Indianapolis Archbishop Paul C. Schulte offers Benediction in front of the altar of St. Joan of Arc Church in Indianapolis in this undated photo. (Photo courtesy of Archdiocese of Indianapolis Archives)

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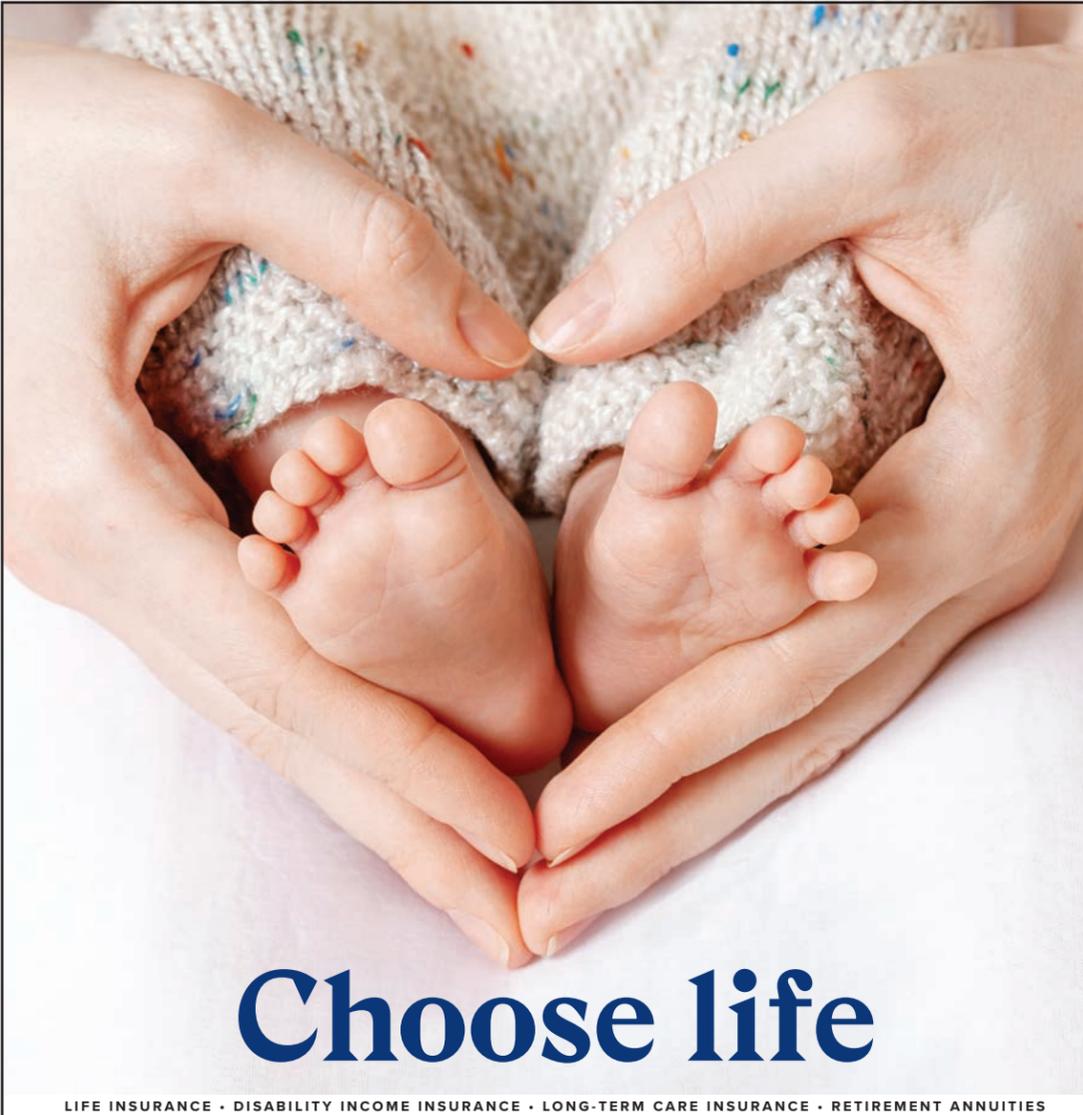
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